



BHAGAVAD GITA

Chapter 13

INDEX

S. No.	Title	Page No.
XIV	Chapter 13	
1.	Summary	1
2.	Verse 1	2
3.	Verse 2	7
4.	Verse 3	11
5.	Verse 4	17
6.	Verse 5	19
7.	Verse 6	21
8.	Verse 7	25
9.	Verse 8	27
10.	Verse 9	35
11.	Verse 10	42
12.	Verse 11	47
13.	Verse 12	50

S. No.	Title	Page No.
14.	<u>Verse 13</u>	55
15.	<u>Verse 14</u>	59
16.	<u>Verse 15</u>	62
17.	<u>Verse 16</u>	65
18.	<u>Verse 17</u>	68
19.	<u>Verse 18</u>	72
20.	<u>Verse 19</u>	77
21.	<u>Verse 20</u>	80
22.	<u>Verse 21</u>	82
23.	<u>Verse 22</u>	85
24.	<u>Verse 23</u>	88
25.	<u>Verse 24</u>	94
26.	<u>Verse 25</u>	97
27.	<u>Verse 26</u>	100

S. No.	Title	Page No.
28.	<u>Verse 27</u>	103
29.	<u>Verse 28</u>	107
30.	<u>Verse 29</u>	111
31.	<u>Verse 30</u>	114
32.	<u>Verse 31</u>	119
33.	<u>Verse 32</u>	123
34.	<u>Verse 33</u>	128
35.	<u>Verse 34</u>	131
36.	<u>Verse 35</u>	136
36.	<u>Concluding Verse</u>	139



SUMMARY

Chapter 13 – Kshetra -
Kshetrajna Vibhaga Yoga

Summary

Verse 1

Verses 8 - 12

Verses 20 - 24

Introduction

Jnanam

Purusha and Prakrti

Verses 2 - 7

Verses 13 - 19

Verses 25 - 35

Kshetram and Kshetrajna

Jneyam

Sadhanam and Phalam



VERSE 1 TO 35

Topic 1 : Introduction

Verse 1 :

अर्जुन उवाच ।
प्रकृतिं पुरुषं चैव
क्षेत्रं क्षेत्रज्ञमेव च ।
एतद्वेदितुमिच्छामि
ज्ञानं ज्ञेयं च केशव ॥ १३-१ ॥

arjuna uvāca |
prakṛtiṁ puruṣaṁ caiva
kṣetraṁ kṣetrajñameva ca |
etad vēditum icchāmi
jñānaṁ jñeyaṁ ca keśava || 13.1 ||

Arjuna said : Prakirti (Matter) and Purusa (Spirit), also the ksetra (The field) and Ksetrajna (The Knower of the field), knowledge and that which ought to be known-these, I wish to learn, O Kesava. [Chapter 13 - Verse 1]

a) Arjuna Uvacha :

- Arjuna asked.

b) Keshava :

- Oh Lord!

c) Ichhami Veditum :

- I desire to know.

d) Etad :

- The following

e) Prakrtim :

- Prakrti

f) Purusham Eva Cha :

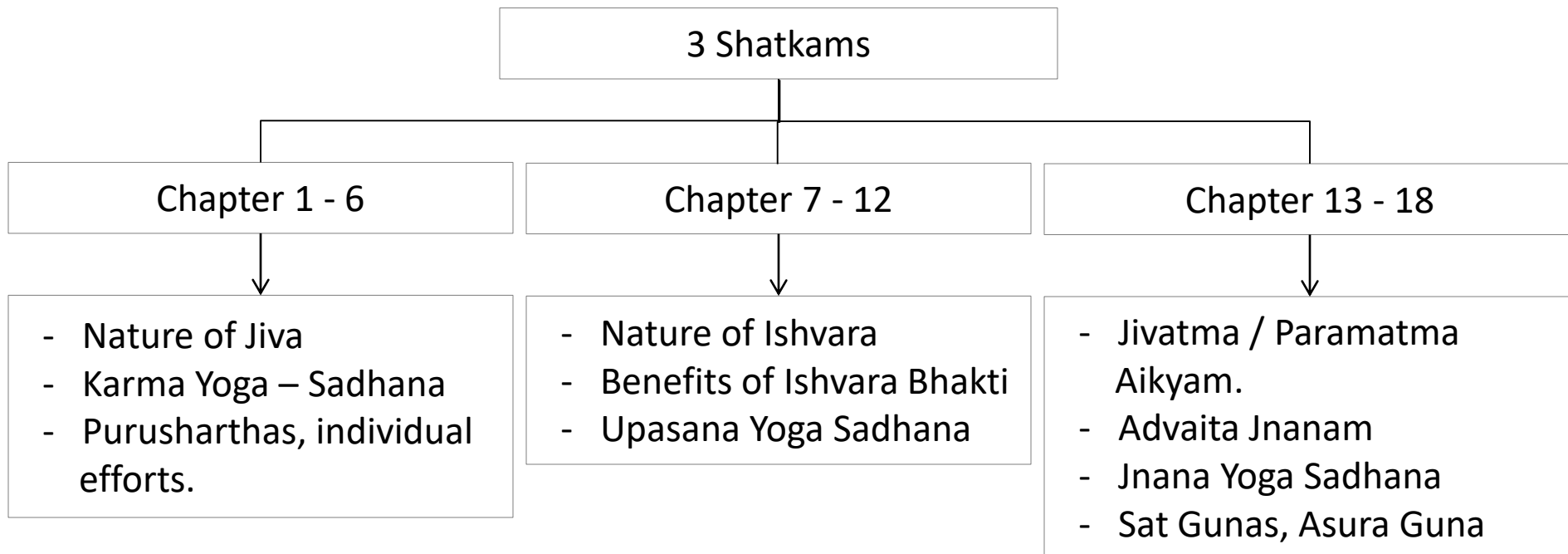
- Purusha.

g) Kshetram Kshetrajnam Eva Cha :

- Kshetra, Kshetrajna.

h) Jnanam Cha Jneyam :

- Jnanam and Jneyam.



Kshetra	Kshetrajna	Vibhaga	Yoga
<ul style="list-style-type: none"> - Matter - Apra Prakrti 	<ul style="list-style-type: none"> - Spirit - Purusha - Para Prakrti 	<ul style="list-style-type: none"> - Distinguishing 	<ul style="list-style-type: none"> - Topic

Tat	Tvam	Asi
<ul style="list-style-type: none"> - Chapter 7 – 12 	<ul style="list-style-type: none"> - Chapter 1 – 6 	<ul style="list-style-type: none"> - Chapter 13 – 18 - Oneness of Jivatma and Paramatma.

Chapter 7 :

- Ishvara with Para and Apra Prakrti is Srishti, Sthithi, Laya Karanam of Jagat.

Para Prakrti	Apra Prakrti
<ul style="list-style-type: none"> - Kshetrajna 	<ul style="list-style-type: none"> - Kshetram - 8 fold

- Explains Bhagavan and ways to become Para Bhakta.

Chapter 12 :

- Qualities of Para Bhakti.

Chapter 13 :

- What knowledge makes one a Para Bhakta?

Verse 1 :

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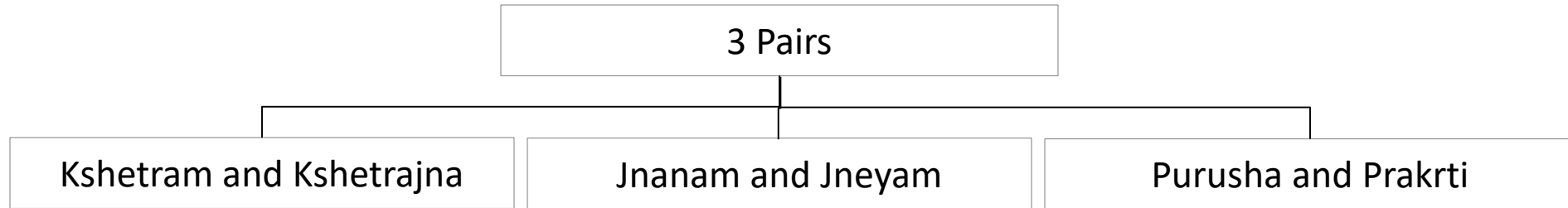
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- No commentary on this verse by Shankara.
- Hence it is assumed that this verse was later added.
- Gita – 701 verses with this.

i) Arjuna says – Etad Veditum Ichhami - Eh Keshava :

- I wish to know, Oh Lord, destroyer of Keshat Rakshasha.
- Keshava – also name of Vishnu.
- Ka – Indicates Lord Brahma.
- E – Lord Vishnu
- Sha – Lord Shiva

- Keshav = combined form of all 3.



- Arjuna asks with Sraddha and Bhakti.
- Kshetra, Prakrti → Matter
- Kshetrajna, Purusha, Jneyam → Spirit
- Jnanam – Set of values to get Tattva Jnanam.

Topic II
Kshetram and Kshetrajna
Verse 2 – 7

Verse 2 :

श्रीभगवानुवाच ।
इदं शरीरं कौन्तेय
क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्ति तं प्राहुः
क्षेत्रज्ञ इति तद्विदः ॥ १३-२ ॥

śrībhagavān uvāca
idaṃ śarīraṃ kauntēya
kṣētramityabhidhīyatē |
ētadyō vētti taṃ prāhuḥ
kṣētrajña iti tadvidaḥ || 13.2 ||

The Blessed lord said : This body, O Kaunteya, is called Ksetra (The field) and he who knows it is called Ksetrajna (The knowledge of the field) by those who know them (Ksetra and Ksetrajna), i.e., by the sages. [Chapter 13 - Verse 2]

a) Sri Bhagavan Uvacha :

- Lord Krishna said.

b) Kaunteya :

- Oh Arjuna!

c) Idam Shariram Abhidhiyate Iti Kshetram :

- This body is known as Kshetram.

Topic II

Kshetram and Kshetrajna (Verse 2 – 7)

Verse 2 :

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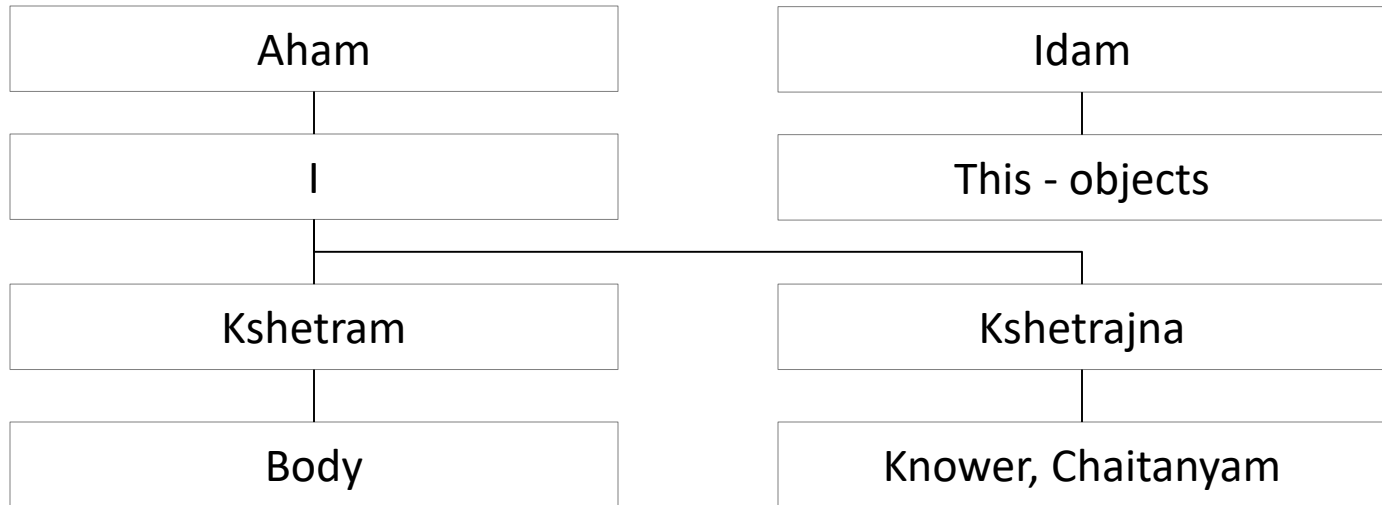
- This body is known as Kshetram.

d) Yah Vetī Etat :

- There is a conscious principle which knows this body.

e) Tadvidah Prahuh Tam Iti Kshetrajnah :

- Wise men declare that knower principle to be Kshetrajna.



- **Body clothes the knower Atma Chaitanyam.**

I) Idam Shariram Abhidhiyate Kshetram :

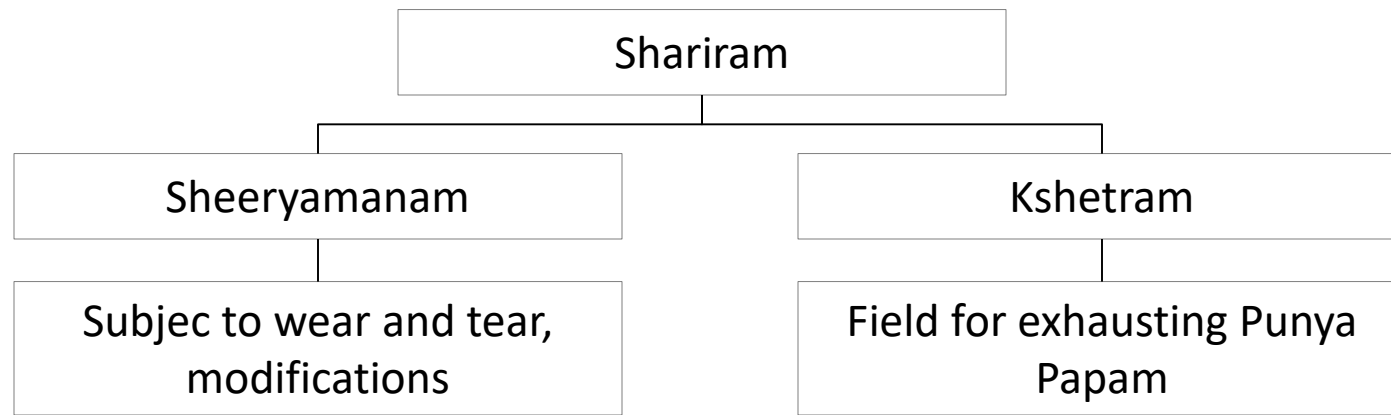
- This body consisting of gross and subtle aspects is said to be Kshetram.
- In general, Kshetram includes all objects of knowledge, the universe, but here Bhagavan focusses on the Jivatma and refers to body as Shariram.

II) Etad – Gross body and subtle body.

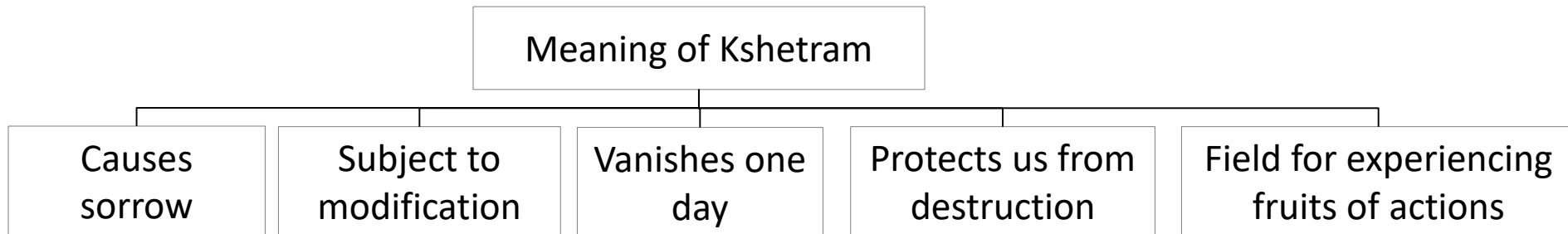
- Yaha Vetti – one who knows – knower or knowledge principle.

III) Kshetrajna Iti Tat Vidaha Prahuhu :

- Learned call the knower as Kshetrajna.
- Kshetram Janati iti Kshetrajna.



- I am Atma, I don't know, I exist in the body and outside like space exists in a pot and outside the pot.
- Body, Mind, outer objects and relationships cause attachment with I the Atma, due to self ignorance get attached to them.
- Till such time truth of Atma comes to light, body, mind appears to cause sorrow.
- If we live in the body, with knowledge, we will accept body as means to that knowledge.
- Guru comes and frees us from sorrow.



- One who knows the body, pervades the body and knows the world is called Kshetrajna.

Verse 3 :

क्षेत्रज्ञं चापि मां विद्धि
सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं
यत्तज्ज्ञानं मतं मम ॥ १३-३ ॥

kṣētrajñam cāpi mām viddhi
sarvakṣētrēṣu bhārata |
kṣētrakṣētrajñayōrjñānam
yat tajjñānam mataṁ mama || 13.3 ||

Know me as the knower of the field in all fields, O Bharata. Knowledge of the field as also of the Knower of the field is considered by Me to be My knowledge. [Chapter 13 - Verse 3]

a) Bharatha :

- Oh Arjuna!

b) Api Cha :

- Moreover

c) Viddhi Kshetrajnam Mam :

- Know the Kshetrajna to be myself.

d) Sarva Kshetresu :

- Obtaining in all bodies.

e) Tad Jnanam :

- That knowledge.

f) Yad Kshetra Kshetrajnayah :

- Which deals with Kshetram and Kshetrajna.

g) Jnanam :

- Is true knowledge.

h) Mama Matam :

- This is my teaching.

i) Kshetrajna :

- One who resides in the body and through the body knows the world.
- Principle of awareness pervades body from head to toe, knows the mind, and through the mind knows the outside world of Pancha Butas.

अहमात्मा गुडाकेश
सर्वभूताशयस्थितः ।
अहमादिश्च मध्यं च
भूतानामन्त एव च ॥१०-२०॥

aham ātmā guḍākēśa
sarvabhūtāśayasthitaḥ |
aham ādiśca madhyaṃ ca
bhūtānām anta ēva ca || 10-20 ||

I am the self, O Gudakesa, seated in the hearts of all beings; I am the beginning, the middle and also the end of all beings. [Chapter 10 - Verse 20]

- I am the Atma Tatvam residing in everyones mind.
- 1st Vibhuti of the Lord.

Chapter 7 :

अपरेयमितस्त्वन्यां
प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो
ययेदं धार्यते जगत् ॥ ७-५ ॥

aparēyamitastvanyāṁ
prakṛtiṁ viddhi mē parām ।
jīvabhūtāṁ mahābāhō
yayēdaṁ dhāryatē jagat ॥ 7- 5 ॥

This is the lower prakrti; different from it, know thou, O mighty-armed, My higher prakrti, the very life element, by which this world is upheld. [Chapter 7 – Verse 5]

Bhagavan – the Chaitanyam,
awareness principle

- Resides in the minds of Jivas.
- Chit principle

- Holder of the universe.
- Jagat Karanam
- Sat Principle

- There is no difference between Jiva and Bhagavan in terms of their inner essence.
- In Vyavahara, empirical world, see differences between Bhagavan and Devotee.
- In absolute angle, no difference exists, only pure consciousness exists.
- **Thiruvalluvar :**

Whatever is nature of object, ultimate thing is to perceive the essence of it as pure Sat-chit, Awareness essence.

- Ishvara is the Antaryami, the life principle of Jiva.
- Relationships with the world are superimposed on pure consciousness by Maya Shakti.
- This is main teaching of Advaita Siddhanta.

Wave	Ocean	Water
<ul style="list-style-type: none"> - Pockets of water which rise and fall due to wind in the ocean. - Compared to Jiva - Sagunam - Depends on Sat – Chit Tatvam 	<ul style="list-style-type: none"> - Large water spread - Compared to Ishvara - Sagunam - Depends on Sat – chit Tatvam 	<ul style="list-style-type: none"> - Essence behind wave and ocean. - Absolute Sat – Chit Nirguna Tatvam.

- Names and forms are varied appearances of one nondual pure consciousness.
- Conscious mind creates various forms in dream.
- Reality creates the waking world like the dream world.
- Key teaching of verse 3 is the Aikyam, oneness between Jivatma and Paramatma.

• The absolute is the knowing principle, Bhagavan is Kshetrajna is Mahavakyam.

- In Transactional level, Bhagavan is different from us.
- He is superior, we are inferior.
- Intellect grades everything in the universe.

Contemplate :

- Essence of everything in the universe is one nondual, pure consciousness, substratum of Jivatma and Paramatma.
- Bhagavan says you are me and I am you.
- Seeming difference between you and me is play of Maya.
- You and me are the same one consciousness in reality, this is the ultimate truth of universe.

Jiva – Brahma Aikya Bodhaka Vakyam is Mahavakyam.

- Knower + known = Nondual pure consciousness.
- Knower, known and knowledge are superimpositions on the absolute principle.
- Dream is reflection on wakers mind.
- Waking world is reflection on Ishvara's mind.
- Earth rotates but there is no real experience but we understand.
- Similarly I am pure consciousness I understand, but no experience.

Earth	Nondual consciousness
<ul style="list-style-type: none">- Stability experienced- Experience differences, unreal.	<ul style="list-style-type: none">- Alone truth- Understanding this is main intent of Mahavakyam.

Arjuna :

- In all Kshetras, in all bodies, minds, beings, know me to be the Kshetrajna.
- Jiva, universe, bodies, minds are all superimpositions of Maya, this is key teaching of Advaita Siddhanta.
- Braheiva Satyam, it is Brahman which appears in the body, knower of Joys + sorrows.
- In reality, pure consciousness is beyond Joys and sorrows.

Kshetram	Kshetrajna
<ul style="list-style-type: none">- Objects of knowledge- Universe	<ul style="list-style-type: none">- Knowing principle- Atma Chaitanyam- Intrinsic nature of Jivatma and Paramatma.- Like water, essence of wave and ocean.

- Bhagavan need not be attained because he is indeed the self.
- Knowledge of Kshetrajna relieves us from the thought of wanting to attain Mukti.
- Initially one should have desire to attain Mukti.
- Then undertake Vichara, contemplation.
- Know self as Atma Chaitanyam, Brahma Chaitanyam, realise Mukti is my nature.
- Kshetra – Kshetrajno Jnanam, Yatu, Tatu Jnanam Mama Matam.

- Knowing the body and knower of the body, Atma – Anatma Viveka is useful knowledge.
- Knowledge of other things may cause us sorrow but this knowledge will only make us realise happiness.
- True knowledge is one which frees one from bondage, sorrow and Samsara, cycle of birth and death.
- This is key point of Shastra.
- Bhagawan is in the form of Shastras.
- Knowing Kshetra – Kshetrajna is Moksha.
- All other knowledge creates bondage and does not liberate.

Verse 4 :

तत्क्षेत्रं यच्च यादृक्
यद्विकारि यतश्च यत् ।
स च यो यत्प्रभावश्च
तत्समासेन मे शृणु ॥ १३-४ ॥

tat kṣētram yacca yāḍṛk ca
yadvikāri yataśca yat |
sa ca yō yatprabhāvaśca
tat samāsēna mē śṛṇu || 13.4 ||

What that field is; of what nature it is; what are its modifications; whence it is; and also who He is; and what His powers are-these hear from Me, in brief. [Chapter 13 - Verse 4]

a) Yat Cha Tat Kshetram :

- What is that Kshetram?

b) Yadrk Cha :

- Of what nature is it?

c) Yadvikari :

- Of what effects is it?

d) Yat Cha Yatah :

- Which effect comes out of which cause.

e) Yah Cha Sah :

- What is that Kshetrajna?

f) Cha Yat Prabhavah :

- And of what glory is it?

g) Srnu Tat Me Samasena :

- Here that from me briefly.

Srnu :

- Let ears and mind be ready to grasp teaching.
- What is nature, properties, modifications cause, origin, effects, I will tell you briefly.
- Listen with focused mind.

Verse 5 :

ऋषिभिर्बहुधा गीतं
छन्दोभिर्विविधैः पृथक् ।
ब्रह्मसूत्रपदैश्चैव
हेतुमद्भिर्विनिश्चितैः ॥ १३-५ ॥

ṛṣibhīrbahudhā gītām
chandōbhirvividhaiḥ prthak
brahmasūtrapadaīścaiva
hētumadbhirvinīścitaiḥ || 13.5 ||

Rsis have sung (About the field and the knower of the field) in many ways, in various distinctive chants and also in the suggestive words indicative of Brahman, full of reason and decision. [Chapter 13 - Verse 5]

a) Gitam Rsibhih Bahudha :

- This has been taught by various sages.

b) Prithak Vividhaih Chandobhih :

- This has been revealed distinctly.

c) Vividhai Chandobhih :

- Through various vedic Hymns.

d) Hetumadbhih Cha Eva Viniscitaih Brahma Sutrapadaih :

- This has been taught through logical and well ascertained Upanishidik statements which reveal Brahman.
- There are many scriptures which deal with definition of Kshetram and Kshetrajna.
- Shastras are the only Pramanam, Source of knowledge for Kshetrajna.

- Teachings include logical analysis of Shastra with Sraddha and Bhakti, clear all doubts, to understand Veda Vakyas.

Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभ्युक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेदं निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

Om brahmavidapnoti param, tadesa'bhyukta,
satyam jnanamanatam brahma,
yo veda nihitam guhayam parame vyoman,
so'snute sarvan kaman saha brahmana vipasciteti || 1 ||

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited :
Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

Brihadaranyaka Upanishad :

तद्धेदं तर्ह्यव्याकृतमासीत्, तन्नामरूपाभ्यामेव व्याक्रियत,
असौनामायमिदंरूप इति ; तदिदमप्येतर्हि नामरूपाभ्यामेव
व्याक्रियते, असौनामायमिदंरूप इति ; स एष इह प्रविष्ट आ
नखाग्रेभ्यः, यथा क्षुरः क्षुरधानेऽवहितः स्यात्, विश्वंभरो
वा विश्वंभरकुलाये ; तं न पश्यन्ति । अकृत्स्नो हि सः,
प्राणन्नेव प्राणो नाम भवति, वदन् वाक्, पश्यन्श्चक्षुः, शृण्वन्
श्रोत्रम्, मन्वानो मनः ; तान्यस्यैतानि कर्मनामान्येव । स
योऽत एकैकमुपास्ते न स वेद, अकृत्स्नो ह्येषोऽत एकैकेन
भवति ; आत्मेत्येवोपासीत, अत्र ह्येते सर्व एकं भवन्ति ।
तदेतत्पदनायमस्य सर्वस्य यद्यमात्मा, अनेन ह्येतत्सर्वं
वेद । यथा ह वै पदेनानुविन्देदेवम् ; कीर्ति श्लोकं विन्दते
य एवं वेद ॥ ७ ॥

taddhedam tarhy avyākṛtam āsīt, tan nāma-rūpābhyām
eva vyākriyata, asau nāma, ayam idam rūpa iti, tad idam
apy etarhi nāma-rūpābhyām eva vyākriyate, asau nāma,
ayam idam rūpa iti. sa eṣa iha praviṣṭa ānakhāgrebhyaḥ
yathā, kṣuraḥ kṣuradhāne' vahitaḥ syāt, viśvam-bharo vā
viśvam-bhara-kulāye, taṁ na paśyanti. a-kṛtsno hi saḥ,
prāṇann eva prāṇo nāma bhavati, vadan vāk, paśyaṁś cakṣuḥ,
śṛṇvan śrotram, manvāno manaḥ, tāny asyaitāni karma-nāmāny
eva. sa yo'ta ekaikam upāste, na sa veda, akṛtsno hy eṣo'ta
ekaikena bhavati, ātmety evopāsīta, atra hi ete sarva ekam
bhavanti. tad etat padanīyam asya sarvasya yad ayam ātmā,
anena hy etat sarvaṁ veda, yathā ha vai padenānuvindet.
evaṁ kīrtiṁ ślokaṁ vindate ya evaṁ veda. || 7 ||

This (universe) was then undifferentiated. It differentiated only into name and form – it was called such and such, and was of such and such form. So to this day it is differentiated only into name and form – it is called such and such, and is of such and such form. This Self has entered into these bodies up to the tip of the nails – as a razor may be put in its case, or as fire, which sustains the world, may be in its source. People do not see It, for (viewed in Its aspects) It is incomplete. When it does the function of living, It is called the vital force; when It speaks, the organ of speech ; when It sees, the eye; when It hears, the ear; and when It thinks, the mind. These are merely Its names according to functions. He who meditates upon each of this totality of aspects does not know, for It is incomplete, (being divided) from this totality by possessing a single characteristic. The Self alone is to be meditated upon, for all these are unified in It. Of all these, this Self alone should be realised, for one knows all these through It, just as one may get (an animal) through its footprints. He who knows It as such obtains fame and association (with his relatives). [1 – 4 – 7]

- Brahma Sutras – explain Bhagavan in brief manner.
- Kshetram and Kshetrajna is well established by rishis from the Shastras.

Verse 6 :

महाभूतान्यहङ्कारः
बुद्धिरव्यक्तमेव च ।
इन्द्रियाणि दशैकं च
पञ्च चेन्द्रियगोचराः ॥ १३-६ ॥

**mahābhūtānyahaṅkārah
buddhiravyaktamēva ca |
indriyāṇi daśaikaṃ ca
pañca cēndriyagōcarāḥ || 13.6 ||**

The great elements, egoism, intellect and also the unmanifested (Mula Prakirti), the ten senses and the one (The mind) and the five objects of the Senses... [Chapter 13 - Verse 6]

a) mahabutani, Ahamkarah, Buddhi, Avyaktam Eva Cha :

- **Kshetram consists of :**
 - 5 Elements
 - Ahamkara – cosmic ego.
 - Buddhi – Mahat.
 - Avyaktam – Prakrti.

b) Dasha Indriyani Ekam Cha :

- The ten sense organs and the mind.

4th Verse : In brief

Kshetram	Kshetrajna
- Gross + subtle body.	- Knower of these 2 bodies

6th Verse :

- Elaborated.

I) 5 elements :

- Pervade all modifications in creation.

II) Subtle Tanmatras – on 5 elements :

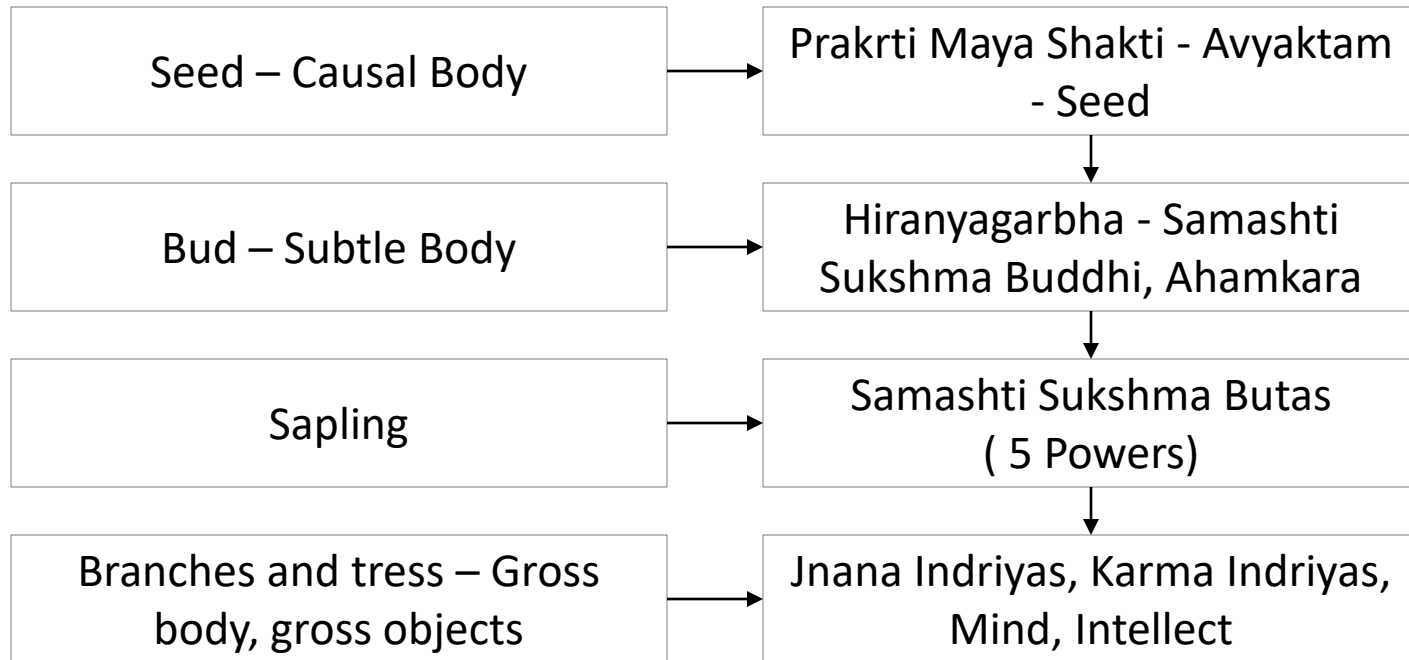
Elements	Powers
Earth	Smelling
Water	Tasting
Fire	Seeing
Air	Touching
Space	Hearing

- Pancha Indriya Gochara – that is perceived by sense organs are objects in creation.
- Hiranyagarbha = Samashti Ahamkara of entire creation.
= Cause of 5 subtle elements.
- Consciousness associated with total mind.
- Buddhi = Deciding faculty of Hiranyagarbha.
- Avyaktam = Maya Shakti.

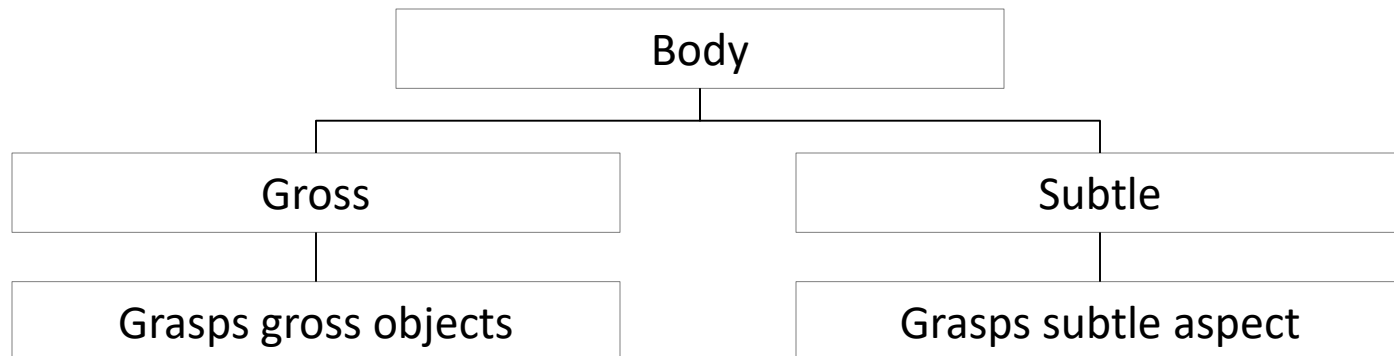
भूमिरापोऽनलो वायुः
खं मनो बुद्धिरेव च ।
अहङ्कार इतीयं मे
भिन्ना प्रकृतिरष्टधा ॥ ७-४ ॥

**bhūmirāpō'nalō vāyuh
khaṃ manō buddhirēva ca |
ahaṅkāra itīyaṃ mē
bhinnā prakṛtiraṣṭadhā ||7-4||**

- Ahamkara = Cause of 5 subtle elements.
- Universal – Samashti Buddhi is one level above this.
- Avyakta, Maya Shakti is one level above this.



- Things perceivable by sense organs exist inside and outside Ahamkara.



Verse 7 :

इच्छा द्वेषः सुखं दुःखं
सङ्घातश्चेतना धृतिः ।
एतत्क्षेत्रं समासेन
सविकारमुदाहृतम् ॥ १३-७ ॥

icchā dvēṣaḥ sukhaṁ duḥkhaṁ
saṅghātaścētanā dhṛtiḥ |
ētat kṣētraṁ samāsēna
savikāram udāhṛtam || 13.7 ||

Desire, hatred, pleasure, pain, aggregate (Body), intelligence, fortitude - This Ksetra has been thus, briefly described with its modifications. [Chapter 13 - Verse 7]

a) Ichha, Dvesah, Sukham, Dukham :

- Desire, hatred, pleasure, pain.

b) Sangatah :

- The body – mind complex.

c) Chetana :

- Sentiency.

d) Drithihi :

- Fortitude.

e) Etat :

- All this.

f) Udahrtam :

- Enumerated above.

g) Samasena :

- Briefly.

h) Kshetram Savikaram :

- Is Kshetram together with its modifications.

I) Ichha :

- Desire for pleasure and objects of pleasure, people who give pleasure.

II) Dvesha :

- Dislike for pain, objects, relationships, circumstances that cause pain.
- Emotions of mind.

III) Sangatah :

- **Connection between body and senses which makes it body – mind complex.**

IV) Chetanam :

- **Consciousness which expresses in the body.**

V) Drithihi :

- Willpower to finish a task.
- This is Kshetram, gives Jiva protection, cause of enjoyment of Punya – Papam, subject to modification and destruction.

Topic III

Jnanam (Verse 8 – 12)

Verse 8 :

अमानित्वमदम्भित्वम्
अहिंसा क्षान्तिरार्जवम् ।
आचार्योपासनं शौचं
स्थैर्यमात्मविनिग्रहः ॥ १३-८ ॥

amānitvam adambhitvam

ahiṃsā kṣāntirārjavam ।

ācāryōpāśanaṃ śaucaṃ

sthairyam ātmavinigrahaḥ || 13.8 ||

Humility, unpretentiousness, Non-injury, forgiveness, uprightness, service to the teacher, purity, steadfastness self-control...[Chapter 13 - Verse 8]

- 20 Gunas – one who has Jnanam will have these qualities.
- One with these values will be eligible for Brahma Jnana Nishta.
- Only one value – Tattva Jnārtha Darshanam is direct means to Jnanam.
- Other 19 values are qualities to acquire Jnanam.
- 9 values in this verse.

I) Amanitvam :

- Manitvam is thinking high of oneself whether he is high or not, pride.
- Thinking of others as inferior.
- This is a shortcoming, defect.

- In creation, everyone has their own nature.
- Greatness belongs to god.
- Amanitvam = Humble, humility water fills up only in a pit.
- Only one with humility, with intelligence gets Abundant Ananda.

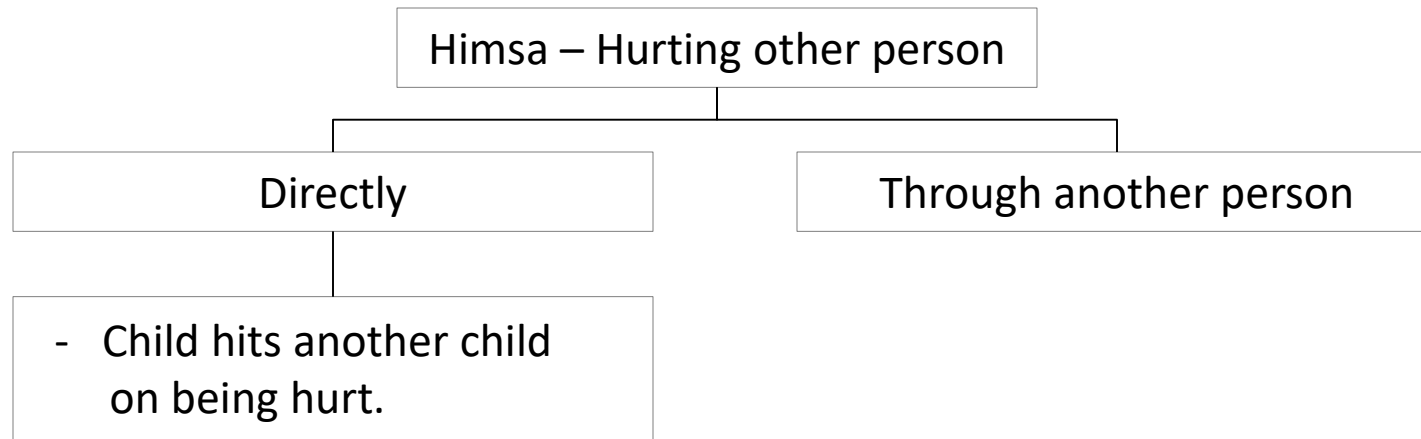


- Be humble to God, noble people, elders.
- There will be happiness where there is humility and love.
- Requirement of one seeking Mukti and quality of one who has attained Mukti.

II) Adambitvam :

- Not being boastful by appearance, behavior, speech, pomp + show, simplicity.
- Know all greatness belongs to Bhagavan.
- Drop ego.

III) Ahimsa :



- Speaking harsh words, cursing in the mind.
- Avoid all hurting by Jnanam of nonduality, Advaitam.
- One should not have Manitvam, Dambitvam, Himsa.

IV) Kshanti :

- Forebearance, patience.
- In order not to do Himsa, we must have patience.
- To achieve anything, need to be patient, can't attain in a hurry.
- When we are sick, need to be patient to recover.
- To study Shastra, must lead life of penance, bear with heat, cold, wind, rain.
- Not being angry, not harming anyone, are born of patience.
- Gandhi followed Ahimsa with lot of patience.

V) Arjavam :

- Alignment of thought, word and deed is spirituality.

Shanti Mantra :

ॐ वाङ्मे मनसि प्रतिष्ठिता । मनो मे वाचि प्रतिष्ठितम् ।
आविरावीर्म ऐधि । वेदस्य म आणीस्थः ।
श्रुतं मे मा प्रहासीरनेनाधीतेन अहोरात्रान् सन्दधामि ।
ऋतं वदिष्यामि । सत्यं वदिष्यामि । तन्मामवतु ।
तद्वक्तारमवतु । अवतु माम् । अवतु वक्तारमवतु वक्तारम् ।
ॐ शान्तिः शान्तिः शान्तिः ॥

*om vāṁ me manasi pratiṣṭhitā । mano me vāci pratiṣṭhitam ।
āvirāvīrma edhi । vedasya ma āṇīsthaḥ ।
śrutaṁ me mā prahāsīranenādhītena ahorātrān sandadhāmi ।
ṛtaṁ vadiṣyāmi । satyaṁ vadiṣyāmi । tanmānavatu ।
tadvaktāramavatu । avatu mām avatu vaktāramavatu vaktāram ।
om śāntiḥ śāntiḥ śāntiḥ ॥*

Om, Let My Speech be Established in My Mind, Let My Mind be Established in My Speech, Let the Knowledge of the Self-Manifest Atman Grow in Me, Let My Mind and Speech be the Support to Experience the Knowledge of the Vedas, Let what is Heard by Me (from the Vedas) be Not a mere Appearance but what is Gained by Studying Day and Night be Retained. I Speak about the Divine Truth, I Speak about the Absolute Truth, May That Protect Me, May That Protect the Preceptor, May that Protect Me, May that Protect the Preceptor, May that Protect the Preceptor, Om Peace, Peace, Peace.

- May my words be in my mind, may my mind be in my words, noble men think, speak and do same things.
- This is quality of Arjavam, straight forwardness.
- It will not give correct meaning.
- One with Arjavam is called Arjuna.

VI) Acharya Upasanam :

- Acharya is one who gives Upadesa of Moksha Shastram.
- One who teaches, disciplines his student, is model of Shastra.
- Student submits mentally, verbally communicates his Namaskarams, does Seva to Acharya.

Gita – Chapter 4 :

तद्विद्धि प्रणिपातेन
परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं
ज्ञानिनस्तत्त्वदर्शिनः ॥ ४-३४ ॥

**tadviddhi praṇipātēna
paripraśnēna sēvayā |
upadēkṣyanti tē jñānam
jñāninastattvadarśinaḥ || 4-34||**

Know that by long prostration, by question, and service; the wise who have realised the Truth will instruct you in (that) Knowledge. [Chapter 4 – Verse 34]

- By worshipping live Guru, get Jnanam (Drishta Phalam) and Punyam.
- By worshipping God, only get Punyam, Adrishta Phalam.
- Ishvara blesses us with Acharya.
- Only Bhakti gives Jnanam, and Jnanam gives fruit of Moksha.

Upanishad Shanti Mantra :

ॐ सह नाववतु । सह नौ भुनक्तु ।

सह वीर्यं करवावहै । तेजस्वि नावधीतमस्तु मा विद्विषावहै ।

ॐ शान्तिः शान्तिः शान्तिः ॥

Om Saha Nau-Avatu | Saha Nau Bhunaktu |

Saha Viiryam Karavaavahai | Tejasvi Nau-Adhiitam-Astu Maa Vidvissaavahai |

Om Shaantih Shaantih Shaantih ||

Om, May God Protect us Both (the Teacher and the Student), May God Nourish us Both, May we Work Together with Energy and Vigour, May our Study be Enlightening and not give rise to Hostility, Om, Peace, Peace, Peace.

- Acharya and student together sharpen their knowledge.
- Follow scriptures in leading a disciplined life.

Do's :

- 1) Patience
- 2) Alignment of thought, word, deed
- 3) Worship Guru

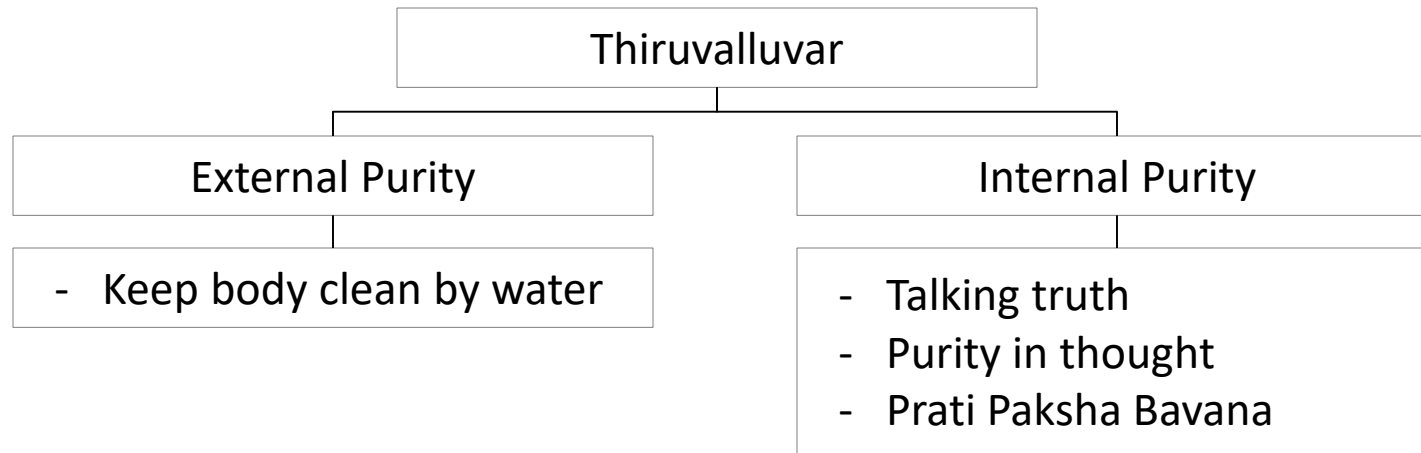
Don't's :

- 4) Do Himsa
- 5) Be proud
- 6) Pompous

VII) Shaucham :

- Cleanliness + orderliness

- Keep everything clean and orderly, clothes, environment.



- Being unclean results in disease of mind, body.
- Dirt comes out of eyes, ears, nose, skin, tongue.
- Cleanliness is next to godliness, helps in cultivating good values in the mind.

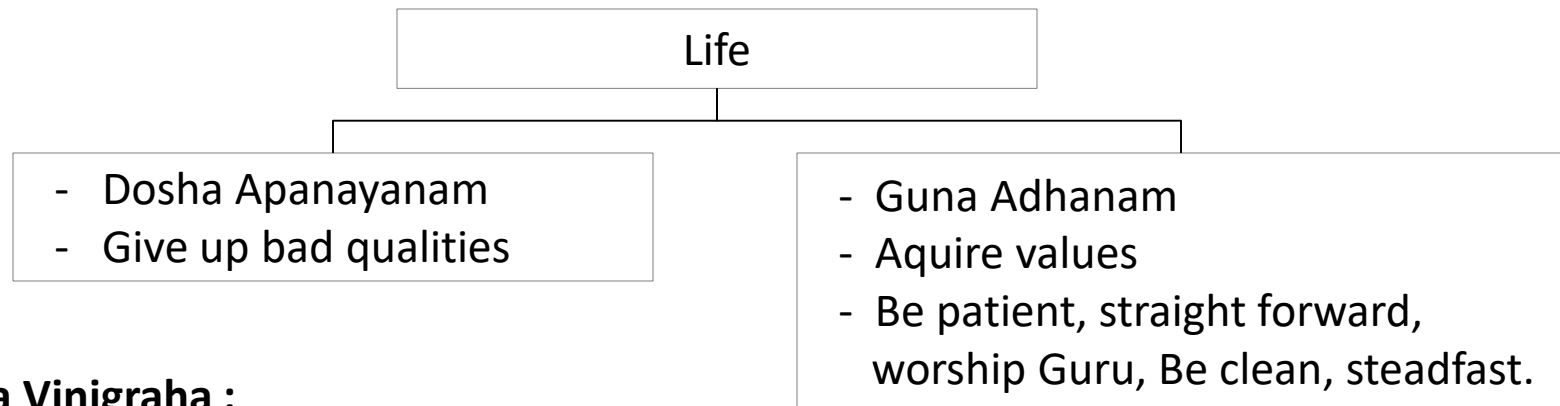
Rituals and mantras help to keep body and mind clean.

- May the gods purify us, may we express our purity through thoughts and words.
- Feel fresh after exercising body, feel fresh after exercising mind through mantras.

VIII) Stairyam :

- Perseverant, resolved in Dharma Marga, righteousness, without getting absorbed in material desires and pleasures.
- In life we must have clarity about what we desire and how we attain that.
- Shastras and Mahatmas show the right path in this respect.
- Should be committed to that path, not Deviate, give up.

- Mind should never give up or become tired.
- Many may mock us if we are in the right path.
- Mind should not become disturbed when body falls sick or we loose close relatives.
- One should not think there is no use leading a spiritual life.
- It is for the goodness of the individual soul.
- Spiritual path helps us to face difficult circumstances in life due to Prarabda Karma.
- Stairyam is physically facing difficulties but mentally continue a spiritual path.
- Yudhishtira, one perseverant in battle, never gives up.
- Asuras and Devas never stopped churning ocean of nectar until they got Amrutam.
- Despite Dangers of Hala Hala poison they never gave up.
- Only determinate person will persevere the path till goal is reached.
- It is very important to be determined till one aquires Shastric Jnanam.



IX) Atma Vinigraha :

- Atma here is body, mind, sense organs.
- Vingraha – keeping in control.
- For success in material field and spiritual field, need control over mind + sense organs.³⁴

Verse 9 :

इन्द्रियार्थेषु वैराग्यम्
अनहङ्कार एव च ।
जन्ममृत्युजराव्याधि
दुःखदोषानुदर्शनम् ॥ १३-९ ॥

indriyārthēṣu vairāgyam
anahaṅkāra ēva ca |
janmamṛtyujarāvyādhī
duḥkhadōṣānudarśanam || 13.9 ||

Indifference to the objects of the senses and also, absence of egoism, perception of (Or reflection Upon) evils in birth, death, old age, sickness and pain... [Chapter 13 - Verse 9]

3 Values :

X) Indriyartheshu Vairagyam :

- Dispassionate towards sense organs and sense objects.
- Artham means sense objects, “sound, colour, smell, taste, touch”.
- None give happiness.

Gita : Chapter 5

ये हि संस्पर्शजा भोगाः
दुःखयोनय एव ते ।
आद्यन्तवन्तः कौन्तेय
न तेषु रमते बुधः ॥ ५-२२ ॥

yē hi saṁsparśajā bhōgāḥ
duḥkhayōnaya ēva tē |
ādyantavantāḥ kauntēya
na tēṣu Rāmatē budhaḥ || 5-22 ||

The enjoyments that are born of contacts are only generators of pain, for they have a beginning and an end. O son of Kunti, the wise do not rejoice in them. [Chapter 5 – Verse 22]

- All worldly enjoyments are only causes of sorrow.

Chapter 2 :

मात्रास्पर्शास्तु कौन्तेय
शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्या
तांस्तितिक्षस्व भारत ॥ २-१४ ॥

mātrāsparsāstu kauntēya
śītōṣṇasukhaduḥkhadāḥ |
āgamāpāyinō'nityāh
tāmstitikṣasva bhārata || 2.14 ||

The contacts of senses with objects, O son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end; they are impermanent. Endure them bravely, O descendant of Bharata.
[Chapter 2 – Verse 14]

- All Karma Phalams have beginning and end.
- Intelligent person is not carried away by that.
- Sense enjoyments should be disciplined and had in proper manner by householder.
- Mumukshu, Spiritual aspirant should get rid of desires and cultivate dispassion.
- Viveka, discrimination between real, permanent and unreal, transient, impermanent helps to cultivate Vairagyam, dispassion.
- Nishkama Dharma Anushtanam, Karma Yoga, helps to cultivate Viveka.
- Sakama Dharma Anushtanam helps to cultivate Nishkama Dharma Anushtanam.
- It comes from Sraddha in Shastras.

- Sraddha comes when we use God given intellect in a proper manner.
- When senses indulge in sense enjoyments, some objects give pleasure or pain.
- We must train to handle our 5 sense organs.

• **Recognise sense organs cause sorrow.**

- Then you get intellectual power to comprehend ultimate Ananda.

• **We will not depend on any object of sense organs and grow out of dependency on things and relationships for innate happiness.**

- Dispassion is born out of Viveka of real and unreal.
- Sense objects do not give permanent happiness.
- Cultivate Udasina Bhavana towards sense objects, no likes or dislikes.

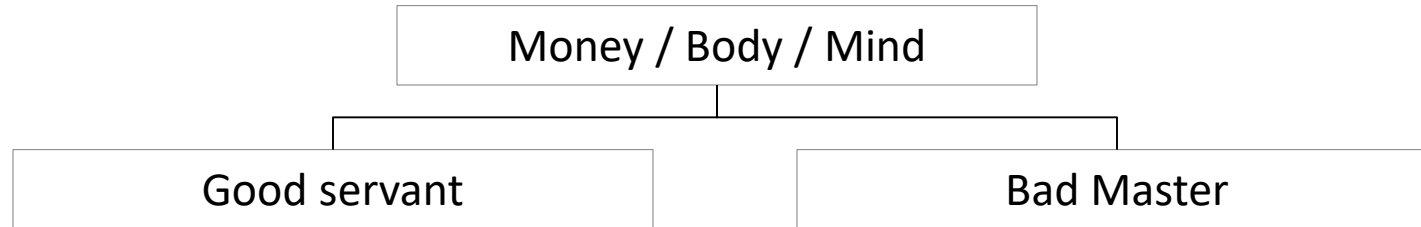
XI) Anahamkara Eva Cha :

- **Ahamkara is to think of body and mind as I and giving over importance to them.**
- **Body is an instrument to be used in waking and dropped in sleep.**
- **I am Atma different from body.**

Tattwa Bodha :

- Aham Karta, Bokta, is Ahamkara.
- Doership and enjoyership is Dehatma Buddhi.
- Body is endowed with mind given to Jiva temporarily by Ishvara for enjoying Sukham or Dukham as per Prarabda Phalam.

- Think body as an instrument, not as self, Atma.
- Don't give over importance to it and dote over it.
- Don't misunderstand instrument to be the doer.



- Use them for good purpose.
- Take care of body and protect it but don't give all sense enjoyments it demands.
- We should not mock at people doing nothing and indulging in unwanted gossip.
- Keep body healthy by giving it adequate sleep, food, exercise.

It is our duty and responsibility to protect and maintain our body but at the same time, not mistake ourselves to be the body or mind.

- Paropakartham Idam Shariram.
- Use body for good deeds.

Kalidasa :

- Sharira Adhyam Kalu Dharma Sadhanam.
- 1st instrument to follow Dharma is the body.
- One cannot draw without a canvas.

- Similarly it is only with body, we can earn Punyam
- Body is an excellent god given opportunity or instrument meant for worshipping god, performing dharmic deeds and attaining Moksha.

Gita :

किं पुनर्ब्राह्मणाः पुण्याः
भक्ता राजर्षयस्तथा ।
अनित्यमसुखं लोकम्
इमं प्राप्य भजस्व माम् ॥ ९-३३ ॥

kiṃ punarbrāhmaṇāḥ puṇyāḥ
bhaktā rājarṣayastathā |
anityamasukhaṃ lōkam
imaṃ prāpya bhajasva mām || 9-33 ||

How much more (easily) then the holy Brahmanas and devoted royal saints (attain the goal)! Having reached (obtained) the impermanent and joyless world, do worship Me (devoutly). [Chapter 9 – Verse 33]

- Having got impermanent body which does not give ultimate happiness, may you worship me, embodiment of ultimate happiness.
- From this understand purpose of this body and worship Bhagavan with firm resolve.
- Cognise the impermanency of the body and that it can be separated from us at any time.
- Body is a temporary instrument given to us to purify our mind.

Thiruvalluvar :

- Jiva in this body has not found a permanent place.
- Not considering body as self is Anahamkara.

XII) Janma Mrityu Jara Vyadhi Dukha Dosha Anudarshanam :

- To be aware of sorrows and difficulties in facing life and give up attachment to body and universe.
- Sorrow of being born, facing old age, disease, death.
- Thinking of sorrows of life, give off attachment to body.
- Sorrow is shortcoming in life, Dosha, accept it and turn it into Joy.

Thiruvalluvar :

- To the one, who accepts sorrow as normal situation, there is no sorrow.
- Mature mind comprehends this, otherwise it is bound to feel sorrowful.
- Birth, death, disease are all sorrowful, shortcomings of being born in this body.
- Hence, stop thinking body as “I”.
- Associating with body, you will face sorrow.
- We have difficulty, sorrow, because of identification with body and mind as I – Ahamkara.
- It is not possible to avoid old age for the body or mind.
- Maintain body with proper diet, exercise, discipline.
- Arjuna Vishada Yoga – Chapter 1 – is expression of sorrow.
- Body trembles, eyes water, are expressions of sorrow in the mind.
- All Jivas undergo sufferings and sorrow.

- Get rid of attachment and abide as Atma, is said repeatedly in Gita.
- Consider body as Anahamkara, instrument, not me.
- Yatra Yatra Shariram, Tatra Tatra Dukham.

Tattva Bodha :

- Body is the seat of enjoyment of Joys and sorrows.
- Sukha Dukha Bhoga Ayatanam, Shariram, house, place of residence for the mind.
- Mind is instrument which enjoys joys or sorrows.
- With strong mind, can face difficulties better.
- Don't make body as centre of pride and develop attachment.
- Body is impermanent and cause of several sufferings.
- Relieving ourselves from body attachment is Brahma Jnanam or Atma Jnanam.
- It is an important value for Jnanam.

Verse 10 :

असक्तिरनभिष्वङ्गः

पुत्रदारगृहादिषु ।

नित्यं च समचित्तत्वम्

इष्टानिष्टोपपत्तिषु ॥ १३-१० ॥

asaktiranabhiṣvaṅgaḥ

putradāragṛhādiṣu |

nityaṃ ca samacittatvam

iṣṭāniṣṭōpapattiṣu || 13.10 ||

Non-attachment; Non-identification of self with son, wife, home and the rest; and constant even-mindedness on the attainment of the desirable and the undesirable... [Chapter 13 - Verse 10]

(XIII) Asaktiḥ :

- **Saktiḥ** : - Attachment, being passionate about sense objects.
- Being stuck to.
- **Verse 9** : Use body as instrument, protect and maintain body, don't ignore the body, don't overuse, don't hate, like or dislike the body and mind, be a witness to both and feel free, Muktaḥ.
- Asakti = Being dispassionate, not stuck to.

Example :

- Dress is different from us, not attached to it, I am different than the body and mind, I am Sakshi.
- Have clarity, use body for good deeds.
- Don't get too attached to body and desire for sense enjoyments.

- Body is subject to any problem at any time, be ready to accept that.
- Know nature of body and be witness to all happenings.

XIV) Putra Dhara Griha Dishu Anabhisvanga :

- Non-identification, non-identification with son, wife, house – all assets.
- Don't get intimately attached to these things, forgetting the impermanency of worldly relationships.
- Each one has responsibility and must be given freedom.
- Empathise with others.
- Help them, not get too worried.
- When we leave the world, don't have a heavy heart, that we are parting with them.

<ul style="list-style-type: none"> • Be prepared to leave the world any day.
--

- Must be responsible to carry out duties towards family and society.
- After children are grown up, don't disturb them.

<ul style="list-style-type: none"> • Hand children and assets to Bhagavan and die peacefully.

- Important to know when to get attached and when to drop them.
- Initially our passion with family will make us do our duty well.
- Come out of it sometime.
- Enter, get maturity, grow, step aside, come out.
- Don't quit home, in the mind, be renunciate, have a Sanyasi mind here and be free.

- Have non-attachment to body, relatives, friends, help others, be loving, pray for welfare of all, understand nature and reality of life.
- Keep equanimity always.

Baja Govindam :

त्वयि मयि चान्यत्रैको विष्णु-
व्यर्थं कुप्यसि मय्यसहिष्णुः ।
भव समचित्तः सर्वत्र त्वं
वाञ्छस्यचिराद्यदि विष्णुत्वम् ॥ २४ ॥
(भज गोविन्दं भज गोविन्दं...)

tvayi mayi canyatraiko visnuh
vyartham kupyasi mayyasahisnuh ।
bhava samacittah sarvatra tvam
vanchasyaciradyadi visnutvam ॥ 24 ॥
(bhaja govindam bhaja govindam...)

In you, in me, and in (all) other places too there is but one all-pervading Reality (Visnu). Being impatient, you are unnecessarily getting angry with me. If you want to attain soon the Visnu-status, be equal minded in all circumstances. (Seek Govinda, Seek Govinda...) [Verse 24]

XV) Nitya Cha Sama Chittatvam, Ishta Anishta Upapattishu :

- **Sama Chittam** : State of mind free of likes and dislikes as a result of clear knowledge of Atma.
- **Ishtam** : What we like – Joy – Pleasure.
- **Anishtam** : What we don't like – Sorrow, displeasure.
- People, things, relationships, circumstances, likes – dislikes, situations may not be good.
- Greatest Maya in the universe.

- Don't like to exercise but like to eat.
- Without clarity of Dharmic life and clarity of purpose of life, likes and dislikes come on the way and disturb mental peace.
- Likes and dislikes cause unrest in the mind.
- Without Raaga and Dvesha, mind becomes restful and peaceful.
- Train mind so that it doesn't go for pleasures and avoid displeasures.
- Sama – Chitta – State of mind with no desires or dislikes, balanced.
- Vi – Shamam – Restlessness.

How to get Sama Chittatvam?

- By Devotion to Ishvara and by Karma Yoga, Dharma.
- We are blessed by Sama Chittam as fruit of past good deeds.
- Should not rejoice facing happiness or become depressed on facing sorrow.
- Have value for equipoised balanced mind, not by avoiding duty and getting impacted by joy and sorrow that causes pleasure and pain.

Revision :

- Should not be proud, pompous, not hurt others, be patient, straight forward, worship Guru, be clean and orderly in spiritual path, have control over body and mind, develop dispassion for sense objects, see body as an instrument, contemplate on birth, death, old age, disease, love relatives and friends but not develop attachment for them because it will bring sorrow.

- Don't slip from spiritual path, it is natural to loose some dear to us.
- Practice performing duty without developing attachment.
- Be even to likes and dislikes.
- Whatever happens, do not allow mind to get disturbed.
- Keep mind clam and peaceful.

Verse 11 :

मयि चानन्ययोगेन
भक्तिरव्यभिचारिणी ।
विविक्तदेशसेवित्वम
अरतिर्जनसंसदि ॥ १३-११ ॥

mayi cānanyayōgēna
bhaktiravyabhicāriṇī |
viviktadēśasēvitvam
aratirjanasaṁsadi || 13.11 ||

Unswerving devotion unto me, by the Yoga of non-separation, resorting to solitary places, distaste for the society of men.. [Chapter 13 - Verse 11]

3 Values :

XVI) Mayi Cha Anya Yogena Avyabicharini Bhakti :

- One should develop Abundant love for God.
- Krishna always shows us how to develop Avyabicharini Bhakti.
- Whatever difficulties we face, must be firm in unwavering love for Bhagavan.
- Ananya Yogena : Only firm purpose in life, nothing else.
- See Bhagavan in worldly life, relationships and in everything.
- Be aligned to Bhagavan, embodiment of love without bodily attachment.
- Can be Ishvara, Shiva, Devi, Krishna Bhakti.

Bharatiar :

- Pure consciousness is one but it takes several names and forms.

- Those who know this, have no sufferings and attain eternity.
- Bhagavan creates, maintains, resolves universe.
- Go to temple, do Pradakshina, offer flowers, serve physically, sing his praises and be inspired by great songs of great poets.
- At the end of our spiritual journey, we are going to understand oneness of Bhagavan and Bhakta.
- Have love for everyone around us.
- Unwavering, unconditional, firm Bhakti must be combined with dispassion.
- Should not expect material things from Bhagavan.
- Prayer should be for good values, Jnanam as means to Moksha.

XVII) Vivikta Desha Sevitvam :

- Vivikta = secluded place, pure place.
- Place purified by Mantras, chanted by us or other Mahatmas or Rishis.
- Place where there is no fear of harm by snakes, lion or scorpion.
- Forests, rivers, caves, temples.
- In such a place, mind is clear, peaceful, conducive for Dhyanam, strength in Jnanam and to become firm in Jnanam.
- Place should be congenial to meditate on original nature of self, Atmanaha Brahma Svarupam.

- Training our mind to live in Ashrams, secluded place is a value to develop knowledge acquired from Moksha Shastra Upadesa Guru.

XVIII) Arathir Jana Samsadi :

- Not desiring for social company of materialistic people, who lack culture, humility.
- Aim to get rid of Dushta Sangha.
- Be in Satsang to get rid of ignorance and our words will become polished, purposeful.
- Keep contemplating on what is permanent, impermanent in life.
- Ratihi – Gossip, group conversation.
- Arathi – Not having such a desire.

Verse 12 :

अध्यात्मज्ञाननित्यत्वं
तत्त्वज्ञानार्थदर्शनम् ।
एतज्ज्ञानमिति प्रोक्तम्
अज्ञानं यदतोऽन्यथा ॥ १३-१२ ॥

adhyātmajñānanityatvaṃ
tattvajñānārthadarśanam |
ētajjñānam iti prōktam
ajñānaṃ yadatō'nyathā || 13. 12 ||

Constancy in Self-knowledge, perception of the end of true knowledge-this is declared to be knowledge and what is opposed to it is ignorance. [Chapter 13 - Verse 12]

2 Values :

XIX) Adyatma Jnana Nityatvam :

- Continuously contemplate on Atma – Anatma and know the truth of the universe.

XX) Tattvat Jnārtha Darshanam :

- Understand purpose of knowledge and perceive it well.
- Have clear knowledge of absolute reality.
- **Purpose of knowledge :**

Complete Ananda, contentment, peace of mind, eternal happiness without sorrow.

- If we want to be happy and peaceful, must know truth of life.
- Knowledge of absolute reality gives that peace.

- Benefit = Mukti.
- Need for knowledge should be there in our mind, only then we can appreciate all values.
- Adhyatma Jnanam is consistent efforts taken to gain Atma Tattvam, pure consciousness principle.
- Sravanam, Mananam, Nididhyasanam.
- Resolve gaps between learning and real experiences of life.
- Drop wrong notions, misconceptions, about ourselves, others in life.
- **Seeing everything in essence as pure consciousness is true knowledge.**
- **Etad Jnanam iti proktam Ajnanam Yadaton Yatha :**
That which is opposed to these values is Ajnanam, ignorance.

Jnanam :

- List of values to be followed.
 - I. Not being proud.
 - II. Not being pompous.
 - III. Not hurting others.
 - IV. Being patient.
 - V. Being straightforward
 - VI. Worshipping Guru.

- VII. Being clean and orderly.
- VIII. Being perseverant in spiritual life.
- IX. Keeping body and mind under control.
- X. Being unattached to sense objects.
- XI. Understanding body as instrument and not as the self.
- XII. Contemplate on birth, death, disease, old age.
- XIII. Being loving to family and friends but not attached.
- XIV. Maintain equipoise
- XV. Being without likes and dislikes.
- XVI. Being devoted to Ishvara.
- XVII. Living in seclusion.
- XVIII. Keeping away from materialistic people.
- XIX. Continuously listen, contemplate, meditate on spiritual texts.
- XX. Know benefit of Tattva Jnanam.
- All these 20 values together is Jnanam.
- Whatever is opposite is Ajnanam :
 - I. Thinking too high of one self.
 - II. Being boastful.

- III. Harming others.
- IV. Being angry.
- V. Keeping something in the mind, speaking something else, not being straight forward.
- VI. Disrespecting Guru.
- VII. Living in unclean, impure place.
- VIII. Living without perseverance.
- IX. Not keeping body – mind under control.
- X. Desirous of sense enjoyments.
- XI. Thinking of body as self.
- XII. Not contemplating upon sorrows of life.
- XIII. Being too attached to worldly things and people.
- XIV. Experiencing mental unrest due to joys and sorrows.
- XV. Not being devoted to Bhagavan.
- XVI. Living with bad people.
- XVII. Not being in solitude.
- XVIII. Not desiring Moksha.
- XIX. Not doing Sravanam, Mananam, Nididhyasanam.
- XX. Not knowing main purpose of life.

- All these are contradictory to Jnanam, hence called Ajnanam.
- All values are for attaining Mukti.
- **Adhyatma Jnanam Nityatvam, is direct means of knowledge for Mukti.**
- Remaining 19 make one eligible to Tattva Jnanam.
- Bhagavan calls all these as Jnanam.
- In reality, only thing which gives Jnanam is contemplating on reality or understanding pure consciousness principle.
- Other values give required maturity needed for spiritual enquiry.
- With all these together, one acquires knowledge of pure consciousness and that knowledge strengthens the mind.
- As a result, he becomes free from sorrow and become capable of removing sorrow for others around.
- Jnanam topic over.

Verse 13 :

ज्ञेयं यत्तत्प्रवक्ष्यामि
यज्ज्ञात्वामृतमश्नुते ।
अनादिमत्परं ब्रह्म
न सत्तन्नासदुच्यते ॥ १३-१३ ॥

jñēyaṃ yat tat pravakṣyāmi
yajjñātvāmṛtam aśnutē |
anādimat paraṃ brahma
na sat tannāsad ucyatē || 13.13 ||

I will declare that, which has to be known, Knowing which one attains to immortality - The Beginningless supreme Brahman, called neither being nor non-being. [Chapter 13 - Verse 13]

Jneyam, Kshetrajna, Pure consciousness :

a) Pravakshyami Tat Yad Jneyam :

- I shall teach you Jneyam, which is to be known,

b) Jnatva Yat Asnute Amrutam :

- Upon knowing which one attains immortality.

c) Tat Param Brahma :

- It is the supreme Brahman.

d) Anadimat :

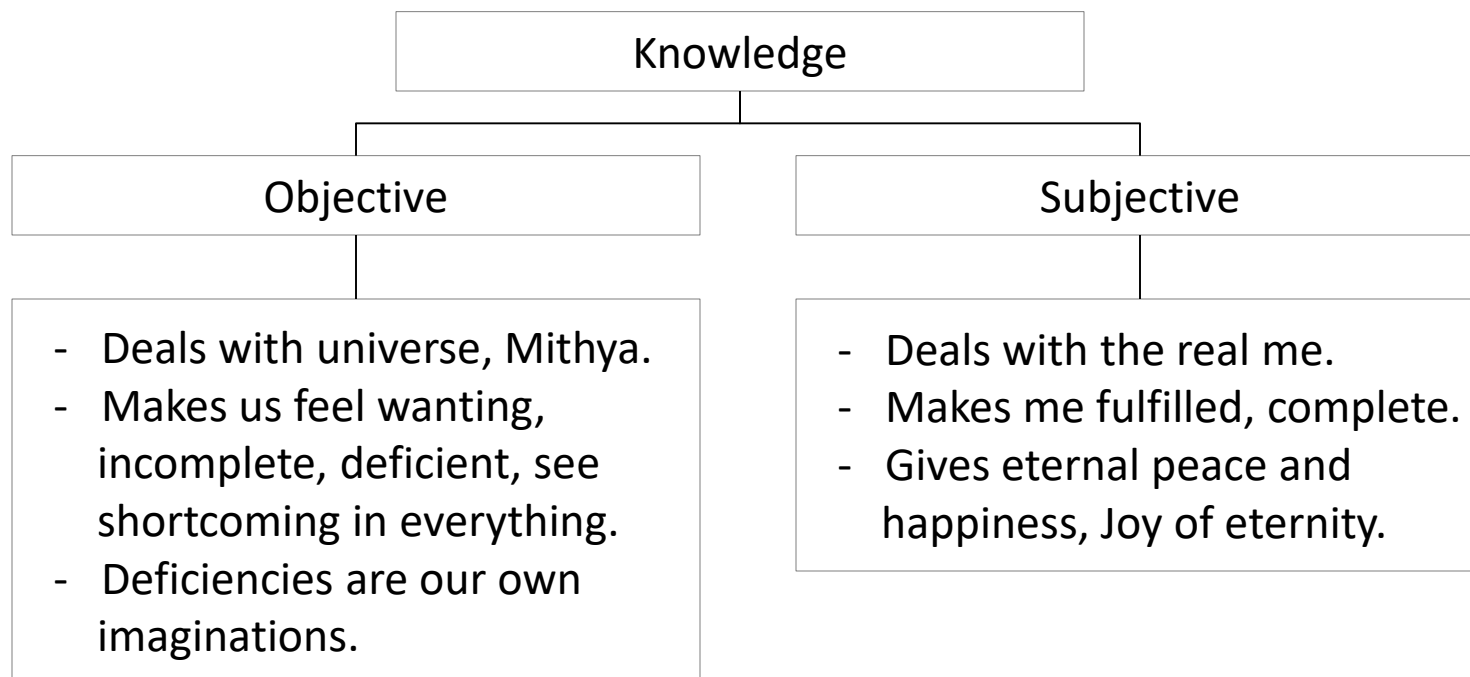
- Which is beginningless.

c) Uchyate Na Sat Na Asat :

- It is said to be neither an effect or a cause.

Main Teaching :

- **Kshetrajna is the only reality, pure consciousness.**
- **Jiva = Reflected Consciousness.**
- **Body – Mind = Appearance, superimposition like Snake on rope.**
- I will teach you well, that which is to be known, meaning of Jneyam.
- By internalising this teaching, you will enjoy the nectar of Mukti, Ananda, completeness, peace filled with happiness, always.
- If you know, what needs to be known, mind feels complete.
- One enjoys Mukti, eternity means – mind feels completeness and Ananda.



- When one does not see completeness, one sees shortcomings and feels wanting.
- We must learn to quietly observe our mind.

I) Anadimat :

- Which is causeless, without a beginning, beyond time pure consciousness, beyond origin.

II) Param Brahma :

- Absolute reality, unlimited pure consciousness, not affected by time, space, objects, substratum of the entire universe. It is origin of all that manifests and unmanifest.

III) Na Sad Na Asat Uchyate :

Sad	Asad
<ul style="list-style-type: none"> - Manifest form - Pot, effect, name, form, function. - Existence state, experienced. - Body after birth has utility, usefulness. 	<ul style="list-style-type: none"> - Unmanifest form when articles are not made. - No Name, form. - Clay - Nonexistence state, formless Pancha Butas. - Body before birth.

- All matter comes from unmanifest state called Prakrti, manifests for sometime and again goes back after sometime to unmanifest.
- Object of knowledge is neither Sat or Asat, neither manifest or unmanifest.

- Other things become manifest and then unmanifest after sometime.
- **All matter is dependent on pure consciousness to come to form and to become unmanifest as well.**
- **Know the unchanging, pure consciousness, eternally peaceful and happy on which names and forms come to existence, are sustained and get resolved.**
- Pure consciousness is timeless, has no origin, is beyond perception of senses, changeless,
- Knowing pure consciousness, one gets peace and happiness.
- It is called Param Brahma.

Verse 14 :

सर्वतः पाणिपादं तत्
सर्वतोऽक्षिशिरोमुखम् ।
सर्वतः श्रुतिमल्लोके
सर्वमावृत्य तिष्ठति ॥ १३-१४ ॥

sarvataḥ pāṇipādaṃ tat
sarvatō'kṣīśirōmukham |
sarvataḥ śrutimallōkē
sarvam āvṛtya tiṣṭhati || 13.14 ||

With hands and feet everywhere, with eyes, heads and mouths everywhere, with ears everywhere, He exists in the world, enveloping all. [Chapter 13 - Verse 14]

Adhyaropa Verse :

a) Tat Sarvataḥ Panipadam :

- It has hands and legs everywhere.

b) Sarvato Ksisiromukham :

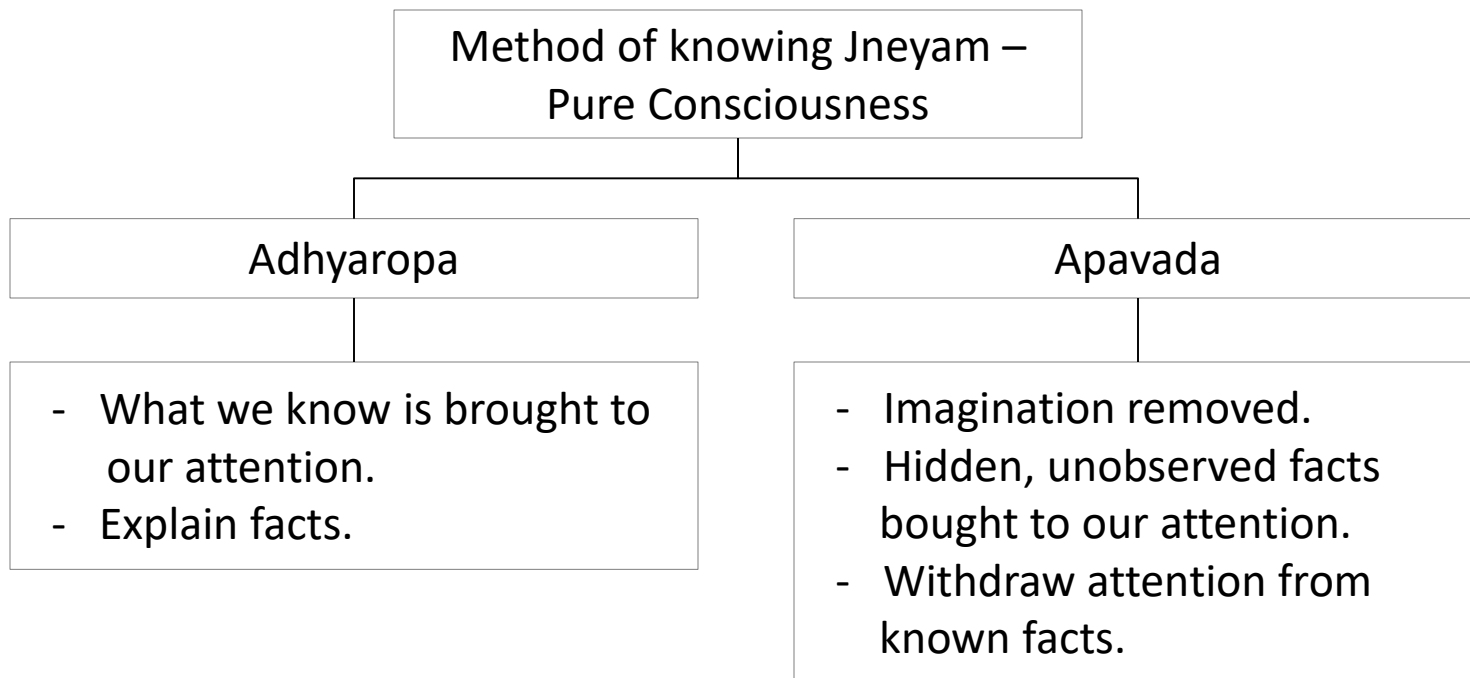
- It has eyes, heads and mouths everywhere.

c) Srutimat Sarvataḥ :

- It has ears everywhere.

d) Tishtati Avrtya Sarvam Loke :

- It remains pervading everything in the world.



Example :

(I)	(II)	(III)
<ul style="list-style-type: none"> - Hand + light reflected by hand - Adhyaropa 	<ul style="list-style-type: none"> - Remove hand - Light still there - Imagine darkness. - Hand not seen. - Apavada 	<ul style="list-style-type: none"> - Know truth - Light real revealer of hand revealed - Without light, can't see hand.

Reality :

(I)	(II)	(III)
<ul style="list-style-type: none">- Waking- Body – mind – universe – pure consciousness.- Adhyaropa, appearance superimposition.	<ul style="list-style-type: none">- Sleep- Body – Mind – Universe – Unmanifest.- Apavada	<ul style="list-style-type: none">- Truth- Pure Consciousness substratum alone is.- Truth revealed- Body, mind is appearance, superimposition.

Understand :

- Pure consciousness is the greatest, and without that it is not possible to experience anything or be conscious of body and mind.

- **It is pure consciousness that cognizes.**

- Knowing other objects of knowledge one is faced with Joy and sorrow.

- **By knowing pure consciousness, one enjoys absolute peace and happiness without sorrow.**

- Verse 14 is adhyaropa verse, focuses all bodies, all minds, pure consciousness.
- Attention brought to the object of knowledge and pure consciousness that is the substratum of all these.

Verse 15 :

सर्वेन्द्रियगुणाभासं
सर्वेन्द्रियविवर्जितम् ।
असक्तं सर्वभृच्चैव
निर्गुणं गुणभोक्तृ च ॥ १३-१५ ॥

sarvēndriyaguṇābhāsaṃ
sarvēndriyavivarjitam ।
asaktaṃ sarvabhṛccaiva
nirguṇaṃ guṇabhōktr ca || 13.15 ||

Shining by the functions of all the senses, yet without the senses; unattached, yet supporting all; devoid of qualities, yet their experiencer... [Chapter 13 - Verse 15]

Very important verse – Apavada :

a) Sarvendriya Guna Bhasam :

- Pure consciousness is manifest through the functions of all organs.

b) Sarvendriya Vivarjitam :

- Yet it is free from all organs.

c) Sarvabhrt :

- It sustains everything.

d) Cha Eva Asaktam :

- Yet it is unattached.

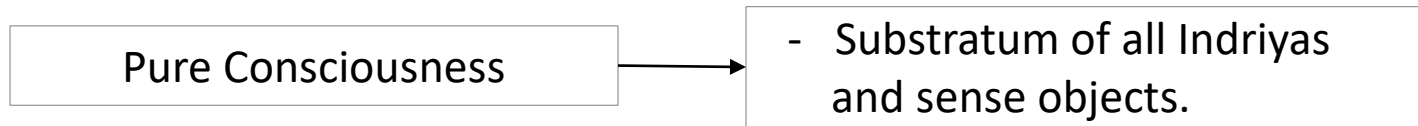
e) Gunabhoktr Cha Nirgunam :

- It is the experiencer of Gunas, yet it is free from Gunas.

- Life on the universe is only a Dharmic play, nothing to be excited about.

I) Sarva Indriya Guna Bhasam : (Adhyaropa)

- All senses – eyes, ears, nose, tongue, skin have powers of seeing, hearing, smelling, tasting, touching, feeling.
- Abasam – expression of Sat Chit Ananda Atma, the invisible life principle.
- All these function only by existence of Pure Consciousness.
- Mind operates, body operates, because of Pure Consciousness.
- World functions because of pure existence principle, the Sun, Moon, Stars, functions because of Paramatma, pure existence principle.



- Sense Organs do not function without pure consciousness.

II) Sarva Indriya Vivarjitam : (Apavada)

- Pure consciousness, reality, has no eyes, nose, ears.
- Varjitam means completely absent.

Waking	Dream
- Use gross sense organs created by Maya Shakti.	- Enjoy with imaginary, Virtual sense organs. - Subtle sense organs created by Nidra Shakti (Power of sleep).

Saktam	Asaktam
- Attached to	<ul style="list-style-type: none"> - Not attached to - Pure Consciousness blesses all senses but is not attached to anything.

Akasha, Sarva Bhrt Cha Eva :

- Space gives room to everything, but not attached to anything or anyone but still holds everything.

III) Nirgunam :

- Pure consciousness has no attributes, beyond space.

IV) Guna Bhoktru Cha :

- It upholds all the attributes.
- Pure Consciousness upholds all senses but does not have the senses.
- Pure consciousness upholds entire universe but not attached to anything.
- **Pure consciousness seems to be enjoying all attributes but itself is attributeless.**
- Bhagavan explains here the nature of pure consciousness which we learn by his grace and single pointed mind.
- Understand this reality, truth of the universe and myself.

Verse 16 :

बहिरन्तश्च भूतानाम
अचरं चरमेव च ।
सूक्ष्मत्वात्तदविज्ञेयं
दूरस्थं चान्तिके च तत् ॥ १३-१६ ॥

bahirantaśca bhūtānām
acaram caram eva ca |
sūkṣmatvāt tad avijñēyaṃ
dūrasthaṃ cāntikē ca tat || 13.16 ||

Without and within (All) beings, the unmoving and also the moving; because of its subtlety unknowable; and near and far away is That. [Chapter 13 - Verse 16]

a) Bahih Cha Antah Bhutanam :

- It is outside and inside of beings.

b) Acharam Eva Cha Charam :

- It is unmoving and moving.

c) Tad Durastham Cha Cha Antike :

- It is far and near.

d) Sukshmatvat Tad Avigneyam :

- Being subtle, it is unknowable.

I) Bahirantashcha Butanam :

- Pure consciousness is in beings having varied bodies.
- Pure Consciousness pervades all bodies outside and inside.

II)

Acharam	Charam
<ul style="list-style-type: none">- Non movable- Living beings (Trees) or objects (Wall).	<ul style="list-style-type: none">- Movable- Animals, birds, Vehicles, chariots, planes, planets.

- Pure Consciousness alone exists as all these.

III) Tatu :

- That which ought to be known.
 - Durastham – is far away
 - Antike – is Near
 - Means it is everywhere.
- } At Same time

- **One far away or near are both known to us by pure consciousness, hence it is both nearby and far away.**

IV) Tat Sukshmat Avigneyam :

- Purushas nature being subtle is not known.
- Jneyam = That which is known.
- Agneyam = That which is not known.
- Vigneyam = Known clearly.
- Avigneyam = that which is not known clearly.

- Can't see our eyes with our own eyes but see entire world with our eyes.
- See reflection in Mirror but not real eye.
- **To see reflection need original eyes.**
- Similarly we are pure consciousness, how can we see ourselves, that is what is to be known.
- We are subtlest of subtle, Atma Svarupa.
- Kshetrajna = Purusha.
- That which has to be known is not object of knowledge but subject is to be known.
- **Ultimate aim of life :**
To know myself who knows everything.
- On knowing the self, one will not be desirous of knowing anything or enjoying is the main teaching of this verse.
- **Pure Consciousness is not to be known as object of knowledge but as the subject of all knowledges.**

Verse 17 : Very important

अविभक्तं च भूतेषु
विभक्तमिव च स्थितम् ।
भूतभर्तृ च तज्ज्ञेयं
ग्रसिष्णु प्रभविष्णु च ॥ १३-१७ ॥

avibhaktaṃ ca bhūtēṣu
vibhaktaṃ iva ca sthitam |
bhūtabhartr̥ ca tajjñēyaṃ
grasiṣṇu prabhaviṣṇu ca || 13.17 ||

And undivided, Yet He exists as if divided in beings; That is to be known as the supporter of beings; He devours and He generates. [Chapter 13 - Verse 17]

a) Cha :

- Moreover,

b) Sthitham Avibhaktaṃ :

- It remains undivided.

c) Cha Iva Vibhaktaṃ Buteshu :

- Yet, it appears as if divided in beings.

d) Tad Jneyam Prabhavisnu, Grasisnu Cha, Cha bhutabhartr :

- That Brahman is the creator, the destroyer and the sustainer of all beings.
- Jneyam – described verse 13.

ज्ञेयं यत्तत्प्रवक्ष्यामि
यज्ज्ञात्वामृतमश्नुते ।
अनादिमत्परं ब्रह्म
न सत्तन्नासदुच्यते ॥ १३-१३ ॥

jñēyaṃ yat tat pravakṣyāmi
yajjñātvāmṛtam aśnutē |
anādimat paraṃ brahma
na sat tannāsad ucyatē || 13.13 ||

I will declare that, which has to be known, Knowing which one attains to immortality - The Beginningless supreme Brahman, called neither being nor non-being. [Chapter 13 - Verse 13]

I) Bhuteshu Avibhaktam :

- Pure Consciousness, is not separable in all bodies (like space).
- Body made of 5 elements.
- Avibhaktam = Can't be split.

II) Vibhaktam Iva Cha Sthitham :

- Appears as though separated.
- Superficially it appears as though we are different.
- Pure Consciousness is non-dual, can't separate the inseparable.
- Superficial differences are beneficial to the society but understand Non duality for mental peace.
- To understand this, require mature thinking, pure mind.

- Sthitham : It is evident.
- Pure Consciousness is unlimited.
- Krishna is kindling our subtle thoughts.

III) Jneyam Bhuta Krutu :

- That pure consciousness is inseparable and is sustaining all beings, all bodies.

Space	Consciousness
<ul style="list-style-type: none"> - Limited in Pot / building - Buildings and walls are contained in one space called Akasha. - Space sustains Charam, Acharam. 	<ul style="list-style-type: none"> - Limited in Body – Big / Small - All bodies sustained by one pure consciousness. - Pure consciousness sustains movable, immovable.

IV) Grasishnu :

- It absolves all creation.

V) Prabhavishnu :

- It brings forth, manifests everything.

- **Everything resolves in pure consciousness, everything manifests from that pure consciousness.**
- **Both manifestation and resolution belongs to pure consciousness and I am that pure consciousness.**

Chain	Universe
<ul style="list-style-type: none"> - Chain manifests and resolves into Gold. - Gold is the substratum of Chain. 	<ul style="list-style-type: none"> - Universe manifests and resolves into pure consciousness. - Pure consciousness is the substratum of entire universe. - I am not this body and mind but pure consciousness. - Claiming this, is Moksha, liberation from wanting, total fulfilment, completeness, happiness.

- By saying all these, Bhagavan is inspiring us to contemplate on pure consciousness which is all pervading and it is our own form.

Verse 18 :

ज्योतिषामपि तज्ज्योतिः
तमसः परमुच्यते ।
ज्ञानं ज्ञेयं ज्ञानगम्यं
हृदि सर्वस्य विष्ठितम् ॥ १३-१८ ॥

jyōtiṣām api tajjyōtiḥ
tamasah param ucyatē |
jñānaṃ jñēyaṃ jñānagamyam
hṛdi sarvasya viṣṭhitam || 13.18 ||

That (Brahman), the 'light of all lights', is said to be beyond darkness; (it is) Knowledge, the object of Knowledge, seated in the hearts of all, to be reached by Knowledge. [Chapter 13 - Verse 18]

Adhyaropa – Apavada Prakriya :

- How to know and claim this Brahman?

a) Tad Jyotih Jyotisaṃ Api :

- It is the light of all lights.

b) Uchyate Param Tamasah :

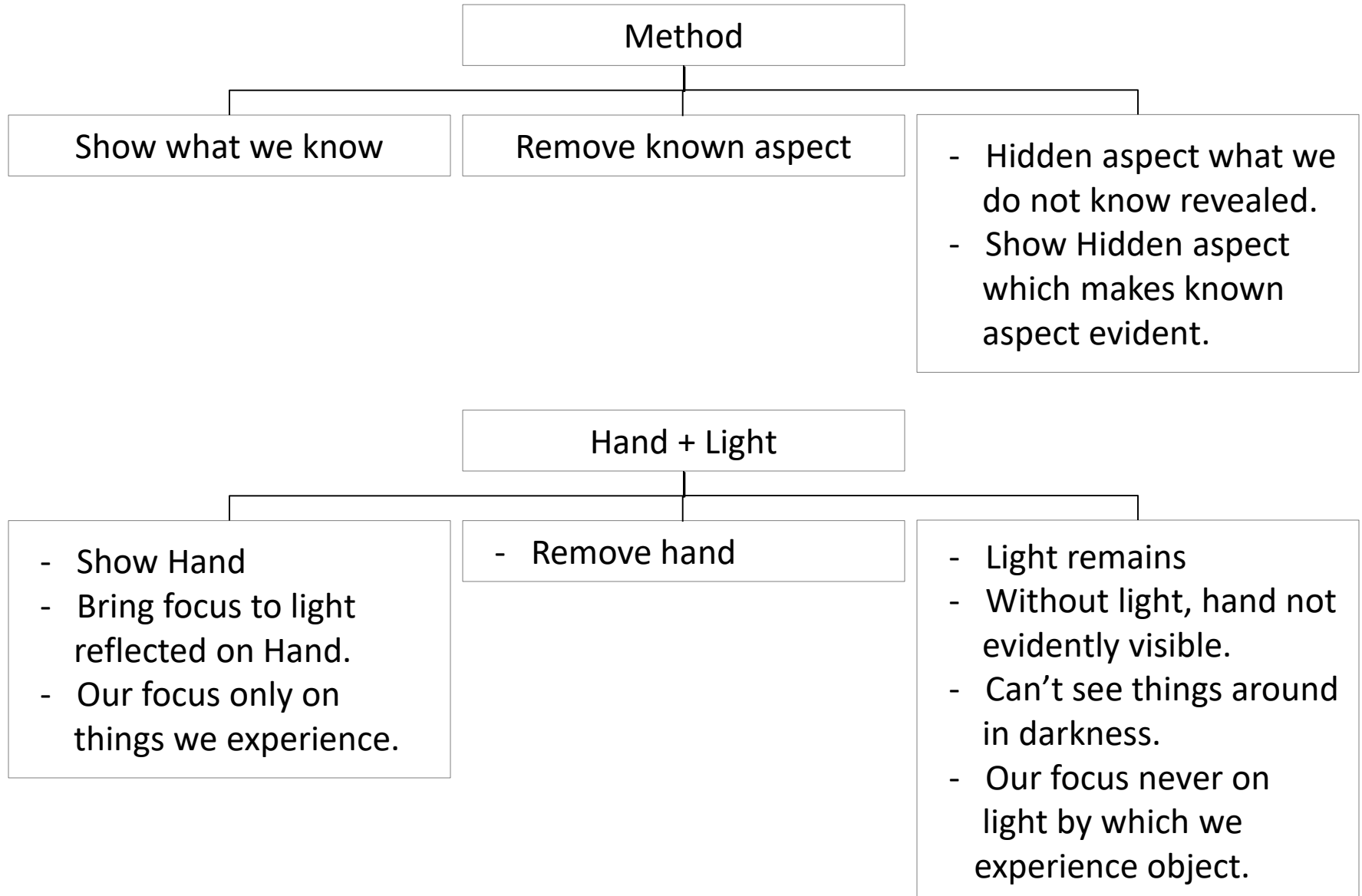
- It is said to be beyond ignorance.

c) Jnanam Jneyam Jnana Gamyam :

- It is knowledge, the object of knowledge and the goal of knowledge.

d) Vishtitam Hrdi Sarvasya :

- Present in the heart of all.



Jneyam - Brahman

- Body, mind visible in waking state.

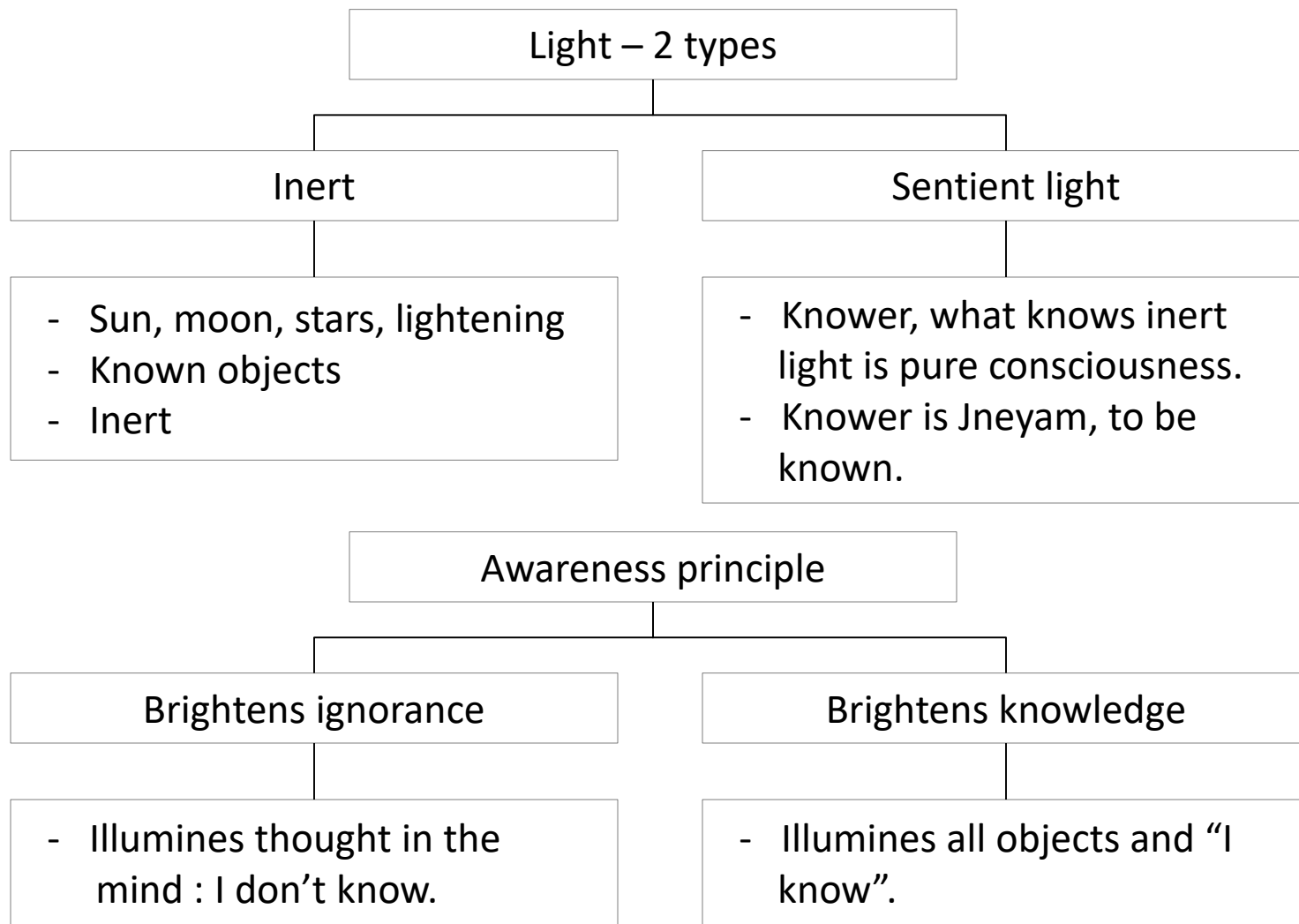
- Body – mind unmanifest in sleep state.

- Pure consciousness knower is cause of manifestation, and unmanifestation, light of all we experience in life.
- Pure consciousness makes knower and known evident.

- Conclusion of Jneyam in this verse.

a) Jyotizam Api Tat Jyotihi Tamas Param Uchyate :

- Light of all light, beyond darkness, greater than darkness, removes darkness, ignorance, lights up knowledge.
- How it removes ignorance?
- It is brightness of all brightness.
- We experience light, things around with eyes only when our mind is lighted up.
- Pure consciousness principle illumines the mind and through mind, the eyes and the world around.
- Illumines stars, sun, moon, electric lamps, lightening etc.



II) Jnanam :

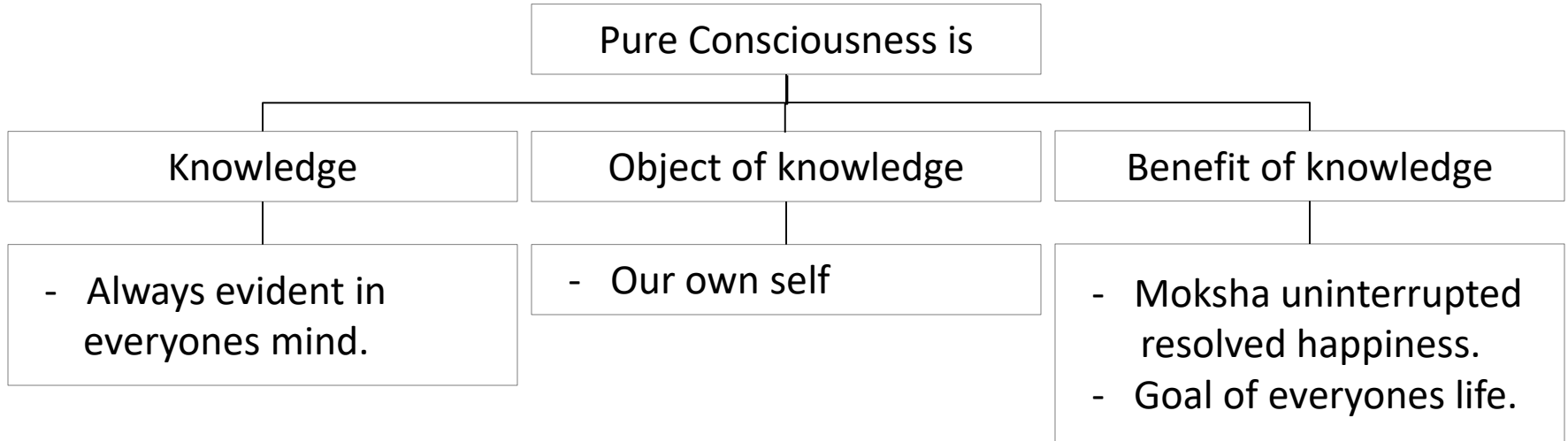
- It is nature of knowledge, objectless awareness, pure consciousness.

III) Jneyam :

- Illumines all objects of knowledge.

IV) Sarvasya Hridi Vishtitam :

- Well present in everyones mind only.
- Human beings have intelligence and can attain this knowledge.



- This Jneyam – knower principle, pure consciousness is thing to be known by Adhyaropa and Apavada method.
- There is nothing distinct from pure consciousness.
- We need not do anything to attain this, it is our self, our Svarupam, nature, only understand our nature.

Verse 19 : Conclusion of Jneyam

इति क्षेत्रं तथा ज्ञानं
ज्ञेयं चोक्तं समासतः ।
मद्भक्त एतद्विज्ञाय
मद्भावायोपपद्यते ॥ १३-१९ ॥

iti kṣētram tathā jñānam
jñēyam cōktaṁ samāsataḥ |
madbhakta ētad vijñāya
madbhāvāyōpapadyatē || 13.19 ||

Thus the field, as well as the knowledge and the knowable have been briefly stated. Knowing this, My devotee enters into My Being. [Chapter 13 - Verse 19]

a) Iti Kshetram Tatha Jnanam Uktam Samasataha :

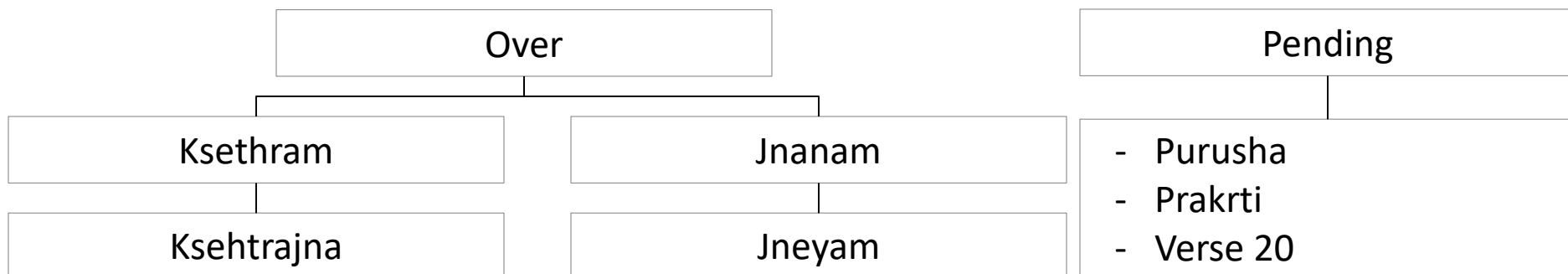
- Thus Kshetram, Jnanam and Jneyam have been taught briefly.

b) Vijnaya Etat :

- Knowing this.

c) Madbhaktah Upapadyate Madbhavasya :

- My devotee becomes fit to attain my nature.



I) Iti Kshetram :

- Thus I have taught Kshetram, Kshetrajna, Jnanam, Jneyam.

II) Samsataha Uktam :

- Explained in brief.

ज्ञेयं यत्तत्प्रवक्ष्यामि
यज्ज्ञात्वामृतमश्नुते ।
अनादिमत्परं ब्रह्म
न सत्तन्नासदुच्यते ॥ १३-१३ ॥

jñēyaṃ yat tat pravakṣyāmi
yajjñātvāmṛtam aśnutē |
anādimat paraṃ brahma
na sat tannāsad ucyatē || 13.13 ||

I will declare that, which has to be known, Knowing which one attains to immortality - The Beginningless supreme Brahman, called neither being nor non-being. [Chapter 13 - Verse 13]

What is the benefit?

- Yat Jnatva Amrutam Ashnute.
- Knowing which, you will enjoy eternal peace and happiness, here and now, while living in this body.
- **By getting rid of desires for this body and this world, you will enjoy eternal peace and happiness with Atma Jnanam.**
- This knowledge is subtle, need to recap again and again.

III) Mad Bhakta :

- Devotee of Krishna is Devotee of embodiment of unlimited eternal happiness, Ananda.
- In reality everybody desires peace and Ananda only but they don't know.
- Bhagawan is embodiment of peace and happiness, his nature.
- Veda says :
 "Ananda Atma"
- One who desires Moksha, eternal happiness, attains Sri Krishna, who is embodiment of Ananda free of suffering.

IV) Mad Bhavayaha Upapadyate :

- This knowledge of pure consciousness as my Svarupa, Sri Krishna, Ishvara, of the nature of Ananda Svarupa.
- Bhakta Obtains Svarupa of Ishvara.
- It is not about creating, maintaining, and destroying this world, not context here.
- Appreciates nature of Ishvara as Ananda.
- Upapadyate : Attains proximity with Bhagavan here and now, understands pure consciousness as the self, in the depth of his own mind.
- Pure consciousness is pure Ananda, enjoys that in the depth of the mind.
- By that, he resolves in peace.
- This is the inner meaning of this sloka.

Verse 20 :

प्रकृतिं पुरुषं चैव
विद्ध्यनादी उभावपि ।
विकारांश्च गुणांश्चैव
विद्धि प्रकृतिसम्भवान् ॥ १३-२० ॥

prakṛtiṃ puruṣaṃ caiva
viddhyanādi ubhāvapi |
vikārāṃśca guṇāṃścaiva
viddhi prakṛtisambhavān || 13.20 ||

Know you, that matter (Prakirti) and spirit (Purusa) are both Beginningless; and know you also that all modifications and qualities are born of Prakirti. [Chapter 13 - Verse 20]

a) Viddhi Ubau Api Prakrtim Cha Eva Purusham Anaadi :

- Know both Prakrti and Purusha to be beginningless.

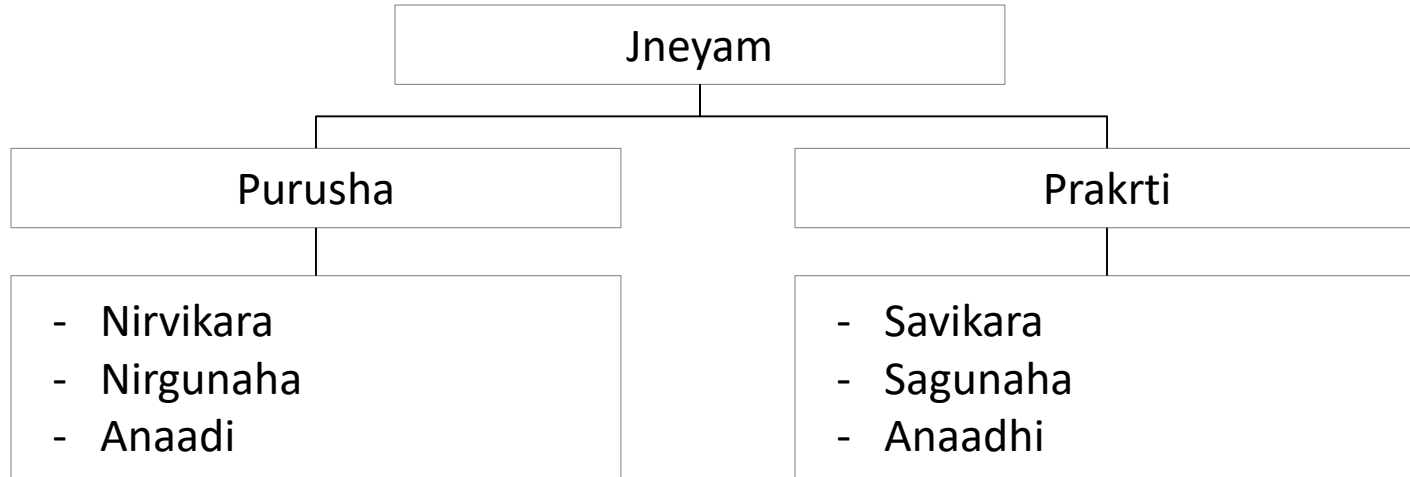
b) Viddhi vikaran Cha Eva Gunam Prakrtimsambavam :

- Know all the products and Gunas to be born of Prakrti.

l) Anaadi :

- Anaadi means without cause, origin, timeless.
- **We can never think of where Prakrti and Purusha originated from, they always exist.**
- Adhi = Cause, origin.
- Anadhi = Without cause, origin.
- As Prakrti and Purusha don't have a cause, hence they are not a product of anything.

- Purusha is the whole, all pervading, old of old, new of new, Pura Api Navaha.



Verse 21 :

कार्यकारणकर्तृत्वे
हेतुः प्रकृतिरुच्यते ।
पुरुषः सुखदुःखानां
भोक्तृत्वे हेतुरुच्यते ॥ १३-२१ ॥

kāryakāraṇakartṛtvē
hētuḥ prakṛtirucyate |
puruṣaḥ sukhaduḥkhānām
bhōkṛtvē hēturucyate || 13.21 ||

In the Production of effect (Karya) and cause (Karana) Prakirti is said to be the cause; and in the experience of pleasure (Sukha) and Pain (duhkha) Purusa is said to be the cause. [Chapter 13 - Verse 21]

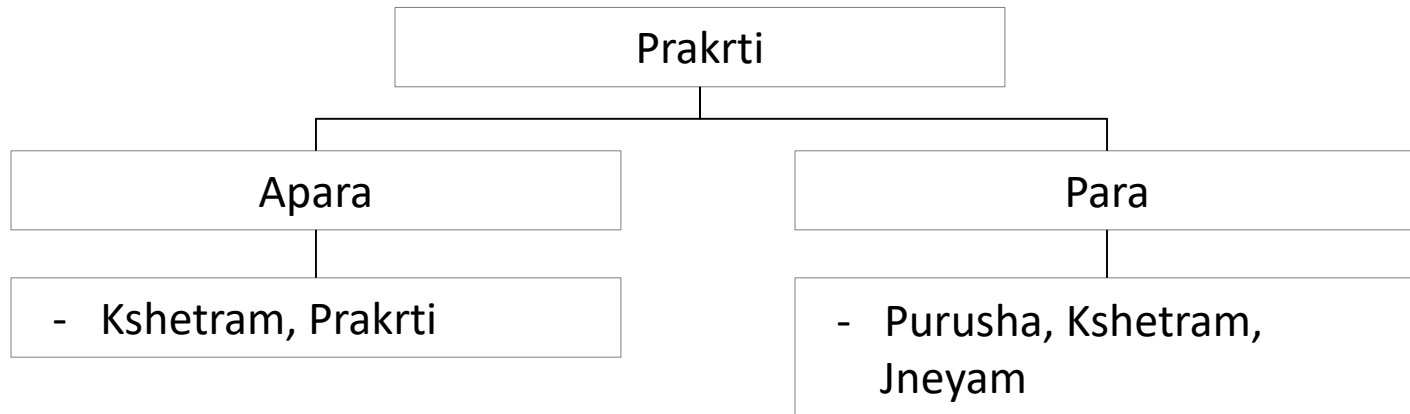
a) Prakrti Uchyate Hetuh Karyakarana Kartṛtve :

- Prakrti is said to be the cause in the creation of the physical and subtle bodies.

b) Purushaha Uchyate Hetuh bhokṛtve Sukha Dukhanam :

- Purusha is said to be the cause in the experience of pleasures and pains.

Chapter 7 :



I) Karya Karana Kartrutve Hetuhu Prakrti Uchyate :

Karyam	Kaaranam
<ul style="list-style-type: none">- Body- Karanams – 5 Karma Indriyas + 5 Jnana Indriyas + 4 Antahkaranam = 14	<ul style="list-style-type: none">- Maya, Apra Prakrti.

- Thinking Process is function of Antahkaranam = Prakrti, Maya.

II) Purusha Sukha Dukhanam Bhoktrutve Hetuhu Uchyate :

Kaaranam	Karyam
<ul style="list-style-type: none">- Purusha- Jiva Chaitanyam- Experienter	<ul style="list-style-type: none">- Bhoktrutvam- Sukham – Dukham in Prakrti.- Experienced

- **Due to ignorance of self as awareness, pure consciousness principle, Jiva becomes seeming Bhokta – experienter of pleasure and pain.**
- Pure sentient being, associated with ignorance, Moola Avidya, is the cause, the reason for the experience of Joys and sorrows.
- In reality, in Nirguna, Nirakara Purusha, Prakrti creates Karya – Karana Sanghata and hides truth and makes it experience Joys and sorrows.
- Prakrti borrows sentiency from Purusha and creates body, mind sense complex which we will study in next few verses.

- We become slaves of Body / Mind / Intellect and through that become subject to desire and attachments in this world and experience Joys and sorrows continuously.
- **Sukha Dukhanam Hetuhu Purusha :**
Reason for being a Bokta is Purusha.
 - **Prakrti, Hetuhu for Karya – Karana Kartrutvam.**
 - **Prakrti is cause for doership, actions.**
- One who acts with ignorance with support of Prakrti is Purusha.
 - By Virtue of doing Karma, he enjoys fruits of actions with the support of Prakrti.
- **Due to ignorance, Purusha does actions and enjoys fruits of actions.**
- This is said in Shastras as per wise Rishis.

Verse 22 :

पुरुषः प्रकृतिस्थो हि
भुङ्क्ते प्रकृतिजान्गुणान् ।
कारणं गुणसङ्गोऽस्य
सदसद्योनिजन्मसु ॥ १३-२२ ॥

puruṣaḥ prakṛtisthō hi
bhuñktē prakṛtijān guṇān |
kāraṇaṃ guṇasaṅgō'sya
sadasadyōnijanmasu || 13.22 ||

The Purusa, seated in Prakirti, experiences the qualities born of Prakirti; attachment to the qualities is the cause of his birth in good and evil wombs. [Chapter 13 - Verse 22]

Very important verse – Tvam Pada Vichara :

a) Prakrtisthah :

- Residing in Prakrti.

b) Purusha Hi Bhunkte Gunan Prakrtijan :

- Purusha experiences the Gunas born of Prakrti.

c) Gunasangah Karanam Asya Sadasadyoni Janmasu :

- **Attachment to the Gunas is the cause of birth in superior and inferior wombs.**
- Prakrti and Purusha are Anaadhi.
- Gunas and modifications belong to Prakrti, matter principle.
- Prakrti is the cause of body, senses mind.

- Purusha is the experiencer, cause of experience of Joys and sorrows in the Kshetram, Prakrti.

I) Prakrti Staha Purusha :

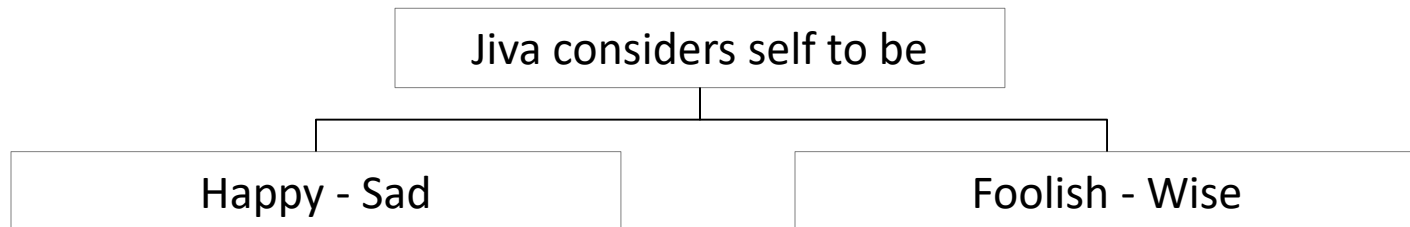
- Purusha has associated himself with Prakrti, one who misconstrues body – mind as Atma, his own self.

Purusha	Jiva
<ul style="list-style-type: none"> - Original Pure Consciousness, Atma. - Exists all alone by itself without Prakrti. 	<ul style="list-style-type: none"> - Prakrti (Body + Mind Jadam) + Reflected Consciousness + Moola Avidya (Self Ignorance). - Dependent principle.

- Purusha associating himself with Avidya, ignorance is experiencing Gunas in Prakrti.

II) Prakrti Jan Gunan Bhunkte :

- **Thinking of body, mind complex as Atma, self, out of ignorance, he experiences delusions of joy and sorrow born out of Prakrti.**



- Continues to be Samsari.

III) Sad – Asad Yoni Janmasu Samsarasya Karanam, Guna Sanghaha :

- On several births, taking Deva Sharira or Madhya – Manushya Sharira or lower Animal Sharira, we have intimate association and identification with such bodies, which is the cause of enjoyership.

- **What is bondage?**

Guna Sangaha is cause of bondage, Samsara.

- **Purusha residing in Prakrti mistaking Prakrti to be self, enjoys Gunas of Prakrti as his own self.**

Karyam	Prakrti
- Guna Sangaha, identification with Gunas.	- Kaaranam, Gunas

- Jiva does not know that Karya Karana Kartrutve hetu is Prakrti, not Atma – Purusha.
- Jivas identification over body – mind complex has grown over several births.
- Identification with Maya – 3 Gunas, Jiva experiences different types of Joys and sorrows such as desires, expectations, etc.
- What is real nature of Purusha?

Verse 23 :

उपद्रष्टानुमन्ता च
भर्ता भोक्ता महेश्वरः ।
परमात्मेति चाप्युक्तः
देहेऽस्मिन्पुरुषः परः ॥ १३-२३ ॥

upadraṣṭānumantā ca
bhartā bhōktā mahēśvaraḥ |
paramātmēti cāpyuktah
dēhē'smin puruṣaḥ paraḥ || 13.23 ||

The supreme Purusa in this body is also called the spectator, the Permitter, the supporter, the enjoyer, the great Lord and the supreme Self. [Chapter 13 - Verse 23]

Tat Pada Vichara :

a) Parah Purusah Asmin Dehe Uktah Iti Upadrasta :

- The supreme Purusha in this body is said to be the proximate witness.

b) Anumanta :

- The supporter.

c) Bharta :

- The Sustainer.

d) Bhokta :

- The experiencer.

e) Maheshvaraha Cha :

- The great Lord.

f) Api Cha Paramatma :

- And the supreme self.
- Purusha resides in Prakrti and enjoys, experiences Gunas, qualities born of Prakrti.
- What is the reason?
- **Because of desire for Gunas and intimate association with it.**
- That creates bondage for ever free Purusha and he seemingly becomes a Samsari.
- We need to get rid of bondage caused by ignorance of ever free Atma.
- Understand self as ever free pure consciousness as in Sushupti Avastha, by Yathartha Jnanam, common understanding of Purusha.
- Yajnatvam Amrutam Ashnute, knowing which you get liberation from body – mind complex, Moksha.
- **Jneyam :**
Important to negate superimpositions on Atma by Adhyaropa, Apavada Method.
- Here, Krishna, directly teaching nature of Atma.

l) Upadrashta :

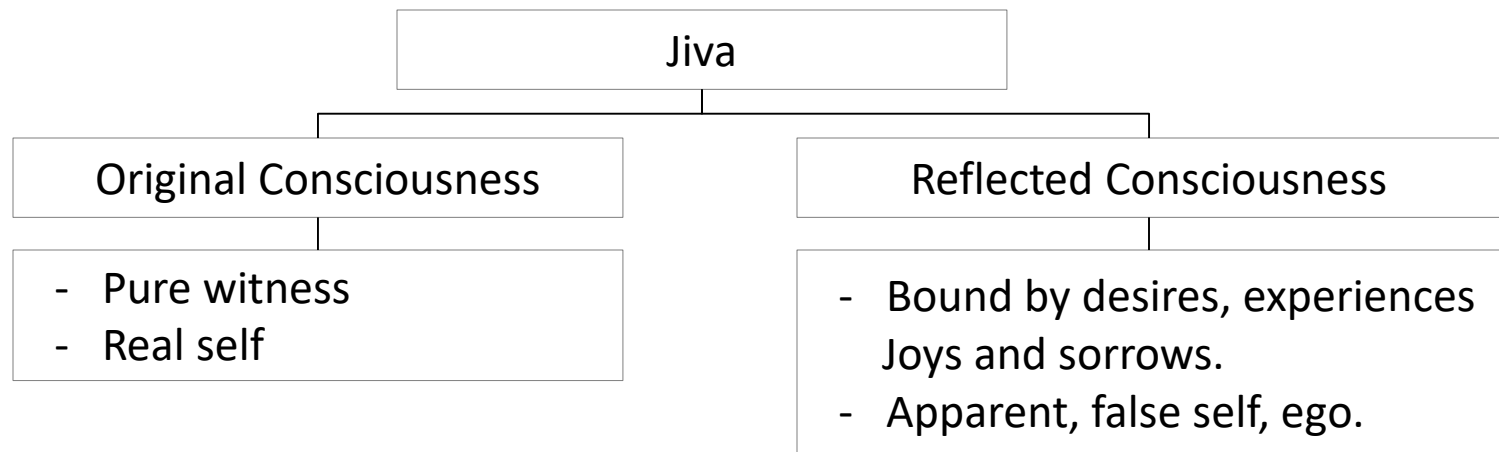
- Unchangingly, watches in close quarters, witness of body, mind complex.

Knower	Doer – Worker
- Atma	- Hands, legs, thoughts.

- **Rise from level of doer to knower.**

- Yaga – Shala comparison.

Witness	Doer of Karma
<ul style="list-style-type: none"> - Brahma – priest, supervisor. - Sees activities are going on properly. - Atma, witness - Samipyena Drishta is Upadrishta. - Unchanging, unmodified. - Atma resides in the mind and witnesses the perceptions in the mind. - Does himself nothing. 	<ul style="list-style-type: none"> - Other priests - Body – mind – complex acting. - Eyes, mind, intellect see external things. - Mind perceives all external objects.



- This verse teaches common aspects of Purusha.
- What is the nature of Brahman expressed as Atma in the body?
- Upadrashta – Sakshi, witness.

II) Anumanta :

- One who permits, blesses all activities.
- Without life principle, Purusha, pure consciousness, mind, senses can't function.
- Purusha blesses all actions, good and bad indirectly through the mind.

III) Bharta :

- One who bears everything, Substratum.
- Without that, there is nothing.
- It is pure consciousness that handles body, mind, senses, and intellect.
- Due to presence of Atma, Chaitanyam, all these are held together.

Gold	Water	Purusha
- Substance, substratum behind all Jwellery.	- Substance, substratum behind wave and ocean.	- Substance, substratum, Bharta, behind Body / Mind / Intellect and universe.

- Underlies by pervading and supporting.
- Atma Chaitanyam pervades, body and mind and supports indirectly the entire universe of 5 elements.

IV) Bhokta :

- Enjoyer, experiencer Pramata, knower of everything.
- Seems to enjoy.

- On enquiry, we understand the real nature as witness for enjoyership not enjoyer.

V) Maheshwara :

- Exists in all bodies and blesses everyone.
- Witness is the knowing principle of all bodies + minds.
- When body, mind negated as unreal, act of knowing also is negated as unreal, false appearance only.
- Similar to dream.
- When we know the reality, pure Chaitanyam and are established in it with Nishta as our true self, waking like experiences become like another long dream.
- Knowing objects of knowledge to be superimposition on Reflected Consciousness, we negate Sakshitvam or witnesshood principle also as a superimposition.

Paramatma Cha Api Uktaha, Asmin Dehe Purusha Paraha :

- In this body, Atma Tatvam is the reflected consciousness principle.
- This topic started as Prakrtim Pusham Cha – Iva .. Verse 20

प्रकृतिं पुरुषं चैव
विद्ध्यनादी उभावपि ।
विकारांश्च गुणांश्चैव
विद्धि प्रकृतिसम्भवान् ॥ १३-२० ॥

prakṛtiṃ puruṣaṃ caiva
viddhyanādi ubhāvapi |
vikārāṃśca guṇāṃścaiva
viddhi prakṛtisambhavān || 13.20 ||

Know you, that matter (Prakirti) and spirit (Purusa) are both Beginningless; and know you also that all modifications and qualities are born of Prakirti. [Chapter 13 - Verse 20]

- That Purusha is really the pure consciousness, unlimited by time, space.

Jivatma	Reflected Consciousness
- Reflected Consciousness in the body.	- Bharta, Bokta, Anumanta, Maheshwara.

- Nirguna Atma is the whole infinite, Asanga Atma, main topic of all Upanishads, Gita and Brahma Sutra.

Paraha Purusha	Jiva
<ul style="list-style-type: none">- Original pure Nirguna, Nirakara Chaitanyam.- All pervading, beyond time, space, objects, Turiyam.- Our real nature.	<ul style="list-style-type: none">- Reflected Consciousness.- Subjected to activities, experiences coming, going of 3 states.- Our false, ego self.

- Understanding our real nature as pure Atma Chaitanyam is freedom from bondage, Moksha.
- This is the inner intent and central teaching of entire Gita is in Verse 23.

Verse 24 : Conclusion – Purusha - Prakrti

य एवं वेत्ति पुरुषं
प्रकृतिं च गुणैः सह ।
सर्वथा वर्तमानोऽपि
न स भूयोऽभिजायते ॥ १३-२४ ॥

ya ēvaṃ vētti puruṣaṃ
prakṛtiṃ ca guṇaiḥ saha |
sarvathā vartamānō'pi
na sa bhūyō'bhi jāyatē || 13.24 ||

He who thus knows the Purusa and Prakirti together with the qualities, in whatsoever condition he may be, he is not born again. [Chapter 13 - Verse 24]

Sah Yah Evam Vetti Purusham Cha Prakrtim Saha Gunaih, Na Abhijayate Bhuyah Sarvatha Api Vartmanah :

- He who thus knows Purusha and Prakrti alongwith Gunas is not born again in whatever manner he lives.
- Conclusion of Prakrti – Purusha Viveka.
- Both Anaadi, have no origin.
- Gunas and Modifications are aspects of Prakrti.
- Prakrti is the cause of activities of bodies and senses.
- **Purusha appears to enjoy Sukha – Dukha, joys and sorrows.**
- **In reality Purusha has no bondage or Samsara.**

Verse 23 :

- All pervading consciousness appears to be limited an act of Maya or Prakrti.
- **It appears to be :**
 - I. Upadrashta – Witness
 - II. Anumanta – Supporter
 - III. Bharta – Substratum.
 - IV. Bhokta – Enjoyer, experiencer.
 - V. Maheshwara – All pervading, in all bodies and minds.
 - VI. Paraha Atma – Exists without body – mind complex and universe as Nirguna Atma.

I) Yaha Evam Prakrtim Purusham Vethi :

- One who knows Prakrti and Purusha in this way.

II) Cha Gunaih Saha :

- One who knows, understands binary format with Shastra and Guru.

Prakrti	Purusha
- Sagunam with attributes.	- Nirgunam without attributes.

- What is the benefit?

III) Na Sa Buyo Na Abhi Jayate :

- He has no more Janmas.
- Moksha means not having to take another body once again.

- **Also understand :**

He no longer gives importance to individuality.

- For us, individuality is very strong.
- Giving importance to individuality gives rise to Samsara and bondage, Bandaha.
- **Get rid of individuality by knowledge and understanding of ones nature as Atma Mukta person does not consider himself to be limited body – mind complex any more but self as timeless, limitless, Nitya Mukta Nirguna Atma Chaitanyam.**

IV) Sarvatha Vartha Mano Api :

- Which ever lifestyle he follows, Brahmachari, Grihasta, Vanaprastha, Sanyasi, Bachelor, student, householder he considers himself as free from body – mind complex.
- Practices should be carried out righteously in the transactional worldly life.
- In all life styles, he is free from bodily and worldly bondage.
- Teaching of chapter over.

Topic 6 :

Sadhanam + Phalam : Verse 25 – 35

Verse 25 :

ध्यानेनात्मनि पश्यन्ति
केचिदात्मानमात्मना ।
अन्ये साङ्ख्येन योगेन
कर्मयोगेन चापरे ॥ १३-२५ ॥

dhyānēnatmani paśyanti
kēcid ātmānam ātmanā |
anyē sāṅkhyēna yōgēna
karmayōgēna cāparē || 13.25 ||

Some, by meditation, behold the Self in the self by the self; others by the Yoga of knowledge (By Sankhy Yoga); and others by Karma-yoga. [Chapter 13 - Verse 25]

a) Kechit Pashyanti Atmani Atmana Dhyanena :

- Some seekers see the self in the mind, with the mind through meditation.

b) Anye Sankhyena Yogena :

- Some others see through Jnana Yoga.

c) Cha Apare Karma Yogena :

- Still others see through Karma Yoga.

Common Goal :

- To understand pure consciousness.

4 Types of seekers / Sadhakas / Aspirants

(I) Nididhyasanam

- After Sravanam and Mananam meditate of Knowledge aquired.

(II) Sravanam

- Listening + clarifying doubts.

(III) Karma Yoga

- Gain eligibility for Jnana Yoga by purifying mind

(IV) Hear from
Elders

- Verse 26

Verse 25

- Self is not limited by Body / Mind / Intellect.
- I am substratum, pure consciousness of the entire universe.
- Limited I, Body / Mind / Intellect rests on substratum of limitless pure consciousness.

Bharathiyar :

- I am pure consciousness which underlies functions of superimposed individual.
- I, does not refer to individuality.
- Mouth talks of pain in the leg.
- Happiness expressed by mouth, but actually is in the mind.

- I am all pervading pure consciousness is said by body but refers to unlimited pure consciousness.
- It is to understand this spirit, aspirants take a lot of efforts.

I) Kechit Dhyanena Atmana Atmanam Pashyati :

- Some with intellect having assimilated knowledge, by learning Shastra, perceive truth in their mind by meditation.

Atmana	Atmani	Atmanam
- With intellect having assimilated knowledge.	- In the mind.	- In the Atma.

- Pashyanti – Perceive by Dhyanam, meditation or Nididhyasanam.

II) Anye Sankhyena Yogena Pashyanti :

- Others perceive through Sravanam and by clarifying doubts.
- Dwell on Atma for internalization.

III) Anye Yoginaha :

- Others by Karma Yoga which gives Chitta Shuddhi, making one eligible for Sravanam, Mananam, Nididhyasanam.

Verse 26 :

अन्ये त्वेवमजानन्तः
श्रुत्वान्येभ्य उपासते ।
तेऽपि चातिरन्त्येव
मृत्युं श्रुतिपरायणाः ॥ १३-२६ ॥

anyē tvēvam ajānantaḥ
śrutvānyēbhya upāsatē |
tē'pi cātitarantyēva
mr̥tyum śrutiparāyaṇāḥ || 13.26 ||

Others also, not knowledge this, Worship, having heard of it from others; they too, cross beyond death, if they would regard what they have heard as their supreme refuge.
[Chapter 13 - Verse 26]

a) Ajanantah Evam :

- Not knowing thus,

b) Anye Tu Upasate Srutva Anyebyah :

- Some others pursue self knowledge by hearing from others.

c) Srutiparayanah Te Api Eva Cha Atitaranti Mrtyum :

- Being committed to listening, they also definitely cross over mortality.
- Some don't follow Karma Yoga, Jnana Yoga, Dhyanam.
- Having performed good deeds in life, become mature, unattached, have Sraddha – bhakti, have no capacity to learn Shastra and meanings in depth.

- They have Nitya – Anitya Viveka, Distinguish permanent from impermanent, become dispassionate.
- Have no intellectual capacity to study Tarqa, Vyakaranam.
- Also Mumukshus, want Moksha.
- Hear from learned elders who have studied Shastras, learned Sadhus who know the Shastras, Srotriya Brahma Nishtas.

I) Srutva Srutva :

- By repeatedly listening.

II) Upasate :

- Absorb the teaching, are blessed with capacity to understand Tattvam, ultimate reality, pure consciousness.
- Have done good Karmas in Several births, low profile people, have devotion to Mahatmas.

III) Epi Atitaranti Eva Mrityuhu :

- They also cross Samsara, bondage, Mrtyu here is Samsara.
- Not subjected to life and death again and again.
- Atitaranti, definitely cross over cycle of Births and deaths.

IV) Sruti Parayanaha Te :

- Title of Mukta Purusha.

Katho Upanishad :

Lord Yama to Nachiketa :

न साम्परायः प्रतिभाति बालं
प्रमाद्यन्तं वित्तमोहेन मूढम् ।
अयं लोको नास्ति पर इति मानी
पुनः पुनर्वशमापद्यते मे ॥ ६ ॥

Na samparayah pratibhati balam
Pramad-yantam vitta-mohena mudham,
Ayam loko nasti para iti mani
punah punar-vasamapadyate me ॥ 6 ॥

The way to the hereafter is not apparent to the ignorant man who is childish, befooled by the glamour of wealth. “This is the only world,” he thinks “there is no other.” Thus he falls again and again under my sway.
[I – II – 6]

- One who does not understand ultimate truth comes again and again to me.
- Subject to bodily and worldly attachments.
- With Viveka and vairagya distinguish Permanent and impermanent and be dispassionate, and one does Sravanam from elders continuously.
- In that Sravanam itself, Mananam also gets fulfilled.
- They keep what they have listened as the goal of their life – “Pure Consciousness”.
- In Kashi, listen to Mahans, become happy.
- One more subtle principle mentioned here :
Only one who listens to Shastra can cross over bondage of identification with body – mind complex.
- Sruti Parayanaha Taranti.
- For them Sravanam itself becomes Mananam and Nididhyasanam.

Verse 27 :

यावत्सञ्जायते किञ्चित्
सत्त्वं स्थावरजङ्गमम् ।
क्षेत्रक्षेत्रज्ञसंयोगात्
तद्विद्धि भरतर्षभ ॥ १३-२७ ॥

yāvat sañjāyatē kiñcit
sattvaṃ sthāvarajaṅgamam |
kṣētrakṣētrajñasaṃyōgāt
tad viddhi bharatarṣabha || 13.27 ||

Whenever any being is born, the unmoving or the moving, know you, O best of the Bharatas, that it is from the union between the field and the Knower of the field. [Chapter 13 - Verse 27]

a) Yavat Kinchit Sattvam Sthavara Jangamam Sanjayate :

- Whatever being moving or stationary is born.

b) Viddhi Tat Kshetra Kshetrajna Samyogat :

- Know that to be out of the union of Kshetram and Kshetrajna.

c) Bharatarsabha :

- Oh Arjuna!

I) Yavat Sanjayate Kinchit Tatvam :

- Those which originate, things that exist, dualities.

II) Sthavaram – Jangamam :

Sthavaram	Jangamam
<ul style="list-style-type: none">- Nonmoving- Achara- Trees	<ul style="list-style-type: none">- Moving- Chara- Animals, Birds

- Living and nonliving beings.
- **There is order in the function of Maya Shakti.**

Ishavasya Upanishad :

ॐ ईशा वास्यमिदं सर्वं यत्किञ्च जगत्यां जगत्
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद्धनम् १

*Om isavasyam-idagm sarvam yat-kinca jagatyam jagat,
tena tyaktena bhunjitha ma grdhah kasya svid dhanam [1]*

All this, whatsoever moves in this universe, including the universe, itself moving, is indwelt or pervaded or enveloped or clothed by the Lord. That renounced, thou shouldst enjoy. Covet not anybody's wealth.

[Verse 1]

Kinchit :

- All that is seen.
- From which originates moving and non-moving things.

III) Tat Kshetra – Kshetrajna Samyoga Viddhi :

- All is by Aviveka (not Union) not distinguishing between Kshetra + Kshetrajna.

- Only because of lack of understanding this whole world seems true.
- **We must know nature of Kshetra and Kshetrajna and understand true nature of Kshetrajna, pure consciousness alone is Satyam.**
- **Duality superimposed on it are all born of Kshetra – Kshetrajna Aviveka, Samyoga, superimposition.**
- Duality seems real because of non- realizing of true nature of Kshetrajna, Pure consciousness.
- When you don't know clearly what is pure consciousness on which this duality comes and goes, waking comes and goes due to Maya, it is possible to know real and unreal.

Unreal	Real
- Seems to be real	- Seems to be nonexistent

- Contemplate in depth with Guru, Shastra and Aquire this Jnanam.
- Kshetra – Kshetrajna Vibhaga Yoga Jnanam.
- Know universe is Mithya.
- **Because of mixture of both and confusions due to ignorance of the truth, this Mithya Universe appears to be real.**
- Tad Viddhi – Bharata Rishaba know this, Eh Arjuna!
- It is due to lack of clear distinction that this universe of moving and nonmoving, unreal, appears.

- This universe appears because of Kshetra – Kshetrajna Vibhaga Aviviveka and Prakrti – Purusha Aviviveka.
- **What should we do?**
- **Aquire Advaita Jnanam of Kshetrajna, pure consciousness.**
- Give up Bheda Buddhi, thoughts of duality.
- **See non-dual oneness in all duality, Sama Darshanam in Vishama.**
- This is the inner intent of this sloka.

Verse 28 :

समं सर्वेषु भूतेषु
तिष्ठन्तं परमेश्वरम् ।
विनश्यत्स्वविनश्यन्तं
यः पश्यति स पश्यति ॥ १३-२८ ॥

samaṁ sarvēṣu bhūtēṣu
tiṣṭhantaṁ paramēśvaram |
vinaśyatsvavinaśyantaṁ
yaḥ paśyati sa paśyati || 13.28 ||

He sees, who sees the supreme lord existing equally in all beings, the unperishing within the perishing. [Chapter 13 - Verse 28]

a) Sah Yaha Pashyati Parameshvaram :

- He who sees the supreme Lord.

b) Tisthantam Samam Sarveshu bhuteshu :

- Who dwells in all beings.

c) Avinasyantam Vinasyatsu :

- And who is imperishable among perishables.

d) Pasyati :

- Alone really sees.
- **Samyak Darshanam, Sama Darshanam :**

Means seeing non dual oneness of everything.

- **Purpose of knowing Kshetra and Kshetrajna is to see Kshetrajna in all Kshetras.**
- **In the vagaries of transactional realities, in all superimpositions of Maya, one should perceive the pure consciousness principle which is not Maya but Moksha Sadhanam, means to happiness, free of sorrow.**

- This is the intent of the Shastras.
- 27th verse : All that exists is Kshetra – Kshetrajna Samyoga.
- Samyoga – means well united or good fusion.
- Mixing of both due to confusion.
- It is togetherness of pure consciousness with Maya, superimposition.
- Sarveshu Bhuteshu Tishtantam Parameshwaram...
- From Brahma to grass, in all bodies, Samam, without difference or diversity, Nirvisesha, can't add any adjective to Sama.
- Gold common in all Jewellery.
- Thread common in all clothes.
- Water common in all ocean.
- Space common in all objects.
- Pure consciousness common in everything and every being.
- Nondual pure consciousness is equally present in everything.
- Seen in Chapter 5, Chapter 6, repeated in Chapter 13, central teaching of Gita.

- Perceive common substance in all varied forms.

Seeing common substance	Seeing names + forms
- Brings happiness	- Brings sorrow

- It is Parama Ishvara, beyond body, senses, Atma Tattvam, like light principle.
- Verse 24 : Upadrashta, Anumantha, Bharta, Bokta, Maheshwara, Paramateti Cha Api Yuktaha, Dehesmin Purusha Paraha.
- Parama Ishwara, pure consciousness is substratum of Jiva – individual life principle and Ishvara total life principle ruling universe.
- Underlying pure consciousness principle of Jiva and universe is called Parama Ishvara Tattvam.
- Supervising power evident in all bodies and which bestows controlling power to Ishvara and life principle to Jiva by the effect of Maya.

I) Vinashyatsu Avinashyantam :

- Unchanging principle in the body and mind which is subject to modifications, changes.
- Unchangeable, unchanging, unvaried, indestructible, superior Ishvara tattvam in all destructible forms.
- Since it is eternal, it is Tishtantam.
- Everything comes and goes.

- One who sees Tatvam by his intelligence, he alone sees the ultimate truth.
- Perceiving pure consciousness is the ultimate knowledge.

II) Yaha Samam Pashyati, Saha Pashyati :

- One who sees common substratum alone sees the ultimate truth.
- 28th verse provokes us to see Kshetrajna common to everything in this varied Kshetram.
- Makes us understand that seeing this is the means to Moksha.
- Intent is to change our focus from unreal to real.

Verse 29 :

समं पश्यन्हि सर्वत्र
समवस्थितमीश्वरम् ।
न हिनस्त्यात्मनात्मानं
ततो याति परां गतिम् ॥ १३-२९ ॥

samaṃ paśyan hi sarvatra
samavasthitam īśvaram |
na hinastyātmanātmānaṃ
tatō yāti parāṃ gatim || 13.29 ||

Indeed, he who sees the same lord everywhere equally dwelling, destroys not the self by the Self; therefore, he goes to the highest goal. [Chapter 13 - Verse 29]

a) Hi Samam Pashyan Ishvaram Samavasthitha Sarvatra :

- For, uniformly seeing the Lord, who dwells everywhere alike.

b) Na Hinasti Atmanam Atmana :

- He does not destroy himself by himself.

c) Tataha Yati Param Gathim :

- Thereby he attains the supreme goal conveys same meaning of verse 28.

समं सर्वेषु भूतेषु
तिष्ठन्तं परमेश्वरम् ।
विनश्यत्स्वविनश्यन्तं
यः पश्यति स पश्यति ॥ १३-२८ ॥

samaṃ sarvēṣu bhūtēṣu
tiṣṭhantaṃ paramēśvaram |
vinaśyatsvavinaśyantaṃ
yaḥ paśyati sa paśyati || 13.28 ||

He sees, who sees the supreme lord existing equally in all beings, the unperishing within the perishing. [Chapter 13 - Verse 28]

I) Sarva Bhuteshu Sarvatra Sama Ishvaram Pashyan :

- In all bodies, everywhere, inside, outside the body is pure consciousness.
- Space is there in the walls and outside the walls.
- Similarly inside and outside body is pure consciousness principle, everywhere.
- As we perceive nondual space within walls, pure consciousness pervades inside and outside bodies and everywhere.
- This is referred to as Ishvara.
- Ishvara rules over everything, not directly.
- When we work in sunlight, we say all actions are powered by the Sun God.
- It is an attitude, Bavana in us.
- In Reality, we act in his August presence.
- Similarly, blessed by pure consciousness, mind and senses function.

II) Samam Vishtitam :

- Pure consciousness is equally present everywhere.
- Blesses all our actions.

III) Samam Eva Pashyan :

- He understands oneness in everything.

IV) Atmana Atmam Na Hinasyati :

- Doesn't destroy himself by the self.

- He does not consider self as destructible, to be subject to change, modifications, body or mind.
- **Does not identify himself to be body mind.**
- **Therefore he considers himself to be one without birth, death, modifications, eternal.**
- What is the benefit of this?

V) Tataha Param Gathim Yanti :

- Reaches the supreme state of happiness without sorrow, here and now.
- Since ignorance is completely removed, enjoys Moksha, happiness which is present everywhere at all times.
- Even while living in the body, which is subject to changes and destruction, he understands self as unchanging and indestructible and there by attains Moksha.

Verse 30 :

प्रकृत्यैव च कर्माणि
क्रियमाणानि सर्वशः ।
यः पश्यति तथात्मानम
अकर्तारं स पश्यति ॥ १३-३० ॥

prakṛtyaiva ca karmāṇi
kriyamāṇāni sarvaśaḥ |
yaḥ paśyati tathātmānam
akartāraṁ sa paśyati || 13.30 ||

He sees, who sees that all actions are performed by Prakirti alone, and that the self is actionless. [Chapter 13 - Verse 30]

a) Saha Yaha Pashyati Karmani Kriyamanani Prakrtya Eva Cha Sarvasah :

- He who sees all actions as being done by Prakrti alone by all means.

b) Tatha Atmanam Akartaram Pashyati :

- And likewise sees the self to the actionless, alone really sees.
- Specific teaching here.
- Who is the doer of all actions?

Gita : Chapter 3 – Verse 5

न हि कश्चित्क्षणमपि
जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म
सर्वः प्रकृतिजैर्गुणैः ॥ ३-५ ॥

na hi kaścit kṣaṇam api
jātu tiṣṭhatyakarmakṛt |
kāryatē hyavaśaḥ karma
sarvaḥ prakṛtijaigūṇaiḥ || 3-5 ||

Verily, none can ever remain, even for a moment, without performing action; for, everyone is made to act helplessly, indeed, by the qualities born of prakrti (nature). [Chapter 3 – Verse 5]

- Prakrti does all actions with blessings of Atma.
- Atma not doer.
- This is studied in Chapter 1 – 5.

Gita : Chapter 4 – Verse 18

कर्मण्यकर्म यः पश्येद्
अकर्मणि च कर्म यः ।
स बुद्धिमान्मनुष्येषु
स युक्तः कृत्स्नकर्मकृत् ॥ ४-१८ ॥

karmaṇyakarma yaḥ paśyēd
akarmaṇi ca karma yaḥ |
sa buddhimān manuṣyēṣu
sa yuktaḥ kṛtsnakarmakṛt || 4-18 ||

He, who recognises inaction in action and action in inaction is wise among men; he is a yogi and a true performer of all actions. [Chapter 4 – Verse 18]

I) Prakṛtya Sarvashaha Karmani Kriyamanani :

- Laukika, Veidika Karmas done by Prakrti or Maya possessed of 3 Gunas.
- How? Will elaborate in Chapter 14.

Gita : Chapter 7 – Verse 13

त्रिभिर्गुणमयैर्भावैः
एभिः सर्वमिदं जगत् ।
मोहितं नाभिजानाति
मामेभ्यः परमव्ययम् ॥७-१३॥

tribhirguṇamayairbhāvaih
ēbhiḥ sarvamiḍaṁ jagat |
mōhitaṁ nābhijānāti
mām ēbhyaḥ parām avyayam || 7-13||

Deluded by these natures (states or things) composed of the three gunas (of prakrti), all the world knows Me not as immutable and distinct from them. [Chapter 7 – Verse 13]

- Understand correct meaning of Prakrti from all these Slokas in Gita.
- **We think we are doing all actions but it is Maya which does all actions.**
- We may wonder, how inert Maya can function?
- **Maya borrows consciousness from pure consciousness, Kshetrajna and functions.**
- We call it Reflected Consciousness in Maya.
- Without Reflected Consciousness, Maya – Body / Mind / Intellect can't act at all.
- We have freewill but understand that it is Maya Shakti which actually functions.
- Yatha Sarvashaha Sarvani Karmani means Nitya, Kamya, Prayaschitta, Kahika, Vachika, Manasa Karmas.
- It is Prakrti which always does actions.

II) Yaha Atmanam Akartaram Pashyati Saha Pashyati :

- Thatha, similarly, Prakrti comprising of mind and senses acts by power of Maya.
- Until Viveka Dawns between Purusha – Prakrti clearly, one will not understand this.
- When we get the discriminative power, Viveka Shakti, then alone, Buddhi will understand.
- Until then, we will think we are the doer of actions and we are functioning.
- Only when we understand the discrimination between Kshetram and Kshetrajna, we will understand this ultimate truth, pure Consciousness.

III) Yatha Sarvasaha Karmani, Prakrtya Eva Kriyamanani :

- As all actions are done by Prakrti,

IV) Thatha Atmanam Akartaram Pashyati :

- Similarly, one who understands Atma to be a Non-doer.

V) Saha Pashyati :

- He sees the truth.
- Understands main teaching of Shastra.
- **This is similar to :**

Yah Pashyati Saha Pashyati in Verse 28.

- **Self is nondoer, but in its presence, all actions go on.**

- We saw earlier Akarma in Karma, not assuming doership in actions.

Gita : Chapter 4 – Verse 20

त्यक्त्वा कर्मफलासङ्गं
नित्यतृप्तो निराश्रयः ।
कर्मण्यभिप्रवृत्तोऽपि
नैव किञ्चित्करोति सः ॥ ४-२० ॥

tyaktvā karmaphalāsaṅgaṃ
nityatr̥ptō nirāśrayaḥ ।
karmaṇyabhipravṛttō'pi
naiva kiñcit karōti saḥ || 4-20 ||

Having abandoned attachment to the fruits of action, ever content, depending on nothing, he does not do anything, though engaged in actions. [Chapter 4 – Verse 20]

- If we read this Sloka with 4 other Slokas, we will understand better.
- One who understands himself to be Akarta, he immediately understands truth, sees absolute reality and attains Mukti here and now.

Verse 31 : Aikyam Verse - Technical

यदा भूतपृथग्भावम्
एकस्थमनुपश्यति ।
तत एव च विस्तारं
ब्रह्म सम्पद्यते तदा ॥ १३-३१ ॥

yadā bhūtapṛthagbhāvam
ēkastham anupaśyati |
tata ēva ca vistāraṃ
brahma sampadyatē tadā || 13.31 ||

When he (Man) sees the whole variety of beings, as resting in the 'One', and spreading forth from That (One) alone, he then, becomes Brahman. [Chapter 13 - Verse 31]

a) Yada :

- When

b) Anupashyati Bhuta Prthagbhavam Ekastham :

- One sees the diversity of beings to be based on the one self.

c) Cha Vistaram :

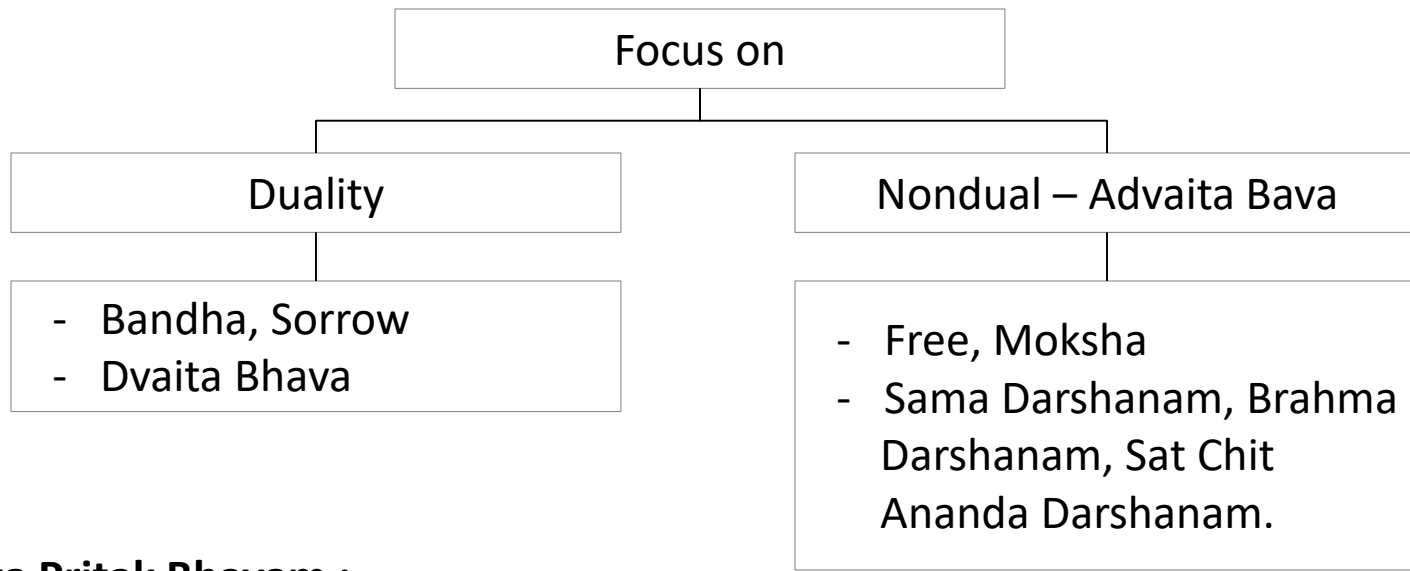
- And their origination.

d) Tatah Eva :

- To be from that self alone.

e) Tada Sampadyate Brahma :

- Then, one becomes Brahman.
- Our focus during Vyavahara should be on nondual Brahma Chaitanyam amidst all dualities.



I) Yada Buta Pritak Bhavam :

- When one sees in different Upadhis sentient and non-sentient.

II) Ekastham Anupashyati :

- Nondual pure consciousness as per Shastra Upadesa, as the substratum of the universe.

III) Thatha Eva Cha Vistaram Brahma Sampade Thatha Upapadyate :

- See the length and breadth of the universe to originate from one nondual Brahman.

Taittiriya Upanishad :

त होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत ।
स तपस्तप्त्वा ॥ २ ॥

tagmhovaca, yato va imani bhutani jayante,
yena jatani jtvanti, yatprayantyabhisamvisanti,
tadvijijnasasa, tad brahmeti, sa tapo'tapyata,
sa tapastaptva ॥ 2 ॥

To him (Bhrgu) he (varuna) a gain said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that seekest thou to know. That is Brahman”. He, (Bhrgu) performed penance ; and after having done penance.... [3 – 1 – 2]

Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātaṁ mayi sarvaṁ pratiṣṭhitam ।
mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

2 things to note

- Space, time, universe originates from Brahman.
- Brahma pervades everything.

- Understand pure consciousness from scriptures.

- Understands self to be Brahman.
- Tvam Tat Asi.

Mundak Upanishad :

स यो ह वै तत् परमं ब्रह्म वेद ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति ।
तरति शोकं तरति पाप्मानं गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥ ९॥

Sa yo ha vai tat paramam brahma veda brahmaiva bhavati nasya-brahmavit kule bhavati ।
tarati sokam tarati papmanam guha-granthibhyo vimukto-'mrto bhavati ॥ 9 ॥

He who knows that Supreme Brahman becomes Brahman, and in his line (family), none who knows not the Brahman will ever be born. He crosses grief; crosses sin, and being free from the knots-of-the-heart, becomes immortal. [III – II – 9]

- The one who understands Brahman becomes Brahman.
- Bhagavan negates Jiva – Atma Bheda and in this sloka negates Anatma Bheda.
- **Remove misunderstanding that there are many Jivas and many things in the universe.**
- There is only one Akartru – Brahma – Atma.
- Brahman = Atma.
- Atma = Brahman.
- 2 words, one object.
- Wave, ocean – one water.
- Nama Rupa Bheda Natu substance, Dravya bheda Asti.
- Nothing is different from Brahman.
- All are superimpositions and play of Maya like Rope and Snake.

Rope	Snake
Brahman	Universe

- This teaches real nature of self to be Brahman.

Verse 32 :

अनादित्वान्निर्गुणत्वात्
परमात्मायमव्ययः ।
शरीरस्थोऽपि कौन्तेय
न करोति न लिप्यते ॥ १३-३२ ॥

anāditvānnirguṇatvāt
paramātmāyam avyayaḥ ।
śarīrasthō'pi kauntēya
na karōti na lipyatē || 13.32 |

Being without beginning, and being devoid of qualities, the supreme Self, the imperishable though dwelling in the body, O Kaunteya, neither acts, nor is tainted. [Chapter 13 - Verse 32]

a) Anaditvat :

- Being Birthless.

b) Nirgunatvat :

- And attributeless.

c) Ayam Paramatma :

- This supreme self.

d) Avyayah :

- Is changeless.

e) Api Sharirarthah :

- Though dwelling in the body.

f) Na Karoti :

- It neither acts.

g) Na Lipyate :

- Nor is affected.

h) Kaunteya :

- Oh Arjuna!
- Knowledge of Kshetrajna in this verse.
- Only Chaitanya Tatvam is important in life and keep it deep in the mind and understand well.

Main Teaching :

- **Once Chaitanyam is well understood, individuality, I and mine becomes not so prominent.**
- **We will still live in the body, engage body for good deeds, will not have doership in action nor will we be impacted by the result of actions.**

I) Sharirastopi Kaunteya, Na Karoti Na Lipyate :

- O' Son of Kunti, Arjuna.
- After acquiring Brahma Jnanam, even though living in the body, by Virtue of understanding himself as Paramatma.
- Na Karoti Na Lipyate...

- He is neither doer of actions nor he gets attached to the actions or fruits of doing actions.

Gita : Chapter 4

त्यक्त्वा कर्मफलासङ्गं
नित्यतृप्तो निराश्रयः ।
कर्मण्यभिप्रवृत्तोऽपि
नैव किञ्चित्करोति सः ॥ ४-२० ॥

**tyaktvā karmaphalāsaṅgaṃ
nityatr̥ptō nirāśrayaḥ |
karmaṇyabhipravṛttō'pi
naiva kiñcit karōti saḥ || 4-20 ||**

Having abandoned attachment to the fruits of action, ever content, depending on nothing, he does not do anything, though engaged in actions. [Chapter 4 – Verse 20]

ब्रह्मार्पणं ब्रह्म हविः
ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं
ब्रह्मकर्मसमाधिना ॥ ४-२४ ॥

**brahmārpaṇaṃ brahma haviḥ
brahmāgnau brahmaṇā hutam |
brahmaiva tēna gantavyaṃ
brahma karma samādhinā ||4-24||**

Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]

- Ladle is Brahman, Ghee in ladle is Brahman, doer of fire ritual is Brahman, havan or fire place is Brahman.
- Fruits of actions are Brahman, whole Karma is Brahman.

II) Paramatma Ayam Avyaya :

- The unchanging Paramatma while living in the body, does not perform actions or impacted by fruits of actions.
- The one who is strong in this knowledge is not subject to Joys and sorrows.
- He has contemplated enough to ensure that nothing impacts mind.
- Has Jnana Balam, strength of wisdom and Mano Balam – strong control of emotions, mind.

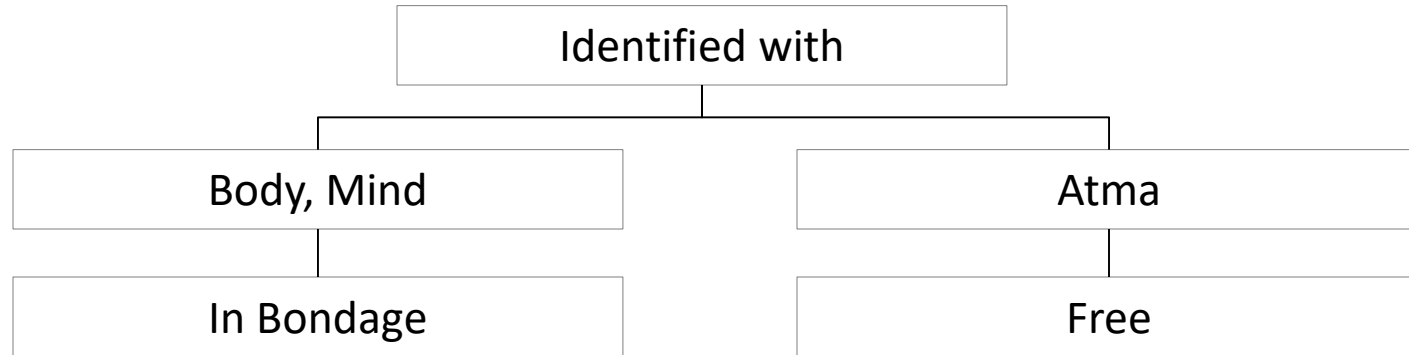
III) Anaditvatu, Nirgunatvatu :

- Paramatma has no origin or end.
- Not created by something and has no attributes, Gunas.

IV) Prakrtaiva Cha Karmani :

- All actions are done by Prakrti.
- Understands Atma to be Akarta, Yaha Pashyati Sa Pashyati.
- Because Atma is beginningless, and without attributes, it has not been created from anything.
- Atma is Nirvikara, has no modifications, Nirgunatvat.
- Atma pervades body but does not carry out any action or is impacted by any fruits of action.
- One who understands himself to be Paramatma also is not affected.

- Can't say Paramatma is not affected but I do get affected.



- One should understand self as Paramatma and though carrying out actions, understand self as non doer and remain unaffected by fruits of actions.

Verse 33 :

यथा सर्वगतं सौक्ष्म्याद्
आकाशं नोपलिप्यते ।
सर्वत्रावस्थितो देहे
तथात्मा नोपलिप्यते ॥ १३-३३ ॥

yathā sarvagataṁ saukṣmyād
ākāśaṁ nōpalipyatē |
sarvatrāvasthitō dēhē
tathātmā nōpalipyatē || 13.33 ||

As the all-pervading ether is not tainted, because of its subtlety, so too the Self, seated everywhere in the body, is not tainted. [Chapter 13 - Verse 33]

a) Yatha :

- Just as

b) Na Upalipyate :

- Is not affected.

d) Sauksmyat :

- Due to its subtlety.

e) Tatha Atma Avasthitah Sarvatra Dehe Na Upalipyate :

- So also, the self which is present in everybody is not affected.
- Lord Krishna is ensuring that the pure consciousness principle introduced in Chapter 2 – verse 12 – 25 is well entrenched in Arjuna's and our minds.

- In reality, we are pure consciousness and we are the whole, Poornaha.
- Our bodies and minds have limitations and they are superimpositions of Maya.
- This is the most important teaching of the Bhagavad Gita.

• In verse 32 it was said, Sharirasthopi Kaunteya, na Karoti, Na Lipyate.

- **The unchanging Paramatma is Anaadi, Nirgunam, is in the body and does not do any action and does not get attached to fruits of actions, Atma Nitya Asangaha, always detached.**

• Only with the strength of absolute knowledge, we come to know that nothing is attached to us.

- **We think body, mind, world is real and identify with it.**

- Contemplate over the reality, realise, all this is nonexistent.
- With this Jnanam, attachment automatically disappears.

I) **Yatha Sarvagatam Akasham Na Lipyate :**

- Just as all pervading space does not attach itself to anything.
- There are countless things in space but the nature of attributes do not affect space.
- Good smell of perfume or of smoke does not affect space.
- They can pollute air but not space.

- **Atma like space remains unattached and unimpacted always.**

• Space gives room to any number of things or pervades distant planets and stars but is least affected by anything or attached to anything. Why?

II) Soukshmyat :

- Space is subtle.
- Atma is subtler than space.

III) Yatha Soukshyam Akasham Na Lipyate :

- Space is all pervading.
- Because of its subtlety it does not stick to anything.

IV) Thatha :

- Like space is ever detached.

V) Atma Sarvatra Avasthithou Deha Na Upalipyate :

- Body is subjected to 6 modifications but it does not affect Atma.
- Atma never attached to body or mind and that is my true nature, real nature.
- **I exist in the body, I am not at all impacted by Joys and sorrows in the mind.**
- **I misunderstand myself to be body and mind and suffer Joys and sorrows.**
- **Remove misunderstanding and remain free.**

Verse 34 :

यथा प्रकाशयत्येकः
कृत्स्नं लोकमिमं रविः ।
क्षेत्रं क्षेत्री तथा कृत्स्नं
प्रकाशयति भारत ॥ १३-३४ ॥

yathā prakāśayatyēkaḥ
kṛtsnam lōkam imam raviḥ |
kṣētram kṣētrī tathā kṛtsnam
prakāśayati bhārata || 13.34 ||

Just as the one sun illumines the whole world, so also the Lord of the Field (Paramatman) illumines the whole field, O Bharata. [Chapter 13 - Verse 34]

a) Yatha :

- Just as

b) Ekah Ravih :

- One sun

c) Prakashayati :

- illumines

d) Imam Krtsanam Lokam :

- This entire world.

e) Kshetri :

- The Kshetrajna.

f) Prakashayati :

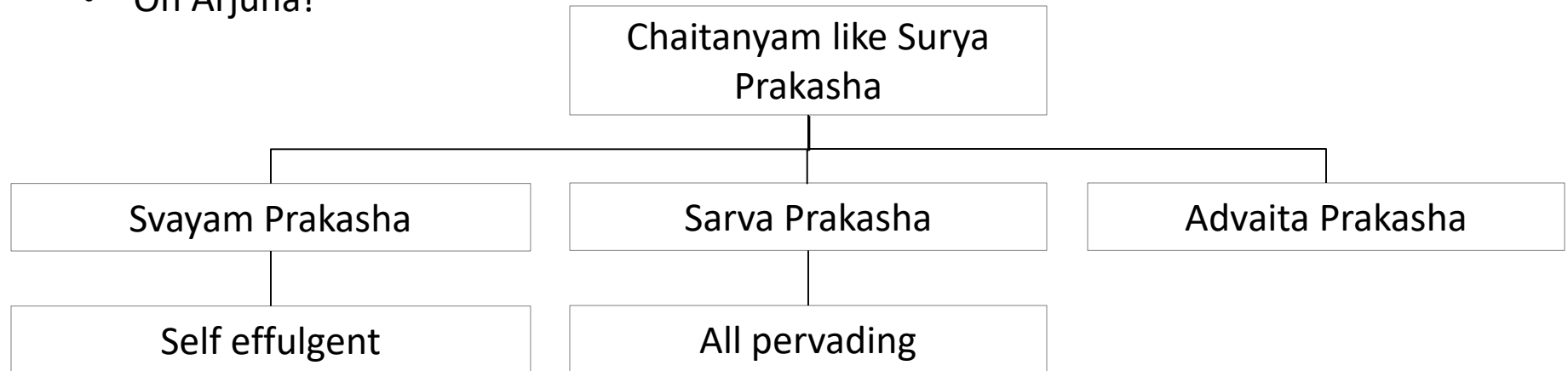
- Illumines.

g) Krtsnam Kshetram :

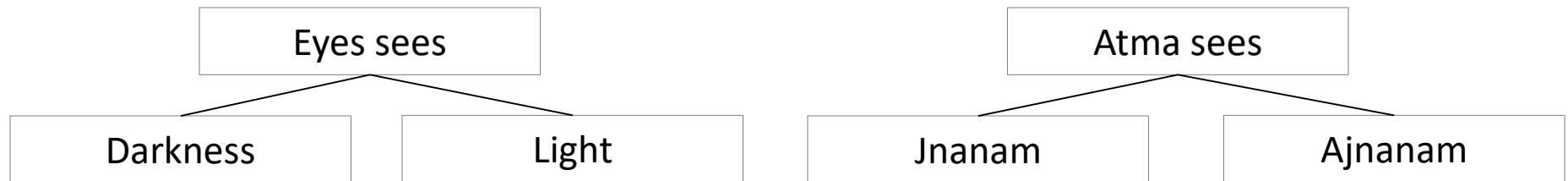
- The entire Kshetram.

h) Bharata :

- Oh Arjuna!



- Sunlight is illumined by light of Atma.



- Individual soul perceiving thoughts of the mind, it is a witness.
- Pure consciousness is sentient, perceives ignorance and knowledge.

- It is not gross like light perceived by the eyes.

External Light	Light of Atma
Gross	Subtle

Eyes	Mind
Visible to mind	Known to Sakshi, me

- I know myself directly not by any means.
- I illumine everything around and I know self directly.
- Self is always self evident in Jagrat, Svapna, Sushupti.
- To see external light need eyes and mind.
- To know Atma don't need any Upadhi – Nirupadhika Chaitanyam Aham Asmi.
- **To know what eyes see, need mind and reflected consciousness in an active mind.**
- To know mind, I alone would do.
- Nothing else required to know me.
- I am Kshetrajna, Atma Chaitanyam.
- Atma is Nitya Prakasha, Svayam Prakasha, Sarvam Prakashakaha, illumines everything by its innate brightness.
- All illumined are superimpositions.

- In transactions alone, knower, known, instrument division is there.
- In transcending transactions, when known is unmanifest as in sleep, knowership of Atma has no meaning.
- Internalise this teaching.

I) Yatha Prakashayat Ekaha Krtsnam Lokam Imam Ravihi :

- Just as one sun illumines entire universe.

II) Tatha :

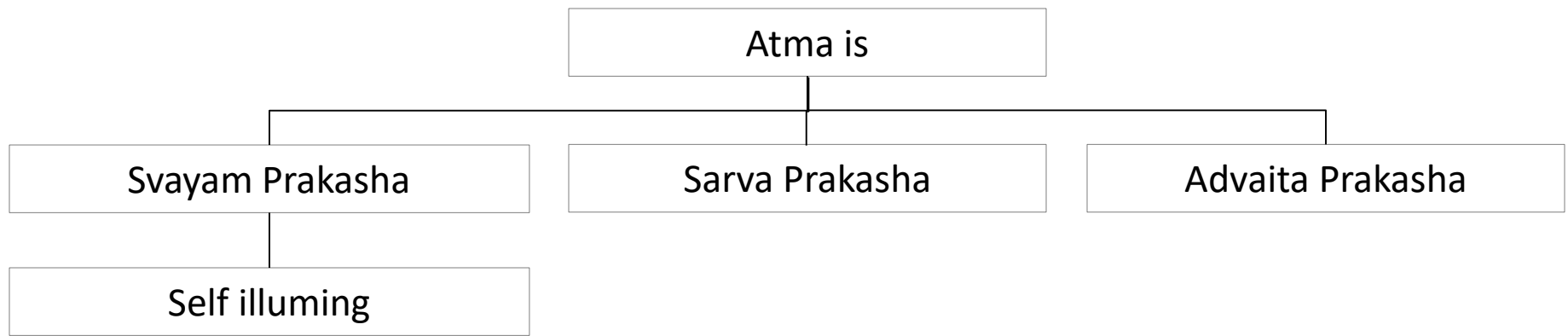
- Like that.

III) Kshetri :

- Atma Chaitanyam illumines entire Kshetram, Prakashayati, totality of all bodies and minds.

One sun	One nondual Chaitanyam
- Illumines universe	- Kshetrajna / Atma illumines all bodies + minds.

- Though Atma is Asanga, it is substratum, Adhishtanam of everything and in the presence of which everything functions.
- Main teaching of sloka.



- Atma does not get attached or associated with anything like light of Surya.
- Sun illumines Sandal wood and dirt equally.
- Nature does not impact sun.
- Sun + Space Asanga, Chetanatva of Atma is established.
- Atma is not inert like space but sentient.

Verse 35 :

क्षेत्रक्षेत्रज्ञयोरेवम्
अन्तरं ज्ञानचक्षुषा ।
भूतप्रकृतिमोक्षं च
ये विदुर्यान्ति ते परम् ॥ १३-३५ ॥

kṣētrakṣētrajñayōrēvam
antaram jñānacakṣuṣā |
bhūtaprakṛtimōkṣam ca
yē viduryānti tē param || 13.35 ||

They who, with their eye of wisdom come to know the distinction between the field and the knower of the field, and of the liberation from the Prakirti of the being, Go to the Supreme.
[Chapter 13 - Verse 35]

a) Jnana Chakshusha :

- With the eye of knowledge.

b) Te Ye Viduhu :

- Those who know.

c) Evam :

- Thus.

d) Antharam :

- The distinction.

e) Kshetra Kshetrajnayah :

- Between the Kshetram and the Kshetrajna.

f) Cha Bhutaprakrtimoksham :

- As well as the absence of Prakrti which is the cause of all beings.

g) Yanti Param :

- Attains the supreme.

I) Kshetra Kshetrajna Yoho Evam :

- One who knows nature of Kshetram – Kshetrajna.
- Tattva Jnana Artha Darshana = Direct means to Jnanam, 20 values which support knowledge.

II) Antharam :

- Differentiating factors.
- Vailakshana.

III) Jnana Chakshusha :

- With eye of knowledge aquired through Shastra – Acharya Upadesa.

IV) Buta Prakrti Moksham Cha :

- Moksha attained by eliminating Moola Avidya.

V) Ye Vidhuhu :

- One who knows the difference between Kshetra – Kshetrajna by eye of knowledge (by Sravanam, Mananam, Nididhyasanam) removes ignorance.
- Do not ask how ignorance came.

- But ignorance can be negated by Jnanam.

VI) Param Yanti :

- They attain Moksha by understanding Param Tatvam.
- **They do not associate themselves with individuality by knowing Pure consciousness.**

Main Topics in Chapter 13 :

Kshetram, Prakrti	Jnanam	Kshetrajna Purusha Jneyam
Matter	Values	Chaitanyam

- Means to attain Moksha – Karma Yoga, Upasana Yoga, Sravanam, Mananam, Nidhidhyasanam.
- What is the nature of Jnanam one would acquire – Advaita Brahman.

Benefit of Jnanam :

- To see everything with equal eye, Samadarshana.

Concluding Verse :

ॐ तत्सत् । इति श्रीमद्भगवद्गीतासु
उपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे
क्षेत्रक्षेत्रज्ञविभागयोगो नाम
त्रयोदशोऽध्यायः ॥

om tat sat | iti śrīmadbhagavadgītāsu
upaniṣatsu brahmavidyāyām
yogaśāstre śrīkṛṣṇārjunasaṁvāde
kṣetrakṣetrajñavibhāgayogo nāma
trayodaśo'dhyāyaḥ ||

Thus, in the Upanishads of the glorious Bhagavad-gita, in the science of the eternal, in the scripture of yoga, in the dialogue between Sri Krishna and Arjuna, the thirteenth discourse ends entitled : Yoga of Distinction between field and its knower.

Poorti Vakyam :

- We seek Lord's pardon if any error occurred unknowingly, in chanting or in knowing meaning.
- This was the 13th chapter teaching essence of Upanishad, Brahma Vidya.
- Helps in Gaining maturity of mind, laid out as divine dialogue between Shri Krishna and Arjuna titled Kshetra – Kshetrajna Vibhaga Yoga.
- We offer our understanding to Lord Krishna.
- We pray to remember teaching throughout life.
- May Lord bless us to experience everything with this eye of knowledge.