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ब्रह्मविद्या **Brahma Vidya**

श्रीमद्भगवत् गीता

त्रयोदशोऽध्यायः - क्षेत्र-क्षेत्रज्ञ विभाग योगः

trayodaśo 'dhyāyaḥ - kṣetra-kṣetrajñā vibhāga yogaḥ

Chapter 13

Volume 16

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।

dhyānenātmani paśyanti kecidātmānamātmanā ।

अन्ये सांख्येन योगेन कर्मयोगेन चापरे ॥ 13-24

anye sām̐khyena yogena karmayogena cāpare ॥

अन्ये तु एवं अजानन्तः श्रुत्वा अन्येभ्यः उपासते ।

anye tu evaṁ ajānantaḥ śrutvā anyebhyaḥ upāsate ।

तेऽपि च अतितरन्त्येव मृत्युं श्रुतिपरायणाः ॥ 13-25

te'pi ca atitarantyeva mṛtyuṁ śrutiparāyaṇāḥ ॥

This chapter started with Sri Krishna's declaration of Eternal Truth, the महावाक्य *mahāvākya* namely:

क्षेत्रज्ञं चापि मां विद्धि, सर्वक्षेत्रेषु भारत ॥

kṣetrajñāṁ cāpi māṁ viddhi, sarvakṣetreṣu bhārata ॥

In all objectifiable entities, the knower of such entity is Myself, The परमेश्वर *parameśvar*, which means, The Self in every self is Myself, The परमेश्वर *parameśvar*. This महावाक्य *mahāvākya* has now been lighted up in this chapter by भगवान्'s *bhagavān's* discourses on क्षेत्रं *kṣetra*, ज्ञानसाधन ज्ञानं *jñānasādhana jñānaṁ*, क्षेत्रज्ञ ज्ञानं *kṣetrajñā jñānaṁ*, (which is आत्म ज्ञानं *ātma jñānaṁ* – Self-knowledge) and क्षेत्र-क्षेत्रज्ञ लक्षणं *kṣetra-kṣetrajñā lakṣaṇaṁ* (which is प्रकृति-पुरुष संयोगं *prakṛti-puruṣa saṁyogaṁ*).

We have been listening to these discourses for the past several sessions now. The central message in all these discussions is:



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" Discover परमेश्वर *parameśvar* in yourself, by yourself, as The Self I in yourself itself."

How do I do that? One cannot discover परमेश्वर *parameśvar* in oneself simply by some book-knowledge on Vedanta. One has to uplift oneself, by oneself, to That परमेश्वर *parameśvar* already in oneself, through the means of सांख्य योग *sāṅkhya yoga* (ज्ञान योग *jñāna yoga*), कर्म योग *karma yoga*, ध्यान योग *dhyāna yoga* and भक्ति योग *bhakti yoga*, unfolded by Sri Krishna already in all the earlier chapters. Since all the above means, both individually and collectively, are effective for self-upliftment, Sri Krishna again calls attention to all of them, briefly, in these words:

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।

dhyānenātmani paśyanti kecidātmānamātmanā ।

अन्ये सांख्येन योगेन कर्मयोगेन चापरे ॥ 13-24

anye sāṅkhyena yogena karmayogena cāpare ॥

Please see the words here:

आत्मनि आत्मना आत्मनं पश्यन्ति *ātmani ātmanā ātmanam paśyanti*

आत्मनि *ātmani* – in ONESELF

आत्मना *ātmanā* – by ONESELF

आत्मनं पश्यन्ति *ātmanam paśyanti* – Those who SEE ONESELF.

Different ईश्वर भक्त *īśvara bhaktas* - devotees of परमेश्वर *parameśvar*, see परमेश्वर *parameśvar* in ONESELF, each in one's own way, depending on one's state of spiritual maturity. भगवान् *bhagavān* points out here the four commonly known techniques by which an ईश्वर भक्त *īśvara bhakta* sees परमेश्वर *parameśvar* in ONESELF.

"Seeing परमेश्वर *parameśvar* " means what? As we know, परमेश्वर *parameśvar* is not an object of one's sight. परमेश्वर *parameśvar* is the स्वरूप *svarūpa* of ONESELF – The आत्मा *ātmā*, The Self I, The परमात्मा *paramātmā* in oneself. Seeing परमेश्वर *parameśvar* is gaining अपरोक्ष ज्ञानं *aparokṣa jñānam* – gaining direct and immediate recognition of परमेश्वर *parameśvar*, reaching परमेश्वर *parameśvar* in



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oneself, in one's own body, through Self-knowledge, by one's own बुद्धि *buddhi*, which means, discovering परमेश्वर *paramēśvar* in oneself as ONESELF Itself, identical with oneself itself.

For an ईश्वर भक्त *īśvara bhakta*, such discovery of परमेश्वर *paramēśvar* in oneself takes place in successive steps of self upliftment - spiritual development. The Brhadaranyaka Upanishad points out these successive steps in this manner (2-4-5):

आत्मा वा अरे द्रष्टव्यः श्रोतव्यः मन्तव्यः निदिध्यासितव्यः *ātmā vā are draṣṭavyaḥ śrotavyaḥ mantavyaḥ nididhyāsitaḥ*

आत्मा द्रष्टव्यः *ātmā draṣṭavyaḥ* – आत्मा *ātmā* has to be seen, which means, आत्मा *ātmā* has to be recognized clearly as if It is seen directly and immediately. What can one do to recognize आत्मा *ātmā* in that manner?

श्रोतव्यः *śrotavyaḥ* – आत्मज्ञानं *ātma jñānam* – The Upanishad knowledge on आत्मा *ātmā* has to be first heard and listened to, and enquired into, with the help of an appropriate teacher. That is exactly what we have been doing in our scripture readings. Our teacher here is Sri Krishna Himself, and That Sri Krishna is already in every one of us. We are listening only to the words of Sri Krishna even at this very moment. After listening to Sri Krishna's teachings, doubts may arise, either from one's own बुद्धि *buddhi* or from external sources. How does one overcome such doubts?

मन्तव्यः *mantavyaḥ* – The Upanishad knowledge on आत्मा *ātmā* must be reflected upon. How? As भगवान् *bhagavān* said earlier:

तत् विद्धि प्रणिपातेन परिप्रश्नेन सेवया *tat viddhi praṇipātena paripraśnena sevayā* (4-34)

By seeking clarity of आत्म ज्ञानं *ātma jñānam* from the teacher, by repeatedly questioning oneself on one's own understanding of what is heard from the teacher, and by being totally committed to knowledge and service at the highest level, at all times, That is मन्तव्यः *mantavyaḥ* – reflection on Upanishad teachings on Self-knowledge.

Even if all that is learned through the words of the Upanishads on आत्म ज्ञानं *ātma jñānam* – Self-knowledge are clearly understood at the intellectual level, the orientation of one's identification with one's body continues to exist. Because such identification with one's body has been there for so long in countless births, that identification does not go away easily, even though one may understand very well that "I



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am not my body, my स्वरूप *svarūpa* is not my शरीर *śarīra*". That state of one's Self-knowledge is called स प्रतिबन्धक ज्ञानं *sa pratibandhaka jñānaṁ* – knowledge about the आत्मा *ātmā*, together with obstructions to the realization of that knowledge, internal obstruction to one's actual recognition of oneself as ब्रह्मन् *brahman* Itself. Most of us have already such स प्रतिबन्धक ज्ञानं *sa pratibandhaka jñānaṁ*. Then what can one do?

निदिध्यासितव्यः *nididhyāsitavyaḥ* – At this stage of one's self-upliftment one must resort to ज्ञाननिष्ठा *jñānaniṣṭha* – a continuous and orderly process of contemplation on परमेश्वर *parameśvar* for the elimination of all internal obstructions to self-recognition, recognition of oneself as ब्रह्मन् *brahman* Itself. ज्ञाननिष्ठा *jñānaniṣṭha* is an orderly and continuous process of self-upliftment involving a series of 14 distinct steps, about which Sri Krishna talks about in Chapter 18 (18 - 51 to 55), which we will see a little later.

Through such ज्ञाननिष्ठा *jñānaniṣṭha*, one gains freedom from all internal obstructions, gains पूर्ण ईश्वर ज्ञानं *pūrṇa īśvara jñānaṁ* and gains identity with The आत्मा *ātmā*, The Self I, The परमेश्वर *parameśvar* already in oneself. When that happens,

आत्मनि आत्मना आत्मनं पश्यन्ति *ātmani ātmanā ātmanam paśyanti* – devotees of परमेश्वर *parameśvar* see परमेश्वर *parameśvar*, gain direct and immediate recognition of परमेश्वर *parameśvar* in oneself, in one's own body, by themselves, as ONESELF Itself.

It is that process of discovering परमेश्वर *parameśvar* in oneself, by oneself, as ONESELF Itself, that भगवान् *bhagavān* points out here, in terms of सांख्य योग *sāṅkhya yoga* (ज्ञान योग *jñāna yoga*), कर्म योग *karma yoga*, ध्यान योग *dhyāna yoga* and भक्ति योग *bhakti yoga*. With this understanding, let us read today's verses again

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।

dhyānenātmani paśyanti kecidātmānamātmanā ।

अन्ये सांख्येन योगेन कर्मयोगेन चापरे ॥

13-24



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anye sāmkyena yogena karmayogena cāpare ॥

केचित्, ध्यानेन आत्मनि आत्मना आत्मनं पश्यन्ति
kecit, dhyānena ātmani ātmanā ātmanam paśyanti

केचित् पश्यन्ति *kecit paśyanti* – Some ईश्वर भक्तस *īśvara bhaktas* discover
आत्मानं *ātmanam* – The आत्मा *ātmā*, The Self I, The परमेश्वर *parameśvar*
आत्मनि *ātmani* – in oneself, in one's own शरीर *śarīra* (body)

आत्मना *ātmanā* – by oneself, by one's own बुद्धि *buddhi*

ध्यानेन *dhyānena* – through ध्यान योग *dhyāna yoga*

भगवान् *bhagavān* has described ध्यान योग *dhyāna yoga* in detail in Chapter 6. In
light of भगवान्'s *bhagavān's* teachings on ध्यान योग *dhyāna yoga*, awaken your
बुद्धि *buddhi* to the fact of The आत्मा *ātmā* – The परमेश्वर *parameśvar* already in
yourself, in the temple of your heart, with whatever name and form of that परमेश्वर
parameśvar you are comfortable with, and then,

आत्मसंस्थं मनः कृत्वा न किञ्चित् अपि चिन्तयेत् 6 – 25
ātmasaṁstham manah kṛtvā na kiñcit api cintayet

With absolute love, and devotion, fix your mind and बुद्धि *buddhi* firmly on that परमेश्वर
parameśvar in your heart, and do not think of anything else. Contemplate steadily and
continuously on that परमेश्वर *parameśvar*, with the firm knowledge that there is
indeed nothing else other than परमेश्वर *parameśvar*. That is ध्यान योग *dhyāna*
yoga.

In terms of ज्ञानदीपं *jñānadīpaṁ* that we talked about earlier in Chapter 10, the state of
one's mind and बुद्धि *buddhi* during ध्यान योग *dhyāna yoga* is compared to
तैलधारवत् *tailadhārvat* – flow of oil from one vessel to another – consistent,
continuous with no break whatsoever. As we may recall, ज्ञानदीपं *jñānadīpaṁ* is the
divine oil lamp that gives the light of आत्म ज्ञानं *ātma jñānam* – Self-knowledge.
One's entire अन्तःकरण *antaḥ karaṇa* – mind and बुद्धि *buddhi* is one's ज्ञानदीपं
jñānadīpaṁ. The oil for this ज्ञानदीपं *jñānadīpaṁ* is ईश्वर भक्ति *īśvara bhakti*.



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परम प्रेम स्वरूप ज्ञानलक्षण ईश्वर भक्ति *īśvara bhakti* – Absolute enlightened love and devotion to परमेश्वर *parameśvar*. It is this ईश्वर भक्ति *īśvara bhakti* that sustains ध्यान योग *dhyāna yoga* pointed out here. Further,

अन्ये *anye*, सांख्येन योगेन *sāṅkhyena yogena*, आत्मनि आत्मना आत्मानं पश्यन्ति *ātmani ātmanā ātmānaṁ paśyanti* – There are other ईश्वर भक्तः *īśvara bhaktas* who discover the आत्मा *ātmā* – The Self I, The परमेश्वर *parameśvar* in oneself (in one's own body) by oneself (by one's own बुद्धि *buddhi*) through सांख्य योग *sāṅkhya yoga* which is ज्ञानयोग *jñāna yoga*.

भगवान् *bhagavān* has described सांख्य योग *sāṅkhya yoga* briefly in Chapter 2 and in various details in all subsequent chapters that we have seen already. सांख्य योग *sāṅkhya yoga* is essentially Self- realization, Self-recognition, through sustained spiritual enquiry on the nature of oneself, which is more commonly called ज्ञानयोग *jñāna yoga*. Through such enquiry, one gains the ability to understand, appreciate, and directly and immediately recognize what भगवान् *bhagavān* said earlier, namely,

मया ततं इदं सर्वम् *mayā tataṁ idaṁ sarvam* – The entire universe is pervaded by परमेश्वर *parameśvar*. There is परमेश्वर *parameśvar* behind everything that exists मत्स्थानि सर्वभूतानि *matsthāni sarvabhūtāni* – all beings in this creation are in परमेश्वर *parameśvar* only

न च मत्स्थानि सर्वभूतानि *na ca matsthāni sarvabhūtāni* – all beings in this creation are in fact manifestations of परमेश्वर *parameśvar*. There is nothing other than परमेश्वर *parameśvar*.

The स्वरूप *svarūpa*, the inherent nature of oneself, and indeed every self, is only परमेश्वर *parameśvar*. Even while being active in life, the स्वरूप *svarūpa* of oneself remains totally actionless, remaining only a witness to all activities that take place in one's body. भगवान् *bhagavān* has already talked about all this in various details. That is सांख्य योग *sāṅkhya yoga*. Further,



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अपरे कर्मयोगेन *apare karmayogena*, आत्मनि आत्मना आत्मनं पश्यन्ति *ātmani ātmanā ātmanam paśyanti* – there are still other ईश्वर भक्तसु *īśvara bhaktas* who discover The आत्मा *ātmā*, The Self I, The परमेश्वर *parameśvar*, in oneself ((in one's own body) by oneself (by one's own बुद्धि) through कर्मयोग *karma yoga*. भगवान् *bhagavān* has talked about कर्मयोग *karma yoga* extensively. At the end of Chapter 11, भगवान् *bhagavān* describes the all-inclusive कर्मयोग *karma yoga* in these words

मत्कर्मकृत् मत्परमो मद्भक्तः सङ्गवर्जितः ।

matkarmakṛt matparamo madbhaktaḥ saṅgavarjitaḥ ।

निवैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ (11-55)

nivairah sarvabhūteṣu yaḥ sa māmēti pāṇḍava ॥

मत्कर्मकृत् *matkarmakṛt* – totally dedicating every कर्म *karma* to परमेश्वर *parameśvar*

मत्परमः *matparamah* – being one for whom परमेश्वर *parameśvar* is the only destination to be reached in life, and nothing less

मद्भक्तः *madbhaktaḥ* – being one totally committed to gaining पूर्ण ईश्वर ज्ञानं *pūrṇa īśvara jñānam*, including ईश्वर प्रवेशनं *īśvara praveśanam* – entry into परमेश्वर *parameśvar*, already within oneself

सङ्गवर्जितः *saṅgavarjitaḥ* – being one totally free from any kind of bondages in life, and

सर्वभूतेषु निवैरः *sarvabhūteṣu nivairah* – being one totally free from any feeling of enmity towards any being in this creation.

Being so, at all times and under all circumstances of life, is कर्मयोग *karma yoga*. The person who is an embodiment of such कर्मयोग *karma yoga* ultimately reaches Me, becomes one with Me, The परमेश्वर *parameśvar*, so says Sri Krishna. Further

अन्ये तु एवं अजानन्तः श्रुत्वा अन्येभ्यः उपासते ।

anye tu evaṁ ajānantaḥ śrutvā anyebhyaḥ upāsate ।

तदेपि च अतितरन्ति एव मृत्युं श्रुतिपरायणाः ॥

13-25

t'epi ca atitaranti eva mṛtyuṁ śrutiparāyaṇāḥ ॥



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अन्ये तु *anye tu* – whereas, there are other ईश्वर भक्तस *īśvara bhaktas*

एवं अजानन्तः – they neither have knowledge, nor the capability to understand, appreciate and pursue ध्यानयोग *dhyāna yoga*, सांख्ययोग *sāṅkhya yoga* or कर्मयोग *karma yoga*, as indicated above. But they have unqualified श्रद्धा *śraddhā*, a natural love, interest, a spontaneous urge in the pursuit of ईश्वर भक्ति *īśvara bhakti* and ईश्वर ज्ञानं *īśvara jñānam*, because of their पूर्व कर्मस *pūrva karmas*, past पुण्य कर्मस *puṇya karmas*. Therefore, what do they do?

श्रुत्या अन्येभ्यः *śrutvā anyebhyaḥ* – They listen to others, which means they have their own chosen गुरुस *gurus*, आचार्यस *ācāryas* - teachers, to tell them what to do in the pursuit of their ईश्वर भक्ति *īśvar bhakti*. Receiving instructions from them

उपासते *upāsate* – they do ईश्वर उपासना *īśvar upāsanā*. They worship परमेश्वर *parameśvar* as advised by their गुरुस *gurus* - teachers. Such ईश्वर भक्तस *īśvar bhaktas* are called श्रुति परायणाः *śruti parāyaṇāḥ*. They are committed to what they have heard from their गुरुस *gurus*. They are committed to follow the advice of their teachers.

श्रुति *śruti* ordinarily means Upanishads. The श्रुति *śruti* for those people is only the teachings of their chosen गुरुस *gurus*. परायणाः *parāyaṇāḥ* means आचार्य उपदेशं एव पर अयनं *ācārya upadeśam eva para ayanam* – मोक्ष मार्ग साधनं *mokṣa mārga sādhanam* – the words of the teacher alone constitute the authoritative means for gaining मोक्ष *mokṣa* for them. Therefore श्रुति परायणाः *śruti parāyaṇāḥ* means, for them, the advice of their teachers is the authoritative means for reaching परमेश्वर *parameśvar*. Therefore,

उपासते *upāsate* – they worship परमेश्वर *parameśvar* as they are advised to do by their teachers. About such ईश्वर भक्तस *īśvar bhaktas*, भगवान् *bhagavān* says:

ते अपि च मृत्युं अतितरन्ति एव *te api ca mṛtyum atitaranti eva* – Even they also, certainly, cross the ocean of संसार *saṁsār*, which means, even they also are uplifted and released from their bondages and experiences in the world of changes, and even they also ultimately gain मोक्ष *mokṣa*.



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Sri Krishna is telling here something very significant. By saying that even they also ultimately gain मोक्ष *mokṣa*, भगवान् *bhagavān* is pointing out that their gaining मोक्ष *mokṣa*, has essentially nothing to do, either with their teachers or their teachings. They ultimately gain मोक्ष *mokṣa*, only because of their own innate, inborn, natural self-discipline and श्रद्धा *śraddhā* in ईश्वर भक्ति *īśvara bhakti* and ईश्वर ज्ञानं *īśvara jñānaṁ*. That is why they are committed to their गुरुs *gurus*.

As we may recall Sri Krishna's words earlier:

श्रद्धायान् लभते ज्ञानं तत्परः संयतेन्द्रियः ।

śraddhāvān labhate jñānaṁ tatparaḥ saṁyatendriyaḥ ।

ज्ञानं लब्ध्वा परां शान्तिं अचिरेण अधिगच्छति ॥ 4-39

jñānaṁ labdhvā paraṁ śāntiṁ acareṇa adhigacchti ॥

We have seen this verse in detail in Chapter 4. Absolute श्रद्धा *śraddhā* in ईश्वर भक्ति *īśvara bhakti* and ईश्वर ज्ञानं *īśvara jñānaṁ*, together with total self-discipline in thought, word and deed at all times, manifested as total commitment to knowledge and service at the highest level, is indeed the highest form of भक्तियोग *bhakti yoga* that leads one surely and naturally to Self-recognition, recognition of The आत्मा *ātmā*, The Self I, The परमेश्वर *parameśvar* already in oneself.

That is indeed the message of today's verses. We will continue next time.