

## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

### Chapter 13: Kṣetra-Kṣetrajña-Vibhāga-Yoga

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YouTube Link: <https://youtu.be/Wgua54Dgs4w>

## Qualities of an enlightened person (Jñānī)

The 13th chapter of Bhagavad Gītā is **Kṣhetra Kṣetrajña Vibhāg Yoga** - the Yoga of distinguishing the Field and the Knower of the Field.

The Vivechan session started with the Deepa Prajwalan / auspicious lighting of the lamp and prayers to Sri Paramātmā and swamiji.

This is a profound and very important chapter that explores our true self. We spend much of our life in shaping our identity and understanding the world around us. **Bhagavān Shankaracharya ji has emphasized the importance of grasping who we truly are, where we come from, and how we have acquired the body we inhabit.** This understanding of the self, known as **Adhyātma Jnana**, is essential knowledge that we should actively seek. '**Kshetra Kshetrajna Vibhaga Yoga**' appears complex but this chapter lays the foundation for us to start exploring these crucial questions.

In the last session, we explored the concepts of **Kshetra** and **Kshetrajna**. **Kshetra** refers to the body that is a gift to us by Sri Paramātmā, and we discussed how to use it most effectively. **Kshetrajna**, on the other hand, is the one who possesses the knowledge of this body. To truly grasp the essence of **Kshetra** and **Kshetrajna**, we need to develop a deeper understanding of who we are. We often identify ourselves with our physical bodies and possessions, believing them to be our true selves.

However, Sri Paramātmā helps us understand that this body is not our real identity but a gift to us. For example, when software engineers join a company, they are provided with a laptop by the company to fulfill their job responsibilities. Similarly, whatever has been bestowed upon us by God is given for a specific purpose. This message is conveyed beautifully in a Hindi bhajan, which offers a profound explanation of these concepts.

**Main Nahin, Mera Nahin, Yah Tan Kisi Ka Hai Diya  
Jo Bhi Apne Paas Hai, Wah Dhan Kisi Ka Hai Diya  
Dene Wale Ne Diya, Wah Bhi Diya Kis Shaan Se**

**Mera Hai Yah Lene Wala, Kah Utha Abhiman Se  
Main, Mera Yah Kahne Wala, Man Kisi Ka Hai Diya**

The essence of the lyrics is that the self and the material possessions one has are not truly one's own; rather, they are given by a higher power. The idea is that everything we have, including our bodies, is a gift from a higher force, and we are merely custodians of these gifts. We say this is me, assuming that this body is our real identity.

Sri Paramātmā is trying to inculcate this perspective in us that this is not 'you' but is given to you. The giver has endowed us with grace and complete ownership of our body, but often we claim it with pride, forgetting that it is a gift.

Our minds may convince us that "this is mine" but even the mind itself is a gift from someone else. This concept was addressed in the previous session, where we discussed the nature of the mind, intellect, and ego—the characteristics of the **Kshetra**, or body. The intellect that claims ownership is also provided to us.

When studying the Gītā, it is essential to recognize that applying these profound concepts in our lives involves paying attention to these subtle insights offered by our saints. The lyrics of this bhajan help us develop the right perspective and deepen our understanding of **Kshetra** and **Kshetrajna**. By reflecting on such teachings, we can better integrate these concepts into our daily lives and spiritual practice.

In the last session, Sri Krishna Paramātmā clarified that the body is the **Kshetra**, and the one who possesses knowledge of this body is the **Kshetrajna**, the divine himself. A **Jnani**, or a person who has developed the qualities of wisdom and understanding is capable of grasping this profound principle. Just as a nursery child cannot comprehend 10th-grade geometry due to its complexity, we too must cultivate the qualities of a **Jnani** to fully understand these advanced concepts. Without embodying these qualities, grasping such profound truths remains challenging.

In the last session, we stopped at verse 8, at a point where we were exploring the qualities of a knowledgeable person. Between verses 7 and 11, Bhagavān Sri Krishna beautifully explains the characteristics of a knowledgeable person.

In the verse 7, Sri Paramātmā speaks about qualities such as, **amānitvam adambhitvam ahinsā kṣhāntir ārjavam, āchāryopāsanaṁ śhauchaṁ sthairyam ātma-vinigrahaḥ** (Humility, absence of ego, Non-violence, tolerance, in service of a guru, Simplicity, purity of body and mind, steadfastness, and self-controlling).

Now keeping our ego and identity aside, let us focus on understanding the other qualities of a **Jnani**/person with wisdom/ or an enlightened one.

**13.9**

**asaktiranabhiṣvaṅgaḥ(ph), putradāragṛhādiṣu,  
nityam(ñ) ca śamacittatvam, iṣṭāniṣṭopapattiṣu. 13.9**

Absence of attachment and the sense of mineness in respect of son, wife, home etc., and constant equipoise of mind both in favourable and unfavourable circumstances.

Let us understand this verse with the quality of '**asaktiranabhiṣvaṅgaḥ,**' or **absence of attachment**. It is about not being stuck to things. Though it is important to have emotions and be caring to others, that attachment should not make us blind. Our emotions must be like running water,

when the water is continuously flowing in the river or in the irrigation channels it is nourishing the field around it.

Stagnant water, similar to attachment, may be beneficial for a certain period. However, if it remains stagnant for an extended duration, it can become a breeding ground for bacteria and insects, leading to the spread of diseases. Likewise, attachment is good, but it must be nourishing. While it is important that we care for our children, excessive attachment is dangerous for the health of everyone, like the stagnant water.

**putra-dāra-grīhādiṣhu:** Taken together with the adjective **anabhishvangah** discussed earlier, it means **absence of excessive attachment with family, wife, children, and home**. When Queen Ahalya Bai Holkar's son was under trial for his crime, her ministers asked her how he should be punished. She instructed them to give him the same punishment as anyone else convicted of a similar offense. Such a detached mindset is essential for upholding justice and benefiting society as a whole.

**Nityam cha samachittatvam iṣṭāniṣṭopapattiṣhu** – Desirable and undesirable events will happen continuously in life, like cycles of day and night. Remaining in **sama chittvam** or equanimous is the balance one should maintain. There is a poem which says, life is like a cricket match, each ball may bring pleasure or pain, but the player must tackle it with the skills and understanding he has gained.

Similarly in situations that may bring happiness or sorrow, one should master it skillfully using wisdom. Excessive happiness at a time when good things happen and excessive sorrow when bad things happen, are not good. Happiness and displeasure must be taken with balance. One should maintain equanimity in both situations.

To understand this better one can think of the ocean. In the monsoon rivers will flow into the ocean, but the ocean will not be overflowing, It also remains full in summer when the rivers are dry. It is full and content always, no matter the season. Our mind also should be like that. **We should be equanimous, enhancing our spiritual strength with the practice of detachment towards this world and rise above dualities.**

### 13.10

**mayi cānanyayogena, bhaktiravyabhicāriṇī,  
viviktadeśasevitvam, aratirjanasaṃsadi. 13.10**

Unflinching devotion in Me through exclusive attachment, living in secluded and holy places, and finding no delight in the company of worldly people;

Another very important characteristic of a knowledgeable person is that he is always a devotee, possessing the following qualities:

**Mayi chānanya yogena:** matchless and unique union with the supreme and being connected with HIM. There are many definitions of Yoga in Śrīmad Bhagavad Gītā, a topic which is of immense value to us. One of the definitions speak about yoga is 'Samatvam yoga uchyate' *Yoga is a balanced state of body and mind.*

It is about being constantly connected to Sri Paramātmā, while being engaged in all the worldly duties. Just like a mother of a small child that is fast asleep; she might be doing the household work,

but her mind is vigilant and constantly thinking of the child. Likewise, irrespective of what one is doing, the mind/ chitta must always be settled in God.

**bhaktir avyabhichārīṇī**: single pointed and complete absorption in devotion. These two concepts are very close to each other. It is about matchless and unique union with God. Devotion is a continuous process, like Ma Ganga continuously flowing into the ocean. We cannot say she is yet to meet the ocean, because she has already met the ocean. She is continuously flowing into the ocean today, in the past and will also flow in future. A single point focus of Ganga ji is to flow and meet the ocean.

This unwavering, single pointed and continuous devotion is **avyabhicharini Bhakti**, despite the devotee being engaged in other duties that must be performed.

**vivikta-deśha-sevitvam**: they like to be in solitude, They will be with people as part of performing their duties. But the voice within is always talking to Bhagavān, and when in solitude they are always doing the chintan.

**aratir jana-sansadi**: not interested in the people and the society. One has heard the word **Karyarat**. **Rat** is being engaged and **arat** is destute. **Jana sansadi** is living in the midst of people. It is like one may not enjoy cooking, but would still cook as part of one's duty. Similarly, one may be living with people to fulfill certain responsibilities but they are not addicted to it.

### 13.11

**adhyātmajñānanityatvaṃ(n), tattvajñānārthadarśanam,  
etajjñānamiti proktam, ajñānaṃ(m) yadato'nyathā. 13.11**

Constancy, in Self-knowledge and seeing God everywhere as the object of true knowledge-all this is declared to be knowledge, and what is contrary to it, is called ignorance.

Imbibing the characteristics described by Sri Paramātmā up to verse 10, a person qualifies for **Adhyātma Jnana**, or the knowledge of the self or soul. This knowledge involves exploring profound questions such as, "Who am I?", "Where have I come from?", and "Why am I in this body?" Such inquiries naturally arise for seekers who are on the path of **Adhyātma Jnana** and **Tattva Jnana**. The term "**Adhyātma**" is derived from "**Adi (toward)**" and "**Atma (soul)**"; thus "**Adhyātma**" signifies "towards the soul."

**Tattva Jnana** is the knowledge of the **Kshetrajna**, or the knower of the body. For example, if one presents a piece of coal and a diamond to a jeweler, the jeweler may only be interested in the diamond and view the coal as worthless. However, if the same pieces are examined by a scientist, she would explain that both are composed of carbon but have different structural properties. This deeper understanding of the fundamental nature of things is what **Tattva Jnana** offers.

**When deeper knowledge and self-knowledge converge**, this is known as **Brahmā Jnana**. The **Jnani**, or the knowledgeable one, pursues both **Adhyātma Jnana** and **Tattva Jnana**. They do not merely understand things at a superficial level but delve into their deeper aspects. True knowledge is where **Adhyātma Jnana** and **Tattva Jnana** intersect, while anything less is considered **Ajnana**, or ignorance. **Ajnana** is the opposite of **Jnana**. For instance, non-violence represents **Jnana**, while violence represents **Ajnana**. Ignorance is the antithesis of all the desirable qualities discussed.

One might question why the qualities of a knowledgeable person are referred to as **Jnana**

(knowledge) itself. To understand this, one needs a guru, as this insight cannot be gained solely through reading texts. Knowledge is an abstract concept and is best understood as an expression or state of being, which is clarified under the guidance of a guru.

Abstract nouns, such as love, brotherhood, and patriotism, represent concepts that cannot be physically seen. For example, to illustrate patriotism, one might talk about a patriot like Bhagat Singh and his fearless sacrifices. Similarly, to explain *Jnana*, one would describe the qualities of a *Jnani*. Just as we cannot physically show patriotism, we cannot directly show *Jnana* or knowledge; we can only describe it through examples and attributes of a knowledgeable person.

To understand what knowledge is, one can refer to renowned persons like Sri Adi Shankaracharya ji and revered Swamiji, as they embody these characteristics in them.

When we describe knowledge, we highlight the characteristics that personify it. Sri Paramātmā has outlined these specific traits representing the essence of true knowledge. To attain knowledge, we must cultivate these qualities within ourselves, gradually becoming knowledgeable. In the previous two verses, the distinction between knowledge and the knowledgeable person is highlighted. Just as a wave on the ocean, though it appears different, is ultimately water. Similarly, a knowledgeable person embodies knowledge itself, despite being identified by different names. A person who perfectly embodies all these characteristics is, in essence, knowledge. Therefore, Sri Krishna Paramātmā says, accumulation of these qualities is knowledge itself, while anything less is ignorance.

When we discuss knowledge, we can list these characteristics as its essence. For personal contemplation, it is also important to reflect on the opposites of these traits. For instance, if someone feels pride in their learning, and thinks, "I have mastered the Gītā and become a Gītā-vrati", we can see that ego has overshadowed true knowledge, turning it into ignorance. Therefore, we must introspect on these traits within ourselves. While one may want to engage in activities like watching Netflix, one should recognize that such choices indicate ignorance. Those who claim to possess knowledge should be evaluated based on these parameters. However, this is a way of assessing self for personal growth and is not to assess another person.

After discussing these traits, Paramātmā introduces the concept of '**Jneyam**'—**what the knowledgeable person seeks.**

## 13.12

**jñeyam(m) yattatpraVākṣyāmi, yajjñātvāmṛtamaśnute,  
anādimatparam(m) brahma, na sattannāsaducyate. 13.12**

I shall speak to you at length about which ought to be known, and knowing which one attains Supreme Bliss. That supreme Brahma, who is the lord of the (two) beginningless entities - ( Prakṛti and Jiva) is said to be neither Sat (being) nor Asat (non-being)

Knowledgeable individuals seek only one thing truly worthy of knowing: **Jneyam**.

Just as something worthy of drinking is called **Peyam**, something worthy of knowing is **Jneyam**. Śrī Paramātmā says, "Now listen to what Jneyam is." All the saints are in pursuit of this knowledge because it is like nectar that grants eternal life. However, it is not a nectar that one can drink rather, here the knowledge is equated to nectar, which makes the concept of death irrelevant. This profound concept is detailed in our scriptures, including the Vedas, Upanishads, Mahabharata, Ramayana, and

the Gītā. While other subjects are worthy of knowing, they are only relevant in this lifetime. The knowledge of Jneyam, the ultimate understanding of the divine, promises immortality. It is crucial to understand how attaining such knowledge can grant immortality when the self is mortal.

As a young child, Nachiketa witnessed his father performing a Yajna and offering old, sick animals as sacrifices, which troubled him deeply. He questioned his father about the value of such offerings and persistently asked whom he would be given to in the sacrifice. Irritated by Nachiketa's inquiries, his father replied that he would be given to Yama, the god of death. Nachiketa goes to Yama's abode and waits patiently for him. When Yama arrives, he asks Nachiketa what he wants, and Nachiketa requested the knowledge of the soul (**Atmajnana**). Yama, recognizing the complexity of this request, offered him alternatives like becoming the greatest king, receiving all the wealth of the world, or enjoying a long life. Nachiketa, however, pointed out that despite these gifts, he would eventually face death. He insisted that Yama grant him the knowledge of death itself, which would help him transcend mortality and attain true immortality.

Once we get this knowledge of *Atma*, we become immortal. The concept of death has no meaning to the person dying, once he or she is aware that they are *Atma*. The knowledge of *Atma* helps the individual attain immortality. After seven days of teaching Bhagavata Katha to King Parikshit, Sukhdev Maharaj asked the king how he felt. The king Parikshit responded, "Now, I am not afraid of death." His profound understanding from the teachings had removed his fear of mortality, demonstrating the transformative power of the spiritual knowledge imparted by Sukhdev Maharaj.

Knowing *Jneyam* we will attain fearlessness about death and that is the nectar we are going to get - '**āmṛitam aśhnute**'.

It is stated that Brahman is "**anādi mat-param brahma na sat tan nāsad uchyate**," That Brahman, is the supreme reality, is beginningless and beyond both existence and non-existence.

The universe emerges from this Brahman, which is the ultimate convergence of *Adhyātma Jnana* and *Tattva Jnana*. Although this concept might seem confusing, as described in various chapters (7, 9, 15, 11, and others), Brahman is the ultimate reality, superior to all. It is eternal and unchanging, from which everything arises and to which everything returns, yet it remains unchanged. Thus, the Brahman, the one who has no beginning, transcends existence and non-existence.

The concepts of "**sat**" (truth) and "**asat**" (untruth) can seem complex when we consider it literally.

For example, if it's 6:55 PM in India, but simultaneously, it could be morning in another part of the world. Thus, the statement "it is morning" can be true in some locations while being false in others. This illustrates how definitions of truth and false can be relative, depending on context and perspective. As our understanding evolves, our definitions of truth and false also shift. Brahman represents a reality that transcends the concepts of truth and untruth. It is the ultimate knowledge or *Jneyam*, which is beyond the concepts of truth or untruth. Defining Brahman is very challenging because it exists beyond the realm of relative truth and falsehood, embodying a profound and absolute reality.

Śrī Paramātmā explains the characteristics of Jneyam in the next verse.



**sarvataḥ(ph) pāṇipādaṃ(n) tat, sarvato'kṣīsiromukham,  
sarvataḥ(ś) śrutimalloke, sarvamāvṛtya tiṣṭhati. 13.13**

It has hands and feet on all sides, eyes, head and mouth in all directions, and ears all around; for it stands pervading all in the universe.

HIS hands, legs, eyes, heads, and faces are present everywhere, as HE pervades the entire universe. For devotees, this means that wherever we sit and offer something to God, HIS arms extend to accept it. When we offer food, HE accepts it from every direction. Whenever a devotee reaches out and asks for help, HIS hands are stretched everywhere to assist. Wherever a devotee lights a lamp, HIS eyes are there to see. When food is offered, HIS mouth is there to receive it. Wherever a devotee imagines the lotus feet of Bhagavān and applies Chandan, HIS feet appear. Every word of praise reaches HIS ears. In this discourse, both the speaker and the practitioners, spread across various places, are engaged in understanding HIS teachings, but all reach HIM as HIS ears are everywhere. Just as there is no place where air cannot be found, Brahma tattva is omnipresent.

As embodied beings, we find it difficult to conceive the formless aspect of Brahman due to our intellectual limitations. Therefore, it is often easier for us to relate to and understand Brahman through its manifested forms and attributes. Our minds have a limited capacity, making it challenging to fully grasp the concept of Brahmān, which transcends ordinary understanding. Although our intellect has its constraints, we can expand our imagination to approach this concept. Brahman can be understood in two aspects: **Nirgun Nirakar**, the formless and attribute-less absolute, and **Sagun Sakaar**, the manifested and embodied form.

**13.14**

**sarvendriyaguṇābhāsaṃ(m), sarvendriyavivarjitam,  
asaktaṃ(m) sarvabhṛccaiva, nirguṇaṃ(ñ) guṇabhoktṛ ca. 13.14**

Through perceiving all sense objects, it is really speaking devoid of all senses. Nay, though unattached, It is the sustainer of all nonetheless; and though attributeless, It is the enjoyer of Guṇas, the three modes of Prakṛti.

**sarvendriyaguṇābhāsaṃ sarvendriyavivarjitam:** HE has all the sense organs like us. Yet, at the same time, HE is without those sense organs. The concept to be understood is that living beings require sense organs for their existence, but HE is beyond those. By accepting everything, doing everything HE gives us the feeling that HE has the said organs, but then HE also says that HE is without those. HE does not have the real ears like what we have, but HE is able to listen to us. Similarly, HE does not have the real eyes that we have but still HE sees us. Due to limitation of intellect some Sadhaks get puzzled on listening to such a concept. For them the only means of seeing is through eyes. But that is not the case with the Almighty Brahma tattva.

**asaktaṃ sarvabhṛccaiva:** HE is detached from all things. Through the nature we are equipped with intellect, smile, emotions, etc. and in this manner, we are made completely independent (**asaktaṃ**).

**nirguṇaṃ:** HE is devoid of all Gunas. Humans are enveloped by the three gunas. Today, we were having a great Sattvic surge and hence attended the vivechan session. At such times when we prefer to watch serials instead of listening to Vivechan, Rajo Guna overpowers us. Sometimes the Tamo Guna takes over, where we end up doing nothing. The Brahma tattva is not like that. It is Nirguna / Gunateeth, beyond all the Gunas.

**guṇabhokta:** HE is the consumer of the Gunas, in the sense that HE sees through HIS devotees,

listens through their ears. While the devotees do the karmas, everything is being watched by HIM. By this means, through us HE is getting the karma done. HE enjoys seeing HIS devotees do the chanting, HE enjoys seeing people helping each other, HE enjoys watching us listening to Bhagavad Gita. At the same time, HE is also ensuring that we all are working towards one great cause and that cause is for the benefit of the country. Whatever great work that is being done by great people it is gotten done by Śrī Bhagavān.

### 13.15

**bahirantaśca bhūtānām, acaraṃ(ñ) carameva ca,  
sūkṣmatvāttadavijñeyaṃ(n), dūrasthaṃ(ñ) cāntike ca tat. 13.15**

He exists, without and within, all beings and constitutes the moving and the unmoving creation as well. And by reason of its subtlety, it is incomprehensible. It is close at hand and stands afar, too.

**bahirantaśca bhūtānām acaraṃ carameva ca:** This is another characteristic of Paramātmā Tattva, which means it is enveloping all the movable and immovable objects. If we take the example of this earth, the moving and unmoving creations are around us. The Brahma Tattva is outside and inside these objects. IT is everywhere. Just like, one cannot deny the air is inside the balloon as well as outside the balloon, the Brahma Tattva is also both inside as well as outside.

**sūkṣmatvāt:** Bhagavān says IT is so subtle that IT cannot be seen.

**tadavijñeyaṃ:** It is something which cannot be understood and cannot be known. An atom, for example is made of electrons, neutrons, protons. But they are so subtle that those cannot be seen.

**dūrasthaṃ cāntike ca tat:** IT is very close to us. But due to our proximity with the worldly pleasures, IT appears very far from us. When somebody dies it is said that the person has gone up. When children ask where the Paramātmā lives the common answer that is given is that HE lives somewhere up. When learning Bhagavad Gītā one gets to know that HE resides inside us. It appears far because we tear ourselves apart from HIM.

That is why it is important to have knowledge about **Kshetra** and **Kshetrajna**. We have to be able to see that the **Kshetra** that we have been bestowed with, has a **Kshetrajna** which is very close and very much inside us.

By telling all of the above, Śrī Krishna is making us unlearn the understanding that HE lives somewhere up. HE is trying to inculcate this thought that HE is within us and very close to us.

### 13.16

**avibhaktaṃ(ñ) ca bhūteṣu, vibhaktamiva ca sthitam,  
bhūtabhartṛ ca tajjñeyaṃ(ñ), grasiṣṇu prabhaviṣṇu ca. 13.16**

Though integral like space in its undivided aspect, it appears divided as it were, in all animate and all inanimate beings. And the Godhead, which is the only object worth knowing, is the sustainer of beings (as Viṣṇu), the destroyer (as Rudra) and the creator of all (as Brahma).

**avibhaktaṃ ca bhūteṣu:** Among all the creatures HE is appearing undivided.

**vibhaktamiva ca sthitam:** But HE exists dividedly in this universe. In diverse forms, HE is divided. For example, a house is divided into various sections, like kitchen, bedrooms, bathrooms,



maids' room, garden etc. And supposing if one is at home and receives a call from someone asking where he or she was. The answer is that I am at home and not that am inside the kitchen or inside the bedroom. Just like that Paramātmā is undivided. HE is same everywhere. But for the proper functioning of the universe HE is vibhakt, means HE is divided.

**bhūtabhartṛ ca tajjñeyam:** HE is the supporter / generator of all the **bhūt** /creatures.

**grasiṣṇu prabhaviṣṇu ca:** HE is the supporter as well as destroyer of all the things.

So, HE is the one who is ensuring that everything is working together. All these qualities are going to help us understand what is the *jñeyam*. HE is the cause of our origin and existence. HE is where everything will ultimately get concluded.

### 13.17

**jyotiṣāmapi tajjyotiḥ(s), tamasah(ph) paramucyate,  
jñānam(ñ) jñeyam(ñ) jñānagamyam(m), hṛdi sarvasya viṣṭhitam. 13.17**

That supreme Brahma is said to be the light of all lights, and entirely beyond Maya. That Godhead is knowledge itself, worth knowing and worth attaining through real wisdom, and is particularly abiding in the hearts of all.

**jyotiṣāmapi tajjyotiḥ:** HE is the light of all the illuminating things. Things are visible to us only in light. If one sits in darkness others would not be able to see him or her. Light is essential to see things. The illuminator for the eyes is light. The Illuminator for ears is the capacity to hear. The capacity to talk is the Jyoti for the speech. So basically, the capacity to do anything is the actual Jyoti. Paramātmā is the source of all illuminators. Behind all the illuminators like touch, smell, site etc., there is mind. Our intellect is also the illuminator of our mind. The mind and senses are working because of one Jyoti that is Brahma Tattva. **The ultimate source of this Illumination of our life is the Paramātmā Tattva.**

**tamasah paramucyate:** The darkness can no way come close to it.

**jñānam jñeyam jñānagamyam:** There is one shloka on Vishnu Ji in which he is referred to by an adjective '**dhyānangamyam**' - which means 'By the means of meditation, one thinks of Vishnu ji'. Here Shri Krishna has used **jñānagamyam**, by the means of the knowledge we try to reach HIM. HE is the ultimate destination of our vedas, scriptures etc. All the knowledge is taking us to this *jneya*.

In Chapter 15 HE says:

सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च ।  
वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ॥ 15. 15॥

*I am seated in the hearts of all living beings, and from Me come memory, knowledge, as well as forgetfulness. I alone am to be known by all the Vedas, am the author of the Vedant, and the knower of the meaning of the Vedas.*

If one wishes to reach the final destination of Adhyātman, then he or she has to become that person who has the capacity to understand that knowledge. Paramātmā has clearly told us in this chapter the characteristics of a Jnani who can understand this knowledge.

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।  
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ 13.8॥

इन्द्रियार्थेषु वैराग्यमनहङ्कार एव च ।  
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ 13.9॥

असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।  
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ 13.10॥

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।  
विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ 13.11॥

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।  
एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ 13.12॥

*Humbleness; freedom from hypocrisy; non-violence; forgiveness; simplicity; service of the Guru; cleanliness of body and mind; steadfastness; and self-control; dispassion toward the objects of the senses; absence of egotism; keeping in mind the evils of birth, disease, old age, and death; non-attachment; absence of clinging to spouse, children, home, and so on; even-mindedness amidst desired and undesired events in life; constant and exclusive devotion toward Me; an inclination for solitary places and an aversion for mundane society; constancy in spiritual knowledge; and philosophical pursuit of the Absolute Truth—all these I declare to be knowledge, and what is contrary to it, I call ignorance.*

All the above characteristics are knowledge. We have to attain these characteristics to be able to understand the ultimate source of all illuminations. Suppose you give a lamp to a blind person, and ask him to see, Will he be able to see anything? Lighting all the lights in the room will also not help the blind person. A devotee who does not have the characteristics of a **Jnani** is similar to a blind person holding a torch and trying to see. The **jñānagamyam** can be attained only by means of knowledge.

**hṛdi sarvasya viṣṭhitam:** HE is present everywhere. Specifically with regard to living creatures, HE resides in everyone's heart.

**13.18**

**iti kṣetraṁ(n) tathā jñānaṁ(ñ), jñeyam(ñ) coktaṁ(m) samāsataḥ,  
madbhakta etadvijñāya, madbhāvāyopapadyate. 13.18**

Thus the truth of the kṣetra (body) and knowledge, as well as of the object worth knowing, ie., God, has been briefly described; and knowing this in reality, My devotee attains to My being.

Śrī Krishna concludes HIS description about **kṣetraṁ** (body) and **jñānaṁ** (knowledge) by mentioning the fruit of knowing this topic.

HIS devotee, having obtained the knowledge, will attain HIM. They will become indifferent from HIM, like the waves that become one with the ocean.

When Sant Tukaram Ji went to the heavenly abode, it was said that

## तुका झाला पांडुरंग।

*He became united with Paramātmā and so much so that he himself became united with HIM.*

The session concluded by offering the entire discourse at the lotus feet of Param pujya Swamiji.

### Questions and Answers:

#### Poonam Ji

**Q:** According to shloka number 15 Paramātmā resides in our heart. So that means HE is near to us. Then why some people go to distant places to get darshans or go to mountains or caves to get close to HIM?

**A:** Bhagavān has also included the following, in the characteristics of a knowledge person:

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।

विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ 13.11॥

*An inclination for solitary places and an aversion for mundane society.*

We know HE stays in our heart. But what is outside us? So much noise is there that we cannot listen to our own voice. Supposing, one decides to finish reading Gyaneshwari. There would be so many distractions that are likely to come in way. Something can come up as we live in cage of temptation around us. Due to that all our focus gets directed outside. To reach to the Brahma Tattva that resides within us we have to divert the flow inwards. That cannot happen in a surrounding where there are so many temptations and chaos. That is why those who are in a position to leave their houses, go to the Himalayas or mountains or caves for such work (meditate) can reach out to the Paramātmā who resides in the heart. Sages do not have responsibilities like householders, so that is why they are free to go. But most of us are not in a position to do that. So, we have to program our mind such that no matter where we are our intellect is always thinks about HIM. Infact, even while cooking if someone is singing Bhajans it will automatically go to HIM.

#### Dinesh Ji

**Q:** How can we make others join Bhagvad Gītā Learning Program?

**A:** It is through ourselves only. We have to see that our Acharan attracts people. When people see the changes in us, they will be curious to know the reasons. For example, somebody was very unhealthy but due to exercise and diet regime, becomes fit. Or somebody tops the exams. the media interviews them to know the reason for their success. We have to reach that level where people approach us to know how to groom their personality so that they to come to that level. They will know that the person studies Gītā ji that is why he or she looks so happy and peaceful. If people's time has come to learn they will be able to join such programs.



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**Jai Shri Krishna!**

Compiled by: Geeta Pariwar – Creative Writing Department

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