



MASTER GITA
MASTER LIFE

CHAPTER 13
KSETRAKSETRAJNA
VIBHAGA YOGA

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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

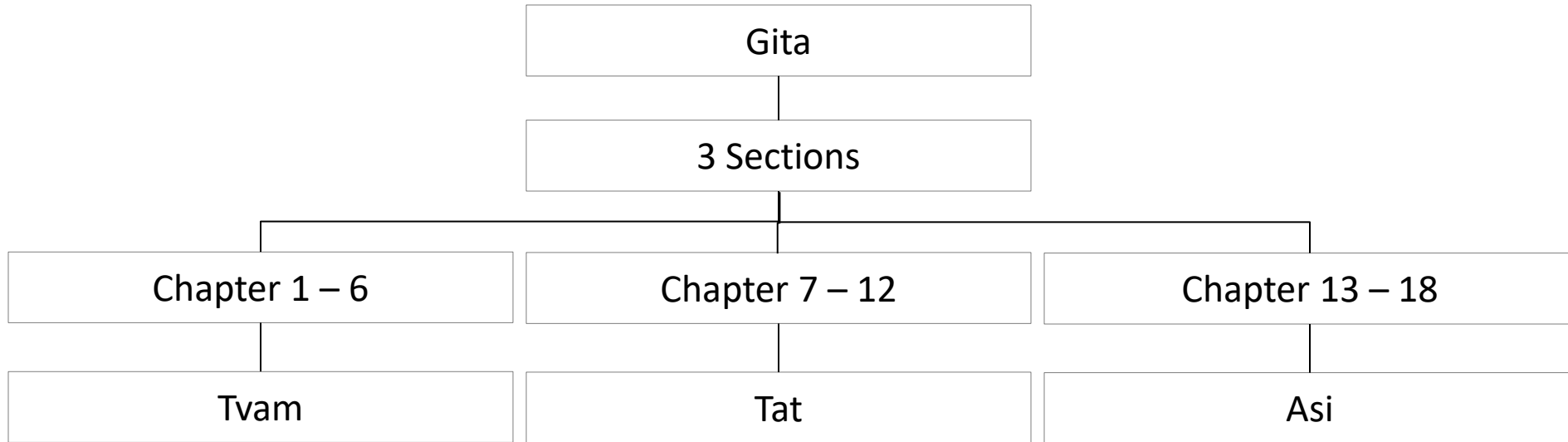
Jneyam

Sadhanam and Phalam

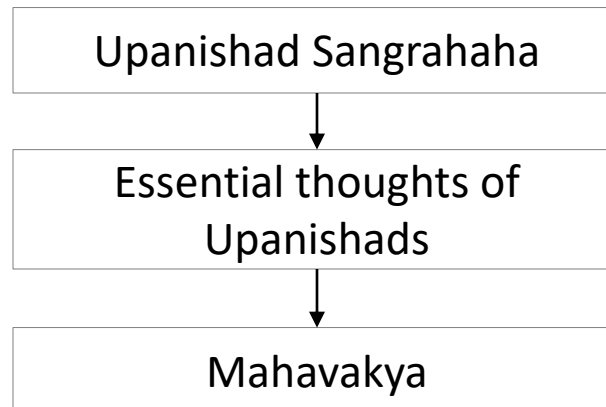
Chapter 13

Lecture 1

Introduction :

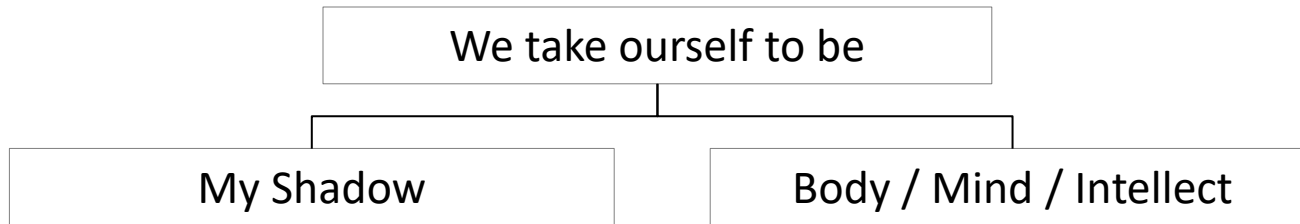


Gita

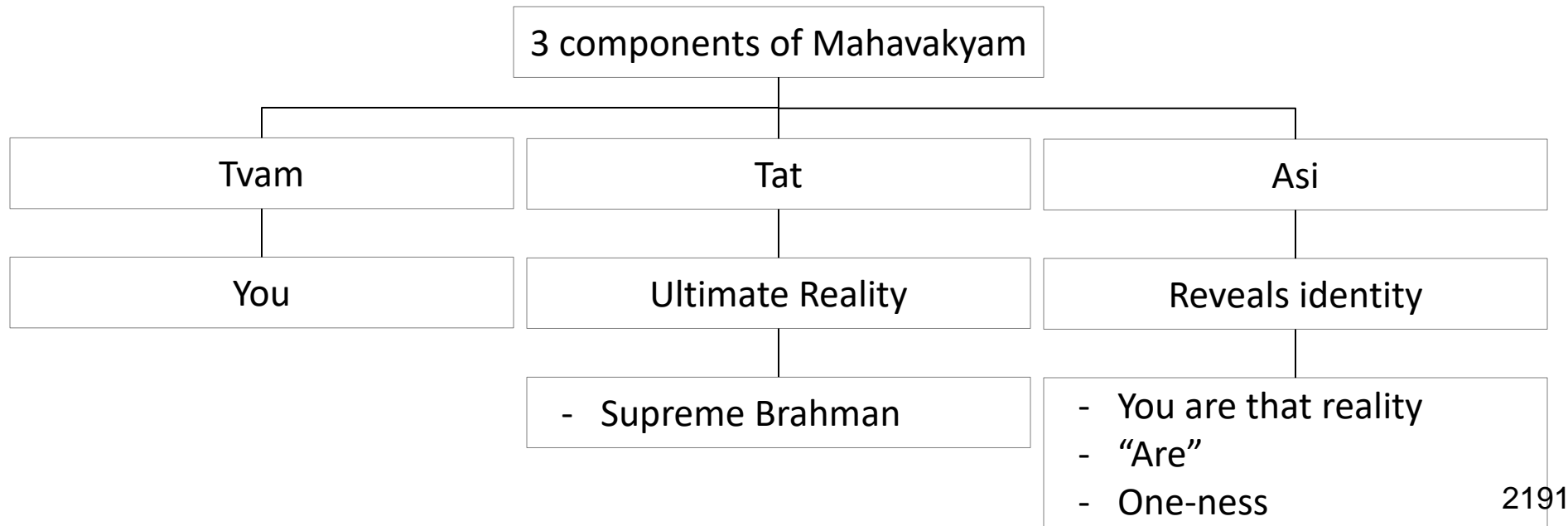


Mahavakya :

- One's identity revealing statement.



- Mistake ourselves, identity crisis.
- Upanishads give clarity about our real nature, vital statement.
- “Tat Tvam Asi” – Most famous
- Aham Brahma Asmi
- Pragyanam Brahma



- You are Body / Mind / Intellect – ignorance.
- Gita goes in same structure.

Chapter 1 – 6 : Tvam

देहिनोऽस्मिन्यथा देहे
कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्ति
धीरस्तत्र न मुह्यति ॥ २-१३ ॥

dēhinō'smin yathā dēhē
kaumāraṃ yauvanaṃ jarā |
tathā dēhāntaraprāptih
dhīrastatra na muhyati || 2-13 ||

Just as in this body the embodied (soul) passes into childhood, youth and old age, so also does he pass into another body; the firm man does not grieve at it. [Chapter 2 - Verse 13]

न जायते म्रियते वा कदाचिद्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणः
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

na jāyatē mriyatē vā kadācid
nāyaṃ bhūtvābhavitā vā na bhūyaḥ |
ajō nityaḥ śāśvatō'yaṃ purāṇah
na hanyatē hanyamānē śarīrē || 2-20 ||

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

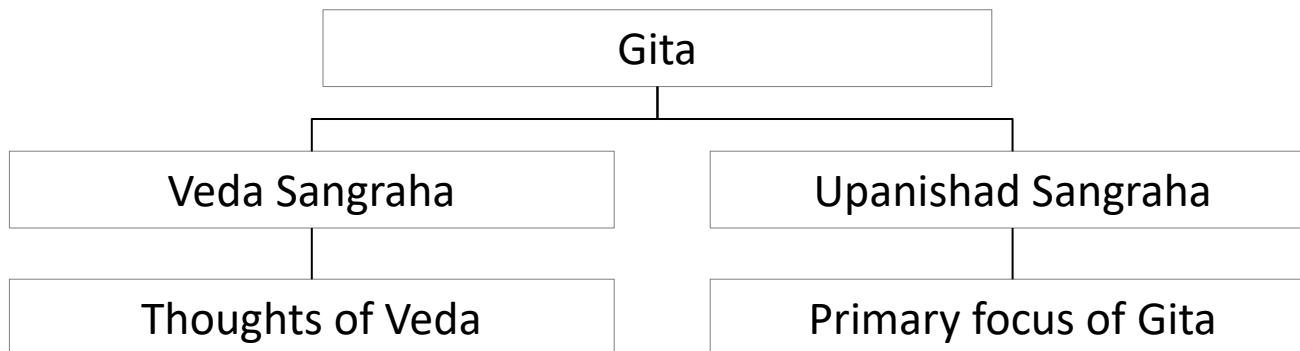
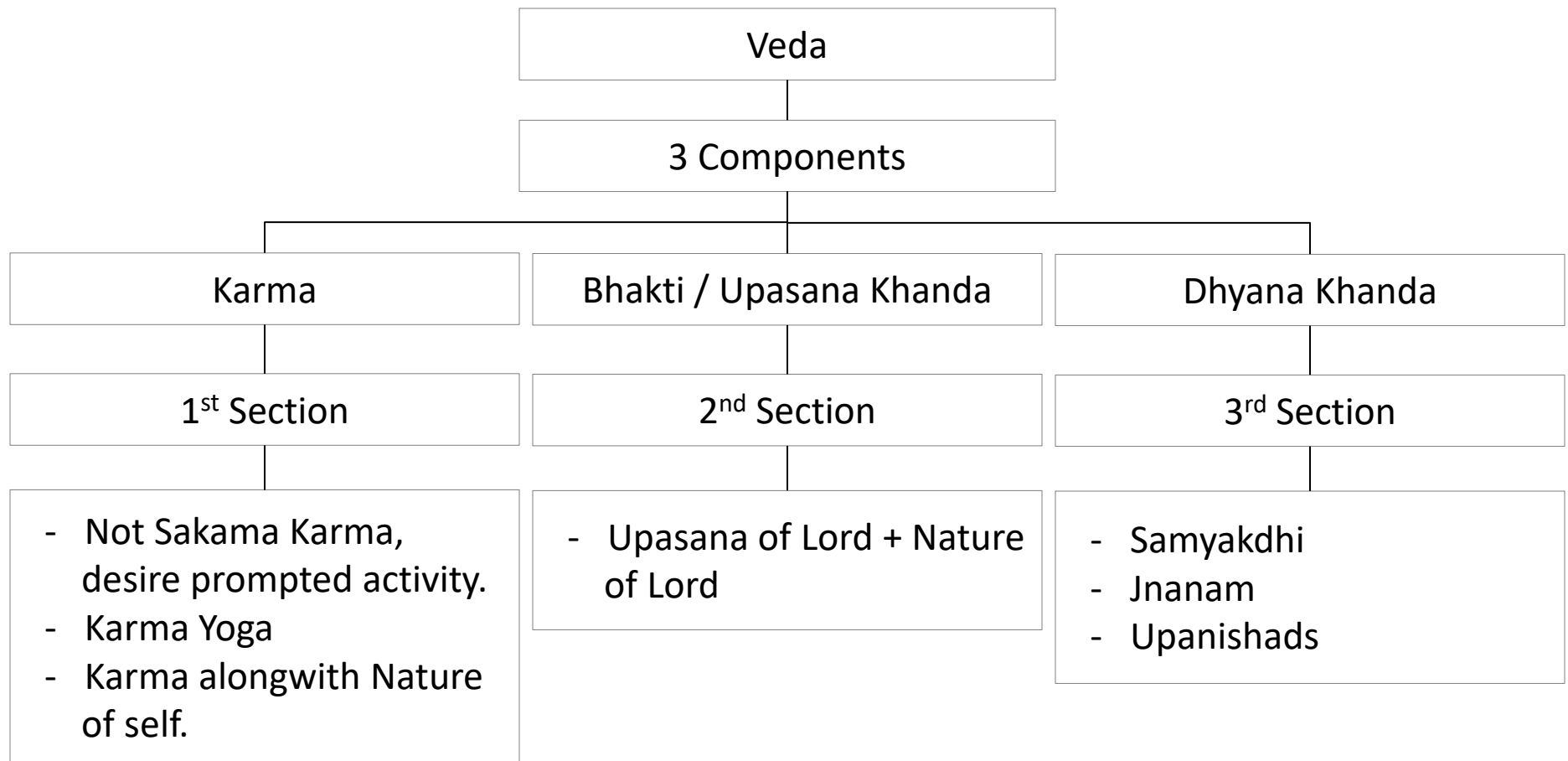
- Keep in mind the focus.
- Chapter 4 – Avatara

Chapter 7 – 12 :

- Focus on Lord.
- Chapter 6 – Meditation on Self.
- Chapter 12 – Bhakti Yoga.. Devotion to Lord
- Chapter 7 – Nature of God, Ishvara.

3rd Section :

- Deals with identity.
- Chapter 13 – 18 : Identity of Jiva with Brahman.
- Identity knowledge is called wisdom, “Samyaktva”, perfect knowledge.
- 3rd section deals with wisdom, knowledge, Jnanam.
- Gita follows structure of Veda.
- Veda Artha Sangraha.



- Chapter 13 – Linked to Chapter 12 – How?
- Lord takes, responsibility to uplift those Bhaktas who are devoted to him.

तेषामहं समुद्धर्ता
मृत्युसंसारसागरात् ।
भवामि न चिरात्पार्थ
मय्यावेशितचेतसाम् ॥ १२.७ ॥

tēṣāmahaṁ samuddhartā
mr̥tyusaṁsārasāgarāt |
bhavāmi na cirāt pārtha
mayyāvēśitacētasām || 12.7 ||

For them, whose minds are set on me, verily, I become, ere-long, O Partha, the saviour, (To save them) out of the ocean of finite experiences; the samsara. [Chapter 12 - Verse 7]

- Samsara = Realm of change, bondage, suffering because of wrong understanding of self.
- I lift - means Bhagawan gives the knowledge of the self.
- Now, we are ignorant about our nature and have gone into Samsara.
- How to get out of Samsara?
- By gaining self knowledge.

अद्वेष्टा सर्वभूतानां
मैत्रः करुण एव च ।
निर्ममो निरहङ्कारः
समदुःखसुखः क्षमी ॥ १२.१३ ॥

advēṣṭā sarvabhūtānām
maitraḥ karuṇa ēva ca |
nirmamō nirahaṅkāraḥ
samaduḥkhasukhaḥ kṣamī || 12.13 ||

He who hates no creature, who is friendly and compassionate to all, who is free from attachment and egoism, balanced in pleasure and pain and forgiving... [Chapter 12 - Verse 13]

- Natural virtues of Jnani.
- What is that knowledge which liberates us?
- What is the knowledge by which Mahatmas have charming values inherent in them – question in Chapter 12.
- **What is the knowledge?**
 - **I am the supreme reality.**
 - **Aham Brahma Asmi**

Guru :

- Tat Tvam Asi

Knowledge in student :

- Aham Brahma Asmi.
- I am the supreme reality.

Student's Question :

- How can I be the supreme reality?
- Now I have taken myself as the body primarily.
- I get associated with changes in Body / Mind / Intellect, as my changes.
- I get associated with the world only through the Body / Mind / Intellect.

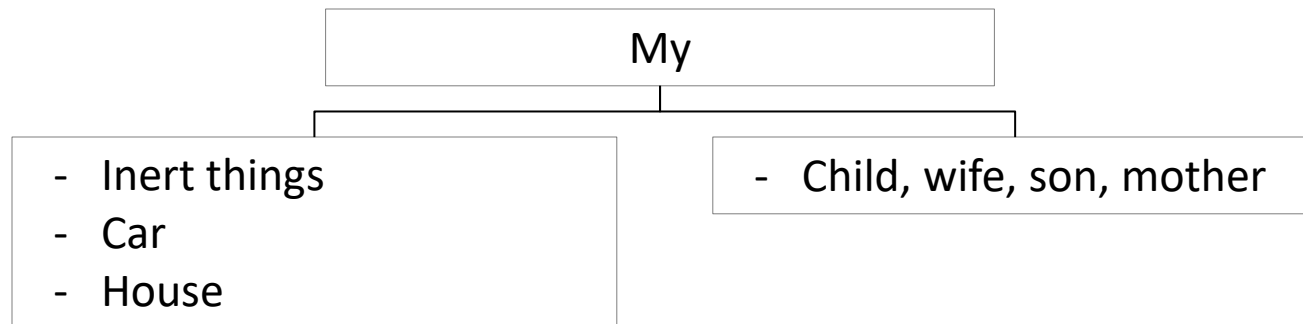
Example :

I) This is my glass

- Because I am holding it.

II) In the plane, I say, that is my seat

- I say because I connect seat to the body.
- **Physical world is always connected to the physical body.**



- All with reference to the physical body.

First :

- **I connect – I notion of the Mind with the**



Physical Body

Second :

- Associate my body with the world of objects and beings.
- Mine and not mine.
- Then Samsara begins.

- With the knowledge of Aham Brahma Asmi new clarity about my Svarupam, nature, comes.
- Aham – has to be rightly understood.
- Without knowing Aham correctly, I can never know Aham Brahma Asmi.

- **Who am I?**

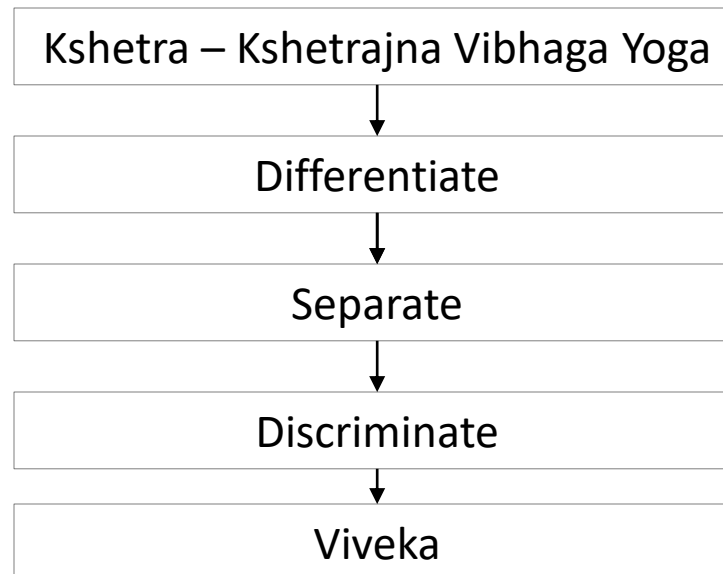
- **I must first differentiate with what I am not.**

- Atma – Anatma Viveka has to be done.
- Now I have taken myself as Body / Mind / Intellect.
- I have to be shown I am not Body / Mind / Intellect, gross – subtle – causal body.

1st step :

- Atma – Anatma /Viveka.

Title :



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]

- What is Kshetra – Kshetrajna, Prakrti – Purusha, Jnanam – Jneyam?
- Added in Bhagavat Gita hence it total verses becomes 701.
- How to discover pure I – which is one with the Lord?

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) Eh Kaunteya :

- Eh – son of Kunti (Bhagavan Sri Krishna's father's – Sister's – son).

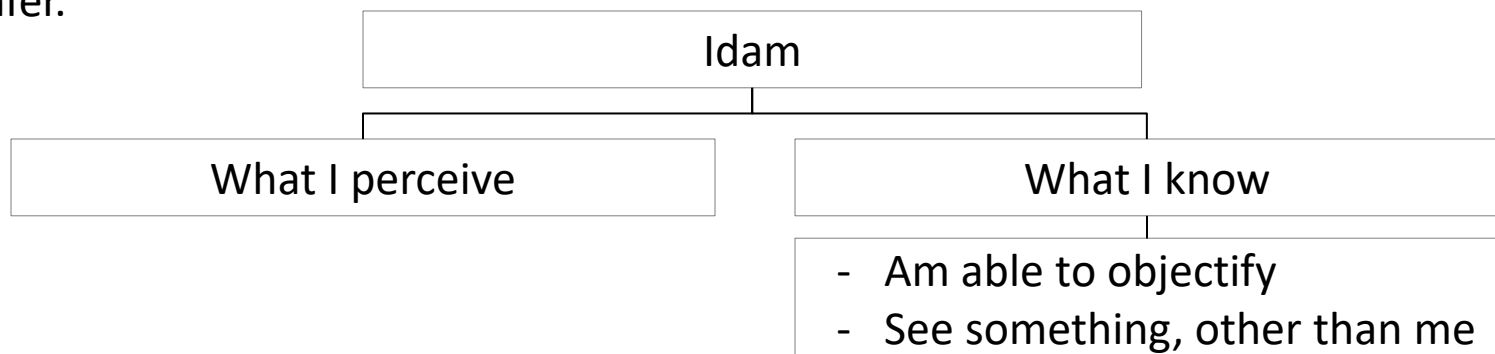
b) Idam Shariram - Kshetram iti Abhidhiyate :

- This Shariram is technically termed as Kshetram.
- Shariram = Body, head, legs..
- Idam = Whatever you know as this, you are aware of as this, you (subject) can objectify, knowable is Shariram.

Shariram

- Sheeryamanatvat Shariram
- That which undergoes modification, change is Shariram.

- All which undergoes modification is called Shariram.
- Physical body, mind, thoughts (subtle body), ignorance (Karana Shariram, experienced in deep sleep).
- **In ignorance, is seed of all our thoughts which is called Vasanas.**
- I don't forget all my experiences.
- **I wake up with the thought :**
 - I have completed verse 1.
 - I have to continue verse 2.
- All memories, knowledge, impressions are stored in Karana Shariram.
- Karana Shariram = Vasanas.
- In that ignorance, all Vasanas are lying.
- On getting up, Vasanas come back to life.
- Vasanas inferred, not seen.
- It is embedded in deep sleep, seeming experience of nothingness.
- I infer.



- Oh Kaunteya, this body is termed as Kshetram.
- Kshetra 2 meanings = Field of Farmer, Temple.

Why body is called field?

- In the field, farmer reaps fruits as you sow, you reap.
- Where you produce is called a field.

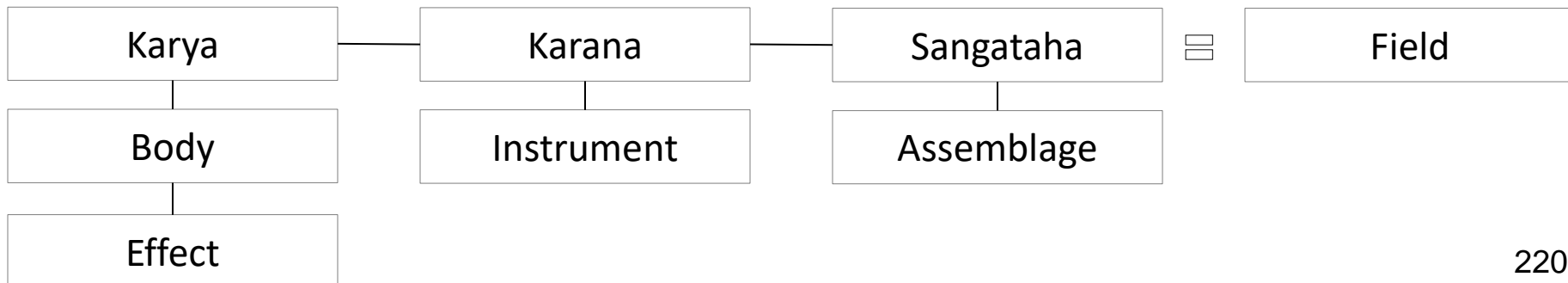
• **As we have thought, so will be our joys and sorrows, today.**

- Result of past action = Seed.
- Reap in body, mind, Karana Shariram.

• **What impressions you have encouraged, those impressions will fructify today.**

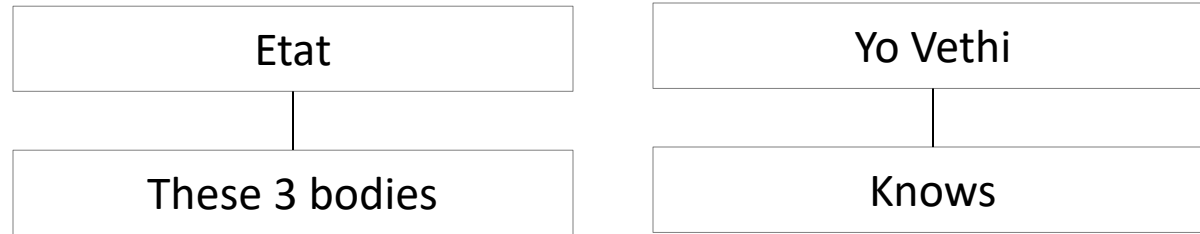
• **What thoughts you have had, you will express as actions, you will reap.**

- What actions you have done before, will give result now, today, tomorrow, in womb of time.
- Actions give birth to their results.
- We experience result of our impressions, thoughts and actions in the gross, subtle, causal body.



- Entire assemblage of gross, subtle, causal body = Kshetram, field.
- Idam Kshetram Kaunteya, Kshetram iti Abhidhiyate.
- Field separate than the farmer.

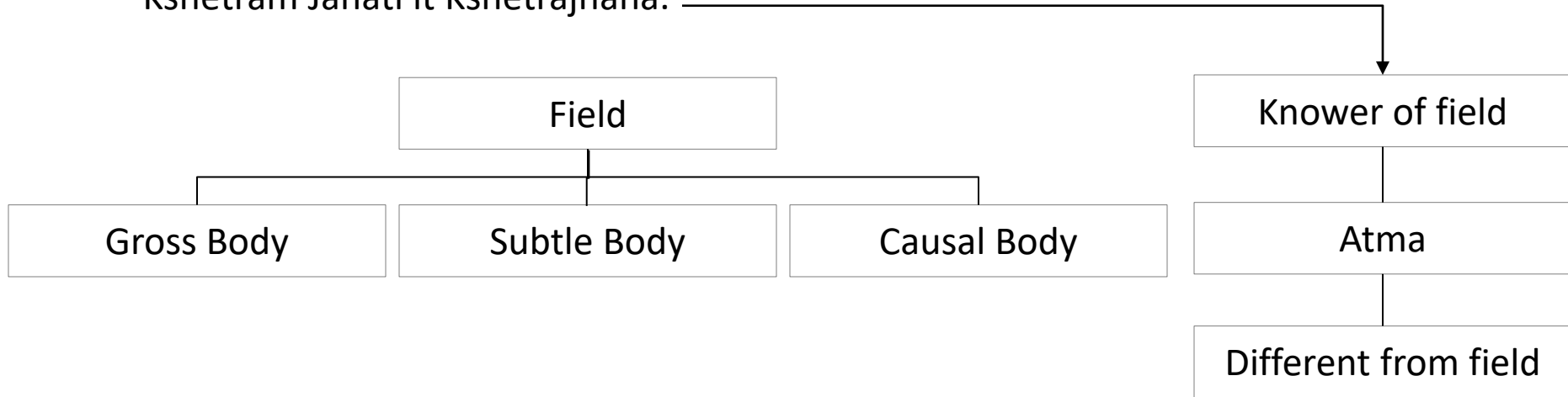
c) Etat Yo Vethi :



- Knower different than known.
- Dark – Drishya Viveka.
- Seer – Seen difference.
- Who am I?
- Not field.
- Somebody is there who knows this body.
- Body is not there without me who is knowing.
- Mind is not there without me knowing, one who knows.

d) Tam Prahuhu :

- That one which knows, is beautifully termed as Kshetrajna.
- Kshetram Janati it Kshetrajnaha. —————



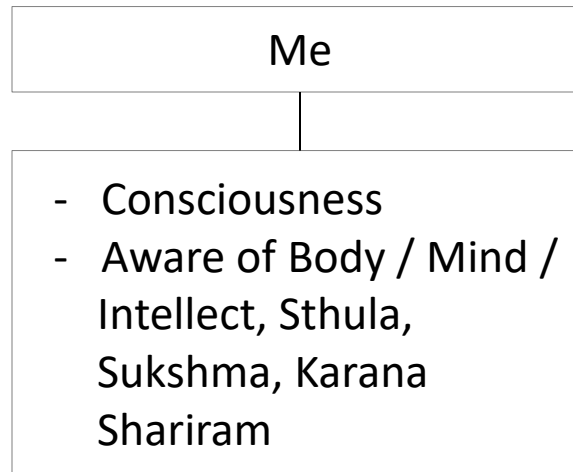
- I know the body, mind, ignorance who am different
- Knower of field different than the field.
- What is seen is inert.
- Seer is sentient, conscious.

Kshetrajna	Kshetram
<ul style="list-style-type: none">- Knower- Sentient- Conscious- Living, Live- I am Conscious, alive- Self	<ul style="list-style-type: none">- Known – field- Insentient- Inert- Dead

- Principle of consciousness is called Kshetrajna.

e) Etad Yo Vethi, Tam Kshetrajnaha Tam Prahuhu :

- Who says?
- Tad Vidaha, people who know Kshetrajna – Kshetra Vivekaha.
- Those who know difference between Kshetram and Kshetrajna, mastered upanishadic wisdom, speak this as Kshetram.
- Terms have very deep significance.

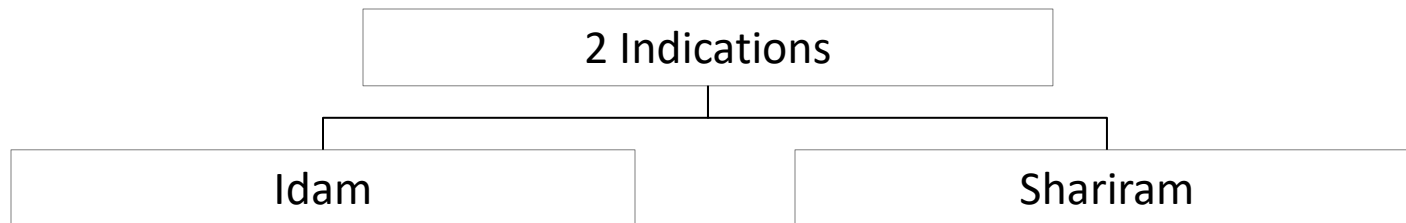


Lecture II

Verse 1 : Revision

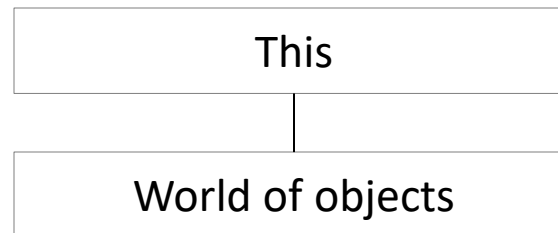
- Lord shows difference between self and nonself = Atma – Anatma Viveka.
- Viveka = Differentiation.
- Process called = Kshetra – Kshetrajna Vibhaga / Viveka.

a) Idam Shariram = Kshetram :



Idam :

- Whatever you are able to comprehend, experience, objectify as “this”, all of them together called Kshetram.



- Here what we take ourself to be this :

Body = This = Kshetram = Idam

Gross

Subtle

Causal

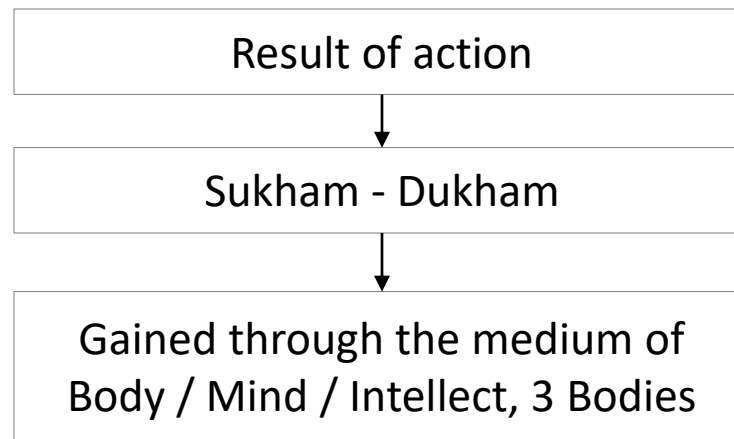
- Why termed as Kshetra?
- It is like a field.
- We sow and reap results in a form.

Sow

- Actions (Generated)
Thoughts
Impressions
Habits
Vasanas

Cultivated in 3 bodies

- We reap the results.
- Farmer cultivates, nourishes, reaps results
- What we sow in 3 bodies, get results in them.
- Impressions, thoughts, become stronger, weaker depending on actions.



- **Entire gross, subtle, causal body = Kshetram.**
- **We take ourselves to be Kshetram, this is false.**
- There is a factor which is aware of gross, subtle, causal bodies.
- Today we think “This” Shariram as me the karta, doer, bokta, enjoyer.
- This factor is a principle of awareness which is witness of gross, subtle, causal bodies as Kshetrajna, Sakshi.
- Indicates the difference.

Knower	Known
<ul style="list-style-type: none"> - Self - Kshetra - Drk - Knower of field 	<ul style="list-style-type: none"> - body, subtle, causal - Kshetrajna - Drishya Field

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]

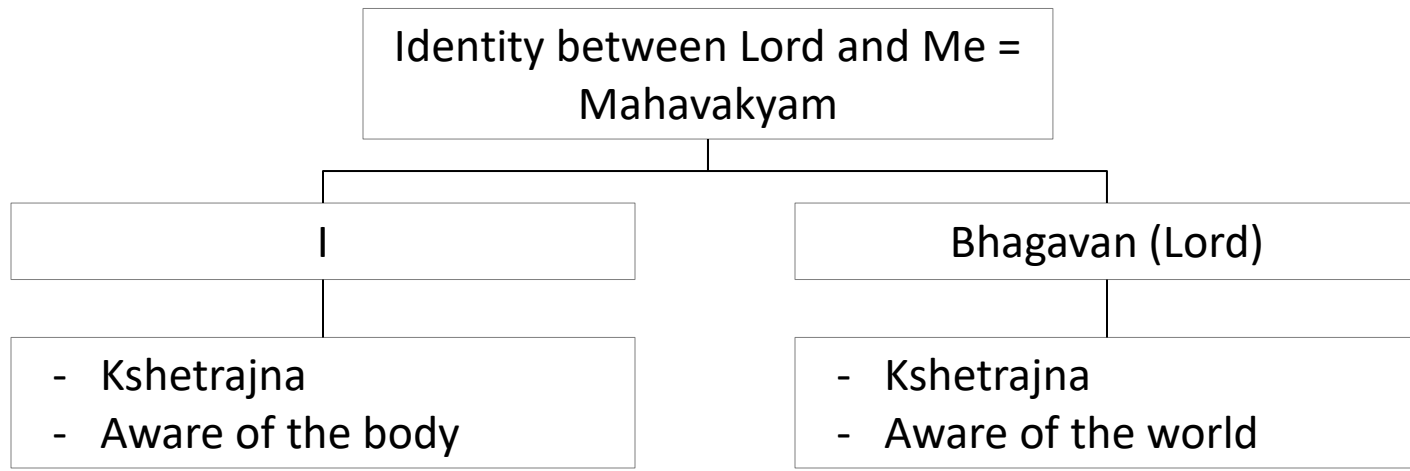
- 13th chapter focuses on the identity.
- Here identity mentioned.

a) Kshetrajnam Chapi Mam Viddhi :

- Mam Viddhi – you understand me the Lord to be the Kshetrajna.

You	Me – Bhagawan
<ul style="list-style-type: none">- Subject- Kshetrajna- I – Self	<ul style="list-style-type: none">- I am the Kshetrajna- Me the Bhagawan is you the Self.

- Nature of myself and the Lord is identical.



Chapter 10 – Verse 20 :

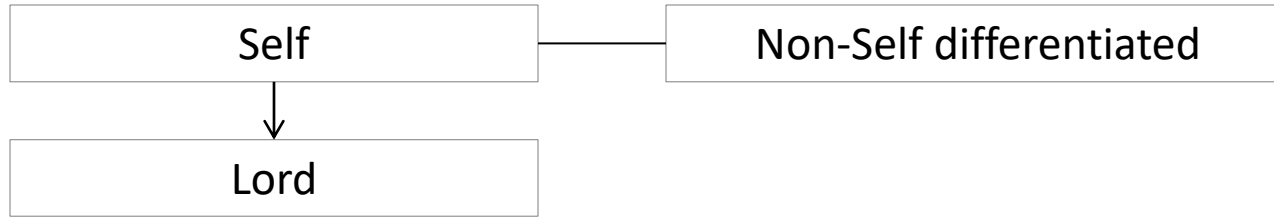
अहमात्मा गुडाकेश
सर्वभूताशयस्थितः ।
अहमादिश्च मध्यं च
भूतानामन्त एव च ॥१०-२०॥

**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]

- Aham = I = Bhagawan
- Bhagavan says = I am the self.

Here :



b) Etat Veditam Prahuhu, Tad Vidaha :

- This body is Kshetram and the one which knows this body is Kshetrajna.

c) Chapi :

- Cha + Api – and further.
- Atma – Anatma Viveka should culminate in the understanding of self being the supreme reality.
- Atma – Anatma not end of wisdom.
- Kshetrajna, please understand it to be me.

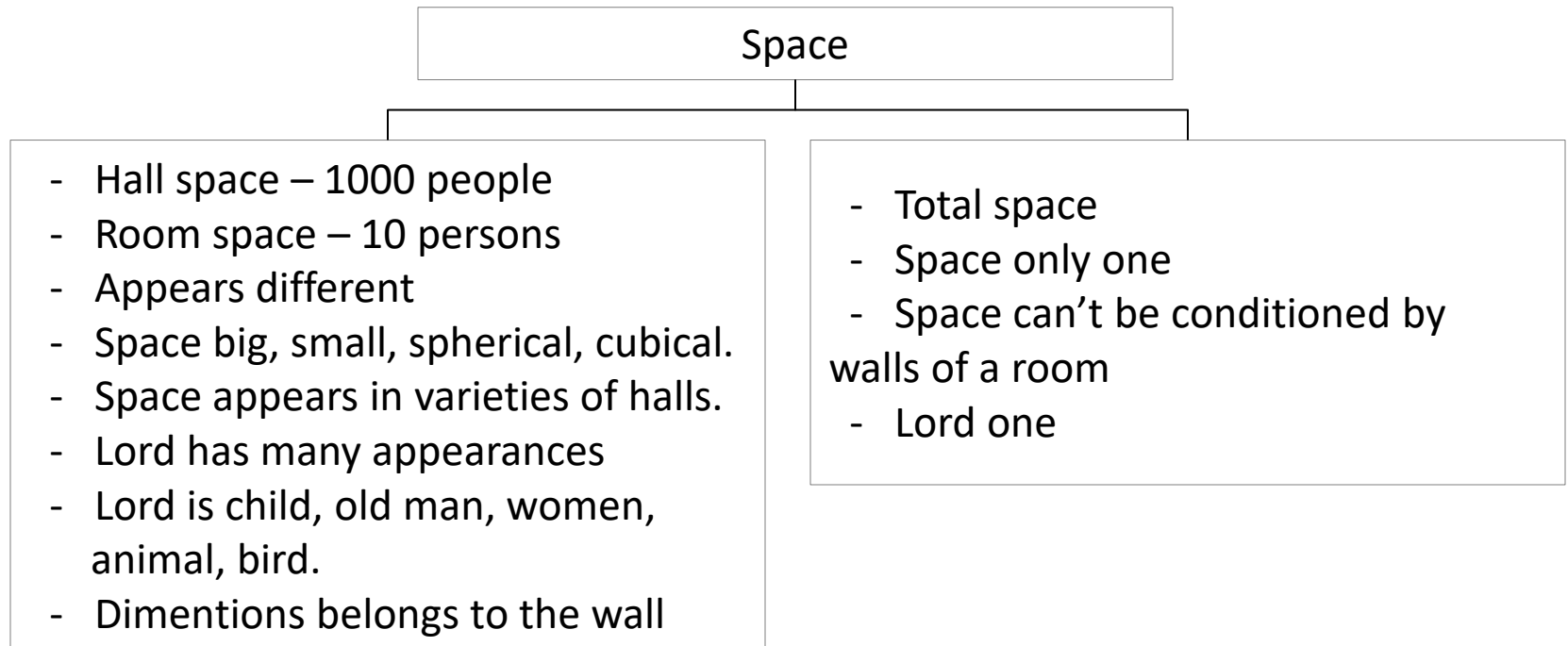
d) Lord :

- Kshetrajna in all Kshetram is me.

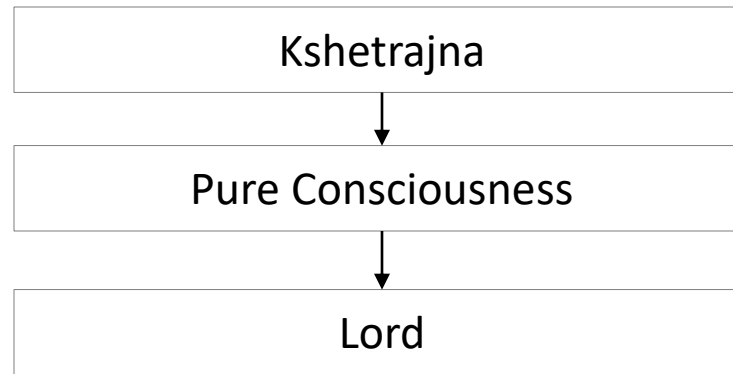
Kshetrajna	Sarva Kshetreshu
<ul style="list-style-type: none">- One principle of consciousness.- Bhagavan is me- Seer is me- Consciousness in me, you, bird, animal, is me – the Lord	<ul style="list-style-type: none">- In all bodies

- **Lord is one consciousness – there are not many consciousness.**
- **There is only one Lord appearing as the consciousness in many bodies.**
- One consciousness – Lord, appears in every body.
- Every body thinks it is some body.
- I am somebody, he is somebody...
- Body's many – minds many.
- Consciousness is not the body.
- That is me, the Lord.

Example :



- Once you differentiate consciousness from body.
- Consciousness not man, woman, animal, old... all properties do not belong to self but to Kshetram.



e) Kshetra Kshetrajnam Yat Jnanam Tat Jnanam Matam Mama :

- Knowledge of knower is my knowledge.
- Knower is free from properties of known.

Deeper analysis :

I) Whatever is known is Inert

- Yat Drishyam Tat Jadam
- Mike, body, thoughts, ignorance is inert.

II) Inert is perishable

- Yat Drishyam Tat Jadam Tan Nashwaram.

Kshetram

- Drishyam
- Experienced
- Seen

- Jadam
- Inert

- Nashwaram
- Perishable

Kshetrajna

- Mithya depends on Drk
Experiencer,
Drashta, Seer,
Kshetrajna

- Chaitanyam
- Consciousness

- Nitya
- Imperishable

- Satyam
- Independent reality

Drishyam :

- Can't show itself by itself.
- Dependent on Drk – Seer.

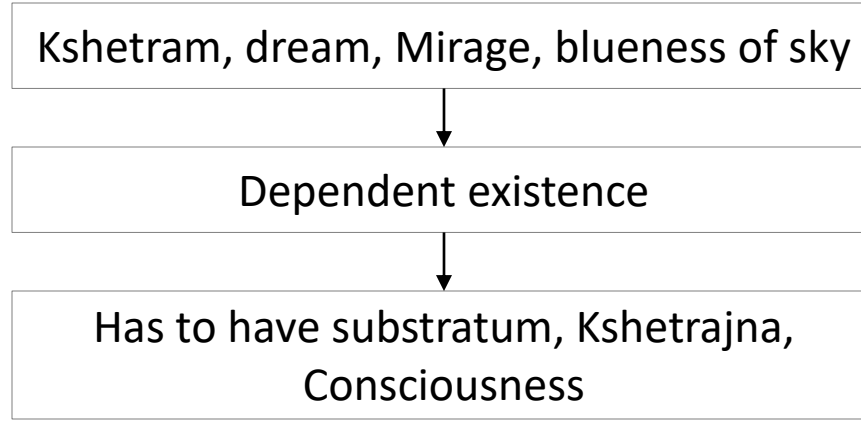
- **Table needs to be seen by consciousness.**
- **Can't reveal itself.**
- **It can't express its presence by itself.**

Drk :

- Sva Prakasha
- Self effulgent
- Presence not dependent on its existence.

Drishyam	Drk
<ul style="list-style-type: none"> - Dependent – Existence - Paratantra - No independent existence - Jadam - Dependent on Kshetrajna, consciousness. - Mithya – false – illusion - I perceive but it does not have its own existence. 	<ul style="list-style-type: none"> - Chaitanyam - Nitya - Svatantra - Self – effulgent.

- All dependent is illusory



Final Analysis :

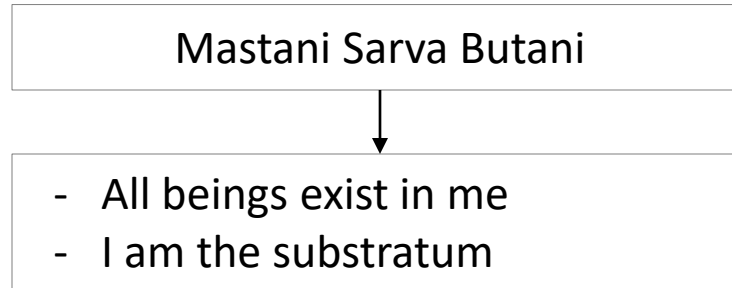
Kshetra	Kshetrajna
- Mithya	- Adhishtana - Substratum

Gita :

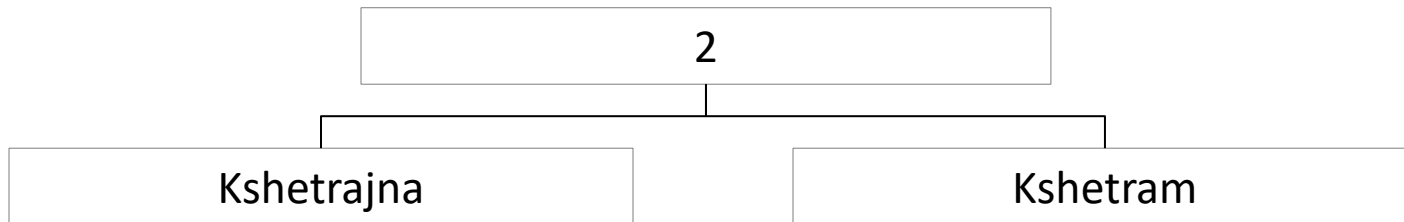
न च मत्स्थानि भूतानि
पश्य मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थः
ममात्मा भूतभावनः ॥ ९-५ ॥

na ca matsthāni bhūtāni
paśya mē yōgamaiśvaram |
bhūtabhṛnna ca bhūtasthō
mamatmā bhūtabhāvanaḥ || 9-5 ||

Nor do beings exist (in reality) in Me, behold My divine Yoga supporting all beings, but not dwelling in them, I am My Self, the efficient cause of all beings. [Chapter 9 – Verse 5]



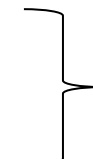
Starts as :



Finally :

Kshetrajna	Kshetram
Satyam	Mithya

Brahma	Jagan
Satyam	Mithya



Jivo Braheiva
Na Paraha

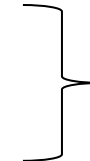
Slokasharthena Pravakshyami :

- In half verse Shankara gives essence of entire Vedanta, all Upanishads.
- Yaduktam Grantha Kotibih.

**slok- ärdhena pravakshyämi
yad-uktam granthakotibhih |
brahma satyam jagan-mithyā
jivo brahmaiva näparah ||**

In half of a *sloka* I state what has been stated by millions of texts; that is, Brahman alone is real and this *jagat* is *mithyā*, and the *jiva* is non-different from Brahman.

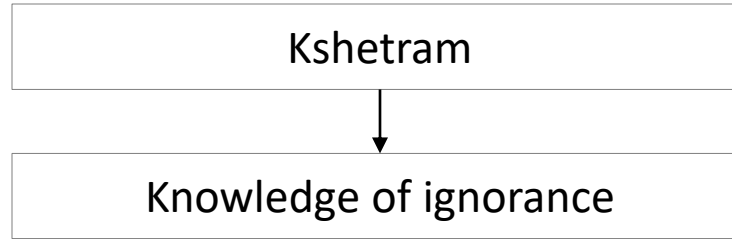
Kshetrajna	Kshetra
Satyam	Mithya



Kshetrajna is
same as
Brahman

- Ultimate comprehension is knowledge.
- Tad Eva Jnanam.
- That alone is knowledge.
- **Consciousness is supreme reality, this alone is knowledge.**
- This alone is a fact.
- Everything else you know, looks like knowledge, but false, Mithya.
- 50 stripes in snake, you counted it....

- In dream – measure length and width of all object.
- Maths, physics, all are analysis of the false.
- Expert in details of false, we are in the realm of false.
- While dreaming, there is only one knowledge.
- That knowledge is when you get up.
- However much you may know this world, still you are in the realm of ignorance.
- Consciousness alone is Jnanam.



- **Matam Mama** : I think, I feel, I consider, that is fact, reality, actual knowledge.
- Everything else falls in realm of false.
- This is knowledge because this alone liberates you.
- Sa Vidya Ya Vimuktaye... Vishnu Purana

तत्कर्म यन्न बन्धाय सा विद्या या विमुक्तये।
आयासायापरं कर्म विद्यान्या शिल्पनैपुणम् ॥

tatkarma yan na bandhāya sā vidyā yā vimuktaye |
āyāsāyāparaṃ karma vidyānyā śilpanaipuṇam ||

Kshetrajna	Kshetram
<ul style="list-style-type: none"> - Fact, truth - Liberates - Subject - Serves highest purpose, Parama Purushartha 	<ul style="list-style-type: none"> - False - Bondage - Exists in therealm of false vision. - All within Dharma, Artha, Kama.

Chapter 13 – 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]

- This is most important verse in Gita.
- Shankara gives biggest classical commentary.
- Sankshepa given.
- Now I shall explain in detail – Vistara.

Verse 4 :

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

tat kṣētram yacca yādr̥k 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) Tat Kshetram :

- That Kshetram.... Idam Shariram...

b) Yat Drkcha :

- And what nature, form, characteristic, Svarupa.

c) Yad Vikari :

- With what modifications it possesses.

d) Yat Yashcha Yatu :

- What comes from what?
- What is created out of components of nature – Kshetram.

e) Sacha Yaha :

- Kshetrajna = Masculine.
- That we described as Kshetrajna.

f) Yat Prabhavashcha :

- What are powers, glories of Kshetrajna, magnificancies, capacities, expressions.

g) Tat Samasane :

- It is a large topic, but will give it compactly, its essence.

h) Me Srunu :

- You listen to me, pay attention.
- Not give all details and frighten you.
- Srutva Avadharayan.
- Pay attention, fully understand, will explain in short.
- Where do I find details?

Lecture III

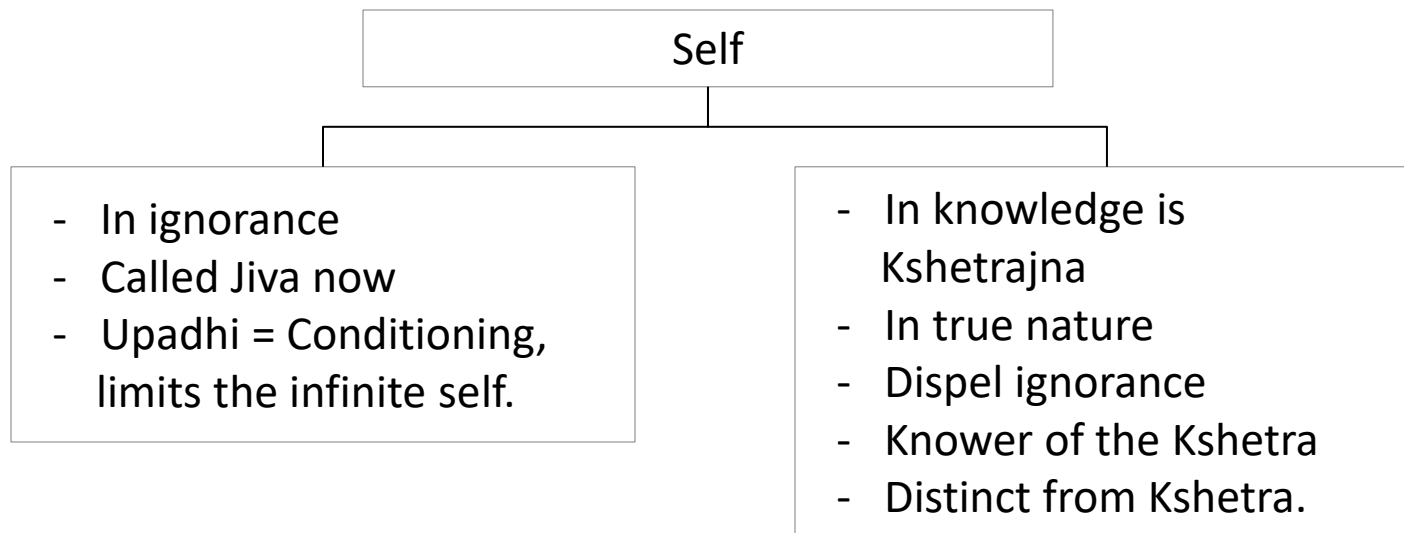
Revision : Verse 4

- Kshetra – Kshetrajna differentiated.

Kshetram	Kshetrajna
<ul style="list-style-type: none">- Shariram- Realm of known- Idam Shariram Kaunteya	<ul style="list-style-type: none">- You, the self- In our ignorance we consider ourselves to be the Jiva.

Jiva :

- Is the self which we misconstrue as being identified with Body / Mind / Intellect, equipment's we have.
- One with Upadhi, conditioning.
- Jivatvam is self in ignorance.
- In our ignorance we consider self to be the Body / Mind / Intellect.
- Rope does not actually become the snake.



Wall	Body
<ul style="list-style-type: none"> - Upadhi - Feel space is limited 	<ul style="list-style-type: none"> - Upadhi - Feel it is limited

- Sense of Doership, is an attribute of body, enjoyership at level of Body / Mind / Intellect.
- Mistake our self to be doer, enjoyer.
- When Doership, enjoyership ceases, sense of man, woman, caste, country, ceases.
- Come to pure nature, is Brahman, me, Kshetrajna.
- **Understand nature of self, is understanding self of universe.**

Upadesa Sara :

वेषहानतः स्वात्मदर्शनम् ।

ईशदर्शनं स्वात्मरूपतः ॥ २५ ॥

veṣa-hānataḥ svātma-darśanam ।

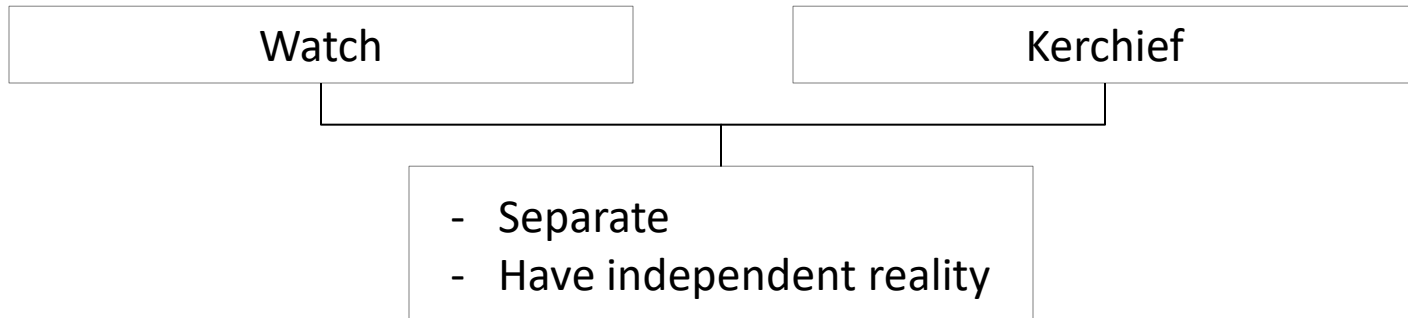
īśa-darśanam svātma-rūpataḥ ॥ 25 ॥

One who gives up the conditionings gains Self-realisation. The vision of the Lord as the Self is true God-realisation. [Verse 25]

- Vision of the Lord is of the nature of self, pure consciousness.
- Kshetra – Kshetrajna Jnanam is true knowledge, ultimate knowledge.
- Knowledge = Understanding nature of Kshetram, Kshetrajna.

Kshetrajna	Kshetram
- Substratum	- Apparent perception on this consciousness.

- There are no 2 separate realities.

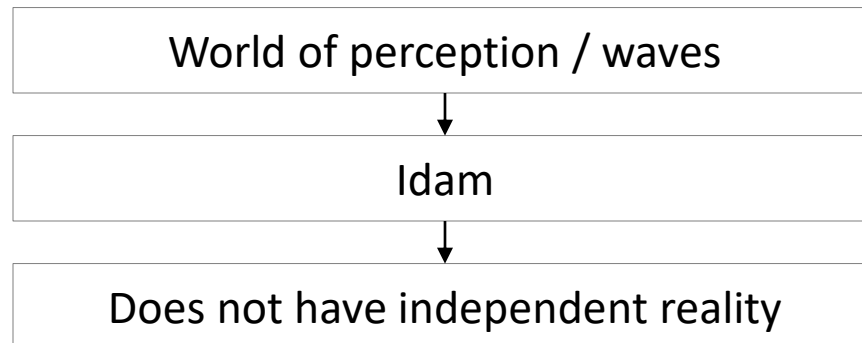


Example :

- Rope Snake, mirage – water, water – wave, clay – pot, gold – ornament.

One	One
<ul style="list-style-type: none">- Appearance- What we perceive but has no independent reality- Mithya	<ul style="list-style-type: none">- Reality- Has independent reality

- You should see for something to be Mithya.
- Because you see, it is not real.
- Blueness of sky, earth is flat, wall is solid.
- To know it is not solid require physics knowledge not vedanta.
- Sky not blue, require knowledge of dispersion of li9ght.

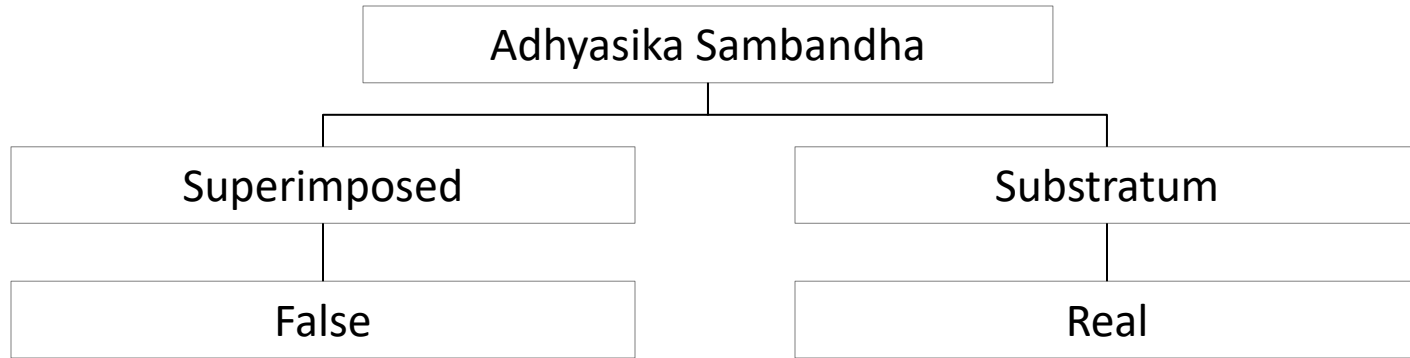


- Can't have wave separate from water.

- Ornament not separate from gold.
- Kshetra, world not separate from Kshetrajna – seer.
- This is true knowledge.
- That which is Kshetram, I am going to explain its characteristics, Yatcha, its various modifications, Yad Vikari, and what are the evolutes of Kshetram.
- Sa Cha Yaha, and Kshetrajna, its glories, its pure consciousness, is its absolute glory.
- It has seeming association with the Kshetram, because there can't be real association between the false and real.

Real	False
Substratum Truth	Appearance False

- No connection between truth and false.
- **There is one connection :**
 - It being a substratum
 - Adhyasika Sambanda
 - Superimposition - relation



Prabhavaha :

- Manifested glories of Kshetrajna.

Verse 5 :

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

ṛṣibhirbahudhā gītāṃ
chandōbhirvividhaiḥ pṛthak
brahmasūtrapadaīścaiva
hētumadbhirviniścitaiḥ || 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]

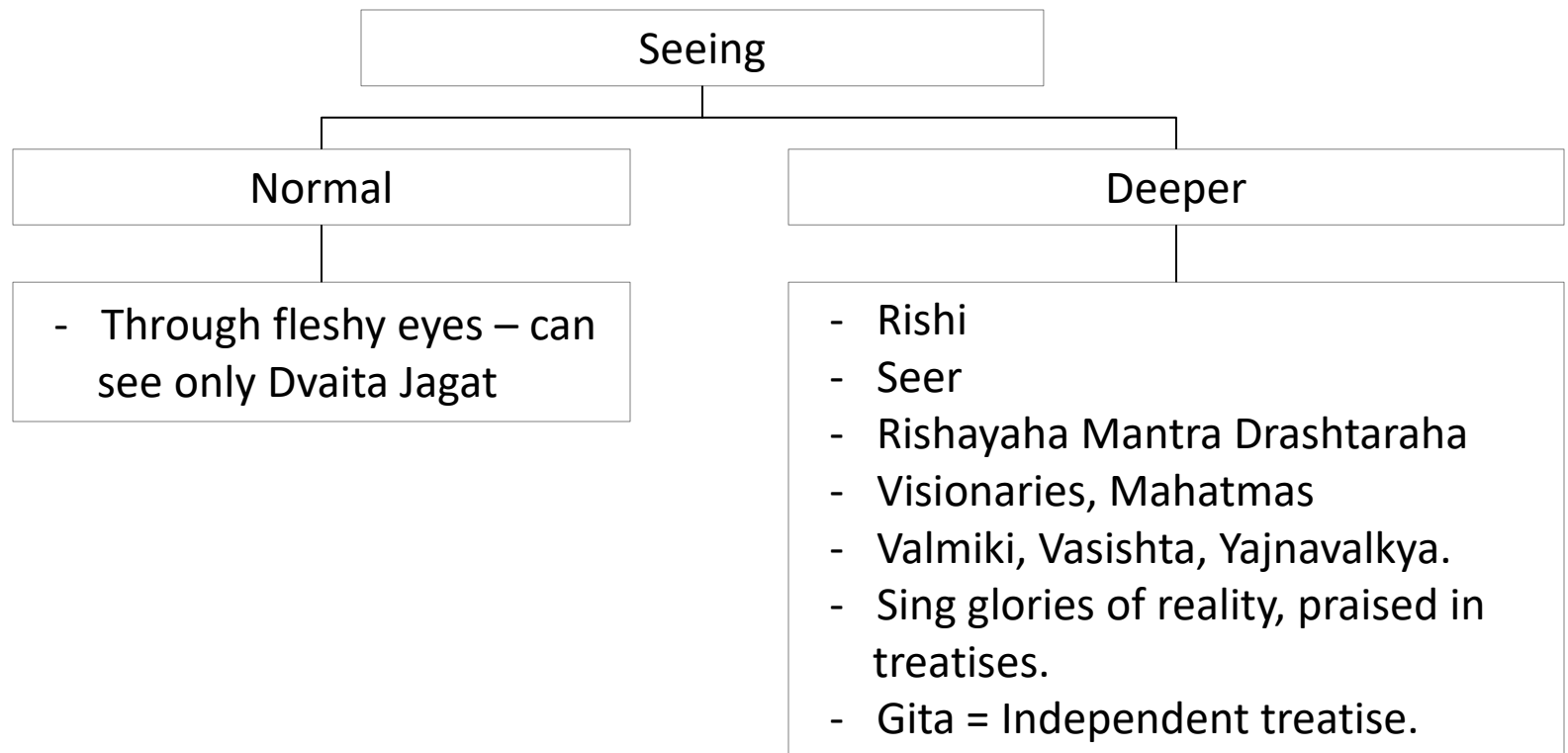
- Samasena – essence, concise manner.
- Where is elaboration?
- Here is concise manner.

Example :

- Precis writing in school, make it 1/3rd

a) Rishibhir Bahuda Geetam :

- Great seers.



- Yoga Vasishta – Rama – Student, Vasishta – Guru

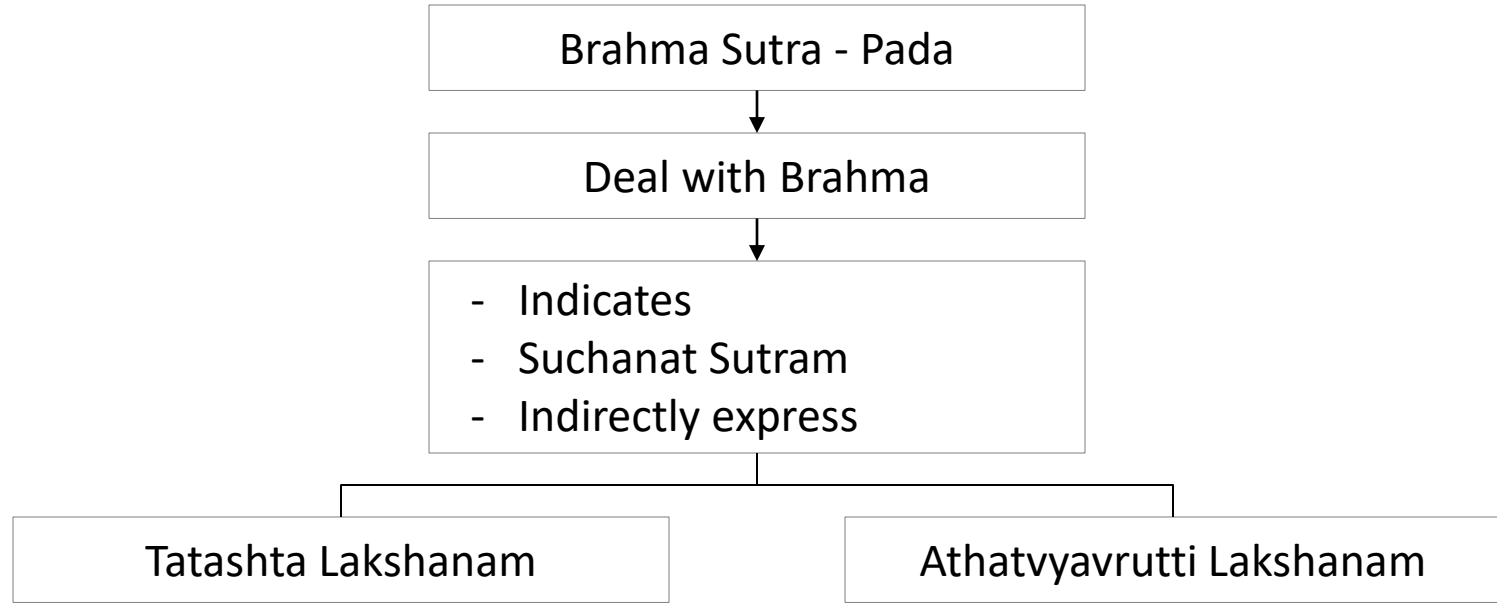
b) Chandobhihi Vividhai Pritak :

- Chandas = Vedas, reveal by Mantras, Brahmanas.

Karma Khanda :

- Nitya, Naimittika, Kamya, Karma.
- Intent to take us to ultimate reality.
- All speak of this reality.

c) Brahma Sutra – Pada :



Taittiriya Upanishad :

तं होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद्ब्रह्मेति स तपोऽतप्यत
स तपस्तप्त्वा ॥ २ ॥

taṃ hovāca | yato vā imāni bhūtāni jāyante |
yena jātāni jīvanti | yatprayantyabhisamviśanti |
tadvijijñāśasva | tadbrahmeti sa tapo'tapyata
sa tapastaptvā || 2 ||

To him (Bhrgu) he (Varuna) Again 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 sleekest thou to know. That is Brahman”. He, (Bhrgu) Performed Penance; and after having done Penance..... [3 - 1 - 2]

Brahman is that from which

From which entire realm
comes about

In which realm of world stays

Into which it resolves

- Tatastha Lakshana – indirect.
- With reference to extraneous factor they explain Brahman.
- Brahman with respect to the world.
- Lakshana – explaining with associate factor.
- Tatastha – Staying in the Bank, Apart from water, explaining.

Atat Vyavrutti Lakshana :

Atat



- By negating all that it is not
- Neti - Neti

Brihadaranyaka Upanishad :

स होवाच, एतद्वै तदक्षरं गार्गी ब्राह्मणा अभिवदन्ति,
अस्थूलमनण्वह्रस्वमदीर्घमलोहितमस्नेहमच्छायमतमोऽचाय्व-
नाकाशमसङ्गमरसमगन्धमचक्षुष्कमश्रोत्रमचागमनोऽतेजस्क -
मप्राणममुखममात्रमनन्तरमबाह्यम्, न तदश्नाति किञ्चन,
न तदश्नाति कश्चन ॥ ८ ॥

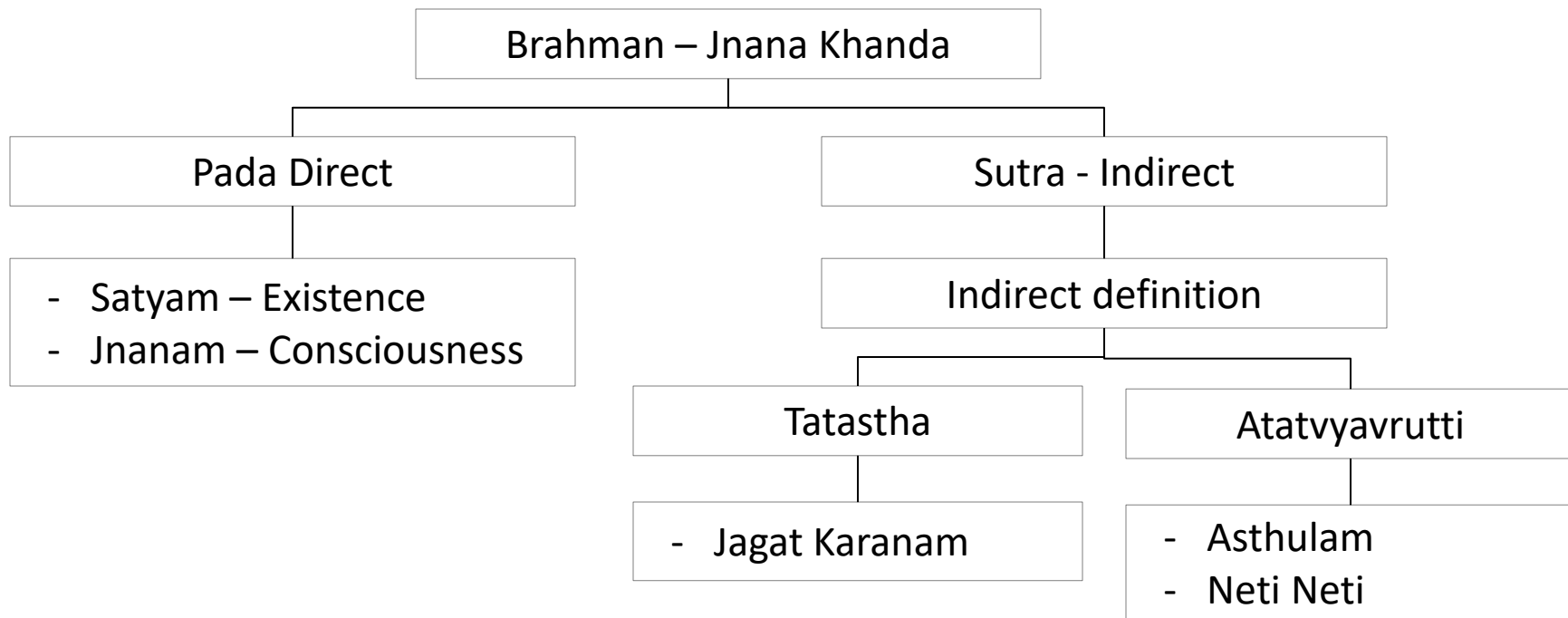
sa hovāca: etad vai tad akṣaram, gārgī, brāhmaṇā abhivadanti, asthūlam,
anaṇu, ahrasvam, adīrgham, alohitam, asneham, acchāyam, atamaḥ,
avāyv anākāśam, asaṅgam, arasam, agandham, acakṣuṣkam, aśrotram,
avāk, amanaḥ, atejaskam, aprāṇam, amukham, amātram, anantaram,
abāhyam; na tad aśnāti kiṁ cana, na tad aśnāti kaś cana ॥ 8 ॥

He said : O Gargi, the knowers of Brahman say, this Immutable (brahman) is that. It is neither gross nor minute, neither short nor long, neither red colour nor oiliness, neither shadow nor darkness, neither air nor ether, unattached, neither savour nor odour, without eyes or ears, without the vocal organ or mind, non-luminous, without the vital force or mouth, not a measure, and without interior or exterior. It does not eat anything, nor is It eaten by anybody. [3 – 8 – 8]

- Not this....
- Then communicate it.
- Vyavrutti = By negating.
- Atat – all that which it is not.
- These refer to Sutra, not Aphorism – not Brahma Sutra – Veda Vyasa not promoting his own book.
- By those declarations.

d) Chandobirvividhai Pritak refers to Karma Khanda

- Brahma Sutra refers to Jnana Khanda.
- Brahma Pada → Satyam, Jnanam, Anantham
→ Direct revelation.
- Padyuate Anena iti Pada.



e) Hetu Madbhir.... Logically explain

Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ १ ॥

*Sadeva somyedamagra āsīdekamevādvitīyam;
Taddhaika āhurasadevedamagra āsīdekamevādvitīyam
tasmādasataḥ sajjāyata.*

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

- In the beginning there was only existence.

- All this was only existence, one non – dual truth.
- Tad Eke Ahuhu Asat Idam Agre Asit...
- But then some say in the beginning there was only nonexistence.
- Tasmāt Asataha Sat Jayate..
- From nonexistence came existence of all things and beings.
- Kum Tatu Somya Evam Syat...
- How this is possible.
- Katham Asataha Sat Jayate?

From non-existence how existence can come?

- With logic Upanishads explain.
- Karma Khanda only action, no logic.
- They are all meant for purifying the mind and realizing the reality.
- All Karmas... Nitya – Naimitta to purify the mind and realise the truth.

<ul style="list-style-type: none"> • Action purifies the mind disciplines the mind, disciplines life.

- Jnana Khanda – Sutra, Pada, logic explain Kshetra – Kshetrajna.
- This is a summary of great teaching.
- Listen carefully, once you understand this, you understand everything.
- Lord Krishna catches attention of Arjuna.
- **Yadruk :** What are characteristic of Kshetram, which is the inert realm.

Verse 6 :

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

ṛṣibhīrbahudhā gītāṃ
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Verse 5 :

a) Pancha Mahabutani :

- 5 great elements
 1. Space – Subtlest
 2. Air
 3. Fire
 4. Water
 5. Earth - Grossest

b) Cosmic Ahamkara :

- Cosmic sense of I – ego.

c) Cosmic Buddhihi :

- Cosmic intellect
- Sukshma Prapancha

d) Avyaktam :

- Cause of all – Prakrti
- Not manifest to senses and mind.
- Karana Prapancha

e) Indriyani Dasha : 10 Indriyas

5 Jnana Indriyas		5 Karma Indriyas	
Srotram	Ear	Vak	Speech
Tvaku	Skin	Pani	Hands
Chakshu	Eyes	Pada	Leg
Rasana	Tongue	Payu	Excretory
Ghrana	Nose	Upastha	Genitals

f) Ekam :

- Mind.

g) Pancha Indriya Gochara :

- 5 sense objects.
- What is perceived by senses.

Vishayas

Belong to	Sense Object	Vishaya	Pertains to
Akasha (Space)	Shabda	Sound	Ear
Vayu (Air)	Sparsa	Touch	Skin
Agni (Fire)	Rupa	Form	Eye
Apaha	Rasa	Taste	Tongue
Prithvi	Gandha	Smell	Nose

Chapter 7 :

- Ashtada Prakrti.
- Apara Prakrti

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||

Earth, water, fire, air, ether, mind, intellect, egoism; these are my eightfold Prakrti.
[Chapter 7 – Verse 4]

- 8 fold Prakrti.
- This is Kshetram.
- Theory of creation, taken up from Sankhyas and expanded.
- Prakrti – Vikriti.
- Old theory.
- Verse 6 – Cosmic level

Theory of Creation :

(I) Sattva / Rajas / Tamas – Prakrti – Avyakta
– Karana Prapancha / Kosha

- Samashti Buddhi, Sukshma Prapancha
- Cosmic intelligence
- Vigyana Maya Kosha

(II) Mahat

- Samashti Manomaya Kosha, Sukshma Prapancha

(III) Cosmic Ahamkara – Cosmic Ego

Sattva

Rajas

Tamas

(III) Jnana Indriya

(V) Karma Indriyas + Prana

(VI) 5 subtle elements

(IV) Antahkaranam

- (Mind – Indriyam)
- Comes from combination of Sattva + Rajas.
- Common organ, instrument for Jnana Indriyam + Karma Indriyam
- Eye / Hand – mind functions through all.

- Start manifesting properties
- Earth – Smell
- Water – Taste
- Air – Touch
- Fire – Form
- Earth – Smell

- Mahabutas
- Tanmatras (don't manifest)
- Become grosser
- After Panchikaranam

(VII) "Gross element" formed

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 :

- Desire, like

b) Dvesha :

- Hate, dislike

c) Sukham :

- What you like, gives joy when it comes.

d) Dukham :

- What you don't like gives sorrow when it comes.

e) Sangataha :

- Entire conglomerate of body, senses, Prana at individual level – Sukshma Shariram.

f) Chetana :

- Sense of sentiency.
- Touch me, hits me, I feel.

g) Dritihi :

- Capacity to hold on and continue the work inspite of difficulty.
- Forbearance.

h) Etat Shetram Samasena :

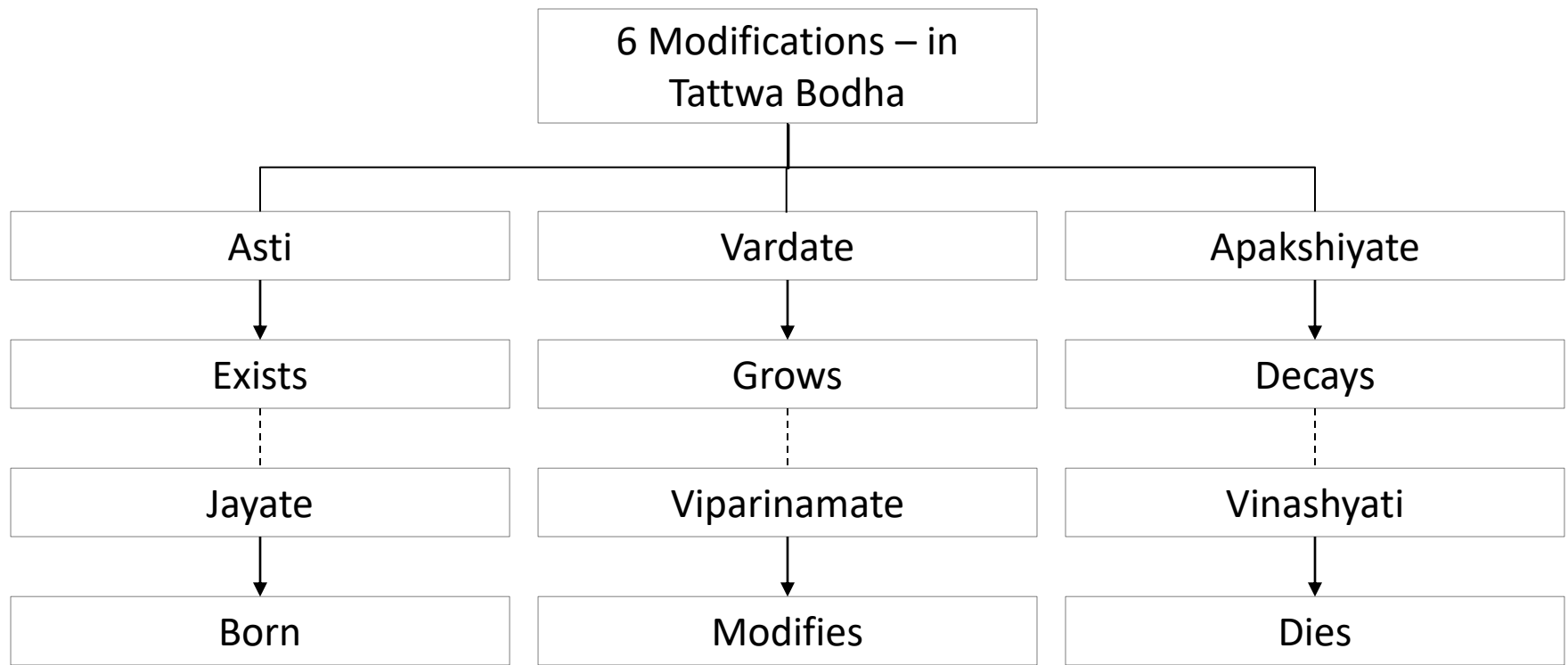
- In essence I am telling you.

Other thoughts :

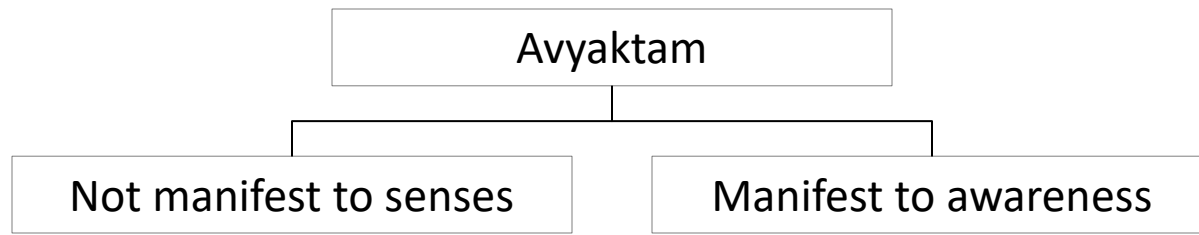
- Kama, Sankalpa Vichikitsa, Sraddha, Asraddha, Drithi – Adrithihi, Hrihi – Etat Sarvam Manah Eva.
- All are mind...
- Gross body, subtle body, causal body.

I) Udahrutam :

- Example of what constitutes Kshetram.
- **Everything you experience is called Kshetram.**
- **What is one clue to understand Kshetram? Savikaram.**
- Whatever has Vikara, change, modification is Kshetram.
- Vikara Sahitam Savikaram.



- Whatever undergoes modification, mutable, changes, all is Kshetram.
- Kshetram = Savikaram = Shortest
= Ashtada Prakrti – Verse 5 (8 fold)
= Indriyani... Ichha...
- In detail, in big detail, Bhagawan explains.
- All comes under “Idam” – this.
- **Avyaktam = Prakrti – How this?**
- **In deep sleep what we experience is Avyaktam.**



- Therefore Avyaktam also is Idam.

Maha Butani	5
Ahamkara	1
Buddhi	1
Avyakta	1
Total	8

} Ashtada Prakrit

Lecture IV

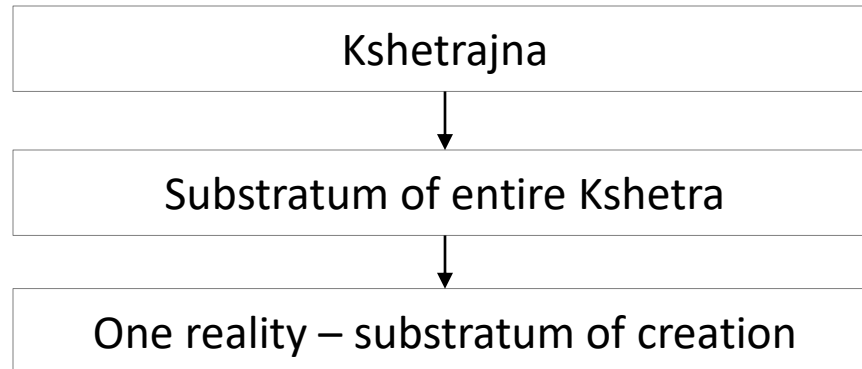
Revision : Verse 5

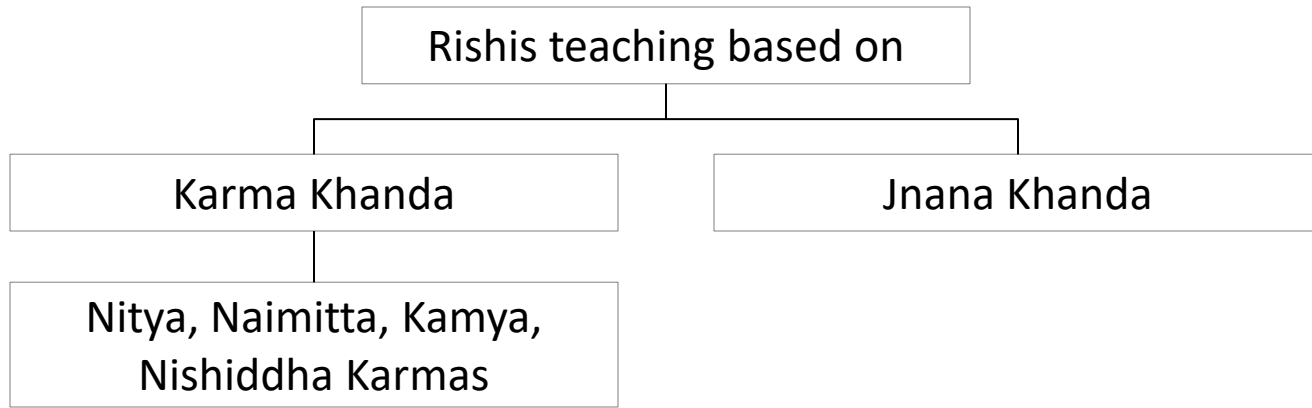
ऋषिभिर्बहुधा गीतं
छन्दोभिर्विविधैः पृथक् ।
ब्रह्मसूत्रपदैश्चैव
हेतुमद्भिर्विनिश्चितैः ॥ १३-५ ॥

ṛṣibhīrbahudhā gītāṃ
chandōbhirvividhaiḥ pṛthak
brahmasūtrapadaīścaiva
hētumadbhirviniścitaiḥ || 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]

- Kshetra – Kshetrajna Vibhaga.
- Ascertainment of Kshetrajna with the truth of one reality – Brahman.





Aim :

- To reveal one ultimate reality.
- Chandobihi – Chandas – Mantras of Karma Khada.

श्रीभगवानुवाच ।

ऊर्ध्वमूलमधःशाखम्

अश्वत्थं प्राहुरव्ययम् ।

छन्दांसि यस्य पर्णानि

यस्तं वेद स वेदवित् ॥ १५-१ ॥

śrīBhagavānuvāca

ūrdhvamūlam adhaḥśākham

aśvatthaṃ prāhuravyayam |

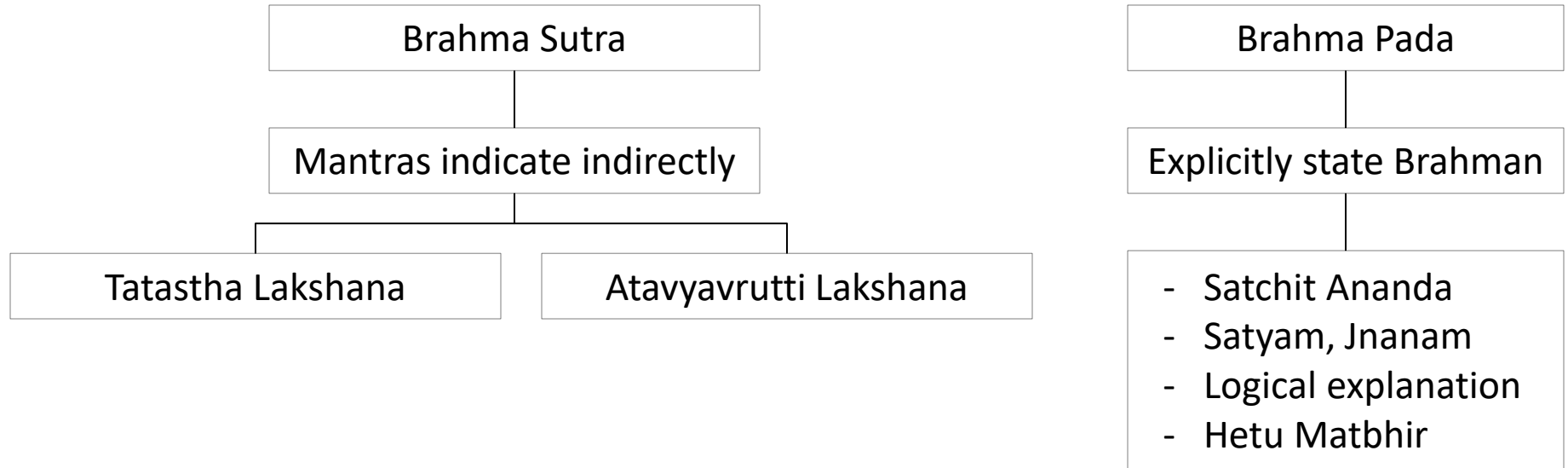
chandāṃsi yasya parṇāni

yastaṃ vēda sa vēdavit || 15 - 1 ||

The Blessed lord said : They (wise people) speak of the indestructible Asvattha tree, having its toots above and branches below, whose leaves are the Vedas; he who knows it, is alone a Veda-knower. [Chapter 15 - Verse 1]

- Vividaihi – Karma Khanda – various topics.

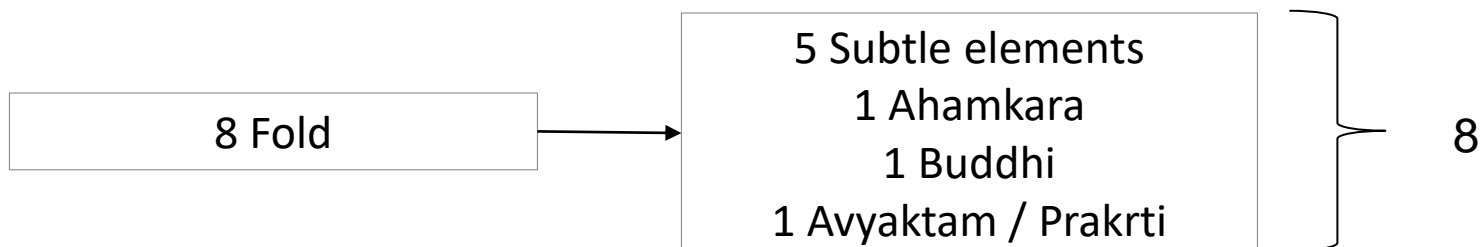
Jnana Khanda :



Verse 6 :

a) Maha Butan Ahamkara Buddhi Avyakta... Aparā Prakṛti – Chapter 7

Aparā Prakṛiti	Parā Prakṛiti
Kshetra	Kshetrajna



b) Indriyani Dashaikam Cha :

- 5 Jnana Indriyas + 5 Karma Indriyas + 4 (Antah Karanam) + 5 (Shabda – Sparsha – Rupa – Rasa Gandha – perceived objects) + 5 Gross Elements + 5 Subtle Elements = 24.
- Subtle elements become gross and become objects of perception.
- All matter – Gross elements captured by senses.

Gita :

प्रकृतेः क्रियमाणानि
गुणैः कर्माणि सर्वशः ।
अहङ्कारविमूढात्मा
कर्ताहमिति मन्यते ॥ ३-२७ ॥

prakṛtēḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ |
ahaṅkāravimūḍhātmā
kartā'ham iti manyatē || 3-27 ||

All actions are performed, in all cases, merely by the qualities in nature (gunas). He, whose mind is deluded by egoism, thinks I am the doer. [Chapter 3 – Verse 27]

तत्त्ववित्तु महाबाहो
गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त
इति मत्वा न सज्जते ॥ ३-२८ ॥

tattvavit tu mahābāhō
guṇakarmavibhāgayōḥ |
guṇā guṇēṣu vartanta
iti matvā na sajjatē || 3-28 ||

But he, who knows the Truth, O mighty-armed, about the divisions of the qualities and (their) functions, and he, who knows that gunas as senses move amidst gunas as objects, is not attached. [Chapter 3 – Verse 28]

- If senses – cognize... then subtle elements have to become gross elements.
- By Panchikaranam – process.
- 24 aspects of matter = world = Kshetram = Apra Prakrti.

- **How to get connected to the matter principle?**
- **By thoughts.**

Verse 7 :

I) Ichha :

- Desire

II) Raaga Dvesha :

- Like - dislike

III) Sukham – Dukham :

- Joy – Sorrow.

IV) Sangata :

- Collection – gross + subtle + causal body.

V) Chetana :

- **Sentience – Reflected Consciousness.**
- **Capacity by which we come to know things.**

- We are aware, have knowledge of world, at physical level.
- Awareness at physical level is called Chetana.

- Someone touches me...

VI) Dritihi :

- Persistence.
- Realm of perception – thoughts = Kshetram.
- Kshetram = Savikaram, modification, change.
= Savikara Udahrtam

Verse 4 :

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

tat kṣētram yacca yādr̥k 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]

Yatdruk Cha :

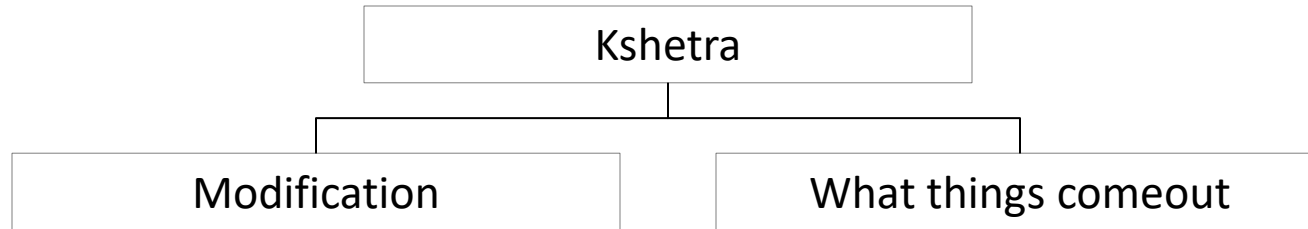
- What is characteristic

Yat Vikari :

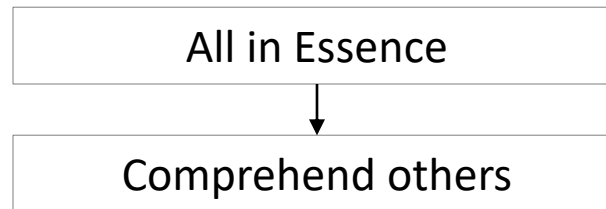
- What are modifications.

Yatascha Yat :

- What comes from what?



Presentation of Teaching :



- Understand teacher, walk with teacher, get into mind of teacher.
- **Before Kshetrajna :**
 - Not explained theoretically.
 - Develop mental competency, develop intellectual ability, understand Kshetrajna and realise it.

Knowledge

- Objective
- Understanding sufficient
- Intellectual gain
- Paroksha Jnanam
- Pratyaksha Jnanam
- Tallest Mountain, peak = Everest
- Heard, get mark in exam.
- Go and see directly
- I know Brahman.

- Subjective
- Spiritual wisdom
- Deal with self
- Perception, cognition, realisation.
- Aparoksha Jnanam
- Direct experience
- Realisation, oneself being ultimate
- Not I know Kshetrajna
- I am Kshetrajna
 - = Realisation
 - = Knowledge
- I am Brahman

To give Aparoksha Jnanam,
prepare mind by

- Chitta Shuddhi
- Purification of Mind

- Chitta Ekagrata
- Focus of intellect
- Concentration of intellect

- Mind + intellect alone is the instrument to realise “Aham Brahma Asmi”
- I am a spiritual being.

Katho Upanishad :

नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ।
नाशान्तमानसो वाऽपि प्रज्ञानेनैनमाप्नुयात् ॥ २४ ॥

Na-virato duscaritan, nasanto nasama-hitah,
Nasanta-manaso va'pi, prajnane-naina-mapnuyat II 24 II

But he who has not turned away from bad conduct, whose senses are not subdued, whose mind is not concentrated, whose mind is not pacified, can never obtain this Atman by knowledge. [I – II – 24]

- Pragnya = Knowledge
- Even if Guru gives knowledge, you wont come to know because your mind not attuned.
- If you have not given up ignoble conduct, if mind disturbed, not focused, you won't get it.
- Bhagawan Sri Krishna wants us to get ready for this wisdom.
- To make us ready – gives us list of practices.
- In the end, virtues called Jnanam, because if you don't have this, you wont have wisdom.
- Knowledge = Aham Brahma Asmi
- Values – called Jnanam, because without values no knowledge possible.

Verse 8 – 12 : 5 Verses

Verse 8 :

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

amānitvam adambhitvam

ahiṃsā kṣāntirārjavam ।

ācāryōpāsanaṃ śaucaṃ

sthairyam ātmavinigrahaḥ || 13.8 ||

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

a) Etat Jnanam Iti Proktam :

- This is called Jnanam = Knowledge.
- Everything else, opposite of this - is Ajnanam.
- 20 values given high priority.

Amanitvam	Adambitvam	Ahimsa
Not to have Manitvam	Not to have Dambitvam	Not Himsa

I) Manaha – Atmanaha Sloganaha :

- Self – glorification.
- Glorify yourself based on qualities which one imagines one to have.

- I am wealthy, educated, beautiful.
- Amanitvam – no self glorification.

II) Dambitvam :

- Pretention.
- In order to gain someones respect, name – fame.
- One presents oneself with Virtues.
- Pretention → What is not there, you show.
- You don't show off = Adambitvam.

III) Himsa :

- To cause pain to others physically, verbally (Words), wish for others – through thought.
- Not having this = Ahimsa.

IV) Kshantihi :

- There is sufficient reason for mental agitation because of someone's action.
- Ones mind free of agitations is Nirvikaratvam.
- Mind kept equipoised inspite of having reasons to get irritation, tension, agitation.
- Vikara hetau sati...

विकार-हेतौ सति विक्रियन्ते येषां न चेतांसि त एव धीराः।

vikāra-hetau sati vikriyante yeṣāṃ na cetāṃsi ta eva dhīrāḥ ।

Those whose minds are not perturbed even in the presence of causes for such agitation, excitement or distraction – they are the dhīras'!

- **Example :** Mahatma Gandhi going to Darjeeling :
Assistant taking dictation.
- Bogie got detached from engine.
- Bogie going backward, frightened.
- Can't jump into Ravice.
- What has to happen will happen.
- If we are anxious, time is wasted.
- Ability to bear... mind in equipoise.
- When going gets tough, tough gets going.

V) Aarjavam :

- Arjuna known for it.
- Straight forward – Mind does not complicate things.
- Person should not needlessly hide.
- Kutinata – not devious, at ease.
- Understand situation and react, without internal manipulation, straight.
- Not hurt others, that is foolish, paining others.
- Not being devious.
- Not getting things done by underhand manner.

VI) Acharyo Upasanam :

- Teacher who gives spiritual knowledge = Acharya.
- Upasanam = Love and devotion, expresses as Seva, Service.
- When you serve the master, you get attuned to him.
- When you attune, it become easy to take the wisdom, communication happens.

VII) Shaucham – Cleanliness :

- Nails not dirty, dress not clean.
- Physical surrounding – Bahyam.
- Antara – Bavya Samshuddhihi, intentions clean.

VIII) Stairyam :

- Steadfastness inspite of obstacles in spiritual path.

IX) Atma Vinigraha :

- Self control Senses, Mind – mastered, when they misbehave.

Verse 9 :

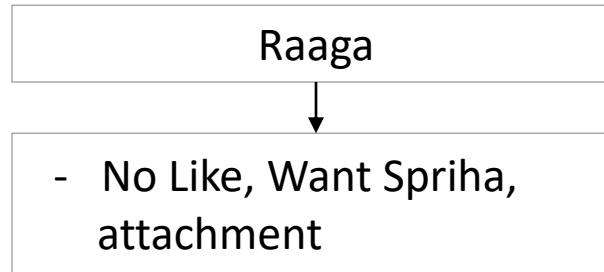
इन्द्रियार्थेषु वैराग्यम्
अनहङ्कार एव च ।
जन्ममृत्युजराव्याधि
दुःखदोषानुदर्शनम् ॥ १३-९ ॥

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]

X) Indriyartheshu Vairagyam :

Indriya	Aratha	Vairagyam
<ul style="list-style-type: none">- Attract Senses- Distract you	<ul style="list-style-type: none">- Objects	<ul style="list-style-type: none">- Dispassion



XI) Anahankaraha :

- Ahamkara = Pride, have the notion, I am the great.

- Puts weight on you – complexes.
- No free mind for spirituality.
- You are thinking about the greatness of Upadhi not Brahman.

XII) Janma Mrityu Jara Vyadhi – Dukha – Dosha Anudarshanam :

- Repeatedly seeing defect of body.
- Seeing false in the sorrows of birth, death, old age, disease..
- Unavoidable sorrows – again and again having birth...
- Why endure unendearing aspects?
- Put an end to it.
- One more birth... then forgotten.
- **Be ever aware of having embodiment.**
- Mind says – enough is enough.
- We come with all these.
- Janma – we don't remember.
- Confined space – problems.
- Shiva Paradakshana Para Stotram by Shankara – Gurudev's commentary.

Aaro Karma Prasangat...

- Continuous awareness...
- This should be the last.

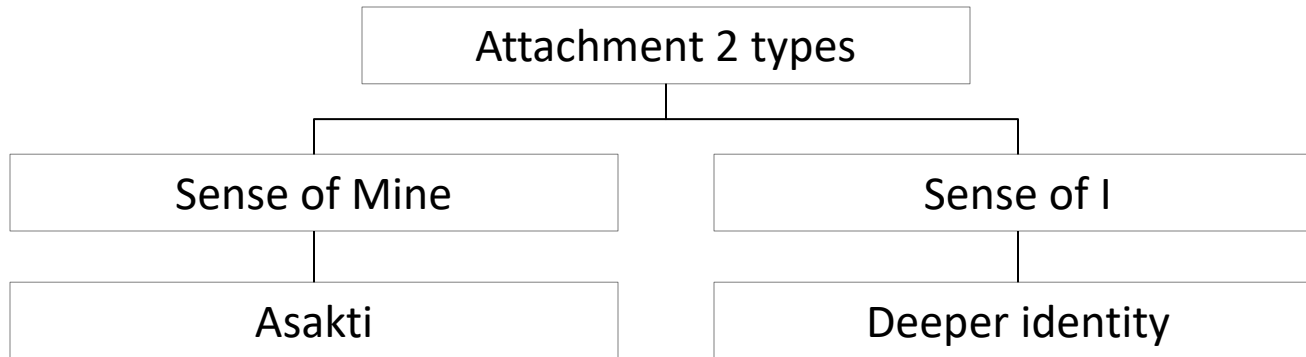
Verse 10 :

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) Asakti Putra Dara Griha Dishu :



- Abhishvangaha = Engrossment, I-ness.
- Putra – Child
- Dara – Wife
- Griha – House
- Adhishu – Business... etc

- Once mind gets engrossed in objects and beings then you don't have mental space.

- **All belong to Bhagawan, world belongs to Bhagawan.**

- Don't say yours, you.
- You are trustee.
- God has given body to discharge duty, functions.
- Nothing ours.
- Kshetra = Body.
- **Bible :**

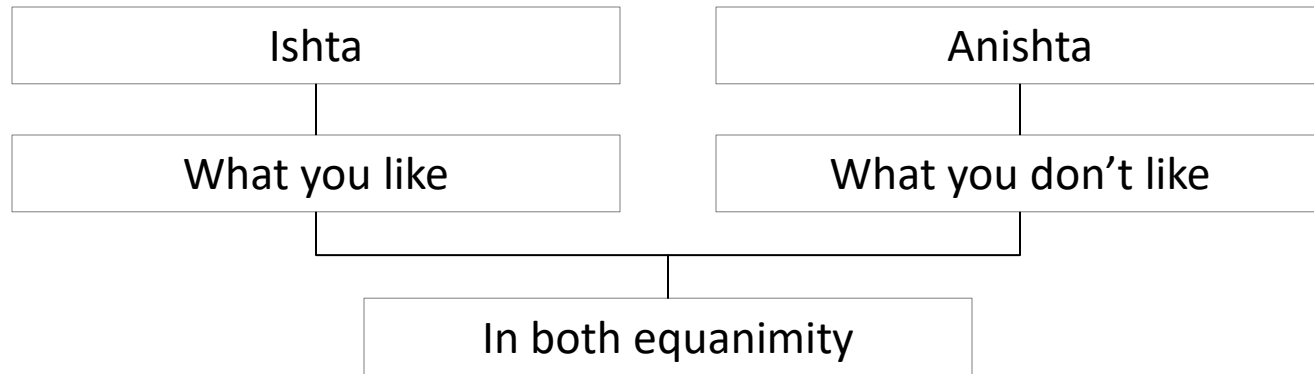
Give unto ceaser what belongs to ceasor.

- Render unto God what belongs to him.
- Everything belongs to God.
- Never arrogate anything to us.
- Body is his, be a trustee.
- Your duty to manage.

XIV) Nityam Cha Sama Chittatvam :

- Equipoise of mind at all times.

XV) Ishta Anishta Upa Pattishu :



- If mind disturbed, exhilarated, when you get like, then it will be depressed when you get something you don't like, both go together.
- Give up both.

Verse 11 :

मयि चानन्ययोगेन
भक्तिरव्यभिचारिणी ।
विविक्तदेशसेवित्वम
अरतिर्जनसंसदि ॥ १३-११ ॥

mayi cānanyayōgēna
bhaktiravyabhicārīṇī |
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]

XVI) Mayi Cha Ananya Yogena Bhakti Vyabhicharini :

- In me, the Lord, through devotion, single pointed devotion.
- I love God (and my wife)
- Love world as God.
- See wife, child, love as God.
- Everything is god.
- Loving God alone, not attached to anything.
- United with single pointed love how it is?
- Avyabhicharini – Never changes.
- Single pointed permanent eternal love to God.
- I love God, fully, always.

XVII) Vivikta Desha Sevitvam :

- Sevitvam – You love.
- Vivikta Desha – Places conducive to spiritual upliftment.
- Vivikta – solitary, pure, Shuddha place without disturbance.
- Don't feel lonely being alone.
- You love it, because I can immerse myself in the spiritual wisdom.
- Go to Ashram.. for solitude.
- Mind goes.
- Prayer Room – left alone.
- “No entry even if alone”.
- Nobody should knock.
- Room meant for spiritual life.
- Must find time, place for our spiritual pursuit.
- Most important thing, nothing comes with us.

XVIII) Arathir Jana Samsadi :

- Those who are extroverted.
- World running behind something.
- You don't have attachment to worldly people.
- Attachment for Satsang which helps one on spiritual path.

- Rathi = Enjoying, liking.
- Like = Vivikta Desha
- Don't like = Arathir Jana Samsadi.
- Can have likes + dislikes.
- People gossip – avoid them.
- Value to be practiced.

Verse 12 :

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

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

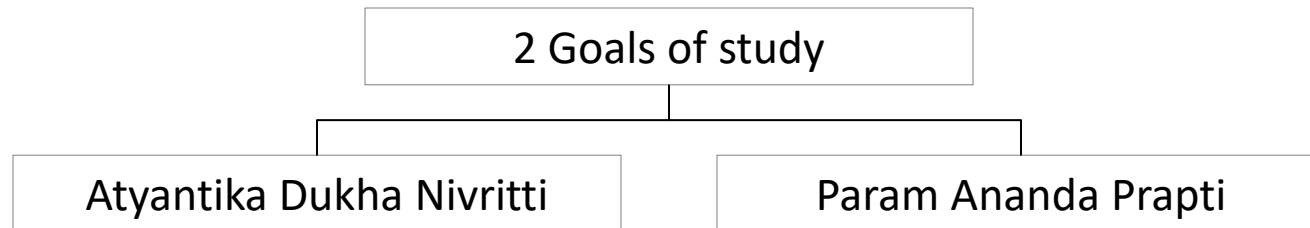
Constancy in Self-knowledge, perception of the end of true knowledge-this is declared to be knowledge and what is opposed to it is ignorance. [Chapter 13 - Verse 12]

(XIX) Adhyatma Jnana Nityatvam :

- Firmness in Jnanam and practices pertaining to self knowledge.
- Sravana, Manana, Nididhyasana, Japa, Dhyana, Puja.
- **Guruji :**
If you miss Japa one day, next day do 2 days Japa.
- **Gurudev :**
Study class, when can I be excused?
- Day you are dead, then you can leave study class.
- Svadhyaya Pravachinabhyam Apramatitavyam.
- Self reflection, expression of divinity.

XX) Tattva Jnanam Artha Cha Darshanam :

- Ever envisioning.
- Artha – Benefit, Phalam of knowledge of reality.
- This Dukham is going to subside, Param Ananda is going to arrive.
- I am walking in the path of self – realisation.
- Mind, ever hankering for that.
- Mind never loosing purpose, benefit of study.
- Its going to happen.
- Envision for oneself.
- Tattva knowledge, knowledge of ultimate realty.
- Artha – Benefit



- Darshanam = One Envisions this.
- All 20 values, Etat Jnanam Iti Proktam.
- This is knowledge, this alone helps you gain the knowledge.
- You put the seed, soil not fertile, seed not nourished, without right soil it can't grow.

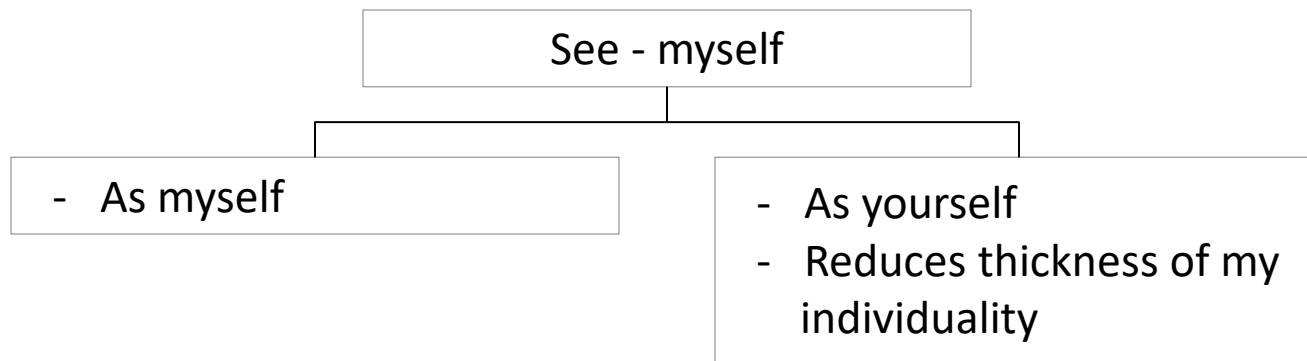
Etat Iti Jnanam, Ajnanam Yadato Nyatha...

Ataha Anyata :

- Opposite of this.... Himsa... etc is Ajnanam.
- Even if you get knowledge without right values, you are going to be Ajnani.
- These are very important for spiritual life.
- Makes strong call for spiritual realisation.
- Practice this, have these values.
- Then tells us what is Kshetrajna, values become part of our life, otherwise only intellectual gymnastics.

Lecture V

- After pointing out 20 disciplines, 20 values, virtues, important adjustments, fine tuning (as in Radio, microscope, telescope), then see clearly the truth.
- Fine tuning of mind – intellect equipment.
- Etat Jnanam iti Proktam.
- Only this is means for wisdom.
- Without this, no Jnanam.
- Uses Etat, this not 20, these...
- 20 together must be practiced, no choice, practice all, work hard for ultimate truth.
- No stress or strain, cultivate one, will see mind relaxed.
- With 20, mind totally relaxed and alive for spiritual wisdom.
- You will be like sponge, will absorb everything.
- Will digest, not go from left ears to right and out.
- Whole thing collectively is Jnanam.
- Opposite are Ajnanam.
- Manitvam, Dambitvam, Himsa... come naturally to Jeeva Svabava because we take ourself to be individual.



- Practice Vedanta, this happens automatically.
- Give importance to spiritual unfoldment and compassion.
- With this vision, you gain strength for the ultimate truth.
- Verse 12 – 17 – 6 verses – Jneyam
- With Jnanam, what is to be understood is wisdom of Brahman.
- To make that Jneyam Jnanam, you require Jnanam (Values).
- With this Jnanam (Values) you can make that Jnanam into Jneyam.

Jnanam	Jneyam
<ul style="list-style-type: none"> - To be actually known - Wisdom of Brahman required - But values required to know supreme reality. 	<ul style="list-style-type: none"> - What ought to be known? - Aham Brahma Asmi Jnanam to be realised.

- Instead of using Kshetrajna he uses Jneyam because he has given Jnanam (Values).
- Kshetrajna you ought to know through knowledge.

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]

a) Yat Jneyam Tat Pravakshyami :

- What ought to be known by Mumukshu, seeker of liberation, that I shall explain to you.
- Pravakshyami – I shall explain in a way, you will understand.
- Vakshyami – I shall explain.
- **Tell a person :**
 - I. You will understand
 - II. I will explain clearly.
- What is benefit I will get?

b) Yat Jnanatva Amrutam Ashnute :

- You will get immortality, freedom from Samsara, you will become free from realm of death, decay, change.

- Mrityoma Amrutangamaya...

Brihadaranyaka Upanishad :

अथातः पवमानानामेवाभ्यारोहः; स वै खलु प्रस्तोता साम प्रस्तौति,
 स यत्र प्रस्तुयात्, तदेतानि जपेत्—असतो मा सद्गमय,
 तमसो मा ज्योतिर्गमय, मृत्योर्मामृतं गमयेति;
 स यदाहासतो मा सद्गमयेति, मृत्युर्वा असत्, सदमृतम्,
 मृत्योर्मामृतं गमय, अमृतम् मा कुर्वित्येवैतदाह;
 तमसो मा ज्योतिर्गमयेति, मृत्युर्वै तमः, ज्योतिरमृतम्,
 मृत्योर्मामृतं गमय, अमृतं मा कुर्वित्येवैतदाह;
 मृत्योर्मामृतं गमयेति नात्र तिरोहितमिवास्ति ।
 अथ यानीतराणि स्तोत्राणि तेष्व्वात्मनेऽन्नाद्यमागायेत्,
 तस्मादु तेषु वरं वृणीत यं कामं कामयेत तम्;
 स एष एवंविदुद्रातात्मने वा यजमानाय वा
 यं कामं कामयते तं आगायति; तद्धैतल्लोकजिदेव;
 न हैवालोक्त्यताया आशास्ति य एवमेतत्साम वेद ॥ २८ ॥

athātaḥ pavamānānāmevābhyārohaḥ; sa vai khalu prastotā sāma prastauti,
 sa yatra prastuyāt, tadetāni japet—asato mā sadgamaya,
 tamaso mā jyotirgamaya, mṛtyormāmṛtaṁ gamayeti;
 sa yadāhāsato mā sadgamayeti, mṛtyurvā asat, sadamṛtam,
 mṛtyormāmṛtaṁ gamaya, amṛtam mā kurvityevaitadāha;
 tamaso mā jyotirgamayeti, mṛtyurvai tamaḥ, jyotiramṛtam,
 mṛtyormāmṛtaṁ gamaya, amṛtaṁ mā kurvityevaitadāha;
 mṛtyormāmṛtaṁ gamayeti nātra tirohitamivāsti |
 atha yānītarāṇi stotrāṇi teṣvātmane'nnādyamāgāyet,
 tasmādu teṣu varaṁ vṛṇīta yaṁ kāmam kāmayeta tam;
 sa eṣa evaṁvidudgātātmane vā yajamānāya vā
 yaṁ kāmam kāmayate taṁāgāyati; taddhaitallokajideva;
 na haivālokyatāyā āśāsti ya evametatsāma veda || 28 ||

Now therefore the edifying repetition (Abhyāroha) only of the hymns called Pavamānas. The priest called Prastotṛ indeed recites the Sāman. 'While he recites it, these Mantras are to be repeated: From evil lead me to good. From darkness lead me to light. From death lead me to immortality. When the Mantra says, 'From evil lead me to good,' 'evil' means death, and 'good' immortality, so it says, 'From death lead me to immortality, i.e. make me immortal.' When it says, 'From darkness lead me to light,' 'darkness' means death, and 'light,' immortality; so it says, 'From death lead me to immortality, or make me immortal.' In the dictum, 'From death lead me to immortality,' the meaning does not seem to be hidden. Then through the remaining hymns (the chanter) should secure eatable food for himself by chanting. Therefore, while they are being chanted, the sacrificer should ask for a boon—anything that he desires. Whatever objects this chanter possessed of such knowledge desires, either for himself or for the sacrificer, he secures them by chanting. This (meditation) certainly wins the world (Hiraṇyagarbha). He who knows the Sāman (vital force) as such has not to pray lest he be unfit for this world.[1 - 3 - 28]

Realm of Ego	Realm of Immortality
<ul style="list-style-type: none"> - Change, decay - Mortal - Empheral reality 	<ul style="list-style-type: none"> - Changeless, decayless - Immortal - Supreme reality

c) Anaadi Mat Param Brahma, Na Tat Satu, Na Asatu Uchyate :

- Uchyate – explained in this manner.
- Not inventing new method.
- Stated in Tradition.
- I am conduit, messenger, message of Shastras.

Keno Upanishad :

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो
न विद्यो न विजानीमो यथैतदनुशिष्या
अन्यदेव तद्विदितादथो अविदितादधि
इति शुश्रुम पूर्वेषां ये नस्तद्व्याचक्षिरे ३

*Na tatra caksur gacchati na vag gacchati no manah
na vidmo na vijanimo yathaitad-anusisyat
Anyadeva tad vidadat atho aviditadadhi
Iti susruma purvesam ye nastad vyacacaksire*

The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That. [1 – 3]

- In this way it has been understood.

- Earlier, we have been taught.
- Not my method of realisation, not I have discovered.

c) Anaadi Math – beginningless, no beginning.

- Aadi Math – that which has beginning.
- Hanu Math – Becomes Hanuman

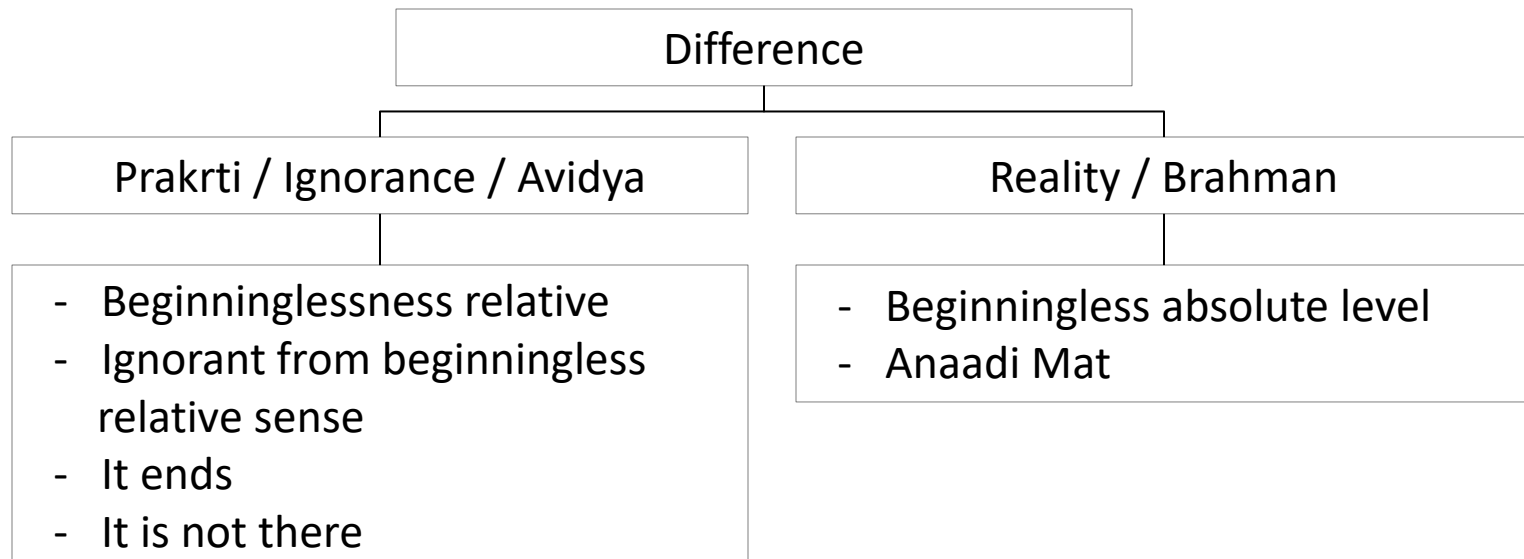
↓ ↓

Chin Big

- Dhana Vat – One who has wealth.
- Suffix → Possessiveness.
- **Birth – 1st modification – Janma.**
- Savikara Udahrutam – To understand Kshetram, catch hold of one point – that which has Vikara.
- Kshetrajna realised as free of birth.
- An-adhi – No Janma

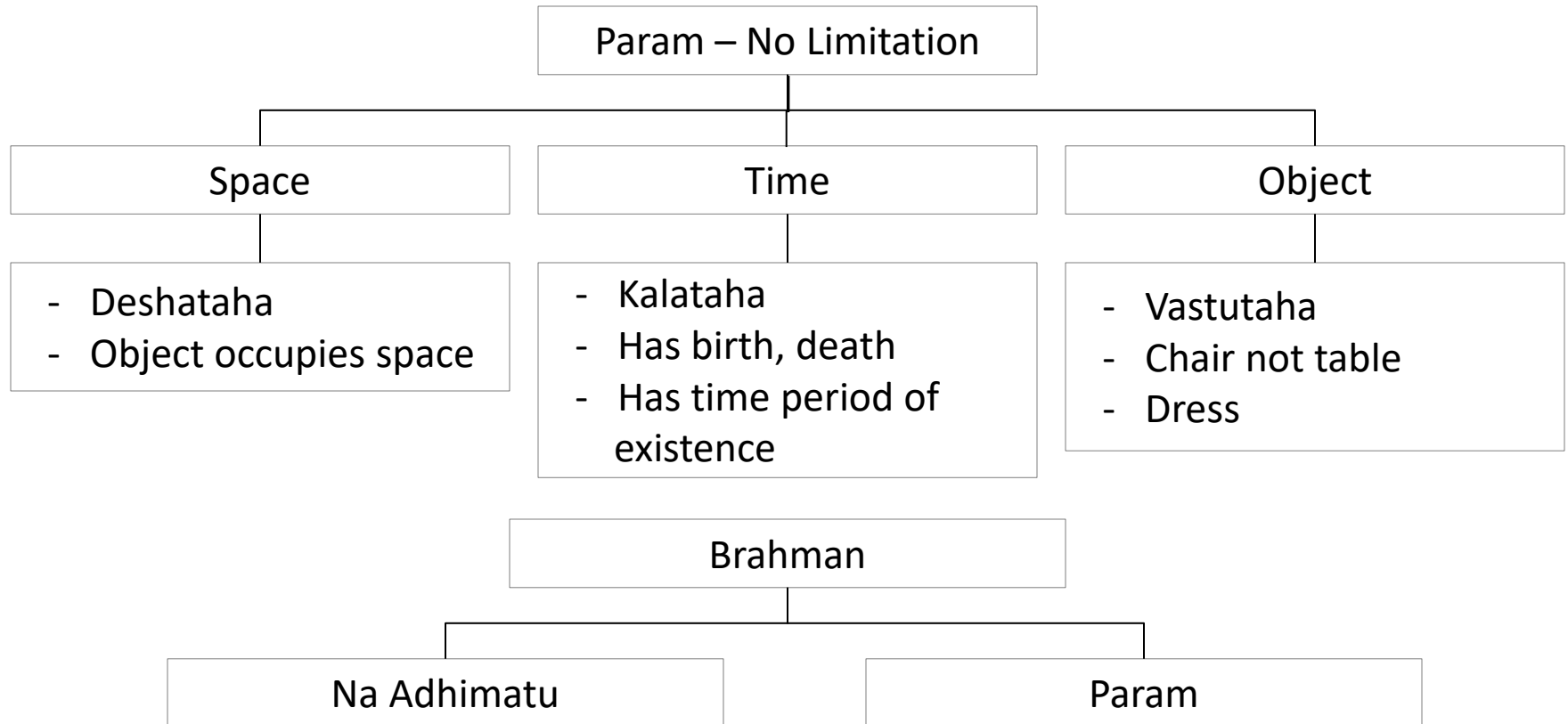
(I) Jayate	(II) Asti	(III) Varadate	(IV) Viparinamate	(V) Apakshiyate	(VI) Vinashyate
- Birth	- Stabilises - Does not cease	- Growth	- Modification after maturity - Healthy but changes	- Decays	- Dies

- Brahman = Anaadi
- Why math - Exuberance, excessiveness
 - Atishyate
 - Nitya Yoge
- Hanuman - Chin so big like wind
 - Excessiveness
- Reality - No birth at all.
 - Birthless ever.
- Prakrti – Maya – Anaadi – not Anaadi Math.
- Limited sense – from Vyavaharika Drishti, Realm of transaction.
- **At absolute level, only Brahman is there.**



d) Param Brahma :

- Nothing is higher than Brahman.



e) Tatu Na Satu – Na Asat Iti Uchyate :

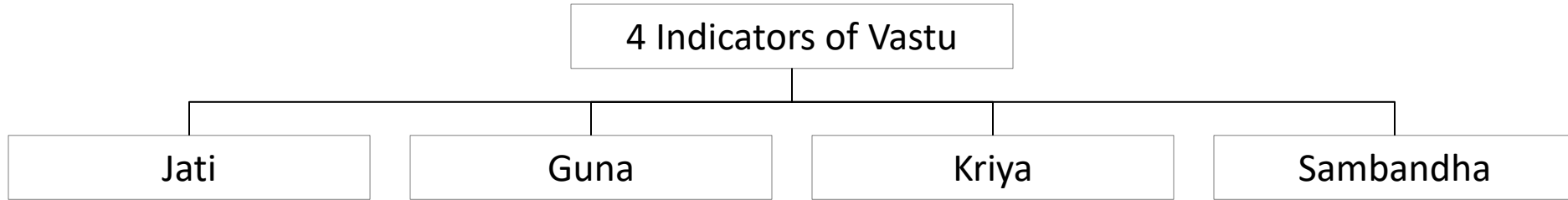
- Na Satu Tat – Tan Na Asat = Tat Na Asat.

Sat :

- That which can be known in a particular manner.
- Existing with properties, nature.

Example :

- Flower – specie – Jati.
- **Something can be said to be existing when it has 4 indicators :**



- Seen in Chapter 12 to describe Akshara.

Example :

I) Cow – Jati - Specie

- Flower – Specie - Jati

II) Royal Blue – Flower



Guna

III) Kriya : By Action

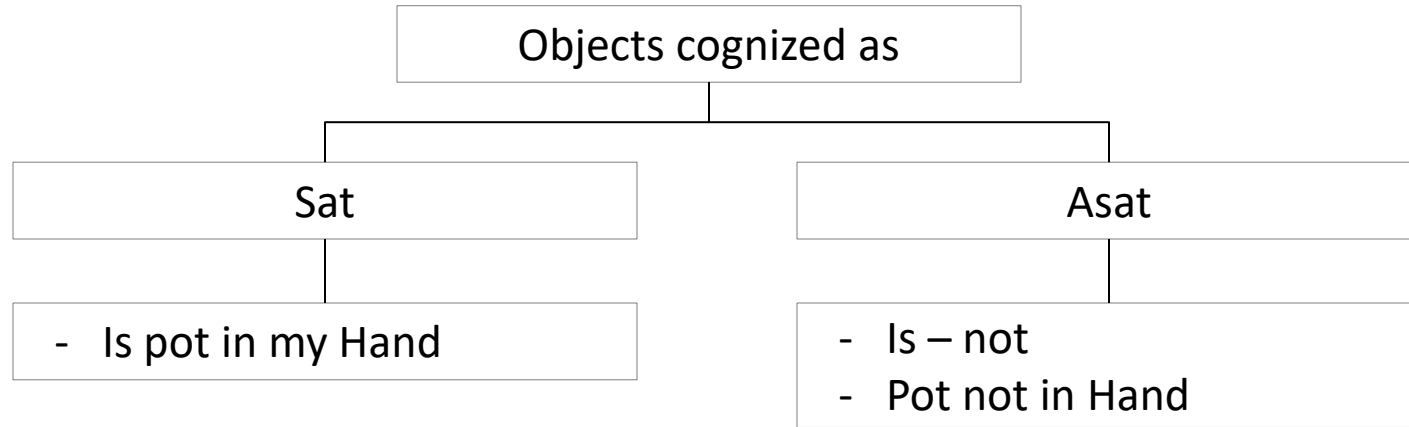
- Pachati – Cooks – Cook
- Vachakaha – Studies – Students, teacher, doctor.

IV) Sambandha :

- Man of wealth.

- Described through properties then called Sat – Concrete.
- What is Asat?

Object can't be comprehended in concrete manner – Sky flower.



- **Brahman can't be described as Is, Isnot.**

Keno Upanishad :

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो
न विद्यो न विजानीमो यथैतदनुशिष्या
अन्यदेव तद्विदितादथो अविदितादधि
इति शुश्रुम पूर्वेषां ये नस्तद्व्याचक्षिरे ३

*Na tatra caksur gacchati na vag gacchati no manah
na vidmo na vijanimo yathaitad-anusisyat
Anyadeva tad vidadat atho aviditadadhi
Iti susruma purvesam ye nastad vyacacaksire*

The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That. [1 – 3]

Vidita	Avidita
Known Katori	Unknown Katori

- Brahman is other than known and unknown.
- What is that?

Example :

- All here, all gone.
- All known, all unknown.
- Other than known, unknown is me the knower.

Example :

World	In Deep sleep
<ul style="list-style-type: none"> - Known - Sat 	<ul style="list-style-type: none"> - World - Unknown - Asat

- **Consciousness is other than known and unknown.**
- **It illumines the presence and absence of all objects.**

Keno Upanishad :

Gurudev :

- What is there now?
- Kurchief.
- Nothing, but my hand.
- **Objects come and objects go but I remain = Kshetrajna = Supreme consciousness.**

Brihadaranyaka Upanishad :

यद्वै तन्न विजानाति
विजानन्वै तन्न विजानाति,
न हि विज्ञातुर्विज्ञातेर्विपरिलोपो
विद्यतेऽविनाशित्वान्;
न तु तद्वितीयमस्ति
ततोऽन्यद्विभक्तं
यद्विजानीयात् ॥ ३० ॥

yadvai tanna vijānāti
vijānanvai tanna vijānāti,
na hi vijñāturvijñāterviparilopo
vidyate'vināśitvān;
na tu tadvitīyamasti
tato'nyadvibhaktaṃ
yadvijānīyāt || 30 ||

That it does not know in that state is because, although knowing then, it does not know; for the knower's function of knowing can never be lost, because it is immortal. But there is not that second thing separate from it which it can know. [4 - 3 - 30]

- Nahi Vijnatu viparilope ko vidyate.
- **Consciousness of knower never ceases.**

- Avilupta Chaitanyam = Consciousness which never ceases.
= Nirvikara Chaitanyam.
- Never Sat, not Asat, it is me myself.
- Non existence is objectified and also objects objectified
- Consciousness not objectified.

Example :

- Akbar – Birbal
- Wise person :

King you will not be able to give something which I will ask.

Akbar :

- Other than Kingdom, I can give anything, ask.
- “Give me nothing”
- How to give nothing.

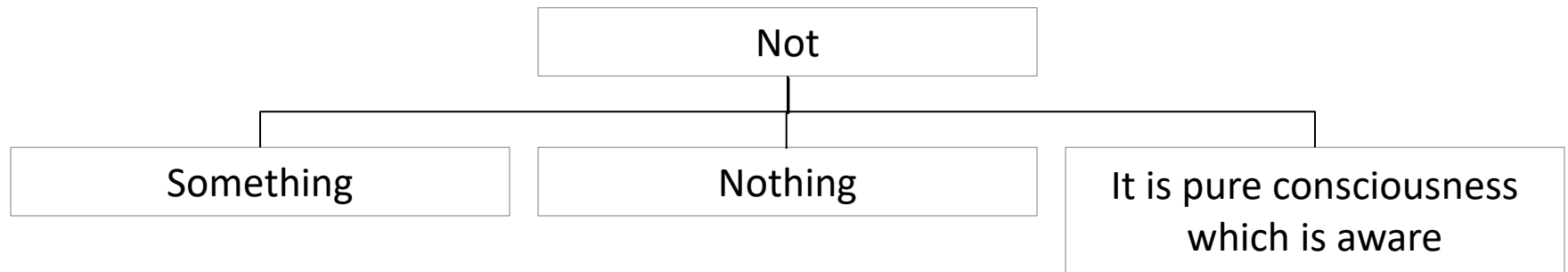
Birbal :

- We can give nothing.
- See what is below carpet.
- “Nothing”
- Take it.

- Nothing can be objectified.
- **I see something, nothing :**
But Objectified
- Both I experience – Objectification, non objectification

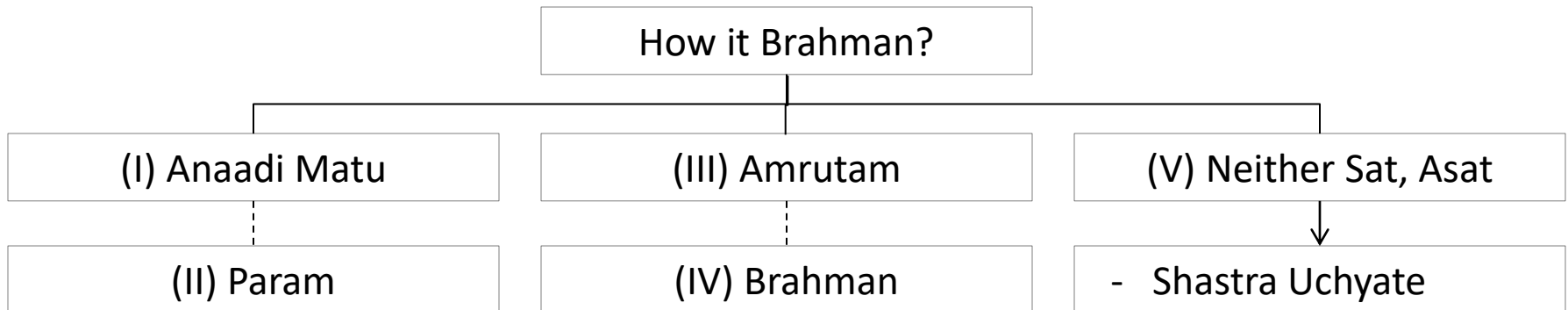
What is Jneyam – Brahman?

It is neither known or unknown.



Verse 13 :

- Jneyam Yat Tat Pravakshyami Yat Jnanatva Amrutam Uchyate.



- Reflect and understand.
- Can't be told in concrete way.
- If told in a concrete way, mind forms a picture of it.
- Once mind forms a picture, a concept, you have lost it.
- It is Satyam, Jnanam, Anantham.
- If processed through mind, it is not Satyam, Jnanam, Anantham.
- Shankara always states in Taittiriya Upanishad.

Lakshyate	Natu Uchyate
<ul style="list-style-type: none"> - Indicate, pointer - Look at Moon - Through tree see moon - Don't see corner 	<ul style="list-style-type: none"> - Not describable

- Drop Satyam, Jnanam, Anantham to come to the truth.
- Any explanation of reality is an indication.

Reality is to be known through Lakshana Vritti.

- It is Lakshyarth, not Vachyarth, indicated meaning, not direct meaning.

Lecture VI

Revision : 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]

- Make fine mental adjustments by developing values (Sadhana Chatustaya Sampatti)
- **Realise Kshetrajna as one with supreme Brahman.**
- Jneyam = Not just knowing Kshetrajna.
- It is knowing Kshetrajna in a particular manner.
- Knowing Kshetrajna which we presently know as a Jiva, Individual.

Now	Jneyam
<ul style="list-style-type: none">- Know ourself as Perceiver / Feeler / Thinker, individual, Jiva.- Kshetrajna- Know it in imperfect manner	<ul style="list-style-type: none">- Know Kshetrajna as Brahman.- Ought, to be known.- Must know Kshetrajna as Brahman- Jiva – Brahma Aikyam is Jneyam

- **Jneyam is message of Mahavakyam like :**
 - Pragyanam Brahma
 - Ayam Atma Brahma
 - Tat Tvam Asi
 - Aham Brahma Asmi
 - Tat Tvam Eva Tvam Eva Tat
- After making adjustments possible, know Kshetrajna as Brahman.

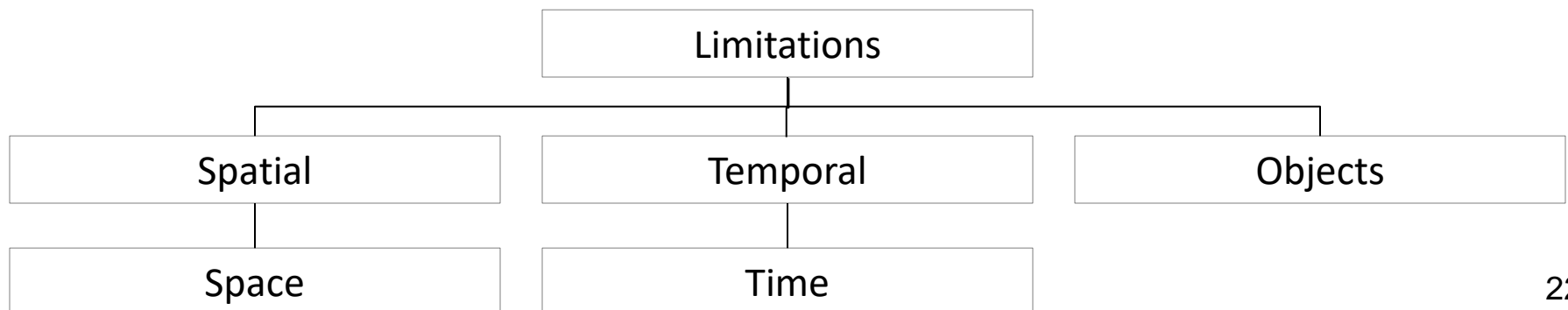
Jneyam, Kshetram is :

a) Anaadi Mat :

- Free from all modifications, beginning with Adhi – Janma.
- Nirvikara Chaitanyam.
- Anaadi in the highest, most perfect, absolute sense – Anaadi “Mat”.

b) Param Brahma :

- Supreme, not limited.



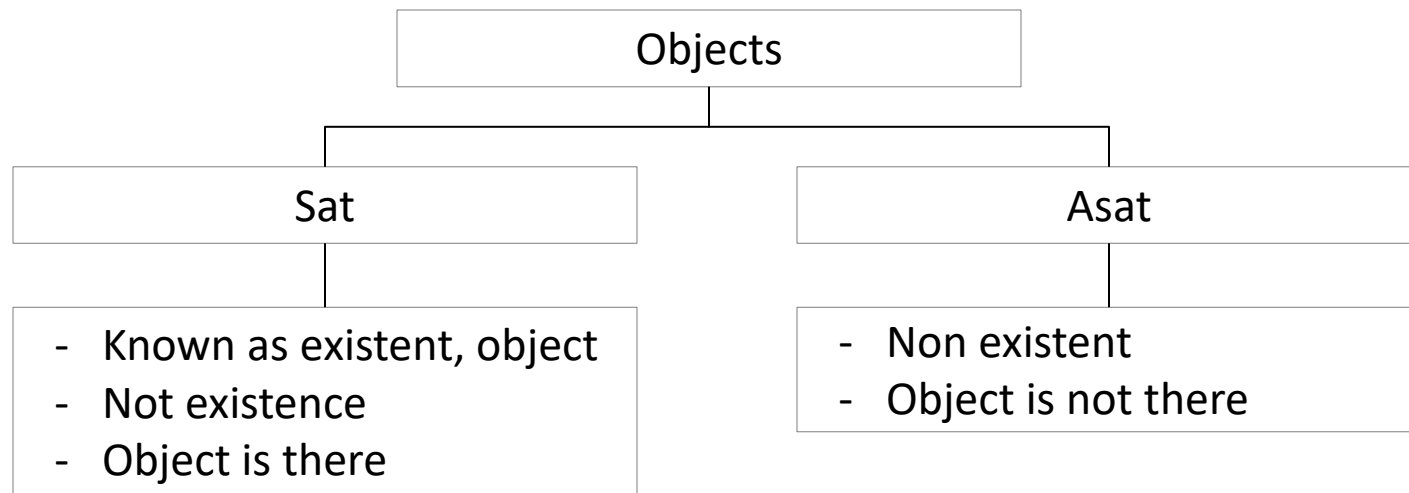
- These limitations not in Brahman.
- Brihatvat Brahman – not Sophadika, Saguna, Savisesha Brahman.
- Not with conditionings, properties.
- Not Aparam Brahma.
- Not Saguna Brahman, Aksharam.
- Shastra is Pramanam for Bhagavan.

Keno Upanishad :

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो
 न विद्यो न विजानीमो यथैतदनुशिष्या
 अन्यदेव तद्विदितादथो अविदितादधि
 इति शुश्रुम पूर्वेषां ये नस्तद्व्याचक्षिरे ३

*Na tatra caksur gacchati na vag gacchati no manah
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 Anyadeva tad vidad atho aviditadadhi
 Iti susruma purvesam ye nastad vyacacaksire*

The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That. [1 – 3]



- Brahman does not come in the category of being known or unknown.
- It is the very knowing principle, awaring, consciousness.
- Different than known – unknown is Kshetrajna, pure awareness.
- That awareness is supreme Brahman.
- What is its Vyavaharika nature?
Kshetrajna's presence in realm of transactions with senses...
- How Kshetrajna appears?
- Vyavaharika Drishti = In Vision of transaction, how Kshetrajna appears?

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]

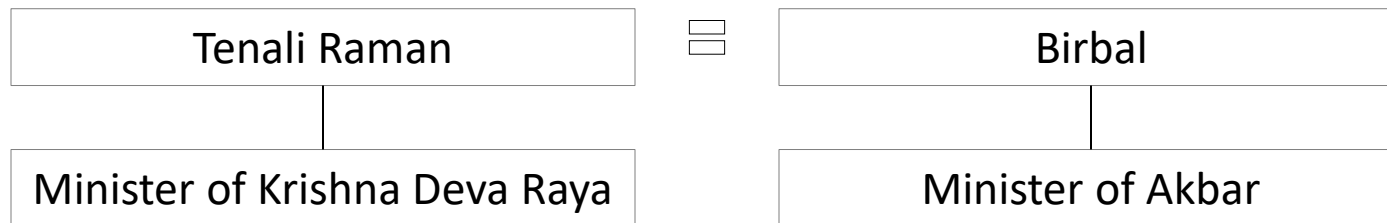
a) Sarvata Pani Padam Tatu :

- Tatu = Jneyam.
- Loke = In all beings
- Root = Luk = To see
- Loka = That which you see or that which sees.
- Human being called Loka = That which sees.
- Animal – Pashu – Pashyat iti Pash – it experiences.
- Loka : All that which has capacity to know.
- Supreme reality, supreme Brahman, Kshetrajna how is it appearing?

Sarvata Pani Padam :

- Appearing as if its hands and legs are everywhere.
 - Every hand and leg is its.
 - If you see hand, it is Kshetrajna.
 - Centipede – 100 Legs
 - Millipede – 1000 Legs
- } When you see that, it is also Kshetrajna

Example :



- How did he get wit?
- Did Tapas, Devi became Pratyaksha.
- Devi is Virat Rupa...
- Tenali got cold... dripping...
- Tenali started laughing when he saw Devi.
- I have 2 Nostril, cold,... you have so many heads, what will happen if you got cold!
- Devi started Laughing.
- Every Bakta prays for this or that but nobody has made me laugh.
- I bless you, may whole world laugh at you wit, from generation to generation.

- Every head is Gods heads.

- **If you want to see Brahman, Kshetrajna see your leg, hand, it is Kshetrajna in expression.**

b) Sarvato Shishiro Mukham :

- Akshi – Eyes
- Shira – Head
- Mukha – Face, Mouth
- Every eye, head, mouth is expression of Kshetrajna.

c) Sarvata Srutimatu :

- Sruti = Ear
- All beings, world is Bhagawan.

Purusha Sukhtam :

ॐ सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।
स भूमिं विश्वतो वृत्वाऽत्यत्तिष्ठद्दशाङ्गुलम् ॥

ōm sahasraśīrṣā puruṣaḥ sahasrākṣaḥ sahasrapāt ।
sa bhūmim viśvato vṛtvā'tyatiṣṭaddaśāṅgulam ॥

“He, the Cosmic lord, the Purusha, with a thousand heads, a thousand eyes, a thousand legs, Pervading all the Universe. Still extends ten ‘inches’ beyond”. [Verse 1]

- Sahasra Shirsā Purushaha.
- 1000's heads... = Purusha.

- Sahasra Aksha Sahasra Path...
- Infinite eyes belong to Purusha.
- Sabumin Vishwato Mukhe...
- 10 angulas 10 inches away – even though it pervades everything, it remains untouched, detached.

d) Sarvam Avrutya Tishtati :

- Explanations from Sruti, Uchyate... said in Purusha Suktam.
- **Pervading, energizing everything, being existence of all and enlivening them with life is Kshetrajna.**
- **Through Existence and Consciousness, it envelops all of them = Avrutya**

↓ ↓

Sattaya - Sphurtaya
- **Tishtati – It envelops and remains untouched, Nirvikara Sthitham labate.**
- **Even though it pervades everything it is not connected to anything, it remain untouched by everything.**
- Tishtati – remains as Substratum.
- How Brahman is Sarva Adhishtanam.

Realm we see	Bhagawan / Kshetrajna / Tat
<ul style="list-style-type: none"> - Superimposition - Adhyastham - Supported 	<ul style="list-style-type: none"> - Invisible substratum - Adhishtanam - Supporter

- Kshetrajna = Witness consciousness.
- It is not limited to your body, it is pervading entire world.
- Substratum will always pervade the superimposed.

Example :

- Rope – Snake
- Water – Wave
- Clay – Pot
- Gold – Ornament
- Waker – Dreamer
- Sarvam Avrutya Tishtati = This is Vyavaharika level of Kshetrajna at macro, Samashti level.

Vyavaharika	Paramartika
- At level of Transactions	- Absolute level

- Now both brought together.
- Next Vyashti level.

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 experienter... [Chapter 13 - Verse 15]

- Vyavaharika + Paramarthika – at Vyashti (Individual – Micro Level)

Vyavaharika	Paramartika
a) Sarva Indriya Guna Abhasam b) Sarva Briccha c) Guna Boktru	a) Sarva Indriya Vivarjitam b) Asaktam c) Nirgunam

I) Sarva Indriyas Guna Abhasam :

- Jnana + Karma Indriyas + Inner Mind.
- Indriyani Dasha Eka Cha
- All the Karmas, and mind appears to have Gunas of the senses.
- When you are hearing something Kshetrajna appears to be the hearer.

When	Become	Called
Listening	Listener	Srota
Talking	Speech Organ – Speaker	Vakta
Seeing	Seer	Drashta
Thinking	Thinker	Manta

- Perceiver, feeler, thinker
- In truth how is it?

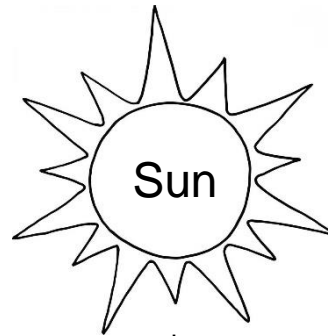
II) Sarva Indriya Vivarjitam :

- Free from er – Thinker, doer, enjoyer.
- From from mistakes.

In Ignorance	With knowledge, wisdom
<ul style="list-style-type: none"> - Perceiver / Feeler / Thinker - I – Notion 	<ul style="list-style-type: none"> - Free of ego, Doership, enjoyership.

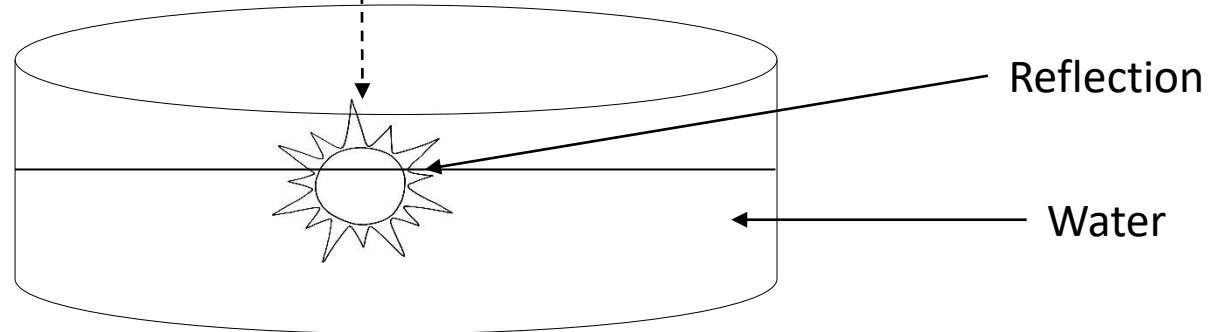
Example :

Light never Shakes



Light free of all properties

- Reflection seems to moving, takes property of Reflected Medium
- Reflection dirty, if water dirty
- Reflection is dependent



- Essence of reflected sunlight is one with Sun.
- Jiva – Reflected Consciousness – is one with Original Consciousness.
- Jiva in Vyavaharika level always with Reflected Medium – Body, Mind, World.
- At Paramartika level one with Brahman.
- Jiva = Brahman.
- Essence of individual – Consciousness is one with Brahman.
- Sarva Indriya Vivarjitam.

III) Sarva Briccha Eva :

- Sarva Brithu
- Sarvam Vibarthi.
- Supports everything, substratum.
- Whatever is superimposed, it is holding as though.
- How is it?

IV) Asaktam :

- Untouched.

Example :

- Swamy in Coimbatore addressing Vth Grade.
- God is all pervading.

Child :

- If God is all pervading.
- Now I have head ache, does God have headache.
- Asaktam : Unattached.
- Shankara – Adhyasa Bashyam.
- Tat Traivam Sati... Yatra Yat Adhyastham
- Tat Krutena, Gunena, Doshenava Anumatrenapi, Nasa Sambadyate.

Whatever is superimposed

- Because of superimposition, substratum does not get affected, Anumatrena Api.
- Even a weebit, coata by Guna or Dosha of what is superimposed.

Guna	Dosha
- Good qualities of Mind	- Defects on Mind

- Does not affect Reflected Consciousness.
- Kshetrajna is untouched.
- Kshetrajna (Reflected Consciousness) is supporting all Indriyas, within you, but ever free.
- It looks as though it is a substratum.

w.r.t.	Rope
<ul style="list-style-type: none">- Rope snake- Superimposed- Body – Mind	<ul style="list-style-type: none">- Asaktam- Rope, not affected by poison of Snake.- Reflected Consciousness appears to be substratum in Vyavahara.- But is ever free Paramartically- Actually Original Consciousness

v)

Guna Boktru	Nirgunam
- With Sattva, Rajas, Tamas	- Ultimately free of Sattva, Rajas, Tamas

- How it appears in Vyavahara?
- Guna Boktru : Experiencer of Gunas
- Gunas play very well at level of mind.



- I become all 3 Guna Boktru in Vyavahara.
- But really I am pure consciousness.

- **Untouched by play of Gunas and the mind.**
- When you experience your life bring this knowledge.
- **Looks as though I am Guna Boktru but I am Nirguna.**

Example :

- Someone irritates you, you become irritated.
- **Tell yourself :**

Nirgunam Guna Proktrucha.

- **Appears as through I am experiencing these Gunas but in truth I am Nirguna.**
- Verse useful for Sadhana.
- Practice this, practice this in its truest sense.
- Next 2 verses, Lord Krishna explains :
 - Sarvam Avrutya Tishtati – Verse 14
 - Remains as substratum.

How is Kshetrajna substratum of Vyashti and Samashti?

- Verse 16 + 17.

Verse 16 :

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

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

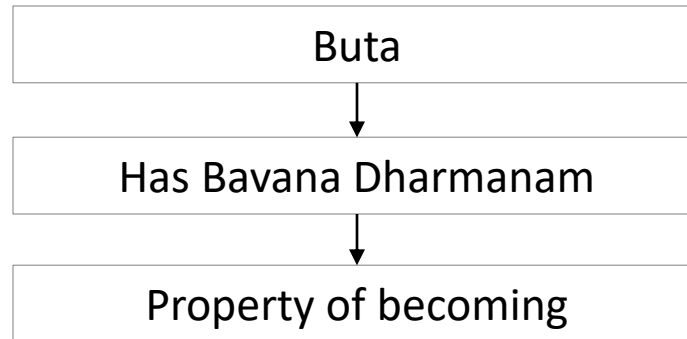
Without and within (All) beings, the unmoving and also the moving; because of its subtlety unknowable; and near and far away is That. [Chapter 13 - Verse 16]

a) Butanam Bahihi Antaham Cha :

Butanam :

- All beings, all objects.

Pancha Maha Buta....

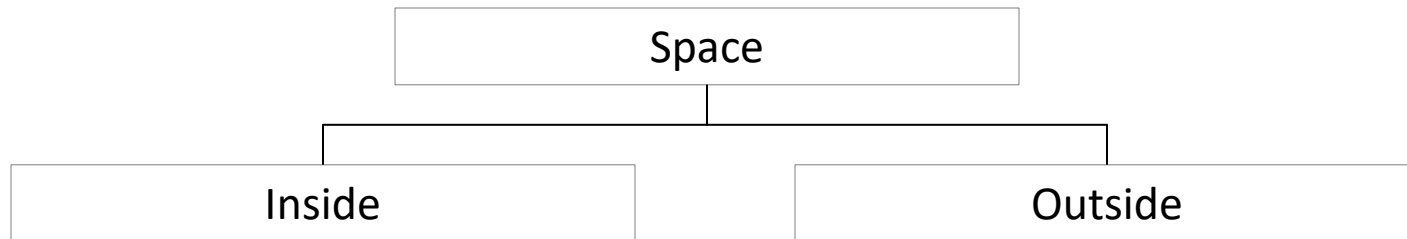


- Has property of Birth, growth... 6 modifications.. All changes, becomes objects and being.

b) Bahihi Antascha :

- Kshetrajna is both inside and outside.
- Within you as knowing principle.
- Outside as very existence, gives life to all objects and beings.
- It is not inside, outside.
- **Everything is inside Kshetrajna.**
- If something is both inside and outside means, thing is giving a semblance of being something inside, outside.

Example :



Means :

- What you are seeing is inside space.
- Is Room inside the room or outside the room?
- Actually room inside space.
- Room does not divide space as inside and outside.
- Even where room is, space is in and through that.
- Consciousness / Kshetrajna is like space.

- **Kshetrajna not inside and outside all beings.**
- **All beings are inside Kshetrajna.**

• Therefore,

b) Acharam – Chameva Cha :

- Charati iti – Which moves – Animal, Birds, Human.
- Acharam – Which does not move, Plants – Sthavara
Mountains – Don't move
Inert objects – Don't move
- It is both living and non-living.

c) Sukshmatvat :

- Kshetrajna is extremely subtle.
- Can't mentally conceptualise.
- Can't determine through intellect.
- It is free of all properties.
- It is not perceived by senses.
- Not thought as concept by intellect, can't imagine.

d) Tat Avigneyam :

- Can't cognize through senses, mind, intellect.

- **With Consciousness :**
I can know that - I can't know with the intellect
- **Therefore, you quieten the intellect.**

- Jneyam – beyond comprehension.

e) Durastham :

- Far away to those who have no Shastric background.
- To those who are not able to purify the minds with Jnanam.

f) Antihkechatat :

- Far for ignorant.
- Very near for wise.
- It is self, not far or near.

- **Though it appears so far, it is so near for the wise.**

- Those who have done Sadhana, Amanitvam, they are blessed with knowledge by the Guru.

- **For wise it is Sakshat, Aparokshat Brahma.**
- **Most direct, immediate experience because it is the experiencer.**

- Verse 17 – Adhishtanam, reflect deeply on verse 14, 15, 16.
- Sabahyantaro... bahirantascha
- Everything from Upanishads.

Method :

Ist Step :

- Differentiate self – not self.

IInd Step :

- Understand self to be ultimate reality Brahman.
- This grants liberation.
- 2nd step – important – that ought to be comprehended = Jneyam.
- Identity of self with Brahman.
- Can't go directly to that.
- 1st step is unavoidable.
- 1st step is done through various methodologies.

I) Drk Drishya Viveka

- Differentiation of seer with seen.
- Seer = Self = Atma – Anatma Viveka.

Drk	Drishyam
<ul style="list-style-type: none">- Seer- Consciousness	<ul style="list-style-type: none">- Anatma – Inert- Jadam

II) Avasta Traya Viveka :

- 3 states – waking, dream, deep sleep.
- Knower of waking, dream, deep sleep = Self = Consciousness,.

III) Sharira Traya Viveka :

- Sthula, Sukshma, Karana Shariram's.
- Differentiate self from 3 bodies.
- 3 bodies – Inert.
- I am Consciousness.,

IV) Pancha Kosha Viveka :

- 5 Sheaths – Annamaya Kosha / Pranamaya Kosha / Manomaya Kosha / Vijnanamaya Kosha / Anandamaya Kosha.

Self	Not Self – 5 Koshas
Consciousness	Removable Dress

V) Kshetra – Kshetrajna Viveka :

- Does not end here.
- Kshetrajna is one with Brahma.

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 :

- I shall tell you, what is ought to be known, should be known, must be known.
- Comprehending self to be Brahman is Jneyam.

1 st Step	2 nd Setep
- Kshetra – Kshetrajna	- Jneyam - Known self to be that Brahman. - That Brahman becomes this self = Realisation

- Self – this self, proximate.
- Brahman – Tat, sense of distance, goal away.
- Goal becomes your self then that is realisation, Actualisation.

Example :

- Business – cheque realised
– profits realised.
- Money comes to you, then realised.
- Brahman has come to you, then you are realised.
- That Brahman becomes this self.

Brihadaranyaka Upanishad :

अथ हैनमूषस्तश्चाक्रायणः पप्रच्छ;
याज्ञवल्क्येति होवाच, यत्साकशादपरोक्षद्ब्रह्म,
य आत्मा सर्वान्तरः, तं मे व्याचक्ष्व इति;
एष त आत्मा सर्वान्तरः; कतमो याज्ञवल्क्य
सर्वान्तरो ? यः प्राणेन प्राणिति स त आत्मा सर्वान्तरः,
योऽपानेनापानिति स त आत्मा सर्वान्तरः,
यो व्यानेन व्यानिति स त आत्मा सर्वान्तरः,
य उदानेनोदानिति स त आत्मा सर्वान्तरः,
एष त आत्मा सर्वान्तरः || 1 ||

atha hainamūṣastaścākrāyaṇaḥ papraccha;
yājñavalkyeti hovāca, yatsākśādaparokśādbrahma,
ya ātmā sarvāntaraḥ, taṃ me vyācakśva iti;
eṣa ta ātmā sarvāntaraḥ; katamo yājñavalkya
sarvāntaro ? yaḥ prāṇena prāṇiti sa ta ātmā sarvāntaraḥ,
yo'pānenāpāniti sa ta ātmā sarvāntaraḥ,
yo vyānena vyāniti sa ta ātmā sarvāntaraḥ,
ya udānenodāniti sa ta ātmā sarvāntaraḥ,
eṣa ta ātmā sarvāntaraḥ || 1 ||

Then Uṣasta, the son of Cakra, asked him. ‘Yājñavalkya,’ said he, ‘explain to me the Brahman that is immediate and direct—the self that is within all.’ ‘This is your self that is within all.’ ‘Which is within all, Yājñavalkya?’ ‘That which breathes through the Prāṇa is your self that is within all. That which moves downwards through the Apāna is your, self that is within all. That which pervades through the Vyāna is your self that is within all. That which goes out through the Udāna is your self that is within all. This is your self that is within all.’ [3 - 4 - 1]

I) Yat Sakshat Aparokshat Brahma :

Sakshat	Aparokshat
- Direct	- Immediate - No distance

II) Yah Atma Sarva Antakaha :

- Self is all pervasive.
- When that Brahman becomes this self, it is realisation.
- This self, is that Brahman.
- That Brahman, is this self.

- **Na Sattanama Uchyate**
- **Can't be known as existent or nonexistent.**
- **Both belong to realm of Vyavahara.**

- Self = Knower.

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]

- Brahman / Self expression at Macro level.
- Atma – Brahman different only at beginning state.
- Then, one.
- All hands, legs, heads, mouth, ears of all beings is Brahman.
- **Brahman = Sarva Antara Atma, all pervasive.**
- Enables all to function.
- Wherever there is function, understand Brahman is in action.
- Brahman's function = Fun in action.
- Function of Brahman in verse 14.

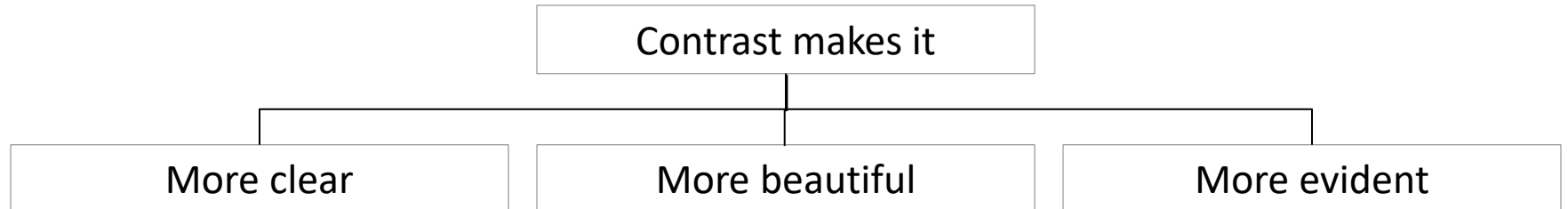
Verse 15 :

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

sarvēndriyaguṇābhāsaṃ
sarvēndriyavivarjitaṃ |
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]

- **Action is only a semblance.**
- **Appearance.**
- **In truth there is no action.**
- No fun also.
- Brahman without function.



I) Sarvendriya Gunabhasam – Sarva Indriya Vivarjitam :

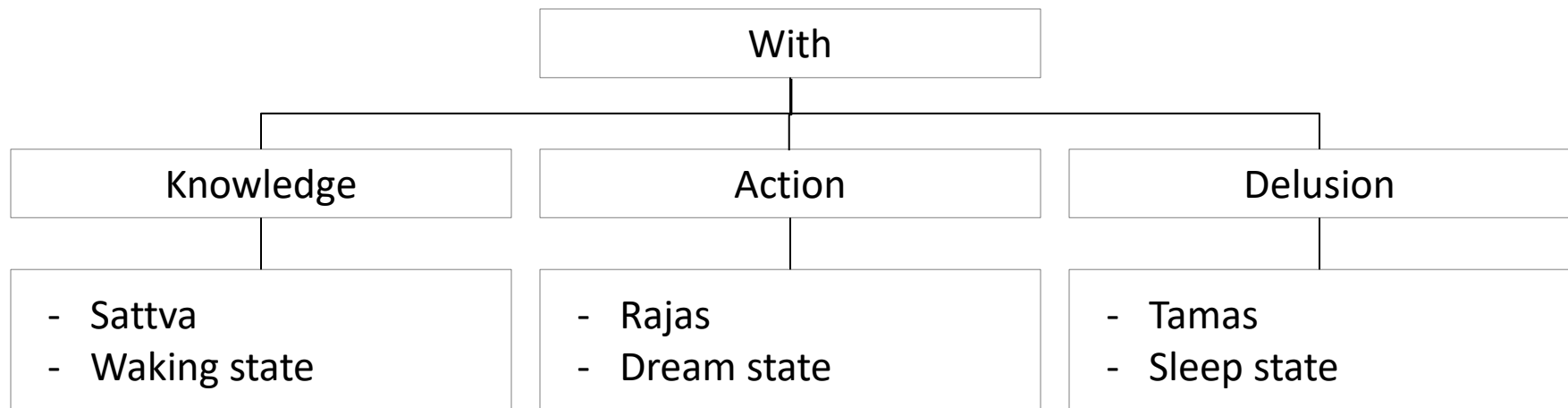
- It appears to be all organs.
- Eyes, mouth, head – it appears to be with all.
- Vyavaharika + Paramartika of self at Micro level.
- Self becomes hearer, thinker, smeller, toucher, walker, holder, speaker.
- Not actually thinker, speaker.
- Beautiful poetical exhuberance.

II) Asaktam Sarva Britt Chaiva :

- Though untouched – He alone is holding everything.
– Everything sustained by him.
- Sarvam Vibarti iti...

III) Nir Guna – Guna Boktrucha :

- Without Guna but see him with all Gunas.
- Not touched by Sattva / Rajas / Tamas – Nirgunam – Paramartikam.
- Not there = Nir Gunam
= Nothing is there.



- He seems to be going through all these states.

Kaivalya Upanishad :

स एव मायापरिमोहितात्मा शरीरमास्थाय करोति सर्वम् ।
स्त्रियन्नपानादिविचित्रभोगैः स एव जाग्रत्परितृप्तिमेति ॥ १२ ॥

sa eva māyāparimohitātmā śarīramāsthāya karoti sarvam ।
striyannapānādivicitrabhogaiḥ sa eva jāgratparitṛptimeti ॥ 12 ॥

The Self, deluded by Maya, is he who identifying with the body does all actions (all perceptions, feelings and thoughts). In the waking state it is he (this Jiva), who reaches full gratification through the varied objects of enjoyment such as woman, food, wine etc...

- Although he is deluded.
- Sthreeyam na Pavanat, Sa Eva Maya Parimohi Atma.
- He looks as if he is deluded by Maya.
- He alone goes through waking, dream, sleep.

Verse 16 :

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

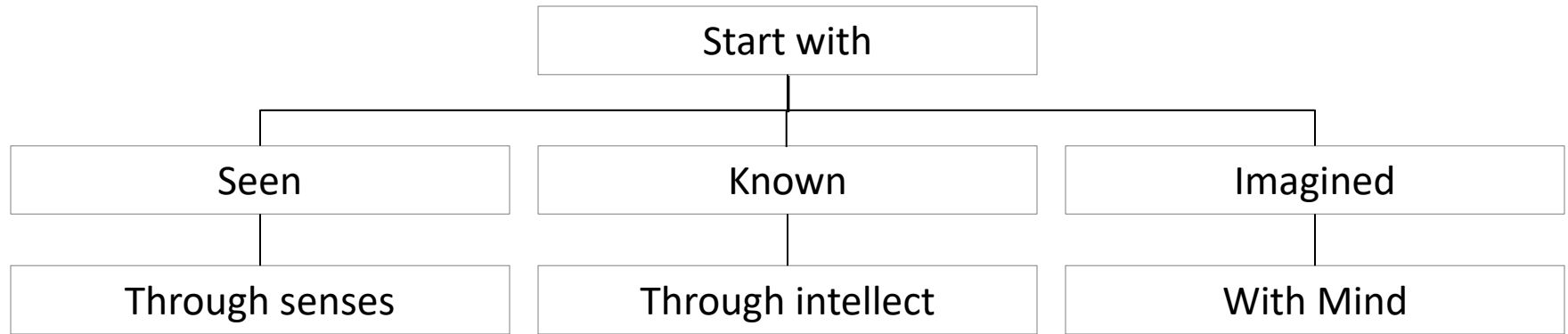
bahirantaśca bhūtānām
acaram̐ caram eva ca |
sūkṣmatvāt tad avijñēyam̐
dūrastham̐ cāntikē ca tat || 13.16 ||

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]

- He is substratum.
- All beings, objects, have no connection with him, accommodated by him like space.
- Don't have association.
- Walls can't break up space.
- Objects, beings can't break up self.
- He is inside, outside of all objects and beings.
- He himself is the object and being.
- Acharam, object Charam beings.
- Entire objects and beings is this self alone.

a) Sukshmatvat Tat Avigneyam :

- I don't experience it through senses – mind.



- It is neither thoughtified or objectified.

b) Durashtam :

- If you don't possess this eye of knowledge, Atma is far, remote.
- If no wisdom, knowledge, appears far away.

c) Antikecha :

- If wisdom is there, it is so close.

Example :

I) Ramana Maharishi had Vedanta experts in the Ashram who gave talks.

- Sit in the back.
- **Seeing what Upanishads are telling about me.**

II) Is there God?

- Moved fingers to show God... 20 minutes.

Katho Upanishad :

येन रूपं रसं गन्धं शब्दान् स्पर्शांश्च मैथुनान् ।
एतेनैव विजानाति किमत्र परिशिष्यते । एतद्वै तत् ॥ ३ ॥

Yena rupam rasam gandham sabdan sparsamsca maithunan,
Etena iva vijanati kim atra parisisyate ॥ 3 ॥

That Atman by which man cognizes form, taste, smell, sounds, and the sexual joys... what is there unknowable to that Atman in this world? This is verily that (Atman thou hast wanted to know). [II – I – 3]

- So near, close, whatever I see, hear, touch.
- Drishyate, sooryate...

Narayana Suktam :

यच्च किञ्चिज्जगत्सर्वं दृश्यते श्रूयतेऽपि वा ।
अन्तर्बहिश्च तत्सर्वं व्याप्य नारायणः स्थितः ॥

yacca kiñcijjagatsarvaṁ dṛśyate śrūyate'pi vā ।
antarbahiśca tatsarvaṁ vyāpya nārāyaṇaḥ sthitaḥ ॥

Whatever all this universe is, seen or heard of—pervading all this, from inside and outside alike, stands supreme the Eternal Divine Being (Narayana). [Verse 5]

- It is far and near.
- Whatever is there is here.

Mundak Upanishad :

बृहच्च तद् दिव्यमचिन्त्यरूपं सूक्ष्माच्च तत् सूक्ष्मतरं विभाति ।

दूरात् सुदूरे तदिहान्तिके च पश्यन्त्विहैव निहितं गुहायाम् ॥ ७ ॥

Brhacca tad divyam-acintya-rupam suksmac-ca tat suksma-taram vibhati ।

durat sudure tad-ihantike ca pasyatsvi-haiva nihitam guhayam ॥ 7 ॥

Vast, divine beyond all imaginations, shines the truth of Brahman – subtler than the subtlest, farther than the farthest. It is here within the body. The sages realize It, verily in this life, as fixed in the heart. [III – I – 7]

- Sarvam Avrutya Tishtati explained in verse 17.

Verse 17 :

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

avibhaktaṃ ca bhūtēṣu
vibhaktaṃ iva ca sthitam |
bhūtabhartṛ 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) Avibhaktaṃ Cha Bhuteshu :

- Undivided.
- In all beings it is undivided.
- Body / Mind / Intellect does not create any difference in it, it is pure.

b) Vibhaktaṃ Iva Cha Sthitham :

- It looks different in all beings.
- I am... this is man, women, Sanyasi.. See differences.

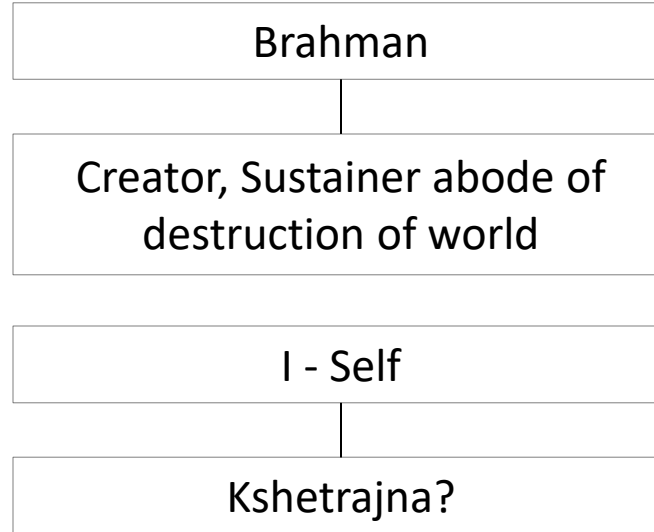
Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किञ्चन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti || 11 ||

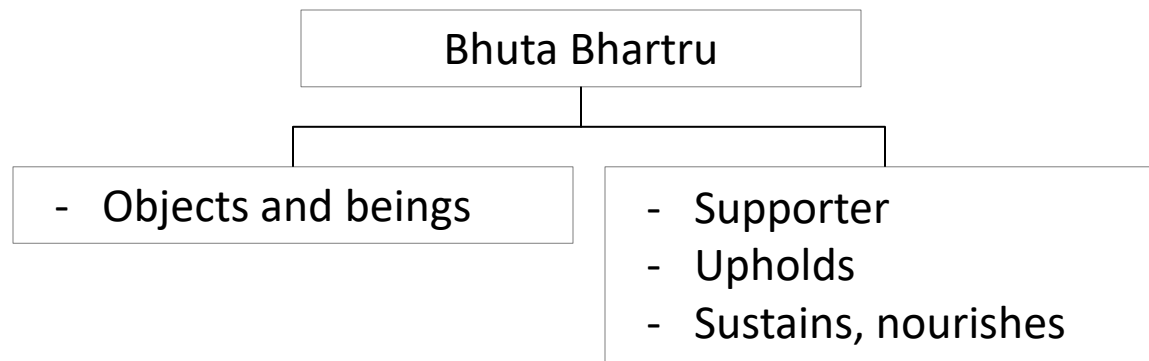
By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [II – I – 11]

- No difference but looks different.
- Self is supreme Brahman.



c) Bhuta Bhartru Cha Tat Jneyam Grassihnu Prabha Vishnu Cha :

- Bhatru – Vibharti – not husband.
- Bhartha.. Uphold – supports.



- Sthithi Kala.
- Grasishnu : Laya Kala, Devours, eats, consumes.. During Laya everything goes back to it.
- Therefore Videha Mukti.
- **Prabhavishnu :**
During creation, it becomes evident.
- Ground of manifestation, unmanifestation of entire universe.
- Jiva Aikyam with such as supreme entity.

Jneyam =

Sustainer	Atma
Dissolver	Atma
Creator	Atma

Kaivalya Upanishad :

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

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।
mayi sarvam layam 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]

- That Jneyam is the self alone.
- Atma Svarupam is Svayam Jyoti.

Verse 18 :

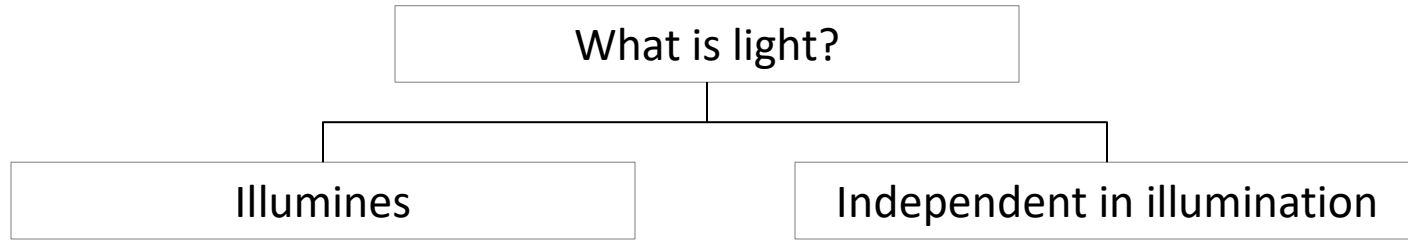
ज्योतिषामपि तज्ज्योतिः
तमसः परमुच्यते ।
ज्ञानं ज्ञेयं ज्ञानगम्यं
हृदि सर्वस्य विष्ठितम् ॥ १३-१८ ॥

jyōtiṣām api tajjyōtiḥ
tamaśaḥ param ucyatē |
jñānaṃ jñēyaṃ jñānagamyam
hr̥di 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]

a) Yotisham – Api Jyotihi :

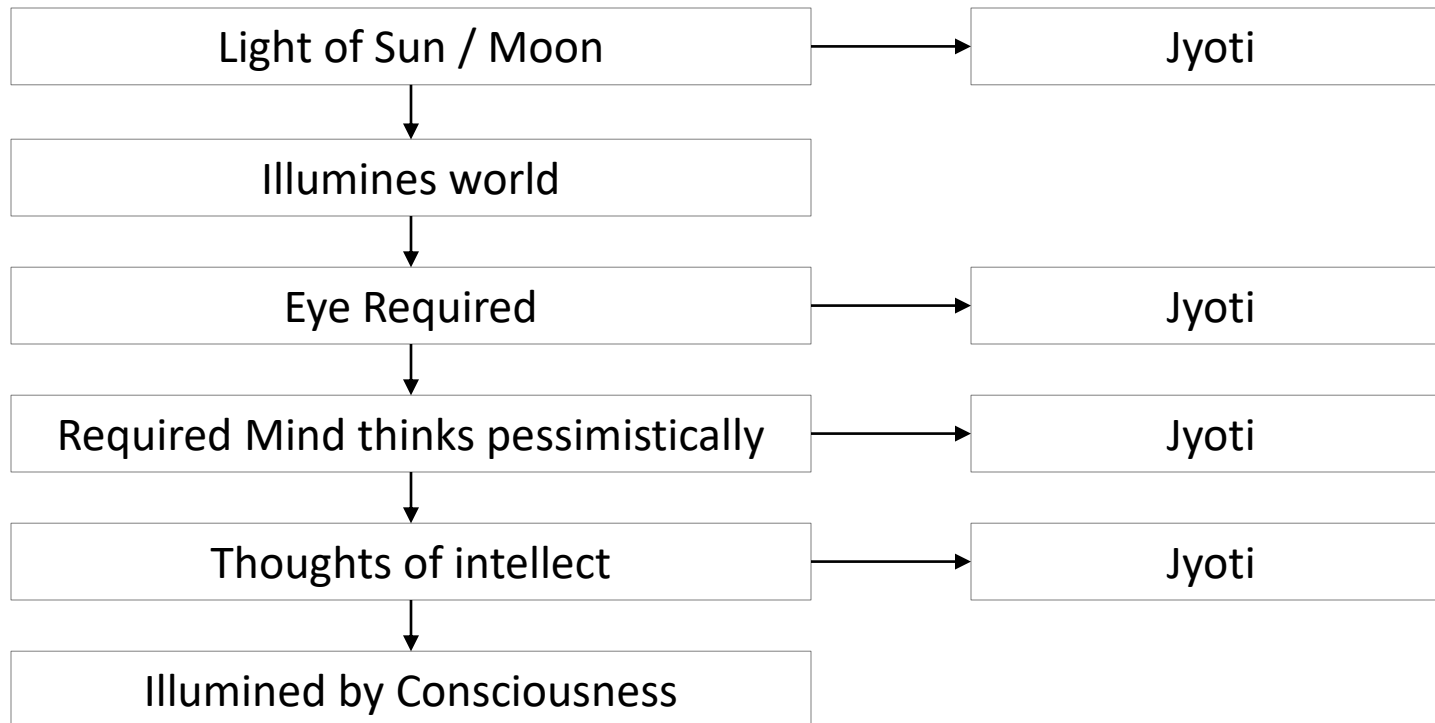
- Jyotisham → Of all illuminaries it is the supreme.



- Self lit, does not require 2nd light to illumine.
- In darkness, need light to see.

Vedanta :

- You need light to see light.
- Without eyes, can't see light.
- To see Sun, no candle light required.



- What illumines eyes? Not Sun.
- No 2nd Consciousness.
- Mind illumines eye, eye does not illumine eye.
- Intellect illumines mind.

- Latter doesn't reveal former.
- Consciousness reveals intellect.
- What illumines reveals consciousness?
- Consciousness is self luminous.
- Ultimate illuminator.

Katho Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १५ ॥

Na tatra suryo bhati, na candra-tarakam nema vidyuto bhanti, kuto 'yam agnih,
Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati II 15 II

The sun does not shine there, nor does the moon, nor do the stars, nor the lightnings and much less this fire. When He shines, everything shines after him ; by His light, all these shine. [II – II – 15]

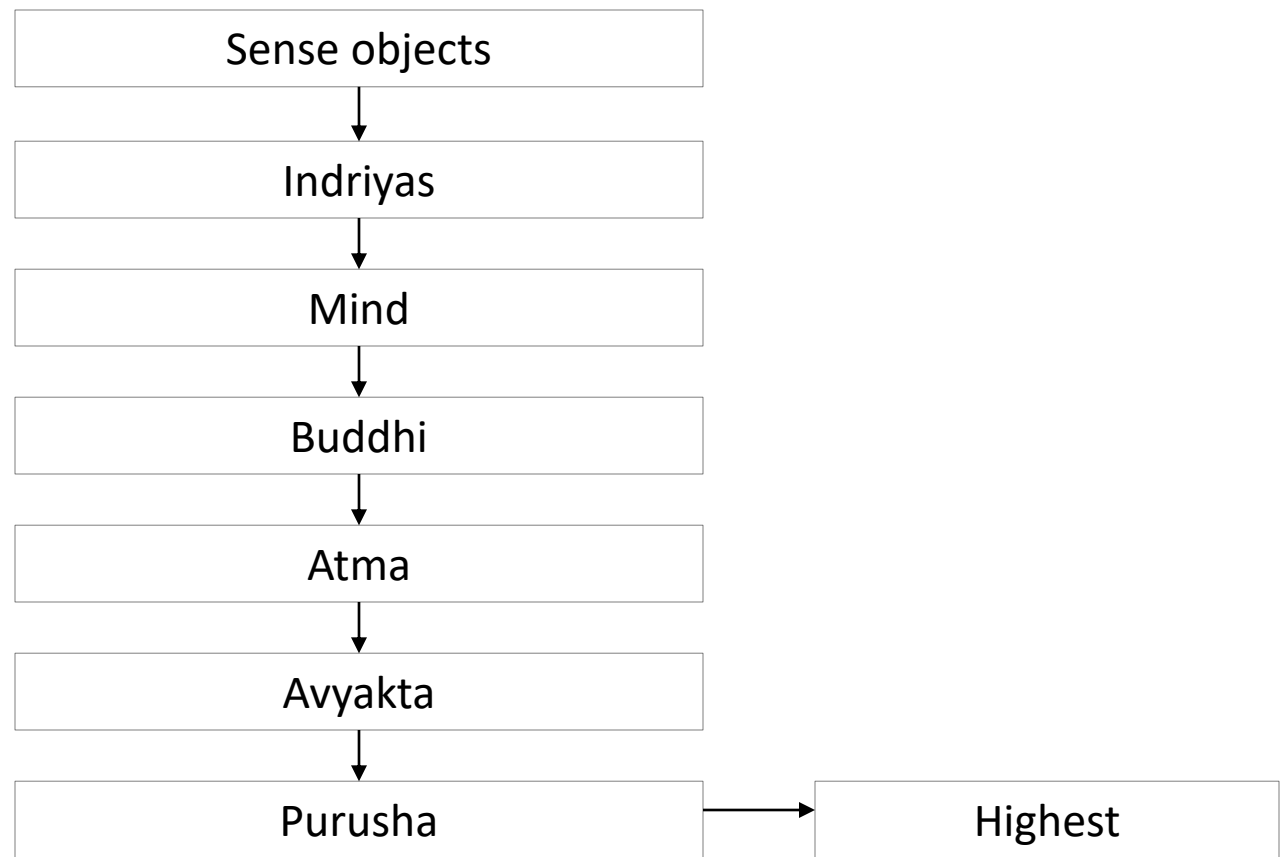
- Bhagawan you are the light of even the light I am showing you.
- Close eyes during Arthi... you are Atma... Tat Tvam Asi.. Ayyappa is in your heart...

Katho Upanishad :

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।
मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान्परः ॥ १० ॥

Indriye-bhyah para hy-artha, arthebhyas-ca param manah,
Manasas-tu para buddhih, buddher-atma mahan-parah II 10 II

Beyond the senses are the sense-objects ; beyond these objects is the mind; beyond the mind is the intellect and beyond the intellect is the Great Self. [I – III – 10]



c) Tamasa Param Uchyate :

- No Agyanam can touch Atma's light.
- Tamas = Jadam – not self luminous.
- Jadam does not touch the Chetana.
- In sleep – Karana Shariram caused by Tamo Guna is inert, insentient intrinsically.
- Illumined by Consciousness.

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- Illumined by Consciousness.

- **Jada can't touch Chetana.**
- **Why?**
- **How Rope Snake can touch the Rope.**

- How can mirage water touch desert sand.
- How can blueness touch sky.
- At a different level.
- Anumatrena Api Na Sambadyate.
- Even a wee bit also not touched.
- How can dreamer touch waker? Different levels.

d) Tamasa Param Uchyate :

- Atma beyond darkness.

e) Jnanam is Jneyam :

- Consciousness – to be known as one with Brahman.
- All this knowledge is realised through Jnanam... Amanitvam verse 8.. With 20 values – you will realise.
- Till that time it will be intellectual.
- Jnanam – conscious
- Jneyam – Supreme Brahman
- Jnana Gamyam – Attained through knowledge.
- Go to Brahma loka, Shankaras birth room.

f) Hridi Sarvasya Vishtitam :

- Brahman known as consciousness, seated in all our hearts.

Vishtitam : Vi - Sthitham

- Viseshena Sthitham.
- Not vomitted, seated in you heart.

Sri Ramana Gita :

हृदयकुहरमध्ये केवलं ब्रह्ममात्रं
ह्यहमहमिति साक्षादात्मरूपेण भाति ।
हृदि विश मनसा स्वं चिन्वता मज्जता वा
पवनचलनरोधादात्मनिष्ठो भव त्वम् ॥ २.२ ॥

hṛdayakuhamadhye kevalam brahmamātram
hyahamahamiti sākṣādātmarūpeṇa bhāti ।
hṛdi viśa manasā svaṁ cinvatā majjātā vā
pavanacalanarodhādātmaniṣṭho bhava tvam ॥ 2.2॥

In the interior of the Heart-cave Brahman alone shines in the form of the Atman with direct immediacy as I, I. Enter into the Heart with questing mind or by diving deep within or through control of breath, and abide in the Atman. [Chapter 2 – Verse 2]

Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तद्देशाऽभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्सह ।
ब्रह्मणा विपश्चितेति ॥ १ ॥

Oṃ brahmaavidāpnoti param | tadeṣā'bhuktā |
satyaṃ jñānamanantaṃ brahma |
yo veda nihitaṃ guhāyāṃ parame vyoman |
so'snute sarvān kāmānsaha |
brahmaṇā vipaściteti || 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. [2 - 1 - 1]

- He enjoys the absolute peace.
- Bhagawan not far or near, he is just the self.
- Compassionate God.

Topics :

I)

Kshetra	Kshetrajna
- Body	- Supreme Brahman - Knower of Body

II) Kshetram :

- Mahabuta Ahamkara, Ichha Dvesha...

III) Kshetrajna :

- Ought to be realised as Jneyam.

IV) Jnanam :

- 20 Virtues required.
- Who will come to actually experience this? Only my devotee.. Who has love to God will experience this.

Verse 19 :

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

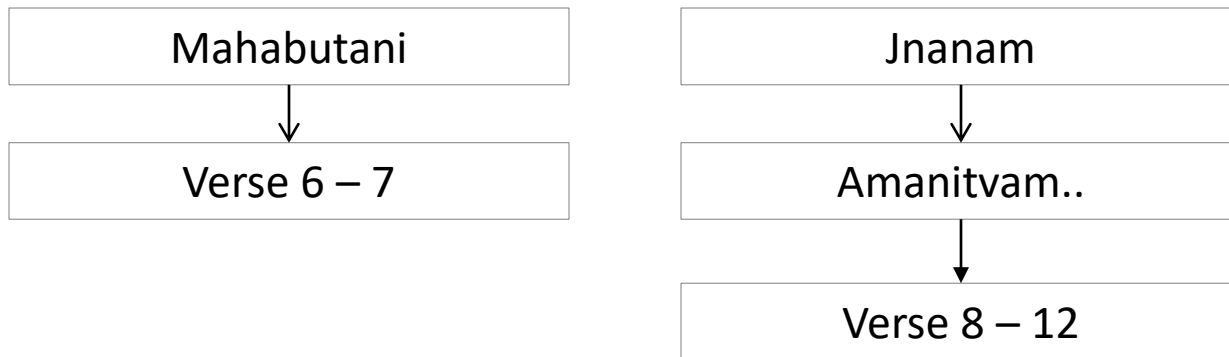
iti kṣētram tathā jñānam
jñēyam cōktaṁ samāсатаḥ |
madbhakta ētad vijñāya
madbhāvāyōpapadyatē || 13.19 ||

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 :

- Thus.

b) Kshetram, Tatha – Jnanam :



c) Jenyam :

- Verse 13 – 17.

d) Uktam :

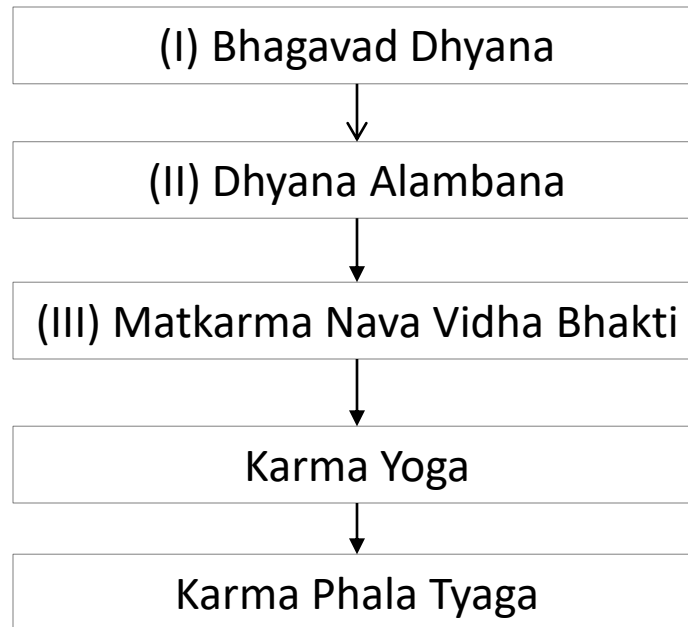
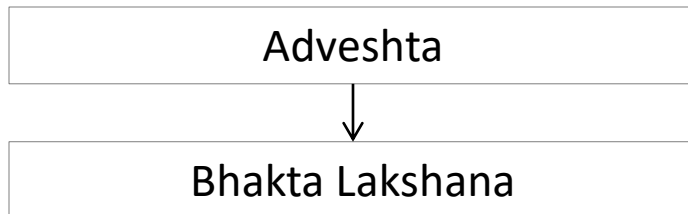
- Told you.

e) Samasataha :

- In short.
- Tat Samasena Srunu...
- Given essence of Sruti.

f) Mat Bhakta Etad Vijnaya :

- My Devotee... Chapter 12 – Devotion.
- Sadhanas to become Bhakta.



- After knowing all this.

g) Mad Bavaya Upapadyate :

- He unites with me.

Gita :

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]

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

kṣētrajñam cāpi mām viddhi
sarvakṣētrēṣu bhārata |
kṣētrakṣētrajñayōrjñānam
yat tajjñānam mataṃ 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]

- He becomes one with me.
- Jiva Brahma Aikyam happens.
- This is essence of all Vedas, final teaching.
- Everything else explanation of this.
- One topic over.

Lecture 8

- Ultimate reality = Jenyam – one with the self.
- Kshetram Chapi Mam viddhi...
- Idam Shariram...

- **Consciousness which knows Kshetram is Kshetrajna.**

- Kshetrajna is me... Lord says... this is Jneyam.
- Jneyam explained in 6 verses.
- What is Jnanam, Jenyam, Jnana Gamyam Cha?
- Are these different?
- Not Jnanam and Jneyam and Jnana Gamyam...
- They are one.

I) Jnanam :

- Indicates nature of the reality.
- Satyam Jnanam Anantham Brahma.
- Consciousness.
- Jyotisham Jyoti, Jnana Svarupam.
- Ultimate effulgence.

- **It is that effulgence because of which everything else becomes effulgent.**

- Therefore, it is of nature of consciousness.
- As Jnanam, Consciousness pointed out.
- Chit = Consciousness.

II) Jneyam :

- **It is to be realised as the supreme reality.**
- Same Kshetrajna to be understood as Brahman.
- Consciousness = Jneyam.

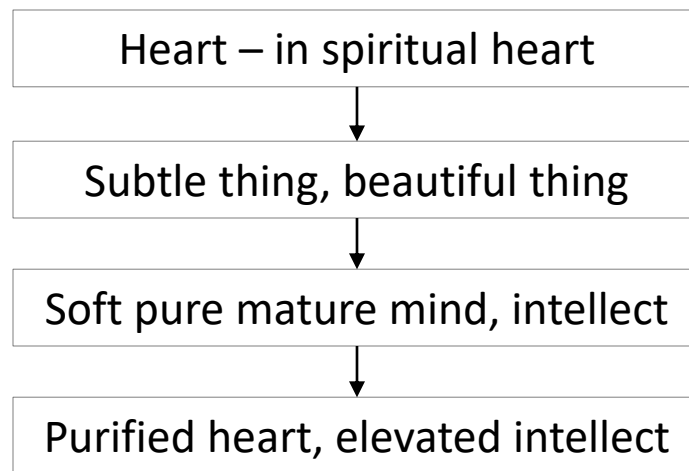
III) Jnana Gamyam :

- Jnana here not consciousness.
- **It is 20 Virtues, if there, this knowledge happens, if not there, this knowledge does not happen.**
- Importance of that as knowledge.
- Reality is revealed by the practice of these 20 virtues.
- Reality, Consciousness is Jnana Gamyam.

IV) Hridi Sarvasya Viseshena Vishtitam :

- It is in the hearts of all living beings.
- Core of ourself, crux of the core, the heart of issue, you touched my heart.
- Core of ones personality is where this consciousness is.

- **Core is the consciousness.**



- All refers to cultivated purified, sacred mind + intellect.
 - How do we come to realise consciousness?
 - Will realise it when we purify our mind and intellect.
 - Think deeply on this.
 - Jnanam = Consciousness
 - Jneyam = Consciousness to be identified as ultimate reality, Brahman.
 - Jnana Gamyam = Revealed through 20 virtues.
- **Jnanam : When Agyana is removed by Aham Brahma Asmi knowledge, what shines is called Jnanam.**
 - **Jnanam = Samvith – Consciousness which presents itself when ignorance is dispelled, knowledge comes.**
 - **When knowledge dispels ignorance, what is Jnanam.**
- What has Bhagawan covered so far.

Verse 4 :

What Bhagawan will teach

(I) Tat Kshetram

(III) Yatvikari

(V) Sacho Yat Prabhashena

(II) Yatcha Ya Drk Cha

(IV) Yatascha Yatu

- Vastu Sangraha Vakya of the chapter.
- Summary statement.
- Collecting very important points, aspects.

Essential things

(I) What is Kshetram

(II) Yadruk Cha

(III) Yad Vikari

(IV) Yatshcha Yatu

(V) Saha Kshetrajna

- Nature and Characteristic

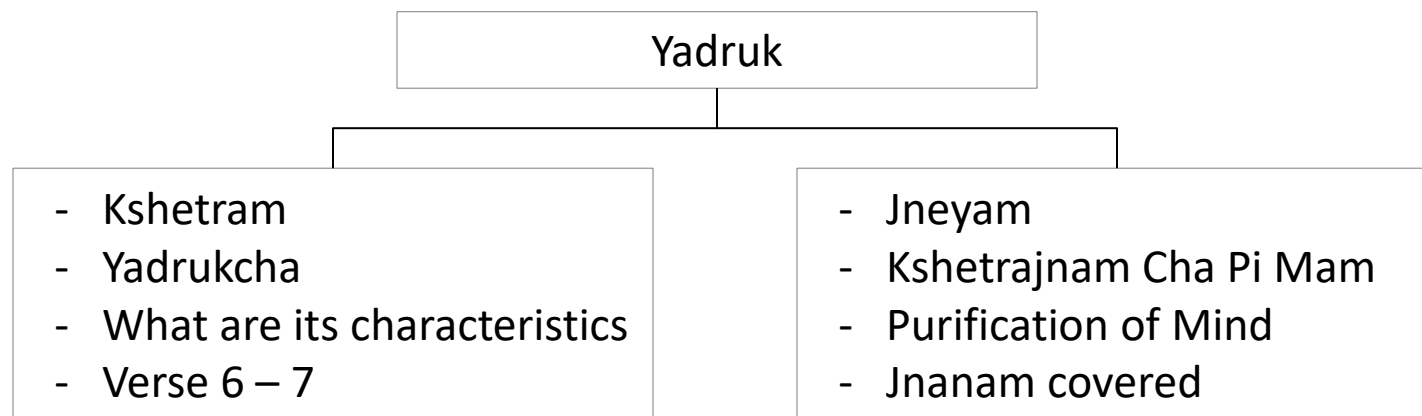
- Modifications
- Effects

- Cause – effect
- What comes from Kshetram, Prakrti
- What comes from Kshetrajna, Purusha.

- Yat Prabhavashcha glories, power, splendour.
- w.r.t. Kshetrajna

- 5 essential topics.

Covered so far :



1st :

- **Kshetra – Kshetrajna**
- **Atma – Anatma – Viveka**
- **Self – nonself - Viveka**

2nd :

Culmination of Vedanta :

- **Self is supreme Brahman.**
- **Verse 3**
- **Essential topic, Jneyam, core topic.**
- 4 topics to be explained to get Jneyam.

- Verse 13 to till 18 (6 Verses) – Jneyam...
- To come to Jneyam - bought 20 virtues – Verse 8 – 12.
- Yadrukcha over.
- All topics should be connected.
- 1st takes up :

Yadvikari	}	3 verses
Yatascha Yatu		
- Yadvikari → Effects, modification.
- Yatashcha Yatu – What comes from what.
- What comes from Prakrti / Kshetra or Kshetrajna / Purusha.
- Verse 20 – What are effects, modifications of Prakrti and builds background.

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) Prakrti Purusham Chaiva Viddhi :

- Understand Prakrti and Purusha.

b) Anaadi :

- Adhi – beginning
- An – Adhi – No beginning
- Both Prakrti and Purusha are beginningless.
- Purusha = Kshetrajna.

Katho Upanishad :

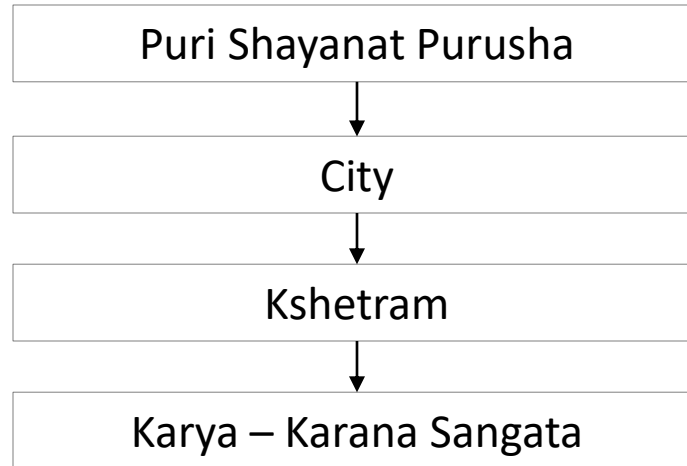
महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।
पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥ ११ ॥

Mahatah param-avyaktam, avyaktat-purusah parah,

Purusan-na param kincit, sa kastha sa para gatih || 11 ||

Beyond the great (Mahat) is the unmanifested (Avyaktam). Beyond the Avyaktam (Prakrti) is the Purusa ; beyond the Purusa there is nothing ; that is the end ; that is the highest goal. [I – III – 11]

- Purusha : That which is in your heart is Purusha.



- Eyes – ears – gates.
- Things comes in – through eyes – ears.
- Things go out – urine.
- Go in and go out – mouth.
- Navadvare – 9 gates.
- 11 gates
- Body like city – Kshetrajna, consciousness, Purusha in the city.

Chapter 7 – Para Prakrit	Chapter 7 – Apra Prakrti
<ul style="list-style-type: none"> - Jivabutam – Mahabaho - Individual consciousness - Kshetrajna - Purusha - Jneyam 	<ul style="list-style-type: none"> - Kshetram - Moola Karanam - Prakrti - Avyakta, Maya = Ultimate cause

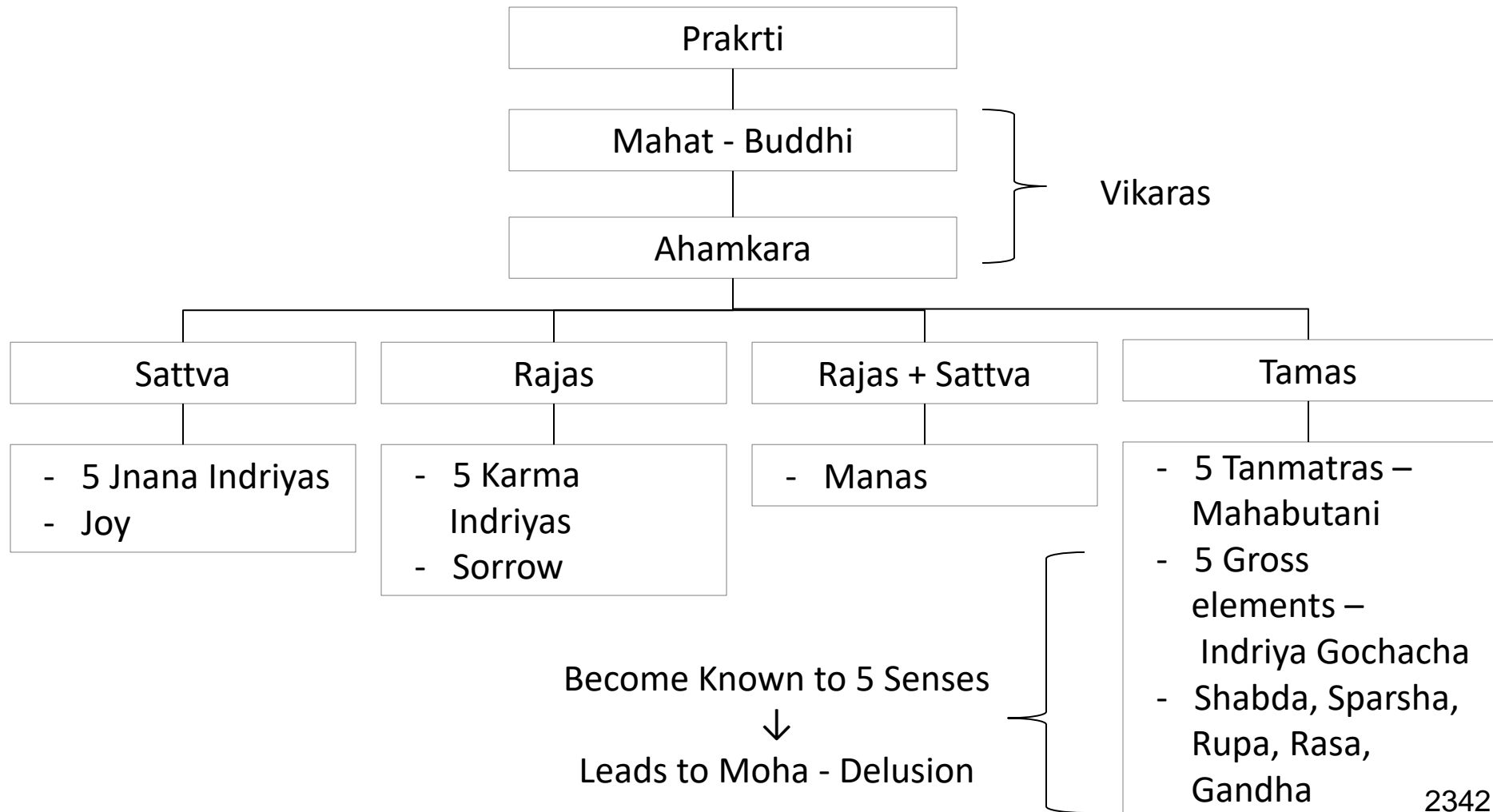
- Used inter changeably
- Prakrti and Purusha – birthless, beginningless.
- Creation has come from Maya.
- Prakrti ← Original cause, before birth of world, Anaadi.



- World ← has beginning, end.
 - Effect begins
 - Prakrti – beyond effect.
 - Kshetrajna – gives life to Prakrti.
- **Ultimate power Maya, Prakrti is beginningless.**
 - **Ultimate entity is beginningless.**
- This is background for rest of answer.

c) Vikaramshcha Gunau Cha Iva Viddhi Prakrti Sambavan :

- Please understand what is born from Prakrti – 24 Tattwams verse 6 + 7.
- Avyakta = Prakrti = Kshetram = Apra Prakrti.
- 5 elements – Ahamkara, Buddhi.
- 11 Indriyas – 5 Gross elements + 5 subtle elements + Prakrti + Mahat + Ahamkara.



- Total = 24 – 5 + 5 + 5 + 5 + 4
- Minus Prakrti → 23 = Vikaras, effects, modifications of Prakrti.
- Yat Vikari – answered.
- All in verse 6 – all effects of Prakrti.
- Gunan Cha Iva = Sattva / Rajas / Tamas – Expressions

↓ ↓ ↓
 Joy Sorrow Delusion

- All are Prakrti.
- See what comes from what.

• **Expressions of mind = Sattva / Rajas / Tamas... all born from Prakrti.**

- Prakrti – Purusha = Anaadi.

↓

Has Vikaras

- At individual level how you recognise Prakrti and Purusha.
- What comes from Prakrti and Purusha.

Verse 21 :

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

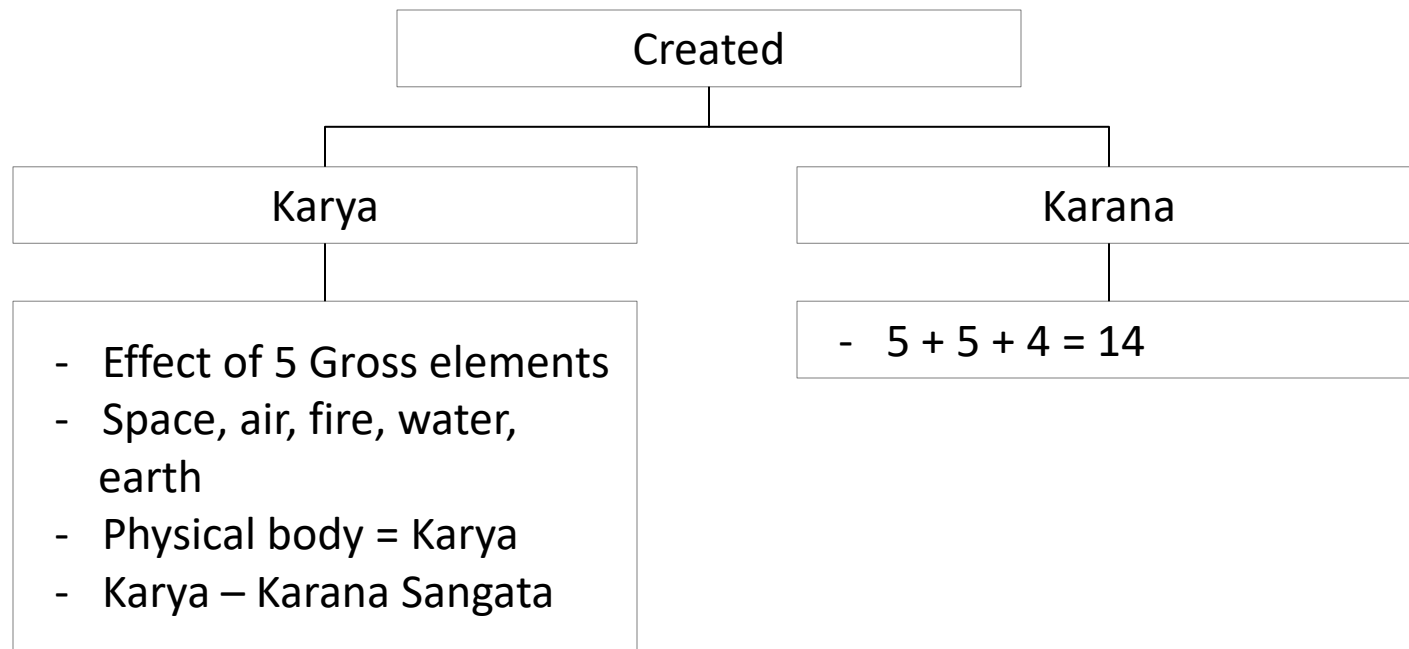
kāryakāraṇakartṛtvē
hētuḥ prakṛtirucyatē |
puruṣaḥ sukhaduḥkhānām
bhōktṛtvē hēturucyatē || 13.21 ||

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) Karya Karana Kartrutve Hetuhu Prakrti Uchyate :

- Kartrutva – in the creation, Prakrti is the cause.
- At individual level, Prakrti expresses as creator.
- Karana = 5 Jnana Indriyas + 5 karma Indriyas + Manas - Antahkara

Manas – Buddhi – Chitta - Ahamkara

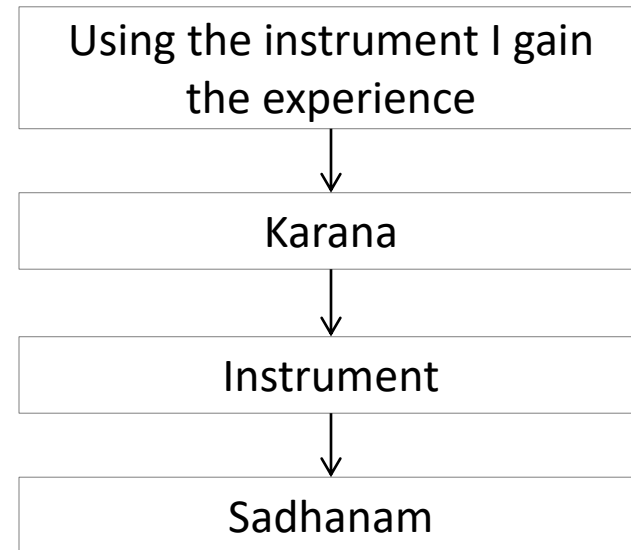
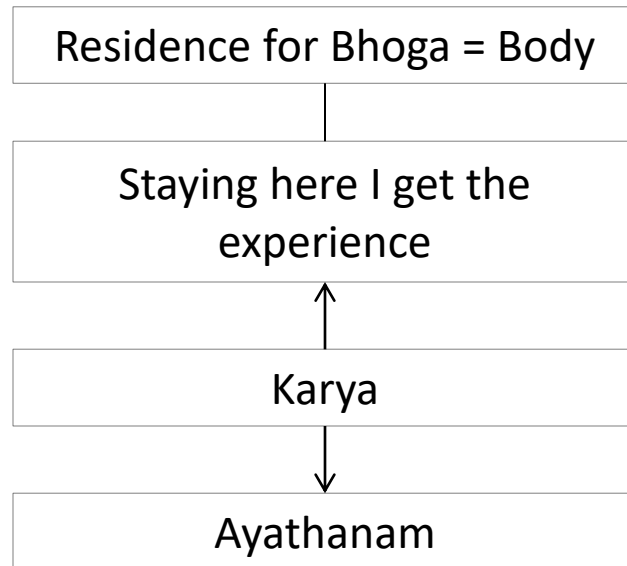


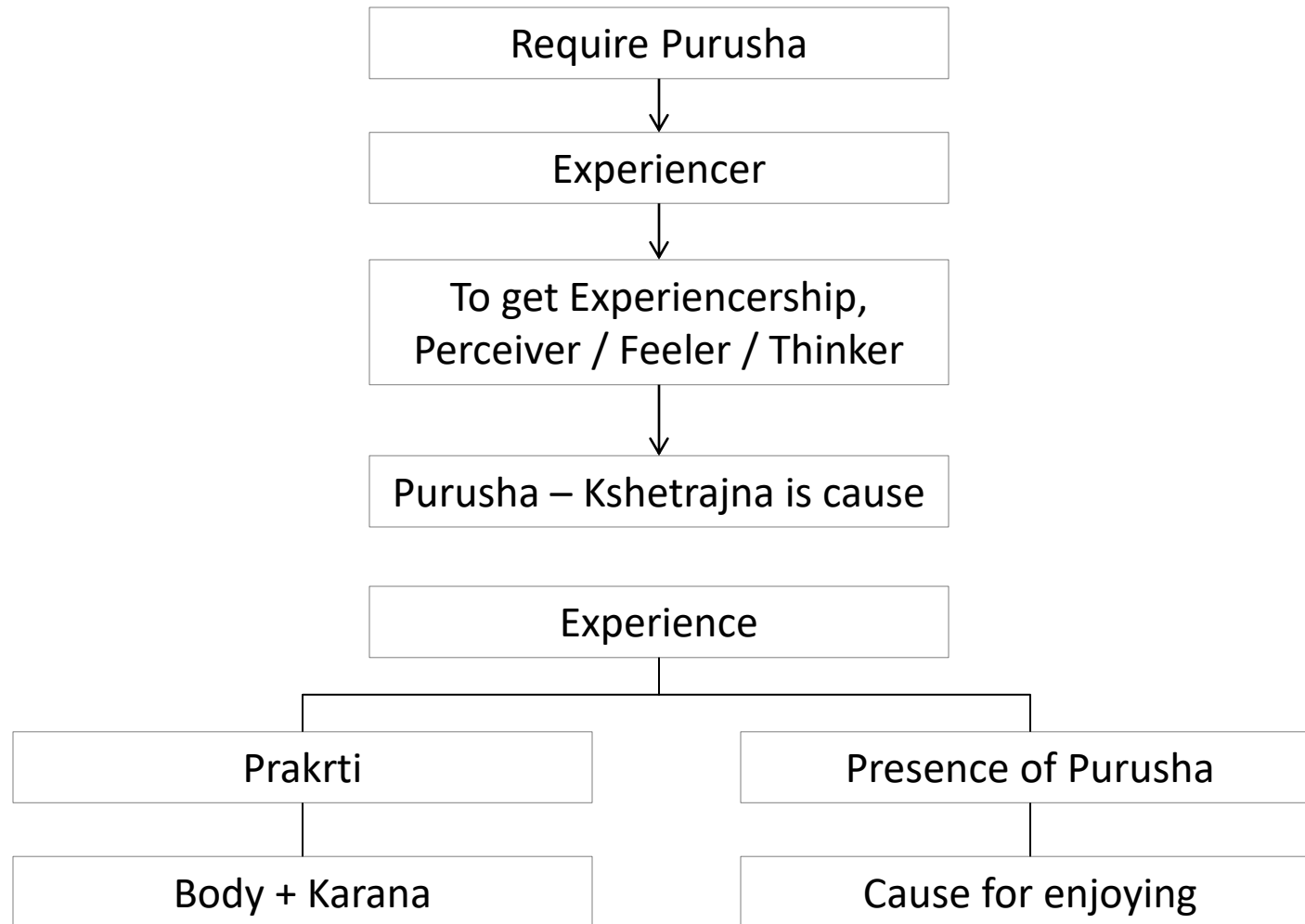
- Complete collection of cause + instruments.
- Physical body + Senses + Instruments to know (Jnana Indriya).
- Physical body + Senses + Instruments to perform (Karma Indriya).
- Physical body + Senses + Instruments to Think (Mind).
- Prakrti is cause at individual level
- Body – body – Karanas from Prakrti.

b) What we gain with body – mind complex.

- Bhoga – Sukha + Dukha
 - Experienced, gained.

- **I say I am happy, sad, I know.**
- **Where does that comes from?**
- **Purusha Sukha – Dukha Naam, Hetuhu Uchyate.**
- Experience can't happen just with body, senses.
- Staying within the body is I – Jiva.
- Gain experience through the instruments.
- Bhoga Sadhanam.





- Has been said so by Shastras.
- **Purusha + Prakrti combine together and create life and experience.**
- Whole life = Prakrti + Purusha in action.

Yatshcha Yatu	Enjoyership
<ul style="list-style-type: none"> - Body + Senses come from Prakrti - Inert 	<ul style="list-style-type: none"> - Knowing - Knowledge - Not inherent to body / Prakrti - Purusha is equipped with knowledge - Because of Purusha we become Karta Bokta.

- Doer, enjoyer, knower comes from Purusha.
- How Samsara happens for Purusha?

4 Questions : Verse 4

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

tat kṣētram yacca yādr̥k 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]

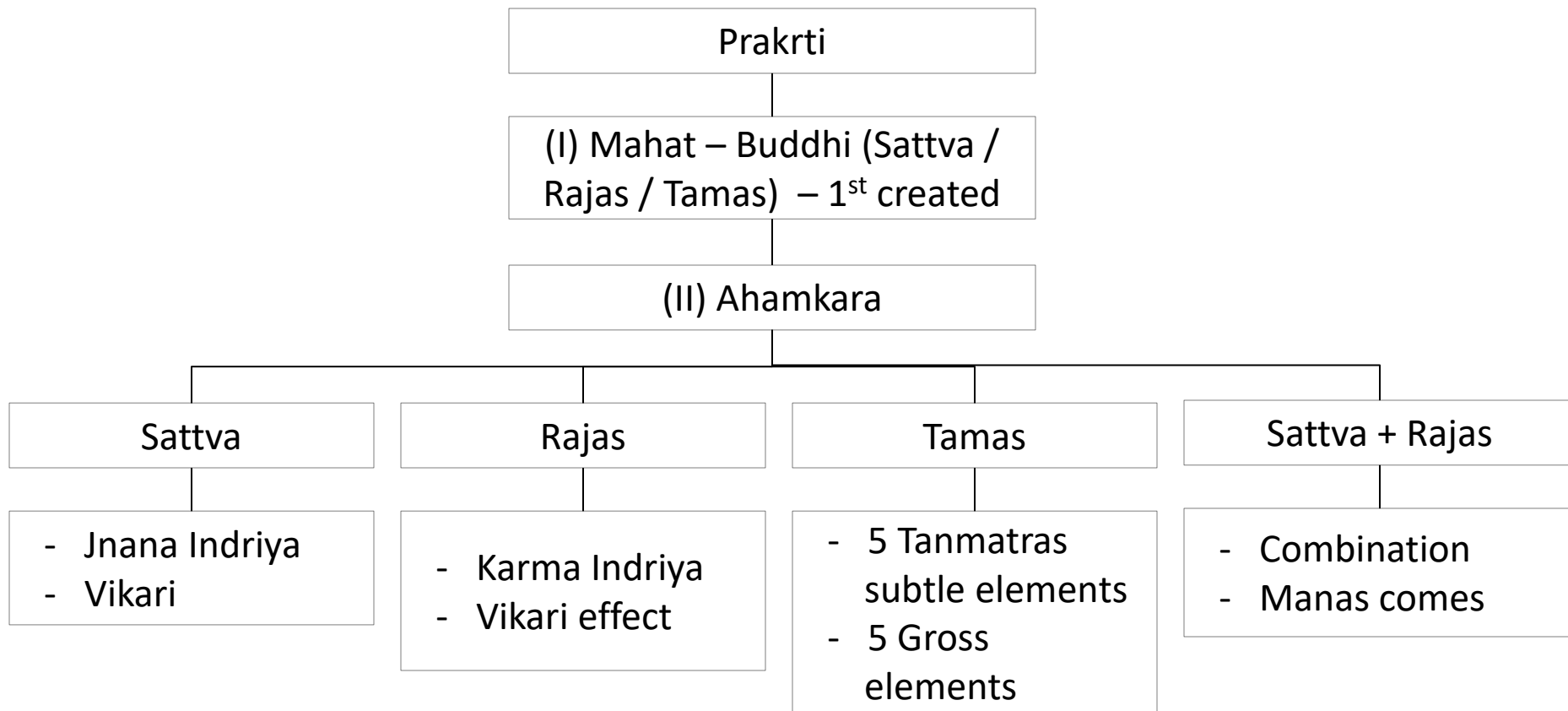
(I) Tat Kshetram	(II) Yat Vikar	(III) Yatascha Yatu	(IV) Yat Prabhavashcha
<ul style="list-style-type: none"> - Kshetram what is nature of Kshetram - Yadrukcha - Verse 6 – 7 	<ul style="list-style-type: none"> - What are its modification 	<ul style="list-style-type: none"> - What is causal chain 	<ul style="list-style-type: none"> - What is glory, splendour magnificence

- II + III taken together
- Verse 20 – 21 – 22

- What are effects.
- What comes from what.
- Prakrti + Purusha taken together.

Prakrti	Purusha
<ul style="list-style-type: none"> - Anaadi – It is before time - Anadi from Vyavaharika level - Time part of creation. - Creation includes space + time - Everything born out of Prakrti. - Prakrti before creation, before time. - Depends on Purusha for functioning. 	<ul style="list-style-type: none"> - Anaadi – It is beyond time, beyond Prakrti. - Reality - Sentient Consciousness. - No time, space - No relevance. - Anaadi from Paramartika level, absolute level.

- What comes from Prakrti.
- Chapter 7 and Chapter 13 – creation.



- **Vikaras + Gunas :**

- Effects
- 24
- All have 3 Gunas
- Predominance changes

- **Effects in our mind = Guna = Sukha – Dukha, Moha**

3 Gunas

Sattva

Rajas

Tamas

Sukham

Dukham

Moha

What comes from

Prakrti

Purusha

- Effect
- Karya – Karana
- Physical body – ultimate effect of 5 elements at individual level from Tamas – of Ahamkara.
- Karana = Organs, Jnana Indriya + Karma Indriya + Mind.
- Prakrti – creates
- In matter of creation of body + senses – Kartrutve = Prakrti.

- Ability to experience
- Sentiency end - of experience.
- Sukha, Dukha...
- Boktrutve – In their experience of enjoyment.
- Bokta : Experienter
- Purusha enables experiencership, knowership, Doership
- Individual from which experiences comes from is Purusha.

- How Samsara happens?
- Samsara – Sense of suffering, enjoying.
- Ups + downs.
- Taking Births
- Samyak Sarathi.. Continuous change, life after life – how it happens?

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]

a) Purusha – Prakrti Staha :

- Seated in Prakrti.
- Established in Prakrti.
- When there is identification with the Prakrti, karya – Karaba Sangatah, physical body, senses, mind.
- **Identifying with entire creation of Prakrti, Purusha and Prakrti become one.**
- **In unholy wedlock of Prakrti and Purusha is born the child of Samsara.**
- Prakrti and Purusha are different but they have become one.

b) Bhunkte Prakrti Jan Gunan :

- He goes through ups and downs, suffers.

c) Prakrti Jan Gunan :

- Seated in Prakrti, enjoying Prakrti, being Prakrti goes through Samsara.
- Effects of Sattva, Rajas, Tamas.
- Sukha, Dukha, Moha.
- Where are they coming from?
- Coming from Prakrti, body, mind.
- Everything is different from Purusha but identifying with Prakrti, this Purusha goes through ups + down of Samsara.
- He got Ichha, Dvesha, Sukham Dukham.
- Actually Purusha not identified.
- We think Purusha is identified with the body.
- We = Mind = I thought.
- By mistake there is a thought that I am body, mind, intellect.
- Purusha can never identify with Prakrti.
- Purusha has no Karanam, mind, to mistake he is the body.
- Karya – Karana is at the level of Prakrti only.
- At the level of intellect, due to ignorance, there is non – understanding of the self.
- Nonapprehension + Mis-apprehension of the self.

- Purusha does not do this.
- Our own mind + intellect has made the mistake.

d) Asya :

- Of this Purusha.

e) Karanam – Guna Sangaha :

- Sangaha = Attachment, association, identification with body, mind, intellect, 3 Gunas, seated in Prakrti, Satva, Rajas, Tamas.
- What happens?
- What lends to entire chain of events as Body / Mind / Intellect made of 3 Gunas.
- Joys of Body / Mind / Intellect are my joys and sorrows.
- I go behind objects which I imagine will give me Sukham, Guna.
- Guna Sangha is at very deep level.

1st :

- **I identify with Body / Mind / Intellect = Guna Sangha.**

2nd :

- Get Attachment to Sukha, distaste to Dukha.
- Guna Sangha.

3rd :

- Seek objects of Sukha and go away from objects of Aversion.

4th :

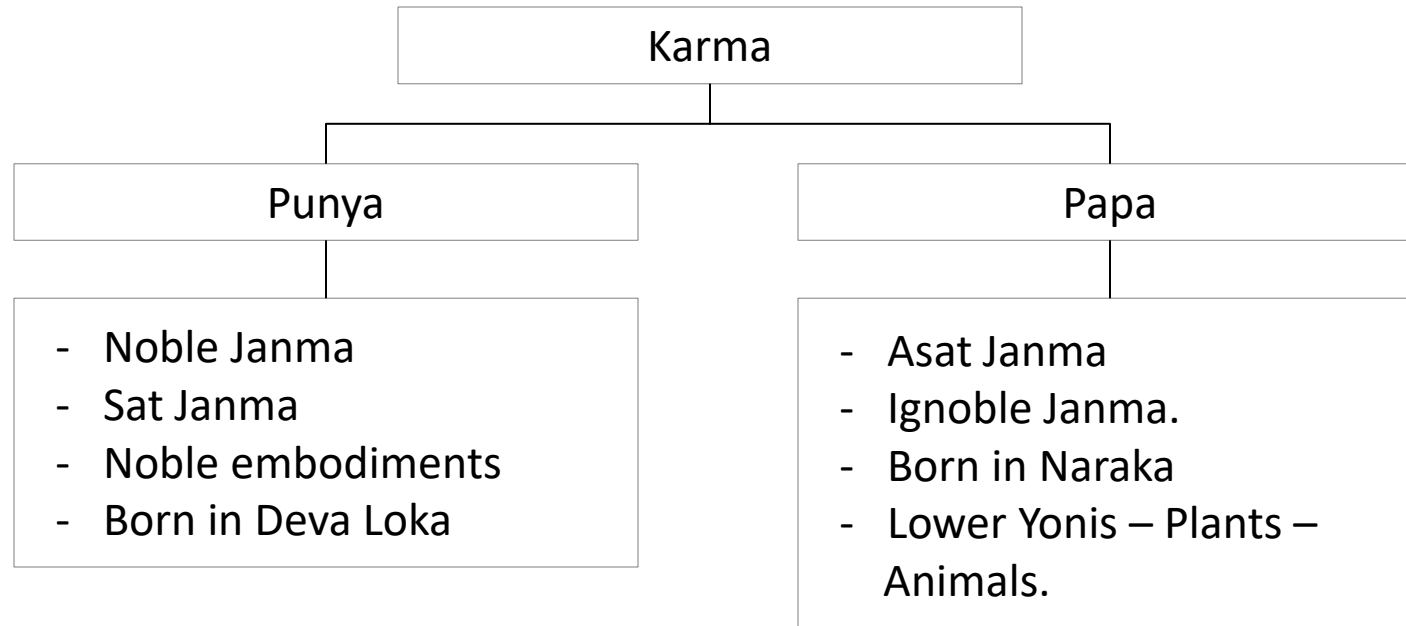
- Like and dislike is Sangha.
- I become trapped.

5th :

- I do Karma for seeking + dropping.

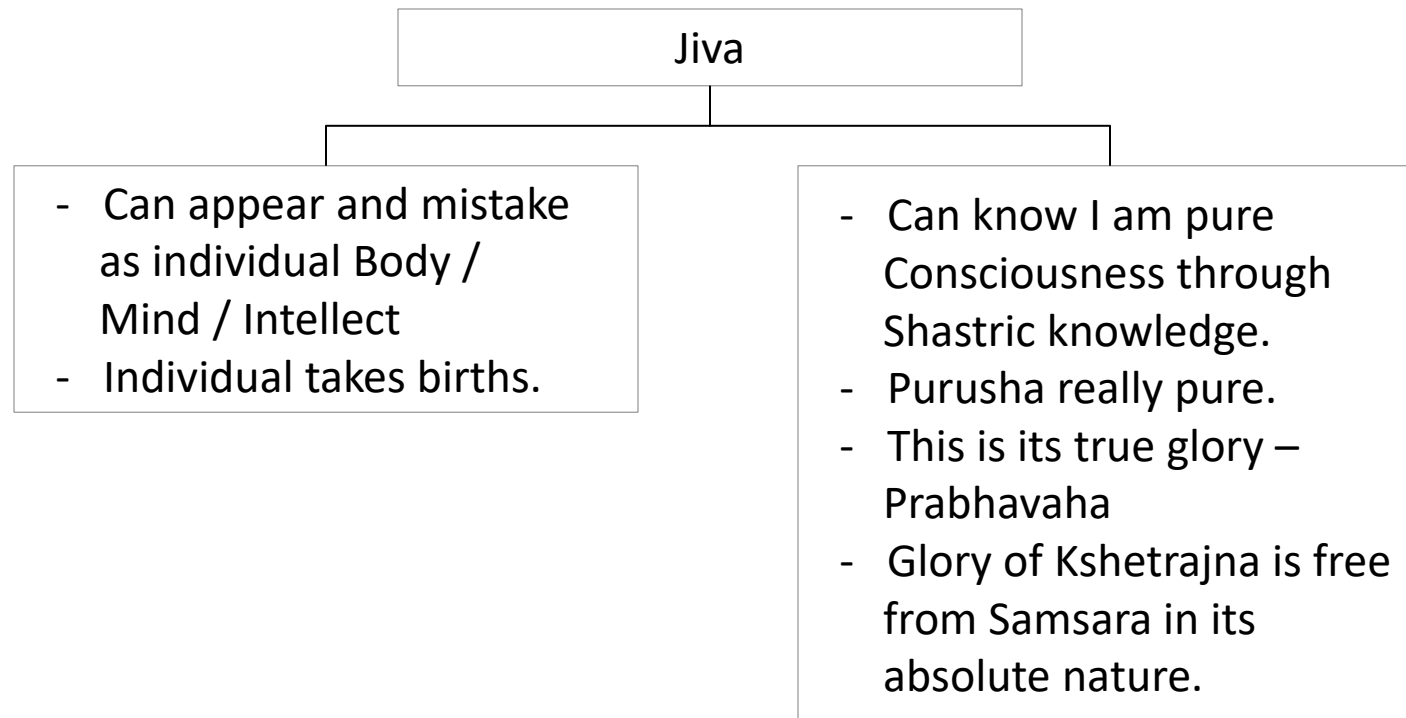
6th :

- Karma Phalam comes.



- **Sad – Asat Janma**
 - Mixed human births
 - Equal joy and sorrow.

- Once I identify as Body / Mind / Intellect, attachment leads to causal chain, Samsara.
- **Asya Purushasya, Guna Sangaha Karanam – Sad Asad Yoni.**
- I will have various embodiments.
- **Really speaking – Purusha only appears to be suffering because really pure consciousness is unattached.**
- I mistake myself to be Body / Mind / Intellect, then I become individual.



- How do you understand this?

Example :

Sun	Reflection
<ul style="list-style-type: none"> - Untouched light, pure - Unsullied - Unaffected - Seems to be affected in the water - Ups + down of water do not affect sunlight - Light appears to be broken - Core of reflection belongs to sun - Sun unaffected, untouched. 	<ul style="list-style-type: none"> - Happens in Prakrti - Goes through ups and downs of water - If water muddy, reflection looks dull, if pure, reflection bright. - Only apparent - Water disturbed - Reflection broken

Pure Consciousness	Jiva
<ul style="list-style-type: none"> - Jiva is Purusha - Untouched - This is Prabhava of Kshetrajna 	<ul style="list-style-type: none"> - Karta, Bokta, Jnata affected - Reflected in body affected.

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]

a) Asmin Dehe :

- In this body which is Prakrti Parinama, modification effect of Prakrti.
- Even though Purusha – appears to be Karta, Bokta, Jnanata (Knower) – Jiva – Individual I.

b) Purusha Paraha :

- Consciousness is beyond all this in its true Nature.
- In its Paramartika nature it is Asamsari.
- It appears to be Samsari, taking births.
- True nature, Prabhava he explains glories.

c) Upadrashta :

- You are not Jiva, not true nature, only apparent.
- By identifying with Prakrti you end up as Karta, Bokta, Pramata.
- Truly you are Paraha, beyond.

Upa	Drashta
Near	Seer

- **I am seeing everything by being near, I am not doing anything.**
- I am the Sakshi, witness.
- In Yagya, Upadrashta – knows everything.
- Yajaman, doing Yaga, priests Ritviks doing.
- Upadrashta – senior most – watches Gunas, Dosha.
- In Yagya context Upadrashta used.
- Eyes, mind intellect, seeing, therefore Drashta.
- Distant.
- Paramatma – Reflected Consciousness is closest seer, nearest, you.
- It is you = Upadrashta, Sakshi.
- Samipastaha Drishta, Na Karta, Na Bokta.

d) Hanumantha :

- Allows senses, permits senses to function, Chalo Chalo... Na Karta, Na Karayita, just presents himself.
- **In his presence everything happens.**
- Yasya Sannidhimatrena, permitting everything.
- **Non-interfering presence, permitter.**

e) Bhartha :

- By its Consciousness, holds everything Dharayita, Poshaita, holds, gives existence to everything, makes everything sentient.

f) Bokta :

- Awarer of everything.
- Consciousness knows everything.
- Upalabdha – just knows.

g) Maheshwara :

- **Mahan – large vast, Sarva Atma not limited, in one body.**
- **All pervasive Sarva Atma Consciousness in all.**

h) Ishvara :

- Nobody governs him, Lord.
- Svatantra, Sarvatma.
- Maheshwara.

I) Param – Atma :

- Supreme self.
- We take body to be the self.
- We take senses, mind, intellect to be the self.
- These are Nicha Atma.
- Consciousness is Param Atma.
- In this way, its glories are pointed out by Sruti.

Gita :

उत्तमः पुरुषस्त्वन्यः
परमात्मेत्युदाहृतः ।
यो लोकत्रयमाविश्य
बिभर्त्यव्यय ईश्वरः ॥ १५-१७ ॥

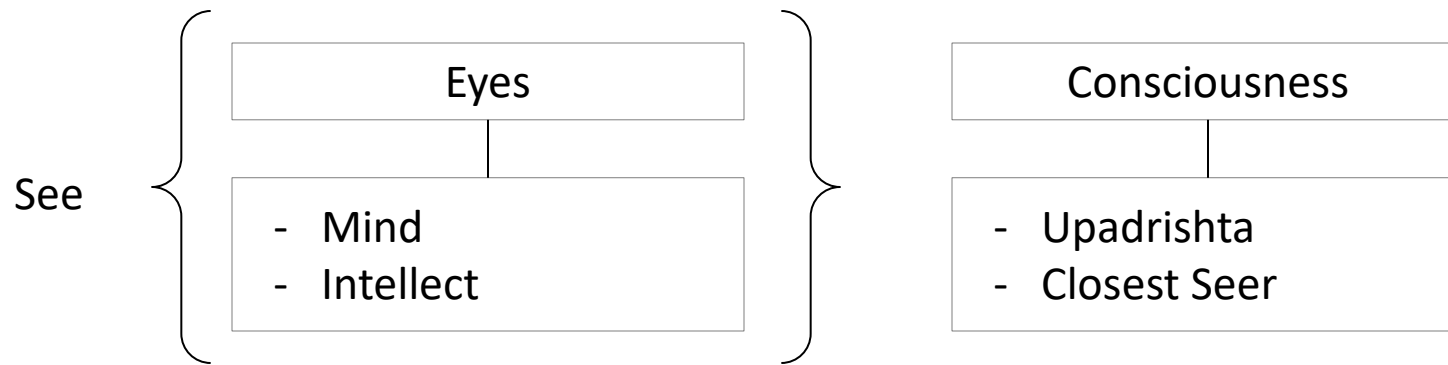
uttamaḥ puruṣastvanyaḥ
paramātmētyudāhṛtaḥ |
yō lōkatrayam āviśya
bibhartyavyaya īśvaraḥ || 15 - 17 ||

But, distinct is the supreme Purusa called the highest self, the indestructible lord, who, pervading the three worlds (Waking, dream and deep sleep), sustains them.[Chapter 15 - Verse 17]

- This is the Paramanta, Prabhava.

j) Cha Api :

- In this manner too it has been explained.



Lord Answers :

- Sacho Yat Prabhavashcha.
- The one who understands Prakrti and Purusha perfectly does not have any rebirth.
- Sat – Asat – Yoni Janmasu will not happen for him.

Verse 24 :

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]

a) Yaha :

- Such a person be, whoever he be he who, any gender, age.

b) Ya Evam Vethi :

- In this way who understands....
- Understand the way it has been explained.
- What should I know.

c) Purusham Prakrtim cha Gunai Saha :

- Purusha, Consciousness, Para Prakrti, Kshetrajna.
- You understand alongwith Prakrti.

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]

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

kṣētrajñaṃ cāpi mām viddhi
sarvakṣētrēṣu bhārata |
kṣētrakṣētrajñayōrjñānaṃ
yat tajjñānaṃ mataṃ 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]

Body	Knower / Kshetrajna
<ul style="list-style-type: none"> - Kshetram - Limited - Supported by Purusha - Adheyam - Only appearing over Purusha - Adhyastam - Superimposed 	<ul style="list-style-type: none"> - Purusha - Supreme Brahman - Adhara - True reality - Adhishtana - Substratum

- Young – old, Good – Bad, whoever you are.

d) Sarvatha Vartha Manopi :

- In whatever way you like.
- What you did before does not matter.
- **Nothing is counted after you realise.**
- Even now whatever way you live in this world.
- Know this Purusha.

- **Power of this knowledge to liberate you is very strong.**

e) Na Sa Bhooyaha Abhijayate :

- He will never be born again.
- No good, bad, mediocre birth.

- This is his last birth.
- Once a person realises his true nature of Purusha he becomes free of his Kartrutvam, Boktrutvam.
- Karma destroyed, file closed.
- Sanchita Karmas gone.

Mundak Upanishad :

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥ ८ ॥

Bhidyate hrdaya-granthih chidyante sarva-samsayah I
ksiyante casya karmani tasmin drste paravare II 8 II

When He is seen both in the higher and the lower, the knots of his heart becomes untied; all doubts are dispelled; and all his Karma-s is consumed. [II – II – 8]

- Woken up from dream.
- What you did in dream, good – bad, you are free.
- **Different realm altogether.**
- **That and this can't touch each other.**

Example :

- Won lottery in dream.
- Can't credit you bank account of waking.

Example :

- Your wife, children of dream will not come here.. I am so happy to know...
- You are free.
- Sarvatha Vartha manopi.
- **This is the power of spiritual knowledge which frees you from action.**

Katho Upanishad :

अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥

Anyatra dharmad-anyatra-dharmat anyantra-smat kṛta-kṛtat,
Anyatra bhutac-ca bhavyac-ca yat-tat pasyasi tad vada ॥ 14 ॥

Naciketas said : “That which thou seest as other than virtue and vice – as right and ‘unright’, as other than cause and effect, as other than the past and future – tell me that.” [I – II – 14]

- **Beyond Dharma – Adharma is this Purusha, the reality, you.. Know this, be liberated.**

Gita :

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] 369

- **Knowing the Jneyam, you will get liberated.**
- Ya Vidya Sa Vimuktaye.
- Know yourself and be liberated.
- This is the liberating knowledge.
- In this way Lord concludes answers to 4 questions.
- Says in essence.
- How to reach “Purusha”?

Lecture 10

4thQuestion :

- What is the Prabhava of the Kshetra? What is the true glory of Kshetrajna.
- **Kshetrajna is the supreme Lord, this is the actual glory.**

Gita :

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

jñēyaṃ yat tat pravakṣyāmi
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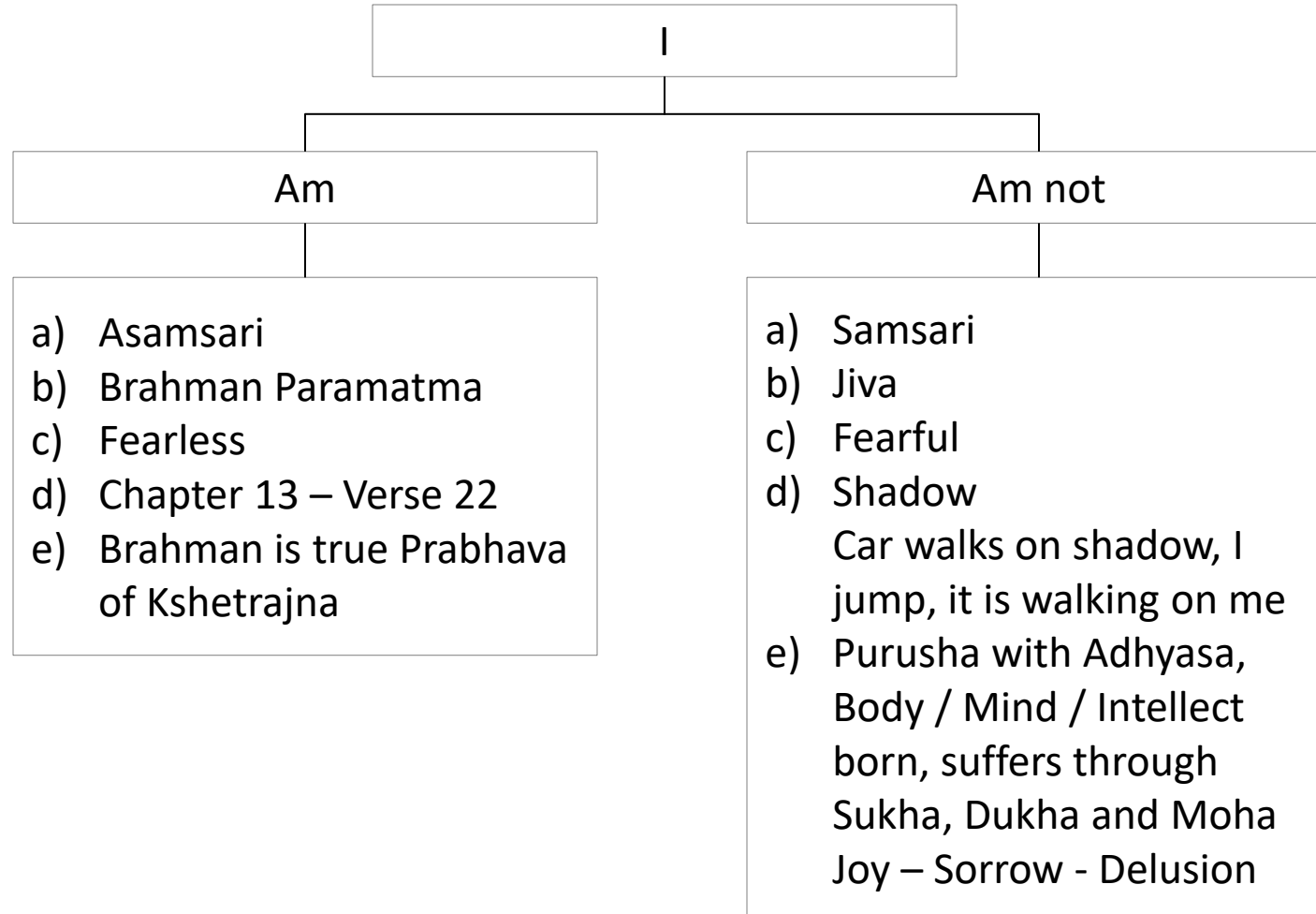
- Kshetrajna is me.
- You are not you (Ahamkara).
- **What I take myself to be (Ahamkara – Body / Mind / Intellect), is not me.**

Atma Bodha :

रज्जुसर्पवदात्मानं जीवं ज्ञात्वा भयं वहेत् ।
नाहं जीवः परात्मेति ज्ञातं चेन्निर्भयो भवेत् ॥ २७ ॥

rajjusarpavadatmanam jivam jnatva bhayam vahet,
naham jivah paratmeti jnatascennirbhayo bhavet || 27 ||

Just as the person who regards a rope as a snake is overcome by fear, so also one considering oneself as the ego (jiva) is overcome by fear. The egocentric individuality in us becomes fearless by realising that it is not A Jiva but the supreme Self. [Verse 27]



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]

- That Prabhava explains through various expressions.

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]

- Sat Chit Ananda.

I) Upadrishta :

- **Pure Consciousness which is the ultimate seer.**
- **Ultimate witness.**
- **Samipasthaha – Drashta.**

II) Anumantha :

- **Consciousness which enables everything to happen, permits every Upadhi to function.**

III) Bhartha :

- **Enlivens, gives life to everything.**
- **Through existence and consciousness, enables everything to be what it is.**

IV) Bokta :

- **Final experiencer.**
- **Experiences everything**
- **Not like Jiva experiences, but it is Nirvikara.**

V) Maheshwara, Ishvara :

- **Svatantra, Sarvatma.**
- **Uncontrolled, unmastered.**
- **Ultimate - free nature.**
- **Mahat – all pervasive, vast, big, sarvatma.**

VI) Param Atma :

- **Supreme Self.**

Lower Self	Supreme Self
<ul style="list-style-type: none">- Sense - not true self- Masquerading, imposters, Aparamatma- Body – says I amSenses – says I am- I say : My Body, I am lean, Man, Women = Body.	<ul style="list-style-type: none">- I am Param Atma, pure Consciousness.

- In this way so many terms are there to show Prabhava of the Atma
- Glory of Atma presented with Upadhi
- Padhi Kruta Shaktaya, glory w.r.t. Upadhi.
- Any word will have some limitation.
- Limitation is glory itself.
- Word glory brings it down.
- Kya Kare!

Taittiriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति
तस्यैष एव शरीर आत्मा । यः पूर्वस्य ॥ १ ॥

yato vāco nivartante | aprāpya manasā saha |
ānandaṁ brahmaṇo vidvān | na bibheti kadācaneti
tasyaiṣa eva śārīra ātmā | yaḥ pūrvasya || 1 ||

Whence all the speech turns back with the mind without reaching it (The eternal Truth, the Brahman), He who knows the bliss of eternal truth, the Brahman, fears not at any time. This mind is the embodied soul of the Pranamaya. Of this (Pranamaya) the Manomaya is the self. [2 - 4 - 1]

- Word can't reach it... tried, could not reach it.
- Dehesmin Purusha Paraha.
- Asmin Dehe – In this body, I am not Jiva - but I am supreme Brahman

Verse 24 :

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

ya ēvaṁ vētti puruṣaṁ
prakṛtiṁ ca guṇaiḥ saha |
sarvathā vartamānō'pi
na sa bhūyō'bhijāyatē || 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]

- Such a person never born again.
- No further embodiment.
- Every embodiment is because of wish and a want.
- When fulfilled, no wish, no want.
- Every birth is for the individual.

- **When the individual has ended, there is no one to be born.**
- **For individual to be born there has to be desire.**

- How by knowing my real nature, I wont have rebirth?
- Know my nature – no birth.

- **Know I am Brahman, no Samsara for me – how?**

- Knowing – relieved of bondage.
- Most of the sorrows is like this.

- **We think I am father, son, boss, wealthy... and suffer.**
- **Problems are caused by thinking.**

- Curtail thinking, problems gone.
- Example : Dream.
- As dreamer, go through ups + down.
- Know I am waker, not dreamer, realm of dream gone.

- Pain, Joy, suffering of dream ends.

• **Knowledge I am Brahman, is waking up from life of Samsara.**

- Knowledge of Brahman liberates.

Chandogya Upanishad :

- Jnanat Eva Tu Kaivalyam...
- This is power of knowledge.

Example :

- If I take rope as Snake I suffer.

Atma Bodha :

रज्जुसर्पवदात्मानं जीवं ज्ञात्वा भयं वहेत् ।
नाहं जीवः परात्मेति ज्ञातं चेन्निर्भयो भवेत् ॥ २७ ॥

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Just as the person who regards a rope as a snake is overcome by fear, so also one considering oneself as the ego (jiva) is overcome by fear. The egocentric individuality in us becomes fearless by realising that it is not A Jiva but the supreme Self. [Verse 27]

- **Taking oneself to be the Jiva one suffers.**
- **Know yourself, liberate yourself, fulfill your life.**
- Entire problem caused by ignorance and knowledge liberates is a very important tenant of Advaita Vedanta.

- Elaborates in Chapter 13
- Verse 27 onwards he takes topic : Knowledge liberates.
- Verse 25 + 26 – Manifold Sadhanas which you can practice for liberation.

Brihadaranyaka Upanishad :

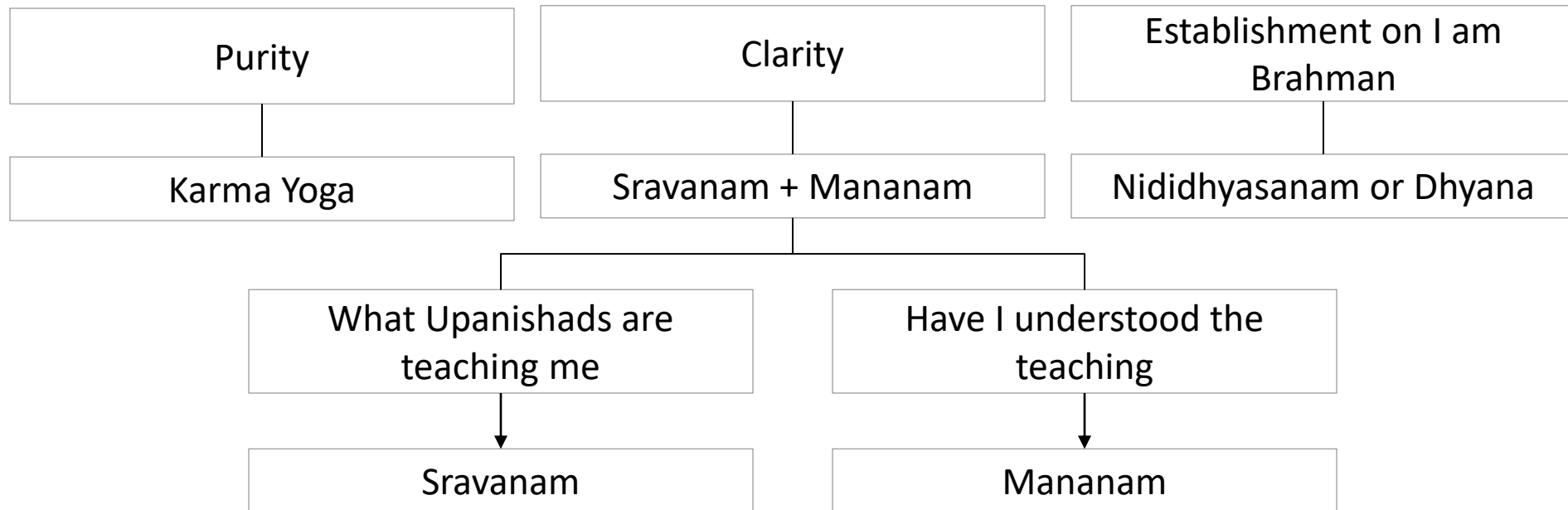
स होवाच: न वा अरे पत्युः कामाय पतिः प्रियो भवति,
आत्मनस्तु कामाय पतिः प्रियो भवति ।
न वा अरे जायायै कामाय जाया प्रिया भवति, आत्मनस्तु
कामाय जाया प्रिया भवति । न वा अरे पूत्राणां कामाय पुत्राः
प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति ।
न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु
कामाय वित्तं प्रियं भवति । न वा अरे ब्रह्मणः कामाय ब्रह्म
प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति ।
न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय
क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति,
आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः
प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति ।
न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति,
आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति ।
न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति ।
आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि,
आत्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदं सर्वं विदितम् ॥ ५ ॥

sa hovāca: na vā are patyuh kāmāya patiḥ priyo bhavati,
ātmanastu kāmāya patiḥ priyo bhavati |
na vā are jāyāyai kāmāya jāyā priyā bhavati,
ātmanastu kāmāya jāyā priyā bhavati |
na vā are pūtrāṇāṃ kāmāya putrāḥ priyā bhavanti,
ātmanastu kāmāya putrāḥ priyā bhavanti |
na vā are vittasya kāmāya vittaṃ priyaṃ bhavati,
ātmanastu kāmāya vittaṃ priyaṃ bhavati |
na vā are brahmaṇaḥ kāmāya brahma priyaṃ bhavati,
ātmanastu kāmāya brahma priyaṃ bhavati |
na vā are kṣatrasya kāmāya kṣatraṃ priyaṃ bhavati,
ātmanastu kāmāya kṣatraṃ priyaṃ bhavati |
na vā are lokānāṃ kāmāya lokāḥ priyā bhavanti,
ātmanastu kāmāya lokāḥ priyā bhavanti |
na vā are devānāṃ kāmāya devāḥ priyā bhavanti,
ātmanastu kāmāya devāḥ priyā bhavanti |
na vā are bhūtānāṃ kāmāya bhūtāni priyāṇi bhavanti,
ātmanastu kāmāya bhūtāni priyāṇi bhavanti |
na vā are sarvasya kāmāya sarvaṃ priyaṃ bhavati,
ātmanastu kāmāya sarvaṃ priyaṃ bhavati |
ātmā vā are draṣṭavyaḥ śrotavyo mantavyo
nididhyāsitavyo maitreyi, ātmano vā are darśanena
śravaṇena matyā vijñānenedaṃ sarvaṃ viditam || 5 || 2379

He said: It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the Brāhmaṇa, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Kṣatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyī, should be realised—should be heard of, reflected on and meditated upon. By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known. [2 - 4 - 5]

- Atma vare Drishtavyaha – Realise the Self now?
- Srotravyo, Mantavyo, Nididhyasaitavyeha.
- Purified mind – intellect very essential to walk the path.
- In every chapter, for purification, Bhagavan recommends Karma Yoga.
- Essential Sadhanas are – Karma Yoga, purifies us from selfishness, thought agitations.
- Sravana – Get clarity of what Upanishad teaches – what it tells me.
- Manana = Gives clarity on Upanishadic teaching.
- **Nididhyasana, Meditation, Dhyana :**
 - **Makes mind single pointed.**
 - **Dispels habitual tendencies which we have cultivated for long and which veils our understanding.**

- Viparita Bavana eliminated.
- When knowledge, I am Brahman is veiled, effort taken up to unveil is called Nididhyasana.
- Nididhyasanam comes after clarity “I am Brahman”.
- **Practice of single pointed thought I am Brahman is Nididhyasanam.**



Verse 25 :

Some Seekers Benefit

Directly from Dhyana

From Sravanam

From Karma Yoga

Mananam

- All reach the same reality.

Verse 26 :

- Without Karma Yoga – without Sravana, Mananam.
- We all want that only.

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 :

- Very rarely

b) Dhyanena Pashyanti :

- By Meditation realise.
- Finished other Sadhanas.
- Meditation : Taking clarity of knowledge.
- “I am Kshetrajna” – Staying with this knowledge = Jneyam.

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]

- Just abiding in that knowledge.
- Not allowing extraneous thoughts to come in between and destroying the focus.
- Hold to “Aham Brahma Asmi”.
- Sajatiya Vritti Pravaha.

- Only this thought...
- **Notion – I am Jiva goes away because that is the habit.**
- **This new knowledge becomes new habit. This knowledge is more powerful than ignorance.**

Knowledge :

- Fire is hot – you won't touch.
- Knowledge is power – one holds on to that knowledge.
- **Knowledge dispels thoughts which are contrary to Aham Brahma Asmi.**
- **Aham Jiva, Man, individual, women, all has gone.**
- **It has to be born from Sravanam.**
- Simply saying Aham Brahma Asmi, Shivo ham.. No use of Japa.
- Knowledge, clarity is required.
- Meditation, Dhyanam comes after Sravanam and Mananam.

Dhyanena Pashyanti :

- What do they say.

c) Atmanam :

- See that true nature of the self.

d) Atmana :

- Where do they see the self?

- In Atma, in themselves.
- How do they see?
- Atmana
- As themselves, with purified mind – intellect they see.

• **Pure mind blesses clarity.**

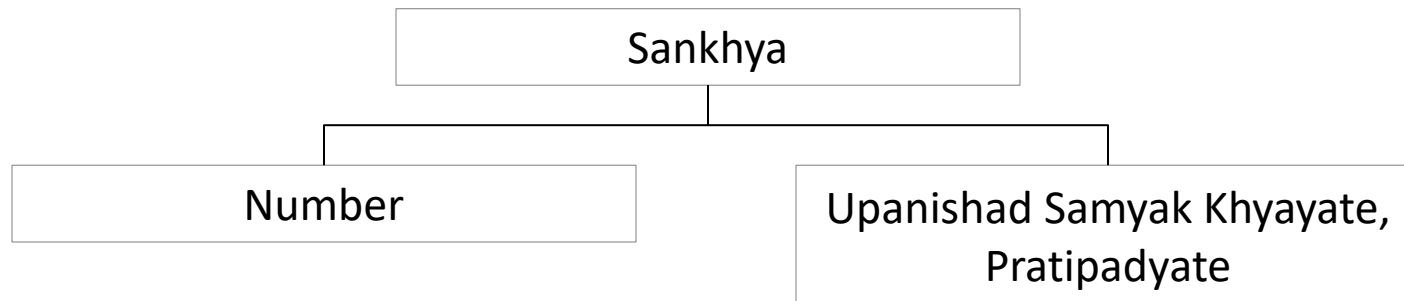
- With that you see.
- Kechit – some.

e) Anye :

- Others

f) Sankhyena – Yogena :

- Through the method of Sankhya.



- That which teaches well.
- Teaches Jiva Brahma Aikyam.
- Upanishads teach Kshetrajnas nature very well, hence called Sankhya not Saankhya.

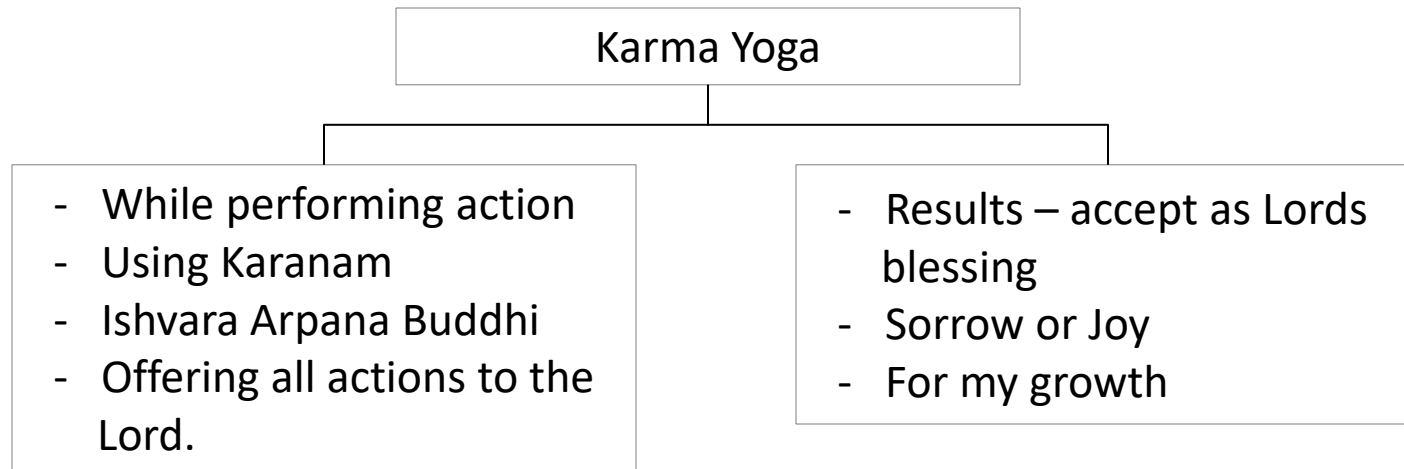
- Related to the Upanishads – is Sravanam, Mananam which are means of knowledge.
- Purification accomplished, no Karma Yoga.
- Atmanam Pashyanti.

g) Apara :

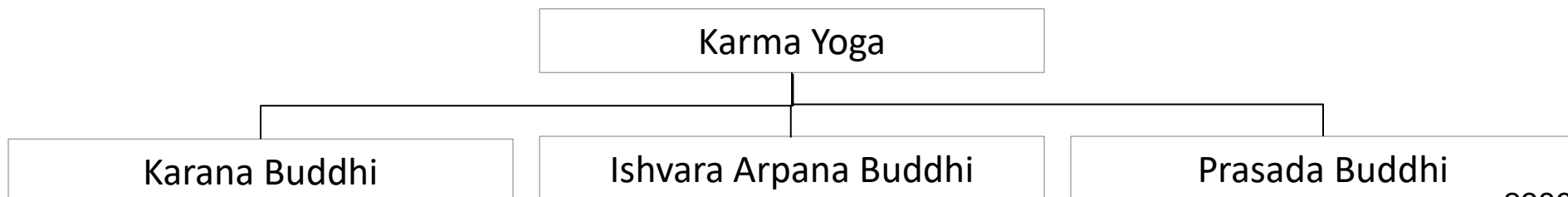
- Others

h) Karma Yogena :

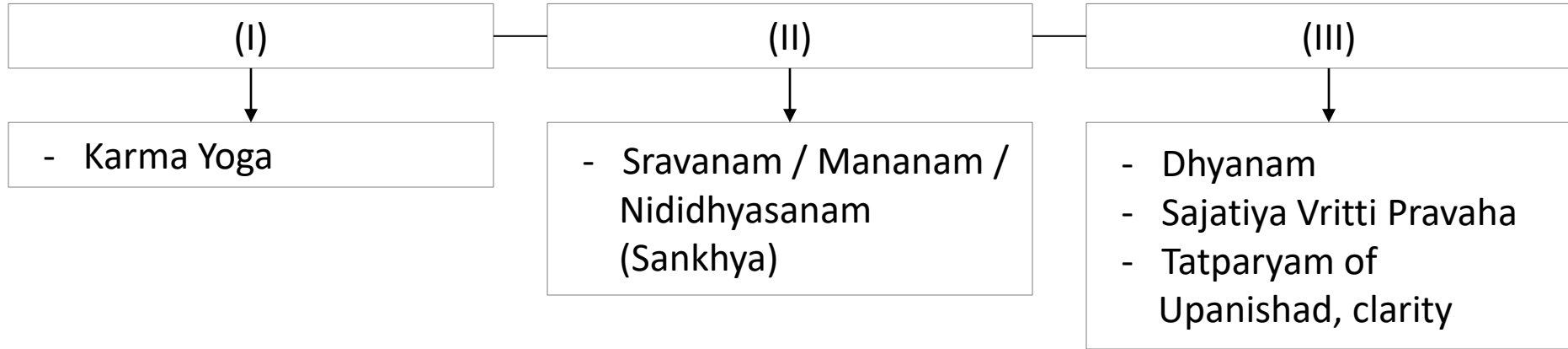
- Start from Karma Yoga, focus, priority to Karma Yoga, study vedanta simultaneously.



- Karana Buddhi – I am Nimitta Matram...



- Atmanam Pashyanti



- What is the next category?

Verse 26 :

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

anyē tvēvam ajānantaḥ
śrutvānyēbhya upāsatē |
tē'pi cātitarantyēva
mṛtyum 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) Anye Tve Evam Ajanantaha :

- Others don't know Karma Yoga, Sravanam, Mananam, Nididhyasanam, Dhyanam – clarity, etc.

b) Anyebya Srutva :

- Have respect to Mahatmas, listened to them with love, prostration...
- Give me one teaching...
- Got Tat Tvam Asi...
- You are Brahman, the ultimate reality.
- Faith is there.

c) Upasate...

- Practicing with Sraddha get clarity, purity.

d) Tey Api Cha Atarinti Eva :

- Cross Samsara, Mrityu.
- They also get liberated like others.
- Kai Mudikan Nyaya.. Others will get liberated.
- Only means - is

e) Sruti Parayanaha :

- Surrender to what they have heard.

Example :

- Valmiki.. Story.. Ratnakar, Dacoit, Naradji, Sanatkumara, Sapta Rishis – blessed him.
- For whom you have done Dacoitary, will they take your Papam?
- Ratnakar dropped and realised.

Example :

- Nisargadatta Maharaj.
- His Works are Brilliant.
- Bidi seller
- Mahatma Taught, he meditated, realised.
- With pure faith in what they have heard, they walk, get liberated.

- Eva = certainly
- Mrityu Sruti Parayana.
- Sadhanas over.
- How Samsara is product of ignorance?
- Liberation is by knowledge alone.
- Ignorance put to an end alone by knowledge, Antidote...
- Agyana Kalusham Jivam, Jnana Abhyasat Vi Nirmalam.

Verse 27 :

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

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

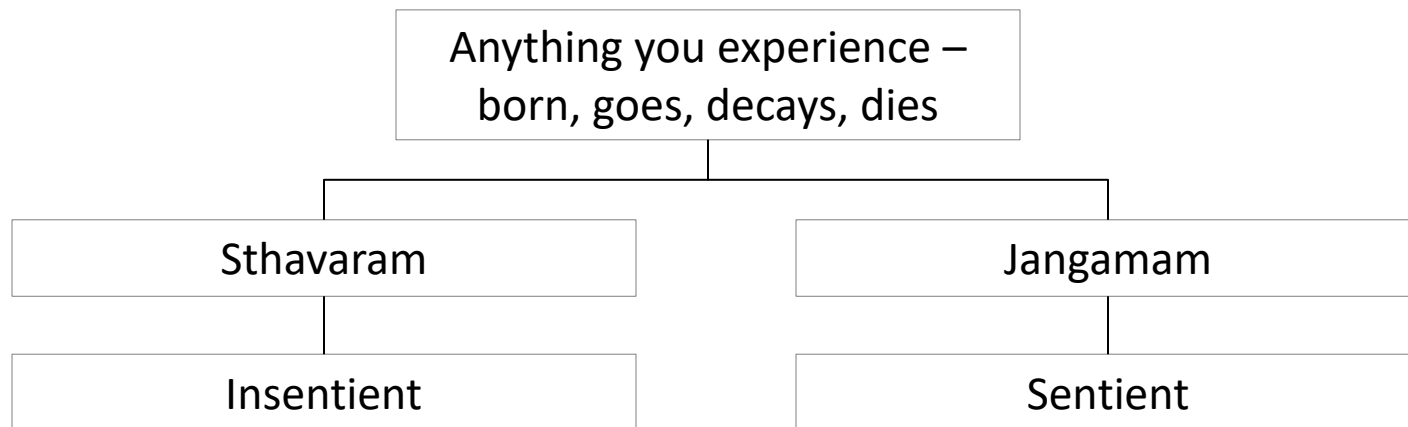
Whenever any being is born, the unmoving or the moving, know you, O best of the Bharatas, that it is from the union between the field and the Knower of the field. [Chapter 13 - Verse 27]

Verse 27	Verse 35
Ignorance is cause of problem	Knowledge is cause of liberation

a) Yavat Sanjayate Kinchit Satvam :

- Satvam – That which has existence – object.

b)



- Anything, modification, is in realm – of what we perceive.

c) How have they come?

- Kshetram – Kshetrajna Samyogat
- Because of association of Kshetra and Kshetrajna...

d) Tat Viddhi :

- That you understand.

e) Eh Bharatarshabha :

- Oh Arjuna, best among Bharatha dynasty – you please understand.
- What is Kshetra – Kshetrajna Samyoga.
- Verse 27 – 35 = Very beautiful knowledge.

Lecture 11

Verse 24 :

- The one who understands Prakrti and Purusha is liberated, drops his bondage.

Verse 25 – 26 :

(I)	(II)	(III)	(IV)
Dhyana	Sankyakha	Karma Yoga	Accepts masters words with Sraddha (Rare)

Sankhya in Gita :

एषा तेऽभिहिता साङ्ख्ये
बुद्धिर्योगे त्विमां शृणु ।
बुद्ध्या युक्तो यया पार्थ
कर्मबन्धं प्रहास्यसि ॥ २-३९ ॥

ēṣā tē'bhihitā sāṅkhyē
buddhiryōgē tvimāṁ śṛṇu |
buddhyā yuktō yayā pārtha
karmabandhaṁ prahāsyasi || 2-39 ||

This, which has been taught to thee, is wisdom concerning Sankhya. Now listen to the wisdom concerning yoga, having known which, O Partha, you shall cast off the bonds of action.[Chapter 2 - Verse 39]

श्रीभगवानुवाच ।
लोकेऽस्मिन् द्विविधा निष्ठा
पुरा प्रोक्ता मयानघ ।
ज्ञानयोगेन साङ्ख्यानं
कर्मयोगेन योगिनाम् ॥ ३-३ ॥

śrī bhagavānuvāca |
loke'smin dvividhā niṣṭhā
purā proktā mayā'nagha |
jñānayōgena sāṁkhyānām
karmayōgena yōginām || 3-3 ||

The Blessed Lord said : In this world there is a twofold path, as said before, O sinless one; the path of knowledge of the sankhyans and the path of action of the yogins. [Chapter 3 – Verse 3]

यत्साङ्ख्यैः प्राप्यते स्थानं
तद्योगैरपि गम्यते ।
एकं साङ्ख्यं च योगं च
यः पश्यति स पश्यति ॥ ५-५ ॥

yatsāṅkhyaiḥ prāpyatē sthānam
tadyōgairapi gamyatē |
ēkaṁ sāṅkhyam ca yōgam ca
yaḥ paśyati sa paśyati || 5-5 ||

That place which is reached by the Sankhyas (jnānis) is also reached by the yogins (karmayogins). He sees, who sees sankhya and yoga as one. [Chapter 5 – Verse 5]

Sankhya :

- Upanishad explains clearly
- Wisdom or self revealed
- What is revealed in Upanishad
- Connected to Upanishad.

Yoga :

- Path of Upanishadic wisdom.
- Sravanam / Mananam / Nididhyasanam.

4th Sadhana :

- Innocently trust teacher.
- Alters thinking due to faith, devotion.
- One gets liberated.

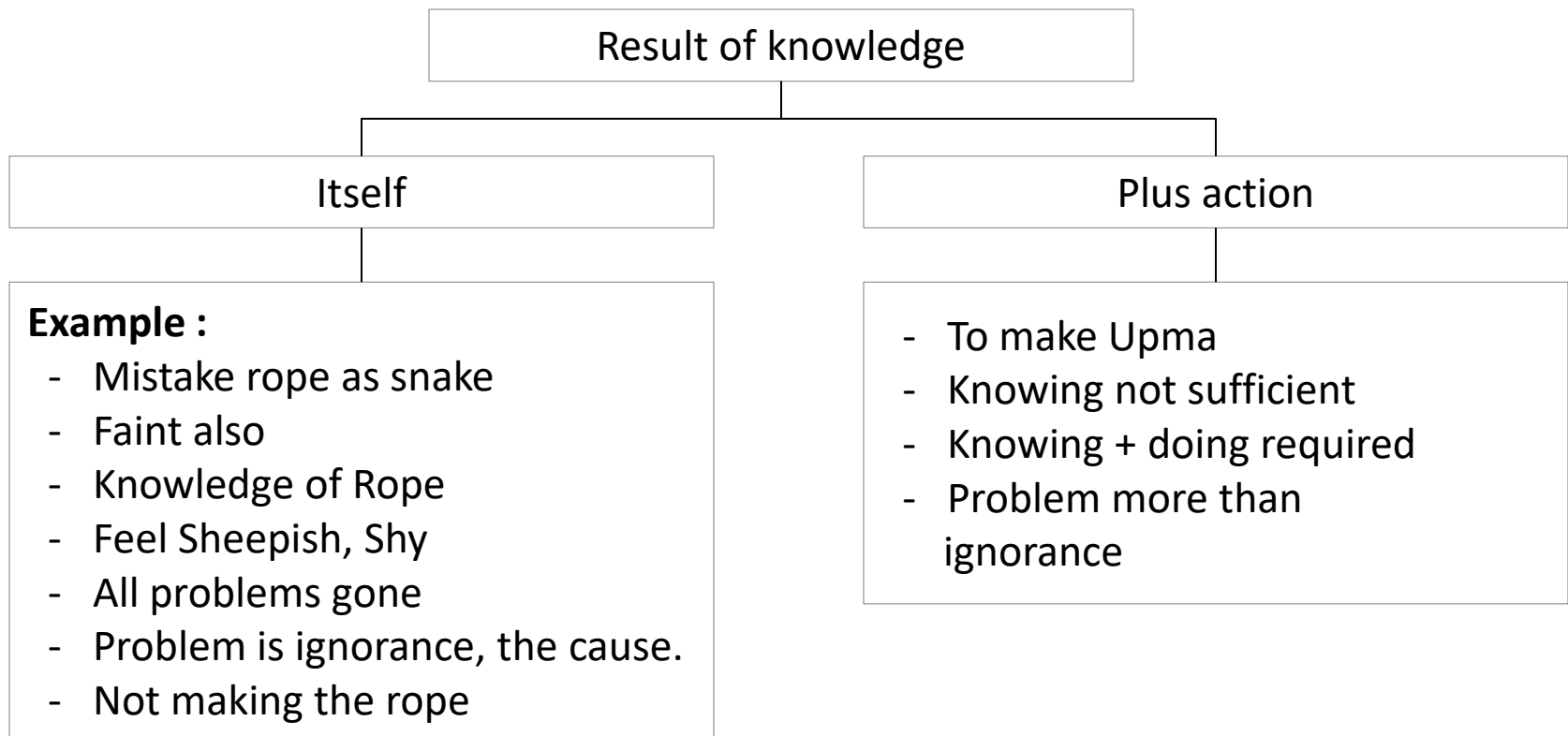
Verse 24 :

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'bhijāyatē || 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]

- Knowledge gives liberation only if problem is ignorance.
- **Knowledge by itself can give result if ignorance is problem.**



Example : 10th Man

- We have to prove “problem is only ignorance”.
- **Liberation is gained by knowledge, hence ignorance is bondage.**
- Bondage must be based on ignorance alone.

Verse 27 – 34 :

- How problem is ignorance and solution is problem alone.
- Jnanat Eva Tu Kaivalyam.

Verse 27 :

Problem :

- Realm of experience caused by only ignorance – nothing else.
- How?

a) Yavat Sanjayate Kinchit Satvam Stavara Jangamam :

- Entire realm of moving (Jangamam – sentient) – Sthavaram (Unmoving – inert).
- **Sentient beings + objects = only because Kshetra – Kshetrajna Samyoga, Association – made in your mind.**

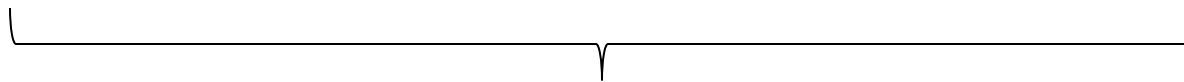
Kshetrajna	Kshetram
<ul style="list-style-type: none">- Consciousness- Infinite self	<ul style="list-style-type: none">- Prakrti and its effects- Causal Chain- Inert- Realm of finitude

- **Because of Association – between consciousness and inert Purusha and Prakrti, Kshetrajna and Kshetram is only at the realm, state of Superimposition.**
- Association is that of superimposed and substratum.
- No other connection than this.

Kshetrajna	Kshetram
<ul style="list-style-type: none"> - Paramartika - Substratum - My true self - Waker - Truth 	<ul style="list-style-type: none"> - Vyavaharikam - Superimposed - World + Body / Mind / Intellect - Dreamer - False

- True and false can't be associated except through imagination.

Rope	Snake
Truth	False



Imagination

There can't be any connection

Mirage Water

- Appearance
- False
- Silver

Dry desert sand

- Substratum
- Truth
- Shell

- **2 different categories, 2 realms can't come together except in association of ignorance of substratum – superimposed.**
- Can't contact each other except through ignorance of substratum and superimposed.

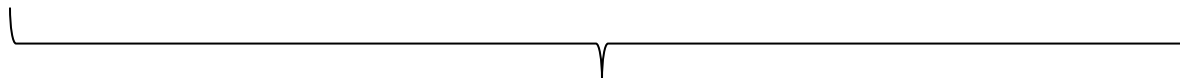
Example :

- I can touch left hand with right hand.
- Cotton - dress – saffron colour not touching but relation is inherent.
- Rope and snake not touching each other.
- Rope and snake not like colour + cloth.

Rope	Snake
Substratum	Superimposed

Brahman	World
Substratum	Superimposed

Kshetrajna	Kshetram
- Consciousness	- Prakrti and effects - Avidya Karya - Caused by ignorance



Imagination

- Oh, Arjuna.
- **Superimposed ceases when you know the substratum Kshetrajna in its true nature, effect of Prakrti ceases.**
- **Samyoga – Association :**
Cause for entire realm we of experience.
- How can this be eliminated by knowing the Kshetrajna.

Knowing	Snake
Rope	Disappears

Knowing	Dream
Waker	Ends

Knowing	Imaginary world
Kshetrajna	Kshetram ceases as a reality

- Explained from verse 28 to 35.

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) Parameshwaram – Kshetrajna – Maheshwara in Verse 23 :

- One who knows the Kshetrajna, he alone has the right vision.

b) Samam Sarveshu Tishtantam Parameshwaram :

- Compares and contrasts Kshetrajna and Kshetram.
- One who sees Reality of Kshetrajna in and through Kshetra like (Example : Seeing gold – while seeing Ring).
- Such a person is wise.

c) Vinashyastu Avinashyantam :

- How is Kshetrajna and Kshetram?
- Imperishable subject among perishable objects.

d) Samam :

- Singular
- It is one and the same.
- It being one and being unchanging.

e) Sarveshu : Plural

- One amongst the many.
- (Chapter 11 – Gita – See one Saguna Ishvara – Krishna in the whole Universe).
- Here Nirguna Changeless among the changing Saguna.
- One among Many.

Sarveshur :

- Among varied world, its is common.

In Many	Consciousness
<ul style="list-style-type: none">- Beings- Vishamam- Anekam- Different- Kshetram- Varies	<ul style="list-style-type: none">- Is one and the same, Samam.- Ekam- Same- Maheshwaram Kshetrajna- Common Denominator

g) Vinashyatu Avinashyantam :



- 6 Bavams which happen to realm of matter.
- All changes are there.
- Realm of matter changes.
- How is Kshetrajna?
- Avinashyantam – Ajaha, unborn
- Nitya, Sashvataha.. Permanent, eternal, unchanging, Nirvikara immutable.
- Kshetram is opposite to Kshetrajna.
- It is not - seeing Kshetrajna there and Kshetram here.
- In the Kshetra itself see Kshetrajna.

In the	See
<ul style="list-style-type: none"> - Rope - Kshetrajna - Substratum - Gold - Consciousness - Shell - Post - Sand 	<ul style="list-style-type: none"> - Snake - Kshetram – World - Superimposition - Ring - Body / Mind / Intellect - Silver - Ghost - Mirage Water

- Yaha Pashyati Saha Pashyati.
- See in this way.
- One who see the Kshetrajna in and through the Kshetram – is a wise person.

• **One who sees the Sakshi in and through the thoughts is a wise man.**

- One who is not carried away by the thoughts, Kshetram, he sees.
- Yaha Evam Pashyati – Saha Pashyati.
- Whoever sees, he sees.
- Whoever sees this Sakshi alone, Saha Eva Pashyati...
- All of us are seeing but we are not seeing.

• **One who sees this, does not see.**

- **See :**

- Sat Chit Ananda
- Asti, Bhati, Priyam
- Existence, Awareness, Bliss

In the Realm of matter

- **One who sees the matter, snake, does not see consciousness, rope.**

- One who sees the rope, consciousness, alone sees.
- One who sees the dream, he doesn't really see.

- **One who wakes up alone - sees, waker alone sees.**

- **One who wakes up to Chaitanyam alone sees.**

- Yaha Pashyati – One sees the substratum, sees Kshetrajna in and through the Kshetra, he alone sees.
- Others seem to be seeing but they are not seeing.
- They are only in realm of waking dream.
- True seeing is when?
- See Kshetrajna in and through the Kshetra.
- In this way, one who has the Jnana Drishti, Jnana Chakshu alone sees.

- **Jnanam eva Darshanam, Ajnanam Adarshanam.**

- Only knowledge is true perceiving.
- All else is only ignorance.
- What is the result of seeing?
- Lord glorifies the wise man.

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]

- Verse 28 : One who has seen the Kshetrajna alone sees.
- Only such a person has not committed suicide.

Mahabharatha :

योन्यथा संतमात्मानमन्यथा प्रतिपद्यते ।
किं तेन न कृतं चोरेणात्मापहारिणा ॥

Self plundering is the belief that one's inherent quality is independence and at that point of "independence" the identity is lost leading to the position of "asannEva", as if not existing. Therefore, for its existence the soul needs to be in servitude.

- Self is of a very different nature, Akarta, Abokta, Avinashi, Sat – Chit – Ananda.
- How do we all see the self?
- Karta, Bokta, birth, death, man, women.

I) Anyatha Santham Atmanam

- Self is of a very different nature.

II) Anyatha Prathipadyate :

- Sees self very differently.

III) Kim Tena Krutam Papam?

- What sin he has not done.

IV) Chorena :

- He is thief.

Thieves	This Ahamkara
- Takes this – that	- Has taken Atma itself, biggest thief.

V) Atma Apaharana :

- Taken self
- All of us have committed suicide.
- He is the only person who is wise, not committed Atma-hara.
- Suicide – great sin, worst sin.

a) Sama Vasthitham :

- Samyak Avasthitham.
- Beautifully present.
- Every thing decays, changes this is undecaying presence.

b) Svayam Prakasha Ishvaram :

- Selfevident.

c) Sarvatra :

- In the entire realm of Kshetra he sees this unchanging reality.

d) Na Hinasthi Atmana Atmanam :

- Only such a person does not Hinasthi – kill himself by himself.
- Only such a person is actually alive.
- All others are Zombies, dead fellows going here and there.
- Earlier, Yaha Pashyati Sa Pashyati :
 - Only such a person is having eyes.
- Now happy with that.
- Only such person seeing Maheshwara, all others are dead, pretending to be alive because they have killed the Kshetrajna.
- You can't kill it, but you have killed it.

- **Ignorance is the greatest killer.**

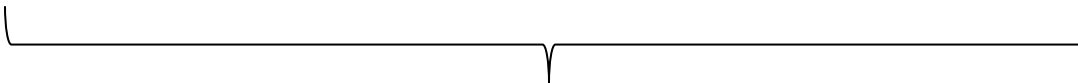
e) Tatho Yathi Param Gathim :

- Because of that vision, knowledge, such a person attains the supreme, Param Gathim.
- Because of not killing the self, such a person attains the supreme state of liberation.
- Glorifies the self knowledge.
- Doubt :

How do you say that it is the same self – “Samam” – everywhere?

- **There has to be different self :**

I	You
Talk	Listen



How same?

- If same self, how you explain differences in actions – different results.
- There are different Kartas and different Boktas.
- Puts Argument against such thinking.
- No, there is only one self because self is not at all doing anything.

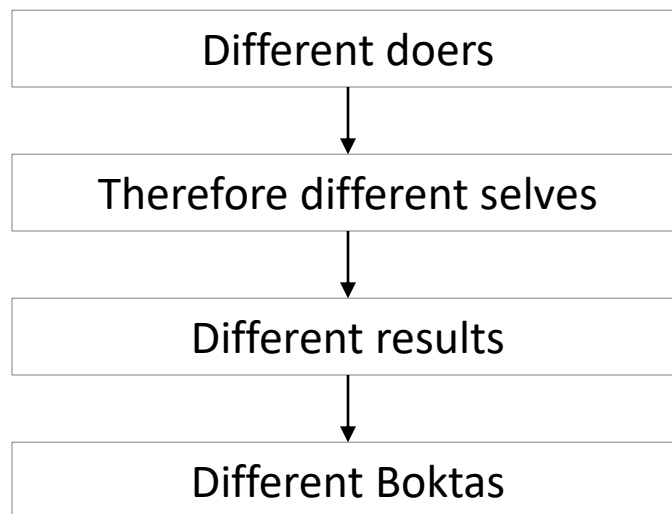
Verse 30 :

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]

Argument :



- Not valid

a) Prakrtyaiva Cha Karmani Kriyamaanaani Sarvasha :

- Prakrti – Kshetram alone doing all actions.
- We are talking of Kshetrajna being one, identical with Ishvara.

Actions	Kshetrajna
<ul style="list-style-type: none">- Done by Prakrti- Kshetram different- Mouth talking- Mind talking through mouth- Mouth – Mind different- Walls of Room different- Sinner, Saint, Minds different- Kshetram : Karta → Performer Bokta → Enjoys results of actions- It is because of minds identification with Kshetra.	<ul style="list-style-type: none">- Same, one Chaitanyam in all.- Like - Space same, one in the Universe indivisible.- Consciousness, one light illumining Prakrti.- Self is pure

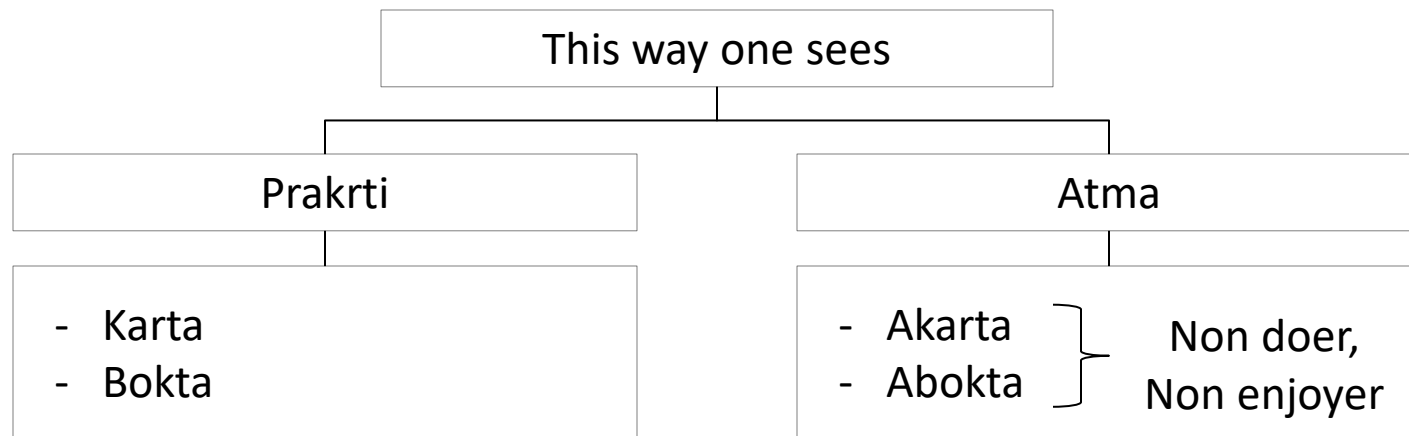
b) Yaha Pashyati :

- One who sees this way – Prakrti to be Karta and Bokta.

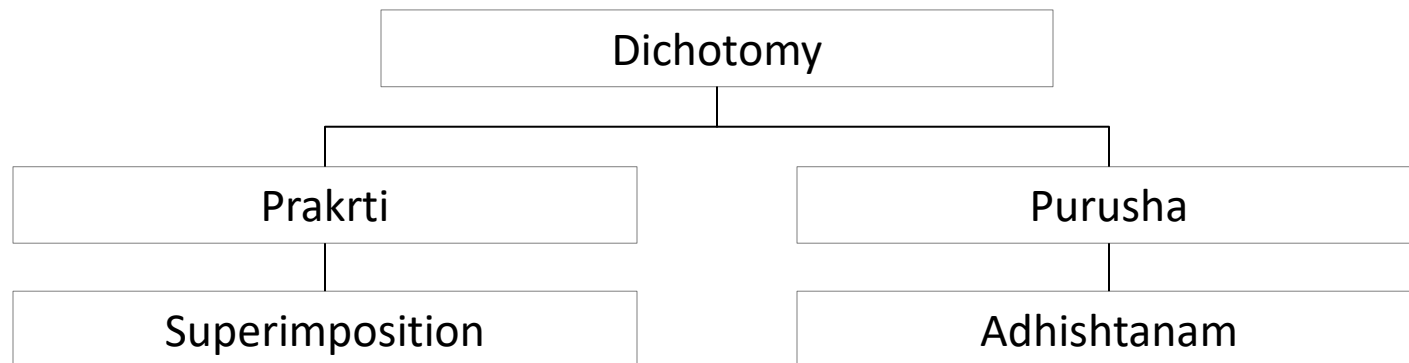
c) Thatha – Atmanam Akartaram Yaha Pashyati :

- So also, self being Akarta, Yaha Pashyati.

- **1st line : Prakrti alone doing all actions.**



- He alone sees.
- All others not seeing things properly, such is the realm of ignorance, still in dream, not woken up.
- **All others are blind.**
- **Only such a persons vision is a vision of truth.**
- Not only seeing self to be Akarta and Sama.



Verse 31 :

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 such a vision is there.

b) Tada :

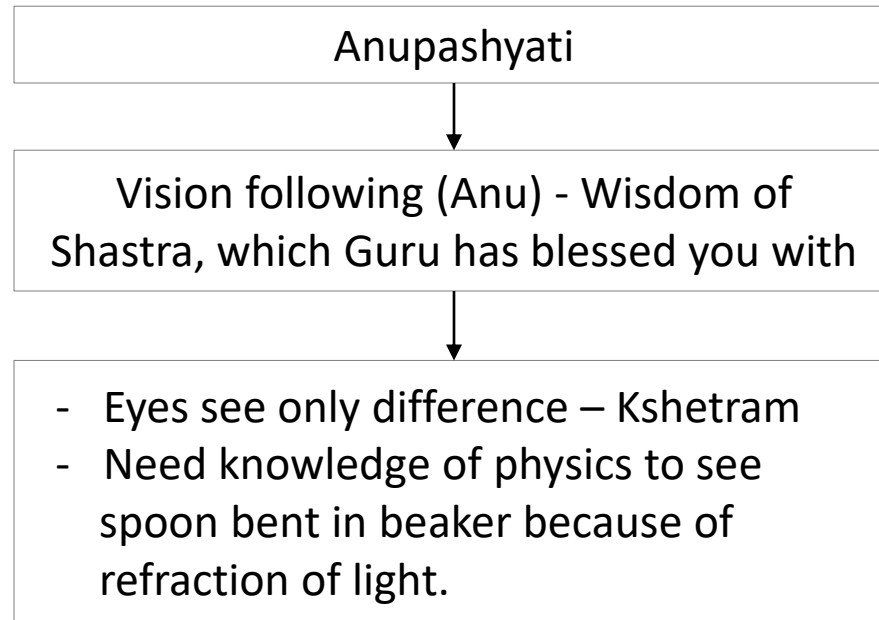
- Then...

c) Buta Pritak Bhava :

Kshetrajna	Kshetram
<ul style="list-style-type: none">- One single Kshetrajna – all Kshetram is superimposed.	<ul style="list-style-type: none">- Buta – all objects, being, all different.- My mouth, your mouth different- Looks as though different – Prithak Bavam.- This is partial truth- Varied Kshetram is appearance on Kshetrajna.

d) Ekastham Anu Pashyati :

- Eke – Paramatmani, Sthitham, Avasthitham.
- Adhyasthathaya Sthitham, superimposed.



- Know : Bending is an appearance, optical illusion.

Earth	Know
- Flat	<ul style="list-style-type: none">- Round- Anupashyati- By Knowledge - Wisdom

- **Realm of Variety**



**Superimposition on Kshetrajna – self – pure consciousness, which is me,
Know by wisdom of Shastra, explained by Guru.**

- How Guru explains?

e) Thatha Eva Cha Vistaram :

- From Kshetrajna alone has come the variety.

From	Has come
<ul style="list-style-type: none"> - Clay - Water - Gold 	<ul style="list-style-type: none"> - Pots - Wave - Ornaments

f) Tada Brahma Sampadyate :

- Then you realise that Brahman, not otherwise.

1 st step	2 nd step
<ul style="list-style-type: none"> - Kshetrajna is different from Kshetram 	<ul style="list-style-type: none"> - Kshetrajna is Akarta, Kshetram is Karta

Not sufficient

3rd Step :

- Dissolution of entire duality, realm of plurality in one indivisible truth must be known.
- Then one attains - infinite Brahman, not otherwise.

- **Understand :**

- I. **Kshetra – Kshetrajna is different**
- II. **Understand Kshetrajna is the supreme Lord, infinite reality.**
- III. **Kshetram is appearance on the Kshetrajna.**



Ultimate understanding for Moksha

- This is complete wisdom.
- Brahma Satyam Jagan Mithya Jivo Braheiva Na Paraha.

Brahma Jnanavalli Mala :

ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः ।
अनेन वेद्यं सच्छास्त्रमिति वेदान्तडिण्डिमः ॥ २० ॥

brahma satyam jaganmithya jivo brahmaiva naparah I
anena vedyam sacchasttram iti vedantadindimah II 20 II

Brahma is Truth, the world of objects and beings is false, and the egocentric sense of separateness (Jeeva) is itself in fact nothing other than Brahman. That by which this Truth is known is the truest science, the Science of sciences, thus roars Vedanta. [Verse 20]

- Brahman = Reality.
- World = Superimposition.
- Brahman = One with the self.
- Tada Brahma Sampadyate.
- This much you understand.
- If you understand Bit, 1st step not full, you are in the progress.
- All 3 steps when understood gives Moksha.,
- This is complete wisdom.
- This way, Bagawan beautifully explains.
- Pinnacle verse of Gita – Chapter 13 – Verse 31.

Initially : Chapter 13 – 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]

- Kshetram – Kshetrajna.
- Gives reality to both initially.

Kshetram	Kshetrajna
False	Truth

- 2 different realities
- Can't be same reality

Isavasya Upanishad :

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ७ ॥

*Yasmin sarvani bhutani atmaiva-bhud vijanatah,
tatra ko mohah kah soka ekatva-manu-pasyatah [7]*

When, to the knower, all beings have become one in his own Self (Atman), how shall he feel deluded thereafter? What grief can there be to him who sees oneness everywhere? [Verse 7]

Drk – Drishya Viveka

Sat Chit Ananda - Reality

Sakshi

Individual Level

Saguna

Nirguna

- Consciousness and matter
- Inside – outside dichotomy created by Avidya inside body – mind.

Karana Thought

- Jnana Indriya
- Karma Indriya

Aham Thought

- I thought
- Reflected Consciousness

Brahman

Total Level

Saguna

Nirguna

- Outside dichotomy my body and world
- Existence versus matter

Lecture 12

Revision :

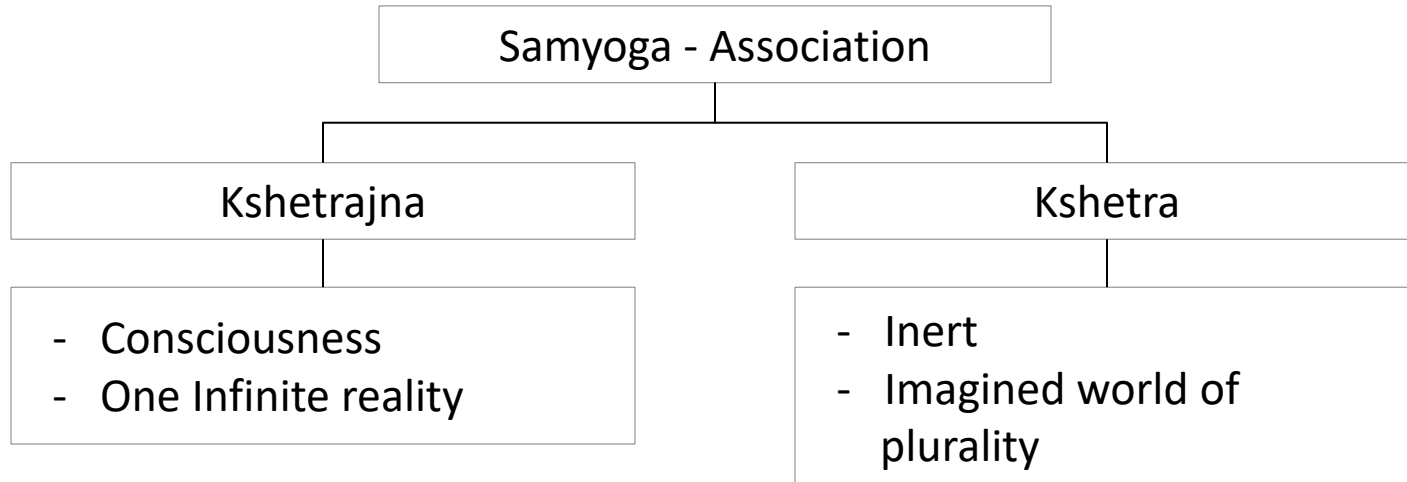
I) Verse 27 :

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]

- Other than Kshetra – Kshetrajna Samyoga, we would not be experiencing anything.



Association

- Not physical, like holding hands together.

- Property pervading object.
- Colour pervades cloth.

- Only association possible.
- Between real, false, true and apparent can be that of substratum and superimposed.

- **Because, no other association possible between :**

- Mirage → Desert Sand
- Snake → Rope
- Colour of Sky → Sky
- Dreamer → Waker

- **Tad Viddhi Bharatarashabha :**

This you understand, as knowledge of false and substratum the truth.

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]

II) One who sees Kshetrajna in and through Kshetram.

Kshetra	Kshetrajna
<ul style="list-style-type: none">- Matter- Many- Changing- Destructable	<ul style="list-style-type: none">- Consciousness- One- Unchanging- In destructable

- One who sees thus, has this vision, has knowledge of truth alone, sees.
- Yaha Pashyati Saha Pashyati.

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]

III) One who does not see Kshetrajna is blind.

- Why blind?
- Seeing illusion can't be counted as actual seeing.
- However clearly we see the snake, describe its stripes, colour, length, width.

• **That cannot equal to seeing the rope.**

- Ignorance however much it may be, can't equal to one knowledge.
- Million zeros ≠ 1.

• **Perception of falsity as reality can't be a valid vision.**

- Right vision is vision of reality.

• **The only vision is the vision of truth.**

- If you don't have this vision, count yourself to be dead being.

IV) Person who does not know or recognise he is Kshetrajna, has committed suicide.

- Person who knows his true nature has not killed himself.
- Na Hinasti Atmana Atmanam.
- If we do not know Kshetrajna, count yourself as dead.
- So powerful, Lord Krishna says why we must realise the Kshetrajna.
- Feeling that there are different Kshetrajnas is because of different actions by different beings is only illusory, false because there is only one Kshetrajna.
- **Variety of actions perceived, do not belong to Kshetrajna but they belong to only the realm of Kshetram.**

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]

Prakriti Eva Cha Karmani – Kriyamanani Sarvashaha :

- All actions good – bad, moral – immoral are done by Prakrti only.
- Purusha – Kshetrajna is utterly free of any action and results of action.
- If Kartrutva negated, Boktrutva also automatically negated.
- Yaha Karta Saha eva Bokta – (Ahamkara Jiva)
- Karta alone is the Bokta.

Verse 31 :

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]

- It would seem as though there are differences in the Kshetras.

Kshetra :

- Appearing on the Kshetrajna.
- Superimposition, false.

Kshetrajna :

- Alone is the one, nondual reality.
- Ekam Eva Advitiam Brahma Asti.

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]

- In this verse Bagawan explains indestructible nature of Kshetrajna.
- How Kshetrajna is neither Karta – bokta?

a) Anaaditvat Nirgunatvat Paramatmavam Avyayaha :

- Ayam Paramatma Avyayaha.

(i) Paramatma = Kshetrajna, Purusha, Maheshwara, Upadrashta, Hanumantha

- Paramatma = Ayam = This = Near to us.
- Not far, closest, ones own self.
- That which we experience so concretely, vividly, this Paramatma.
- Don't see Paramatma as that.
- Feel Paramatma as ones self.

- Avoid all distance between you and Paramatma.
- Yat Sakshat Aparokshat Brahman.

(ii) Avyaya :

- No Vyaya – No decay, no destruction.

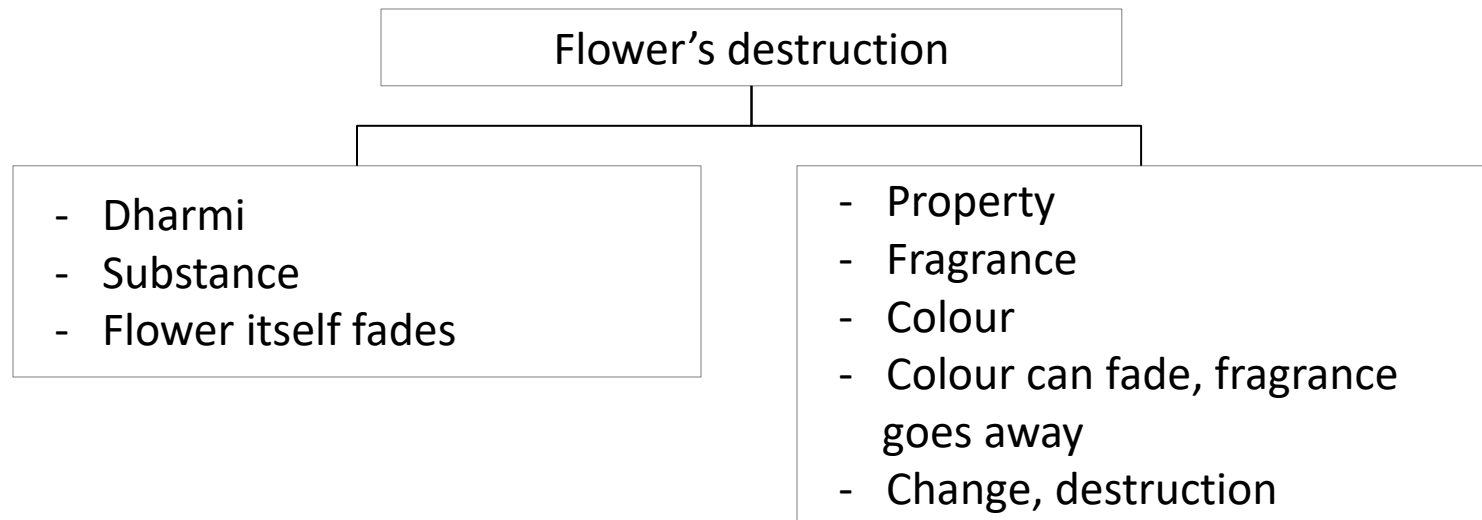
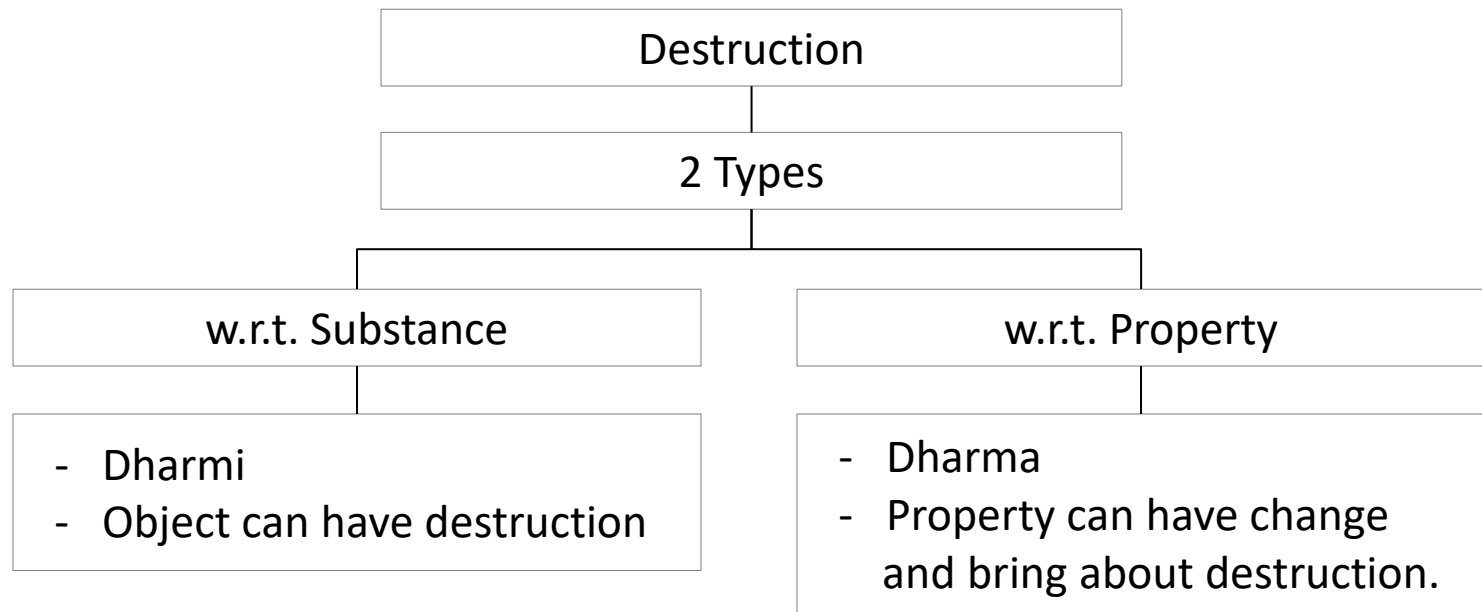
Brihadaranyaka Upanishad : Yagnavalkya

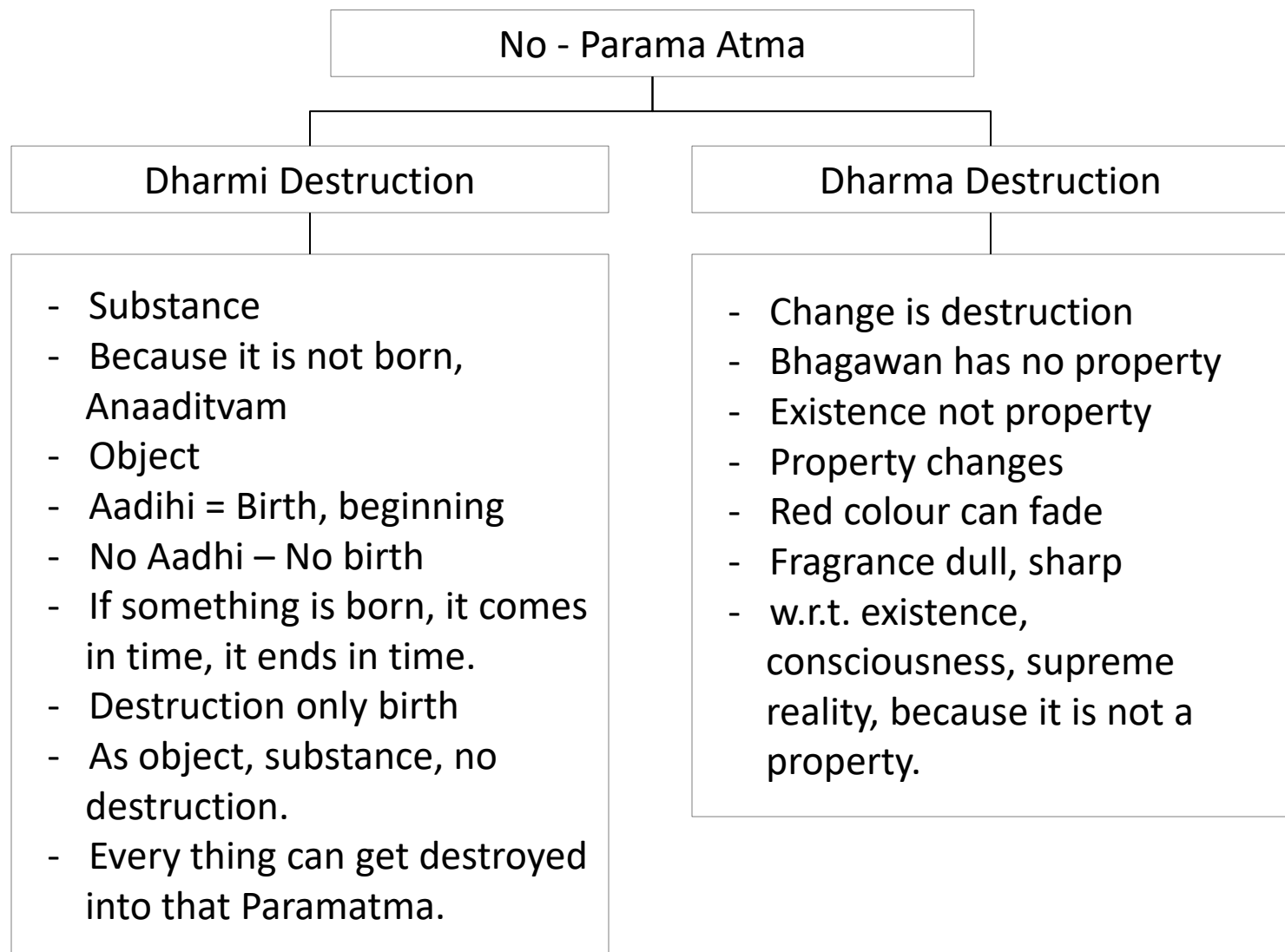
सा होवाच मैत्रेयी,
अत्रैव मा भगवान्मोहान्तमापीपिपन्,
न वा अहमिमं विजानामीति;
स होवाच, न वा अरेऽहं मोहं ब्रवीमि,
अविनाशी वा अरेऽयमात्मानुच्छित्तिधर्मा ॥ १४ ॥

sā hovāca maitreyī,
atraiva mā bhagavānmohāntamāpīpipan,
na vā ahamimaṃ vijānāmīti;
sa hovāca, na vā are'haṃ mohaṃ bravīmi,
avināśī vā are'yamātmānucchittidharmā ॥ 14 ॥

Maitreyī said, 'Just here you have led me into the midst of confusion, sir, I do not at all comprehend this.' He said, 'Certainly I am not saying anything confusing. This self is indeed immutable and indestructible, my dear.' [4 - 5 - 14]

- Avinashe Va are Ayam Atma Anukchitti Dharma – That which has no destruction.

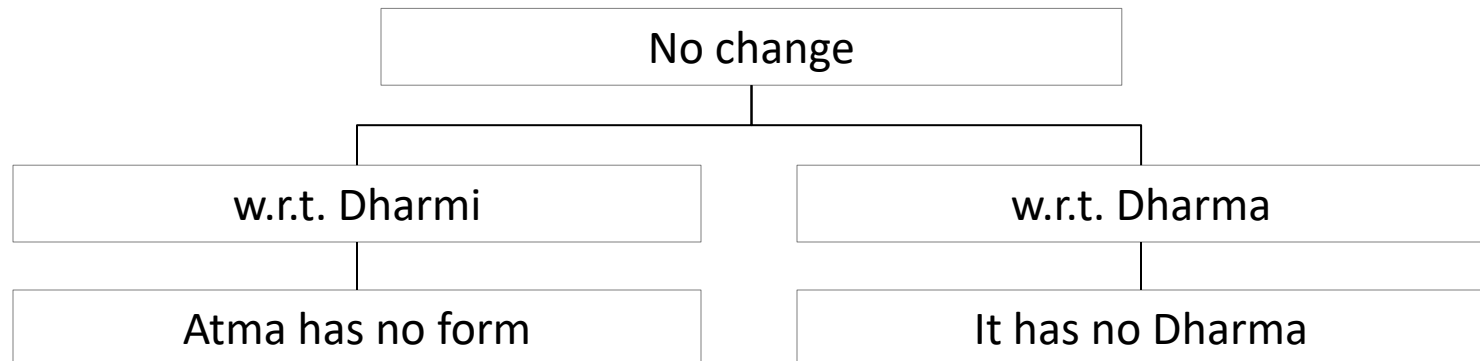




- Existence is basic substratum.
- Cloth has shape, colour, can burn it, turn Ashes, to broken, particles, take it to nonexistence.
- Existence can't be destroyed.

- Why?
- Existence to get destroyed has to become non-existence.
- **Existence can't become nonexistence.**
- **Nonexistence can't become existence.**
- Ultimate reduction you can do to any object is upto existence.
- That existence is Paramatma.
- Lord Krishna says its not born, therefore no destruction.

Svarupa	Dharma
<ul style="list-style-type: none"> - It is in its essential nature, existence, Sat. - It is Sat - Sugar is Sugariness - Sat is Svarupa not Dharma, it can't have ups and downs. 	<ul style="list-style-type: none"> - Property – Colour, fragrance has ups and downs. - Crystalline, powder of sugar. - Nirgunatvat Paramatma Avyaya.



- Therefore Paramatma is Avyaya indestructible.
- Such indestructible Atma is neither Karta, Bokta.
- It appears to be associated.

b) Sharirastaha Api :

- Even though it appears because of Adhyasa in the Sharira.
- Even though I take myself to be Kshetra, appearing in the Shariram (Reflected Consciousness).
- It is not actually locked up in the Sharira.
- It is limited by the Sharira.

- **I take myself be the Sharira.**
- **Kshetrajna is as though in the Sharira.**

c) Na Karoti :

- **It is not doing, you are imagining - it is doing, talking, sitting, sleeping, waking, dreaming.**

Shankara : Atma Bodha

व्यापृतेष्विन्द्रियेष्व्वात्मा व्यापारीवाविवेकिनाम् ।
दृश्यतेऽभ्रेषु धावत्सु धावन्निव यथा शशी ॥ १९ ॥

vyaprtesvindriyesvatma vyaparivavivekinam,
drsyate'bhresu dhavatsu dhavanniva yatha sasi ॥ 19 ॥

The moon appears to be running when the clouds move in the sky. Likewise, to the non-discriminating person, the Atman appears to be active when it is observed through the functions of the sense organs.
[Verse 19]

- Sashi – Moon – Appears to be moving when the monsoon clouds are moving.
- Consciousness – Kshetrajna – appears to be doing but it is not doing.
- Na Karoti, not Karta.

d) Na Lipyate :

- It is untouched, unaffected by the results of the actions.
- Na Karta Na Bokta.
- Na Karoti – Na lipyate... explained in verse 33 – 34 and clarifies why it is not affected.

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]

- Yatha – just as.
- Tatha – So too.
- 2 reasons – to explain Kshetrajna is not Karta or Bokta even though it appears to be in the Shariram.

a) Yatha :

- Just as

b) Akasham Sarvagatam Na Upalipyate :

- All pervading space is untouched.
- In all Upadhis it is present.
- Cup, Jug, Room, House,... Space is everywhere present.
- Untouched by nature of Upadhis.

- If cup is dirty, space not dirty.
- Vessel is golden – space not golden.
- Room painted blue, space not blue.
- Why?

c) Soukshmyat :

- Because of its subtle nature.
- Very different nature, nongross nature.
- Asanga Svabava – so subtle, that it can't be touched by the gross.
- Put water on blue wall, water takes blue colour, not colour.
- Space different.

d) In the same way :

- **Atma Sarvatra Avastitaha :**

In all Deha, Upadhis, uniformly it is present but untouched, because it is Sukshma.

- Like Akasha, Sukshma, Atma is subtle.
- It is too subtle, hence untouched, unaffected.

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]

- Just as sun it is unaffected.

a) Yatha Ekaha :

- One.
- Earlier – Sarvagatam – everywhere untouched because Sukshmam.
- Now – another nature of Atma because of which it is untouched.

b) Ravihi :

- One Sun.

c) Imam Krtsnam Lokam :

- Entire world.

d) Prakashayati :

- It illumines.
- **Atma illuminator - not affected by illumined – Body / Mind / Intellect – World.**

Katho Upanishad :

सूर्यो यथा सर्वलोकस्य चक्षुः न लिप्यते चाक्षुषैर्बाह्यदोषैः ।

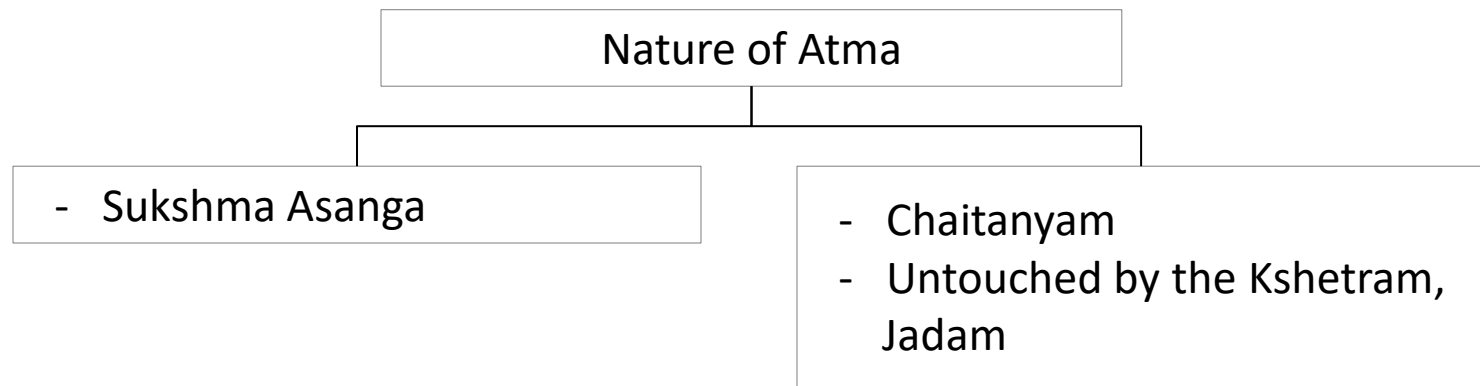
एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोकदुःखेन बाह्यः ॥ ११ ॥

Suryo yatha sarva-lokasya caksuh na lipyate caksusair bahya-dosaih,

Ekas-tatha sarva-bhut-antaratma na lipyate loka duhkkena bahyah ॥ 11 ॥

Just as the Sun, the eye of the whole world is not contaminated by the defects of the external eye, so being the Innermost Essence in all beings, Atma is not contaminated by external sorrows of the world. [II – II – 11]

- Same idea here.
- Sun illumines everything but not affected by what it illumines.
- Sunlight falls on ditch – Sun not affected, sun not holy.
- Illuminator untouched by illumined.
- Drk untouched by Drishya.
- In the same way.
- Krtsnam, Shetram, entire realm of variety, manifold – Kshetri – Kshetrajna illumines.
- Here also illuminator untouched by illumined.



- 2 reasons, 2 examples.
- Kshetrajna is untouched by the actions of Upadhis, neither Karta or bokta.
- Thus explaining Akartru, Aboktru nature of Atman, Bhagawan concludes – and see difference between Kshetra – Kshetrajna and be free.
- Kshetra – Kshetrajna Vibhaga is the essential point.
- **Sadhana to be practiced :**
 - See the difference between Kshetra and Kshetrajna.
- You are the Kshetrajna and are untouched by Kshetram.

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 eye of knowledge which you got in this chapter.
- Now you have a new eye.
- You were blind so far.
- Eye = Knowledge, Jnana Chakshu wisdom of Vedanta, Shastra Upadesha, Jnana Upadesha.

b) Ye Viduhu :

- Can't see with physical eye – with Jnana Chakshu you see.
- What should I see.

c) Kshetra Kshetrajnayoho Evam Antaram :

- In the manner taught in Chapter 13 see this difference between Kshetram – Kshetrajna.

Kshetram	Kshetrajna
<ul style="list-style-type: none">- Many- Jada- Destructible- Has Vikara- Not you	<ul style="list-style-type: none">- One- Consciousness- Indestructible- No Vikara- You

- See difference between this.

d) Buta Prakrti Moksham Cha :

- Those who see, can liberate themselves from the Prakrti of all beings.
- All of us are Buta, we are identified with Prakrti.
- Very clearly seeing, how to get liberated from identification with Prakrti.
- How to know the difference and get liberated?
- Those who see,

e) Ye Viduhu Param Yanti :

- Those who see this, will get the ultimate.
- Brahnavit Aapnoti Param..

Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्सह ।
ब्रह्मणा विपश्चितेति ॥ १ ॥

Oṃ brahmaavidāpnoti param | tadeṣā'bhuktā |
satyaṃ jñānamanantaṃ brahma |
yo veda nihitaṃ guhāyāṃ parame vyoman |
so'snute sarvān kāmānsaha |
brahmaṇā vipaściteti || 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. [2 - 1 - 1]

Mundak Upanishad :

स यो ह वै तत् परमं ब्रह्म वेद ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति ।
तरति शोकं तरति पाप्मानं गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥ १॥

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]

- Those who know themselves to be the Kshetrajna and thus they know the methodology to be free.
- Which is there in all beings including oneself.
- What is the means to be liberated from Prakrti?

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]

- Etat Jnanam iti Proktam... difference you find out, culminates in Amanitvam... then actually get liberated, reach the ultimate.
- Practice Kshetra – Kshetrajna Viveka, Vibhaga.
- Chapter 13 – Kshetra – Kshetrajna Vibhaga.
- This is means for liberation.
- How do I do this?
- **Remember :**
Body is doing... I am not doing I am not Karta.
- Sukha – Dukha Bhoga – belongs to mind – Kshetram.

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]

- When Sukha Dukha comes, say it belongs to Kshetram not to me.
- When you perform action – say kshetra is doing, not me...
- Keep on reminding... Kshetra experiencing, not me...
- Differentiate yourself from the activities and experiences of the Kshetra and live a life of freedom.
- Practice...

Ending :

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 Krsna and Arjuna, the thirteenth discourse ends entitled : Yoga of Distinction between field and its knower.

- Vibhaga – differentiating Kshetra – Kshetrajna becomes Yoga – means to unite with the ultimate.
- Thus ends the 13th Chapter.
- The toughest chapter in Bhagawad Gita.
- Swamiji heard 1st Jnana Yagya in Coimbatore – Chapter 13 – field and knower of the field... Gurudev's roaring voice.
- Remember Gurudev very fondly and be blessed.