

(ignorance). Without following the spiritual discipline (these virtues), a man may learn facts pertaining to knowledge but he can't realize the reality. Therefore without spiritual practice, ignorance (to perceive 'kṣetra' and 'kṣetrajña' alike) prevails, and so long as ignorance prevails, if a man having learnt the difference between 'kṣetra' and 'kṣetrajña', discusses it, then in fact he strengthens 'dehābhimāna' (identification of the Self with the body). But he who practises these virtues, he becomes able to distinguish between 'kṣetra' and 'kṣetrajña'.



*Link:—The Lord in the next verse, describes that the Knowable Who, ought to be known.*

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते ।

अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ १२ ॥

jñeyam yattatpravakṣyāmi yajjñātvāmṛtamaśnute  
anādimatparam brahma na sattannāsaducyate\*

I shall describe at length that which is fit to be known, and by knowing which, one attains immortality. It is the supreme Brahma Who is without beginning and Who is said to be, neither existent nor non-existent. 12

*Comment:—*

'Jñeyam yattatpravakṣyāmi'—The Lord, promises that He will describe at length that Brahma or God, for Whose realization this human body has been bestowed, and Who has been described in the scriptures.

By the term 'Jñeyam' He means that having known all other subjects, sciences and arts of the world, something else remains,

\* In this verse the Lord by the term 'Pravakṣyāmi' made a promise to describe that which is to be known; by 'Amṛtamaśnute' the result of that knowledge, by 'Anādimat', its mark, by 'Parama Brahma' its (His) name and by 'Na sattannāsaducyate' its (His) description have been given.

to be known. Moreover, worldly knowledge cannot make one free from the cycle of birth and death. But, by knowing God, nothing else remains to be known, and the cycle of birth and death, also comes to an end. Therefore, in the world, there is nothing worth knowing, except God.

**'Yajñātvāmṛtamaśnute'**—By knowing God, one attains immortality, and then nothing remains to be known, to be done and to be acquired.

In fact, a man (self) is immortal, but by assuming his identity with a body, he regards the death and birth of the body, as his own birth and death. By knowing the Lord, this error is rectified, and he realizes the self or his immortality.

**'Anādimat'**—The entire universe, emanates from the Lord, remains established in Him, and merges in Him, while He remains the same. So He is called, without beginning.

**'Param brahma'**—Prakṛti (matter), as well as Veda is called Brahma, but 'Parama Brahma', is the Absolute, formless Brahma, or God Who is all-pervading and ever remains, the same. None is superior to Him in pervasiveness, purity and eternity. He is called 'Parama Brahma'.

**'Na sattannāsaducyate'**—God, cannot be called, either existent or non-existent. He cannot be called existent, because something can be existent, in relativity with something else, which is non-existent. The word day, is used only in relation with, night. But, if there is no night, a day cannot be called, a day. He cannot be called non-existent, because He surely exists. The fact is, that words cannot describe the real character of God, either by the positive or negative method. As the sun, is different from both the night and the day, so is God different from, both, the existent (Sat) and the non-existent (Asat). 'Sat' or 'Asat' is determined through intellect. This is 'Sat' and that is 'Asat'—it is in the realm of the world, which is a subject of mind, speech and intellect. But, He is beyond, not only of speech, but also of mind and

intellect. So He cannot be called, either existent (being) or non-existent (non-being).

**Appendix**—God has been called ‘Jñeya’ because He is to be known, he should be known and He can be known. In fact He is not to be known with the help of Prakṛti because Prakṛti can’t have an access to Him as He transcends Prakṛti. But He can be known by the Self.

Prakṛti (matter) and Puruṣa (the Self)—both have been called eternal (Gītā 13/19); therefore being the master of the two, God has been called here ‘anādimat’.\* In the fourth and fifth verses of the seventh chapter the Lord, having stated the ‘aparā prakṛti’ as ‘itīyaṁ me’ and ‘parā prakṛti’ (soul) as ‘me parām’, has mentioned that both are dependent upon Him; therefore the master of the two is only God.

In the Upaniṣad it is mentioned—

**kṣaraṁ pradhānamamṛtākṣaraṁ haraḥ kṣarātmānāvīṣate deva ekaḥ**  
(Śvetāśvatara. 1/10)

Prakṛti is perishable (kaleidoscopic) and its enjoyer, Puruṣa (the soul), is immortal, imperishable (unchangeable). God keeps these two (prakṛti and puruṣa) under His control.

In the Gītā entire-God has been described in three ways—

(i) God is real (existent) and also unreal (non-existent)—‘sadasaccāham’ (9/19).

(ii) God is real, also unreal and is also beyond the two—‘sadasattatparaṁ yat’ (11/37).

(iii) God is neither real nor unreal—‘na sattannāsaducyate’ (13/12).

It means that in fact there is nothing else besides God. He is totally beyond the access of mind, intellect and speech, so He

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\* ‘Anādimatparaṁ brahma’—This expression may also mean ‘anādi, matparaṁ brahma’ viz., brahma depends on Me—‘brahmaṇo hi pratiṣṭhāham’ (Gītā 14/27).

cannot be described but He can be attained.

In fact God cannot be described in words. But He is called real in relativity with the unreal, immutable in relativity with the mutable and omnipresent in relativity with the unipresent but in fact the terms real, immutable and omnipresent are not applicable to Him. The reason is that all the terms are used in relativity and in having affinity with Prakṛti; but the Divinity is independent and transcends Prakṛti. A name is given in relation to space, time, thing, person, state and quality etc. God transcends all limits of space and time etc., then how can He be addressed by particular names? Therefore it is mentioned here that God can't be called either real (existent) or unreal (non-existent).

There is no beginning of God. How can there be the beginning of God Who is eternal viz., from time immemorial? All are within limits but He is beyond limits. He is neither real nor unreal. With beginning-beginningless, within limits and beyond limits, real and unreal—these differences are there because of affinity with Prakṛti. The Supreme Reality transcends all restrictions such as with beginning-beginningless, within limits and beyond limits and real and unreal. Thus whatever has been said about the description of God, Who is to be known, is in fact no description but it is to draw attention towards the aim. It means that God is not merely to be described but this description draws a striver's attention towards the knowable. Therefore a striver should not merely learn facts but should reflect upon them with a view to have an insight into it.



*Link—In the preceding verse, Lord Kṛṣṇa described the attributeless-formless Brahma, the Absolute, Who is worth knowing, by saying that He is neither existent nor non-existent. In the next verse, He describes the reality of what is worth knowing (Jñeya) viz., God as formless and endowed with attributes.*