



## श्रीमद्भगवत् गीता

त्रयोदशोऽध्यायः - क्षेत्र-क्षेत्रज्ञ विभाग योगः

*trayodaśo'dhyāyaḥ - kṣetra-kṣetrajñā vibhāga yogaḥ*

### Chapter 13

Volume 9

ज्ञेयं यत् तत् प्रवक्ष्यामि यत् ज्ञात्वा अमृतं अश्नुते ।

*jñeyam yat tat pravikṣyāmi yat jñātvā amṛtam aśnute ।*

अनादिमत् परं ब्रह्म न सत् तत् न असत् उच्यते ॥ 13-12

*anādimat param brahma na sat tat na asat ucyate ॥*

सर्वतः पाणिपादं तत् सर्वतोऽक्षिशिरोमुखं ।

*sarvataḥ pāṇipādam tat sarvato'kṣiśiromukhaṁ ।*

सर्वतः श्रुतिमल्लोके सर्वम् आवृत्य तिष्ठति ॥ 13-13

*sarvataḥ śrutimalloke sarvam āvṛtya tiṣṭhati ॥*

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।

*sarvendriya guṇābhāsaṁ sarvendriya vivarjitam ।*

असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥ 13-14

*asaktaṁ sarvabhṛccaiva nirguṇaṁ guṇabhokṭṛ ca ॥*

बहिरन्तश्च भूतानां अचरं चरमेव च ।

*bahirantaśca bhūtānāṁ acaram carameva ca ।*

सूक्ष्मत्वात् तत् अविज्ञेयं दूरस्थं च अन्तिके च तत् ॥ 13-15

*sūkṣmatvāt tat avijñeyam dūrasthaṁ ca antike ca tat ॥*

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।

*avibhaktaṁ ca bhūteṣu vibhaktamiva ca sthitam ।*

भूतभर्तृ च तत् ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥ 13-16

*bhūtabhartṛ ca tat jñeyam grasiṣṇu prabhaviṣṇu ca ॥*

ज्योतिषामपि तत् ज्योतिः तमसः परमुच्यते ।

*jyotiṣāmapi tat jyotiḥ tamaśaḥ param ucyate ।*

ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्टितम् ॥ 13-17



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## ब्रह्मविद्या **Brahma Vidya**

*jñānaṁ jñeyam jñāna gamyaṁ ḥṛdi sarvasya viṣṭhitam ॥*

Having told Arjuna what constitutes ज्ञानं *jñānaṁ* as ज्ञान साधनं *jñāna sādhanam* – the personal qualities one must cultivate in full measure in order to make oneself fit for gaining ब्रह्म ज्ञानं *brahma jñānaṁ* – आत्म ज्ञानं *ātma jñānaṁ* – Self-knowledge, भगवान् *bhagavān* now talks about ज्ञेयं *jñeyam* – knowledge to be known, understood, appreciated, realized and recognized by oneself. That ज्ञेयं ज्ञानं *jñeyam jñānaṁ* is क्षेत्रज्ञ ज्ञानं *kṣetrajñā jñānaṁ* – आत्म ज्ञानं *ātma jñānaṁ* – Self-knowledge, knowledge about the nature of The आत्मा *ātmā*, The Self I in oneself, and That knowledge is identical with ब्रह्म ज्ञानं *brahma jñānaṁ* – knowledge about the nature of परमेश्वर *parameśvar* already in oneself, which knowledge is distinct from knowledge about one's शरीर *śarīra* – one's ever changing body vehicle.

In today's verses, Sri Krishna unfolds a few pointers, necessary and helpful for one to be able to recognize by oneself, The आत्मा *ātmā* – The Self I, The परमेश्वर *parameśvar* already in oneself, and indeed in every self there is in this creation, including the creation as a whole. Today's verses are some of the most enlightening verses in the entire भगवत् गीता *bhagavat gītā*, which we must recall every day to help us in our own efforts to wake up from our own Self-ignorance. We will be talking about the content of these verses for the next 2 or 3 sessions. Before we go to these verses, let us be clear about what Sri Krishna is talking about here.

Sri Krishna has already talked about क्षेत्र *kṣetra* – any object of one's knowledge, one's awareness, whether it is a form, name, thought, word, or deed, is क्षेत्र *kṣetra*. Sri Krishna is not talking here about such क्षेत्र *kṣetra*. Here Sri Krishna is talking about The क्षेत्रज्ञ *kṣetrajñā* in every क्षेत्र *kṣetra*. That क्षेत्रज्ञ *kṣetrajñā* is परमेश्वर *parameśvar*, The आत्मा *ātmā* – The Self I, which exists inseparably in, and independently of every क्षेत्र *kṣetra*. Sri Krishna is not talking here about any object of one's awareness. Sri Krishna is talking here about that pure awareness itself that exists inseparably in, and at the same time independent of, all objects of one's awareness. That Pure Awareness Itself is The क्षेत्रज्ञ *kṣetrajñā* – The परमेश्वर *parameśvar*, The आत्मा *ātmā* - The Self I, as चित् स्वरूपं *cit svarūpaṁ* – as Pure Consciousness, as ज्ञान स्वरूपं



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*jñāna svarūpaṁ* – as All-knowledge, as ब्रह्मानन्द *brahmānanda* – as Supreme Peace, Joy-Happiness Itself.

When I worship परमेश्वर *parameśvar* in some form, name, thought, word or deed, I am not worshipping that form, name, thought, word or deed as such, but I am worshipping The क्षेत्रज्ञ *kṣetrajña* – The परमेश्वर *parameśvar*, The आत्मा *ātmā* – The Self I, which inseparably exists in that form, name, thought, word, or deed.

Now, my शरीर *śarīra* – my body-mind-intellect complex, my body vehicle, is a क्षेत्र *kṣetra*, an object of my awareness. How I can recognize The क्षेत्रज्ञ *kṣetrajña*, The परमेश्वर *parameśvar*, The आत्मा *ātmā* – The Self I that exists inseparably in my शरीर *śarīra*, in my body, that is what Sri Krishna is pointing out in today's verses. Sri Krishna tells Arjuna:

ज्ञेयं यत् तत् प्रवक्ष्यामि यत् ज्ञात्वा अमृतं अश्नुते (13-12)

*jñeyam yat tat pravakṣyāmi, yat jñātvā amṛtaṁ aśnute*

ज्ञेयं यत् तत् प्रवक्ष्यामि

यत् ज्ञेयं *yat jñeyam* – That knowledge about The क्षेत्रज्ञ *kṣetrajña*, The परमेश्वर *parameśvar*, The आत्मा *ātmā* – The Self I, That Self-knowledge which needs to be known, understood, appreciated, realized and recognized by oneself

तत् प्रवक्ष्यामि *tat pravakṣyāmi* – that knowledge I will unfold to you, right now, as It is. That क्षेत्रज्ञ ज्ञानं *kṣetrajña jñānaṁ* is आत्म ज्ञानं *ātma jñānaṁ* – Self-knowledge, the knowledge about one's own प्रत्यग आत्मा *ātmā*- one's own innermost self, the वैष्णवं परमं पदं *vaiṣṇavaṁ parmaṁ padaṁ* – the abode of परमेश्वर *parameśvar* already in oneself.

यत् ज्ञात्वा अमृतं अश्नुते *yat jñātvā amṛtaṁ aśnute*

यत् ज्ञात्वा – knowing which, gaining that आत्म ज्ञानं – Self-knowledge

अमृतं अश्नुते *yat jñātvā* – meaning अमृतत्वं अश्नुते *amṛtaṁ aśnute* one enjoys fullness of life, one enjoys recognition of the inherent immortality of one's true self, which means one gains मोक्ष *mokṣa*, one gains total freedom from the hold of all transient realities of worldly existence, which means there is no rebirth for such a person –



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पुनर्जन्म न विद्यते *punarjanma na vidyate*. What I am going to tell you right now about the nature of आत्मा *ātmā* – The Self I, is not simply a matter of information. It is आत्म ज्ञानं *ātma jñānaṁ* – Self-knowledge, by gaining which, one reaches one's innermost self, The प्रत्यग आत्मा *pratyaga ātmā* – The Self I, The परमेश्वर *parameśvar* already in oneself, which is indeed the ultimate destination for every human being, and gaining that state of existence, reaching that destination, is indeed the श्रेयस् *śreyas* you seek. Arjuna, in the beginning you asked me

यत् श्रेयः स्यात् निश्चितं ब्रुहि तन्मे (2-7)

*yat śreyah syāt niścitaṁ bruhi tanme*

"What is that which is श्रेयस् *śreyas* for me. Please tell that to me for certain". Arjuna, that श्रेयस् *śreyas* which you are seeking is simply your बुद्धि *buddhi* reaching your innermost Self, The आत्मा *ātmā* - The Self I, The परमेश्वर *parameśvar* already in you. How you can recognize That आत्मा *ātmā* – The Self I in yourself, by yourself, that is what I am going to tell you right now. Please listen, so says Sri Krishna.

Thus, we understand that by gaining आत्म ज्ञानं *ātma jñānaṁ*, one gains श्रेयस् *śreyas*, one gains मोक्ष *mokṣa* – one gains absolute freedom, absolute peace, absolute happiness, and one recognizes one's true nature as सत् चित् आनन्द स्वरूप ब्रह्म *sat cit ānand svarūpa brahma* Itself.

Thus, at the very outset, भगवान् *bhagavān* makes it very clear that one gains मोक्ष *mokṣa* – one gains श्रेयस् *śreyas* by आत्म ज्ञानं *ātma jñānaṁ* only, by Self-knowledge only, not simply book knowledge but realized and recognized Self-knowledge only.

We must understand that the result of gaining आत्म ज्ञानं *ātma jñānaṁ* is gaining recognition of आत्मा *ātmā* Itself - The Self I Itself, The परमेश्वर *parameśvar* Itself, and that recognition Itself is मोक्ष *mokṣa* – total liberation - संसार उपरमः *saṁsār uparamaḥ* – total upliftment from one's identification with संसार धर्म *saṁsār dharmas*, which means total release from अविद्या काम कर्म बन्धन *avidyā kāma karma bandhanas* - all bondages born of Self-ignorance. So uplifted, so released, the



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person becomes ONE with The परमेश्वर *paramēśvar* already in oneself, in one's own body.

भगवान् *bhagavān* tells this आत्म ज्ञान फलं *ātma jñāna phalaṁ* – the fruit of gaining Self-knowledge first, in order to draw the undistracted attention of Arjuna, you and I as well, to what He is going to say about the nature of आत्मा *ātmā* – The Self I in oneself that needs to be understood, appreciated, realized and recognized by oneself.

We do आत्म प्रदक्षिणं *ātma pradakṣiṇaṁ* – going round oneself a few times with a worshipful attitude as part of our mode of worship of परमेश्वर *paramēśvar* here at this temple. Hence, what Sri Krishna says here about The आत्मा *ātmā* – The Self I, The परमेश्वर *paramēśvar* already in oneself, is particularly important for us to understand, what we are doing and why? Starting with the next line of this verse, Sri Krishna unfolds the extraordinary nature of The क्षेत्रज्ञ *kṣetrajñā* – The आत्मा *ātmā*, The Self I, The परमेश्वर *paramēśvar* already in oneself. Please listen. भगवान् *bhagavān* says:

अनादिमत् परं ब्रह्म न सत्, तत्, न असत्, उच्यते *anādimat paraṁ brahma na sat, tat, na asat, ucyate*

तत् *tat* - That - That क्षेत्रज्ञ *kṣetrajñā*, That आत्मा *ātmā*, That Self I, That परमेश्वर *paramēśvar*, already in oneself, is अनादिमत् *anādimat* – Beginningless by Its very nature. It is Eternally Existent. It is not a created Being, and hence, by Its inherent nature, It is Beginningless and also Endless.

परं *paraṁ* – It is निरतिशयं *niratiśayaṁ* – Limitless, Causeless, not available for comparison with any object in this creation, and therefore, indefinable by words

ब्रह्म *brahma* – It has ब्रह्म लक्षणं *brahma lakṣaṇaṁ*, which means It is ब्रह्मन् *brahman* Itself, as revealed by the Upanishad pointer सत्यं-ज्ञानं-अनन्तं ब्रह्म *satyaṁ-jñānaṁ-anantaṁ brahma*. It is ब्रह्मन् *brahman* whose very nature is सत्य स्वरूप *satya svarūpa*, ज्ञान स्वरूप *jñāna svarūpa*, अनन्त स्वरूप ब्रह्म *ananta svarūpa brahma* – all in ONE, without a second. We have already talked about the pointer expression सत्यं-ज्ञानं-अनन्तं ब्रह्म *satyaṁ-jñānaṁ-anantaṁ brahma* extensively in Taittiriya Upanishad, which we must recall here.



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That सत्यं-ज्ञानं-अनन्तं ब्रह्म *satyam-jñānam-anantaṁ brahma* is indeed the स्वरूप *svarūpa* of आत्मा *ātmā* – the very nature of आत्मा *ātmā* – The Self I, The परमेश्वर *parameśvar* already in oneself.

न सत्, तत् न असत् उच्यते *na sat, tat, na asat, ucyate*

तत् *tat* – That अनादिमत् परं ब्रह्म आत्मा *anādimat paraṁ brahma ātmā* – The Self I, The परमेश्वर *parameśvar* already in oneself

उच्यते *ucyate* – is said to be न सत् *na sat*, न असत् *na asat* – neither सत् *sat*, nor असत् *asat*. सत् *sat* refers to something that exists and असत् *asat* refers to something that does not exist. Therefore, न सत् *na sat*, तत् न असत् उच्यते *tat na asat ucyate* means That आत्मा *ātmā*, That Self I, That परमेश्वर *parameśvar* already in oneself cannot be said to be, cannot be defined as, something that exists or something that does not exist, something that is, or something that is not.

What does that mean? How can one ever know something that is neither सत् nor असत्, that is neither existence nor non-existence? भगवान्'s *bhagavān*'s statement here on the nature of आत्मा *ātmā* appears confusing. In fact, it is not. We must understand the statement properly. It is only with reference to an object that one can say that it is सत् *sat* or असत् *asat* – the object exists or the object does not exist, the object is or the object is not.

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\*Again, we may also understand अनादिमत् परं ब्रह्म *anādimat paraṁ brahma*, as अनादि मत् परं ब्रह्म *anādi mat paraṁ brahma*, which would then mean

अनादि सर्वशक्तिमान् समस्त विशेष

*anādi sarvaśaktimān samasta viśeṣa*

कल्याण लक्षण सम्पन्न सर्वात्मक ब्रह्मन् ॥

*kalyāṇa lakṣaṇa sampanna sarvātmaka brahman ॥*

That आत्मा *ātmā* – That Self I, That परमेश्वर already in oneself is the eternally existent Being naturally and inherently endowed with all powers, all virtues abiding in all beings, as revealed by the Upanishad pointer expression सत्यं-ज्ञानं-अनन्तं ब्रह्म *satyam-jñānam-anantaṁ brahma*.



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That is the लक्षण *lakṣaṇa* – the unchanging ever-existent nature of The आत्मा *ātmā* – The Self I, The परमेश्वर *paramēśvar* already in oneself, and indeed in every self.

But one cannot say likewise with reference to आत्मा *ātmā* because आत्मा *ātmā* is not an object of one's knowledge. आत्मा *ātmā* is not an object of one's awareness. आत्मा *ātmā* is the subject I Itself. It is ONESELF Itself, the Self I Itself. That Self I is अनादिमत् परं ब्रह्म *anādimat paraṁ brahma* – The Eternal Indefinable Supreme Being pointed out by the Upanishad expression सत्यं-ज्ञानं-अनन्तं ब्रह्म *satyaṁ-jñānaṁ-anantaṁ brahma*.

Therefore न सत् *na sat*, तत् *tat*, न असत् उच्यते *na asat ucyate* simply means The आत्मा *ātmā* – The Self I, The परमेश्वर *paramēśvar* already in Oneself is not an object of one's awareness, but It is Pure Awareness Itself which is ज्ञान स्वरूपं *jñāna svarūpaṁ*, the all-inclusive pure knowledge Itself, which is beyond the scope of words and the reach of one's organs of perception.

Ordinarily when one talks about or असत् *asat* – existence or non-existence, one is only talking about transient existence or transient non-existence, with reference to some object of one's awareness. The आत्मा *ātmā* – The Self I is neither transient existence nor transient non-existence. It is, in the words of the Upanishads परमार्थ सत् *paramārtha sat* – The आत्मा *ātmā*. The Self I is ONE eternal existence which is the basis, the foundation on which rests both transient existence as well as transient non-existence. That Eternal Existence is not

सत् शब्द वाच्य *sat śabda vācya* – It is not the word meaning of सत् *sat*. It is सत् शब्द लक्ष्य *sat śabda lakṣya*. It is what is indicated as the target of the uniquely directed and properly communicated Upanishad sound सत् *sat*.

The आत्मा *ātmā*, The ब्रह्मन् *brahman*, being beyond the scope of words and reach of one's mind, cannot be bound by the limited meaning of any word. That is why, in our Upanishads, any word said as ब्रह्मन् *brahman*, defined objectively as ब्रह्मन् *brahman*, is immediately negated by saying नेति *neti*, नेति *neti* – न इति *na iti*, न इति *na iti* – It is not That, It is not That, It is other than what can be said, what can be defined by



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a word, just as what भगवान् *bhagavān* says here, namely "न सत् उच्यते *na sat ucyate*, न असत् उच्यते *na asat ucyate* "

If ब्रह्मन् *brahman*, The आत्मा *ātmā* cannot be pointed out objectively by any word, then what प्रमाण *pramāṇa* is there, what means is there to communicate the knowledge about that ever-existent ब्रह्मन् *brahman* – The आत्मा *ātmā*? The only means available for communicating knowledge about That ब्रह्मन् *brahman* is शब्द प्रमाणं *śabda pramāṇam* – the sounds of the Upanishad words, where the words are released from their limited meanings and used as sound pointers, uniquely projected towards the target to be grasped by one's बुद्धि *buddhi*. Therefore, the Upanishad words are no longer words in the ordinary sense, but they are uniquely projected Vedic sounds, which, when properly communicated and understood have the power to reveal knowledge which cannot be revealed by any other means.

The pointer expression for ब्रह्मन् *brahman* as सत्यं-ज्ञानं-अनन्तं ब्रह्म *satyam-jñānam-anantaṁ brahma* is itself an example for such means of communication of the knowledge on the nature of ब्रह्मन् *brahman*. The word सत्यं *satyam* alone cannot indicate ब्रह्मन् *brahman* because there are so many transient truths in this world of माया *māyā*. What exists as true today may not exist as true tomorrow. Similarly, the word ज्ञानं *jñānam* alone cannot indicate ब्रह्मन् *brahman*. What one is aware of today, one may not have been aware of yesterday. Similarly, सत्यं *satyam* and ज्ञानं *jñānam* together also cannot indicate ब्रह्मन् *brahman*, because infinite such combinations are possible.

Thus, in any context, the words सत्यं *satyam* and ज्ञानं *jñānam* either each by itself or both together have only limited meanings, and hence cannot indicate ब्रह्मन् *brahman*. In the Upanishad expression for ब्रह्मन् *brahman* as सत्यं-ज्ञानं-अनन्तं ब्रह्म *satyam-jñānam-anantaṁ brahma*, the key word is अनन्तं *anantaṁ* – limitlessness. The word अनन्तं *anantaṁ* releases the words सत्यं *satyam* and ज्ञानं *jñānam* from their limited meanings, and transform all the three words together as ONE sound pointer, so that knowledge of ब्रह्मन् *brahman* can be grasped by one's बुद्धि *buddhi*. How this transformation is accomplished, we have seen already in Taittiriya Upanishad.



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Another such Upanishad expression, which we may recall, is how केनोपनिषत् *kenopanishat* points out ब्रह्मन् *brahman*

अन्यदेव तत् विदितात् – अथ अविदितात् केन 1-4

*anyadeva tat veditāt - atha aviditāt (kena)*

तत् *tat* – That ब्रह्मन् *brahman* that is to be known, understood, appreciated, realized and recognized, is

विदितात् अन्यत् *viditāt anyat* – other than what is known

अथ *atha* – at the same time

अविदितात् *aviditāt* – other than what is unknown

That ब्रह्मन् *brahman* is other than what is known and also what is unknown. All knowns and unknowns are only with reference to objects of one's awareness. That ब्रह्मन् *brahman*, That आत्मा *ātmā* – The Self I we are talking about is neither a known object nor an unknown object. We are talking here about the subject I Itself, The Knower Itself, which means The ब्रह्मन् *brahman*, The आत्मा *ātmā* – The Self I is ONESELF Itself. That आत्मा *ātmā* – The Self I, is not subject to coming and going. It is not subject to being at one time, and not being at another time. It is ONE Eternal, unchanging Unchangeable, Ever-conscious, All-conscious Existence because of which alone every other existence, including non-existence, becomes knowable. That आत्मा *ātmā*, The Self I, The परमेश्वर *paramēśvar* already in Oneself is अनादिमत् परं *anādimat param*, ब्रह्म न सत् *brahma na sat*, तत् न असत् उच्यते *tat na asat ucyate* says Sri Krishna.

Let us reflect on this extraordinary statement again and again, within ourselves, before we proceed further.

We will continue with this statement next time.