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VERSE 1 TO 35
Arjuna said: Prakirti (Matter) and Purusa (Spirit), also the ksetra (The field) and Ksetrajna (The Knower of the filed), knowledge and that which ought to be known-these, I wish to learn, O Kesava. [Chapter 13 - Verse 1]

a) Arjuna Uvacha:
   - Arjuna asked.

b) Keshava:
   - Oh Lord!

c) Ichhami Veditum:
   - I desire to know.

d) Etad:
   - The following
e) Prakrtim:
   - Prakrti

f) Purusham Eva Cha:
   - Purusha.

g) Kshetram Kshetrajnam Eva Cha:
   - Kshetra, Kshetrajna.

h) Jnanam Cha Jneyam:
   - Jnanam and Jneyam.

---

3 Shatkams

Chapter 1 - 6
- Nature of Jiva
- Karma Yoga – Sadhana
- Purusharthas, individual efforts.

Chapter 7 - 12
- Nature of Ishvara
- Benefits of Ishvara Bhakti
- Upasana Yoga Sadhana

Chapter 13 - 18
- Jivatma / Paramatma Aikyam.
- Advaita Jnanam
- Jnana Yoga Sadhana
- Sat Gunas, Asura Guna
Chapter 7:

- Ishvara with Para and Apara Prakrti is Srishti, Sthithi, Laya Karanam of Jagat.
  - Explains Bhagavan and ways to become Para Bhakta.

Chapter 12:

- Qualities of Para Bhakti.

Chapter 13:

- What knowledge makes one a Para Bhakta?
Verse 1:

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

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

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

- I wish to know, Oh Lord, destroyer of Keshat Rakshasha.
- Kesha – also name of Vishnu.
- Ka – Indicates Lord Brahma.
- E – Lord Vishnu
- Sha – Lord Shiva
- Keshav = combined form of all 3.

- 3 Pairs
  - Kshetram and Kshetrajna
  - Jnanam and Jneyam
  - Purusha and Prakrti

- Arjuna asks with Sraddha and Bhakti.
- Kshetra, Prakrti → Matter
- Kshetrajna, Purusha, Jneyam → Spirit
- Jnanam – Set of values to get Tattva Jnanam.
Verse 2:

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

a) Sri Bhagavan Uvacha:
   - Lord Krishna said.

b) Kaunteya:
   - Oh Arjuna!

c) Idam Shariram Abhidhiyate Iti Kshetram:
   - This body is known as Kshetram.
Verse 2:

a) Sri Bhagavan Uvacha:
   - Lord Krishna said.

b) Kaunteya:
   - Oh Arjuna!

c) Idam Shariram Abhidhiyate Iti Kshetram:
   - This body is known as Kshetram.

d) Yah Veti Etat:
   - There is a conscious principle which knows this body.
e) Tadvidah Prahuh Tam Iti Kshetrajnah :

- Wise men declare that knower principle to be Kshetrajna.

- Body clothes the knower Atma Chaitanyam.

I) Idam Shariram Abhidhiyate Kshetram :

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

II) Etad – Gross body and subtle body.

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

III) Kshetrajna Iti Tat Vidaha Prahuhu :

- Learned call the knower as Kshetrajna.
- Kshetram Janati iti Kshetrajna.
I am Atma, I don’t know, I exist in the body and outside like space exists in a pot and outside the pot.

Body, Mind, outer objects and relationships cause attachment with I the Atma, due to self ignorance get attached to them.

Till such time truth of Atma comes to light, body, mind appears to cause sorrow.

If we live in the body, with knowledge, we will accept body as means to that knowledge.

Guru comes and frees us from sorrow.

One who knows the body, pervades the body and knows the world is called Kshetrajna.
Verse 3:

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

a) Bharatha:
   • Oh Arjuna!

b) Api Cha:
   • Moreover

c) Viddhi Kshetrajnam Mam:
   • Know the Kshetrajna to be myself.

d) Sarva Kshetresu:
   • Obtaining in all bodies.

e) Tad Jnanam:
   • That knowledge.
f) Yad Kshetra Kshetrajnayoh :
   - Which deals with Kshetram and Kshetrajna.

g) Jnanam :
   - Is true knowledge.

h) Mama Matam :
   - This is my teaching.

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

![Verse 20][1]

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

- I am the Atma Tatvam residing in everyones mind.
- 1st Vibhuti of the Lord.
Chapter 7:

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

Bhagavan – the Chaitanyam, awareness principle

- Resides in the minds of Jivas.
- Chit principle

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

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

Thiruvalluvar:

Whatever is nature of object, ultimate thing is to perceive the essence of it as pure Sat-chit, Awareness essence.
• Ishvara is the Antaryami, the life principle of Jiva.
• Relationships with the world are superimposed on pure consciousness by Maya Shakti.
• This is main teaching of Advaita Siddanta.

<table>
<thead>
<tr>
<th>Wave</th>
<th>Ocean</th>
<th>Water</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Pockets of water which rise and fall due to wind in the ocean.</td>
<td>- Large water spread</td>
<td>- Essence behind wave and ocean.</td>
</tr>
<tr>
<td>- Compared to Jiva</td>
<td>- Compared to Ishvara</td>
<td>- Absolute Sat – Chit Nirguna Tatvam.</td>
</tr>
<tr>
<td>- Sagunam</td>
<td>- Sagunam</td>
<td></td>
</tr>
<tr>
<td>- Depends on Sat – Chit Tatvam</td>
<td>- Depends on Sat – chit Tatvam</td>
<td></td>
</tr>
</tbody>
</table>

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

**The absolute is the knowing principle, Bhagavan is Kshetrajna is Mahavyakam.**

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

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

**Jiva – Brahma Aikya Bodhaka Vakyam is Mahavakyam.**

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

<table>
<thead>
<tr>
<th>Earth</th>
<th>Nondual consciousness</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Stability experienced</td>
<td>- Alone truth</td>
</tr>
<tr>
<td>- Experience differences,</td>
<td>- Understanding this is main</td>
</tr>
<tr>
<td>unreal.</td>
<td>intent of Mahavakyam.</td>
</tr>
</tbody>
</table>
Arjuna:

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

<table>
<thead>
<tr>
<th>Kshetram</th>
<th>Kshetrajna</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Objects of knowledge</td>
<td>- Knowing principle</td>
</tr>
<tr>
<td>- Universe</td>
<td>- Atma Chaitanyam</td>
</tr>
<tr>
<td></td>
<td>- Intrinsic nature of Jivatma and Paramatma.</td>
</tr>
<tr>
<td></td>
<td>- Like water, essence of wave and ocean.</td>
</tr>
</tbody>
</table>

- Bhagavan need not be attained because he is indeed the self.
- Knowledge of Kshetrajna relieves us from the thought of wanting to attain Mukti.
- Initially one should have desire to attain Mukti.
- Then undertake Vichara, contemplation.
- Know self as Atma Chaitanyam, Brahma Chaitanyam, realise Mukti is my nature.
• Knowing the body and knower of the body, Atma – Anatma Viveka is useful knowledge.
• Knowledge of other things may cause us sorrow but this knowledge will only make us realise happiness.
• True knowledge is one which frees one from bondage, sorrow and Samsara, cycle of birth and death.
• This is key point of Shastra.
• Bhagawan is in the form of Shastras.
• Knowing Kshetra – Kshetrajna is Moksha.
• All other knowledge creates bondage and does not liberate.

Verse 4:

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

a) Yat Cha Tat Kshetram:
• What is that Kshetram?
b) Yadrk Cha:
   • Of what nature is it?

c) Yadvikari:
   • Of what effects is it?

d) Yat Cha Yatah:
   • Which effect comes out of which cause.

e) Yah Cha Sah:
   • What is that Kshetrajna?

f) Cha Yat Prabhavah:
   • And of what glory is it?

g) Srnu Tat Me Samasena:
   • Here that from me briefly.

Srnu:
   • Let ears and mind be ready to grasp teaching.
   • What is nature, properties, modifications cause, origin, effects, I will tell you briefly.
   • Listen with focused mind.
Verse 5:

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

a) Gitam Rsibhih Bahudha:
   • This has been taught by various sages.

b) Prithak Vividhaih Chandobhih:
   • This has been revealed distinctly.

c) Vividhai Chandobhih:
   • Through various vedic Hymns.

d) Hetumadbhih Cha Eva Viniscitaih Brahma Sutrapadaih:
   • This has been taught through logical and well ascertained Upanishidik statements which reveal Brahman.
   • There are many scriptures which deal with definition of Kshetram and Kshetrajna.
   • Shastras are the only Pramanam, Source of knowledge for Kshetrajna.
Teachings include logical analysis of Shastra with Sraddha and Bhakti, clear all doubts, to understand Veda Vakyas.

**Taittriya Upanishad:**

Om brahmavidapnoti param, tadesa'bhyukta,
satyam jnanamanatam brahma,
yo veda nihitam guhayam parame vyoman,
so'snute sarvan kaman saha brahma n vipasciteti \( \text{II} \ \text{I} \)

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

**Brihadaranyaka Upanishad:**

Taddhedarthi tarhy avyākṛtam āsīt, tan nāma-rūpābhyaṁ eva vyākriyata, asau nāma, ayam idāṁ rūpa iti, tad idam apy etarhi nāma-rūpābhyaṁ eva vyākriyate, asau nāma, ayam idāṁ rūpa iti. sa eṣa iha praviṣṭa ānakhāgrebhyaḥ yathā, kṣuraḥ kṣuradhāne' vahītaḥ syāt, viśvam-bharo vā viśvam-bhara-kulāye, tam na pāṣyanti. a-kṛtsno hi saḥ, prāṇann eva prāṇo nāma bhavati, vadan vāk, pāṣyāṁ ca kṣuṣṭ, śṛṇvan śrotam, manvāno manah, tāṁ asyāṁ namā karma-nāmāṁ eva. sa yo'ta ekaikam upāste, na sa veda, akṛtsniḥ hy eṣo'ta ekaikena bhavati, ātmety evopāsīta, atra hi ete sarva ekam bhavanti. tad etat padanīyam asya sarvasya yad ayam ātmā, anena hy etat sarvām veda, yathā ha vai padenānuvindet. evam kīrtim ślokaṁ vindate ya evam veda. \( \text{II} \ 7 \)
This (universe) was then undifferentiated. It differentiated only into name and form – it was called such and such, and was of such and such form. So to this day it is differentiated only into name and form – it is called such and such, and is of such and such form. This Self has entered into these bodies up to the tip of the nails – as a razor may be put in its case, or as fire, which sustains the world, may be in its source. People do not see It, for (viewed in Its aspects) It is incomplete. When it does the function of living, It is called the vital force; when It speaks, the organ of speech; when It sees, the eye; when It hears, the ear; and when It thinks, the mind. These are merely Its names according to functions. He who meditates upon each of this totality of aspects does not know, for It is incomplete, (being divided) from this totality by possessing a single characteristic. The Self alone is to be meditated upon, for all these are unified in It. Of all these, this Self alone should be realised, for one knows all these through It, just as one may get (an animal) through its footprints. He who knows It as such obtains fame and association (with his relatives). [1 – 4 – 7]

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

Verse 6:

The great elements, egoism, intellect and also the unmanifested (Mula Prakirti), the ten senses and the one (The mind) and the five objects of the Senses... [Chapter 13 - Verse 6]
a) mahabutani, Ahamkara, Buddh, Avyaktam Eva Cha :

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

b) Dasha Indriyani Ekam Cha :

- The ten sense organs and the mind.

**4th Verse : In brief**

<table>
<thead>
<tr>
<th>Kshetram</th>
<th>Kshetrajna</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Gross + subtle body.</td>
<td>- Knower of these 2 bodies</td>
</tr>
</tbody>
</table>

**6th Verse :**

- Elaborated.

1) 5 elements :

- Pervade all modifications in creation.
II) Subtle Tanmatras – on 5 elements:

<table>
<thead>
<tr>
<th>Elements</th>
<th>Powers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Earth</td>
<td>Smelling</td>
</tr>
<tr>
<td>Water</td>
<td>Tasting</td>
</tr>
<tr>
<td>Fire</td>
<td>Seeing</td>
</tr>
<tr>
<td>Air</td>
<td>Touching</td>
</tr>
<tr>
<td>Space</td>
<td>Hearing</td>
</tr>
</tbody>
</table>

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

Earth, water, fire, air, ether, mind, intellect, egoism; these are my eightfold Prakrti. [Chapter 7 – Verse 4]
• Ahamkara = Cause of 5 subtle elements.
• Universal – Samashti Buddhi is one level above this.
• Avyakta, Maya Shakti is one level above this.

![Diagram]

- **Seed – Causal Body**
- **Bud – Subtle Body**
- **Sapling**
- **Branches and tress – Gross body, gross objects**
- **Prakrti Maya Shakti - Avyaktam - Seed**
- **Hiranyagarbha - Samashti Sukshma Buddhi, Ahamkara**
- **Samashti Sukshma Butas (5 Powers)**
- **Jnana Indriyas, Karma Indriyas, Mind, Intellect**

• Things perceivable by sense organs exist inside and outside Ahamkara.
Verse 7:

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

a) Ichha, Dvesah, Sukham, Dukham:
   • Desire, hatred, pleasure, pain.

b) Sangatah:
   • The body – mind complex.

c) Chetana:
   • Sentiency.

d) Drithihi:
   • Fortitude.

e) Etat:
   • All this.
f) Udahrtam:
   • Enumerated above.

g) Samasena:
   • Briefly.

h) Kshetram Savikaram:
   • Is Kshetram together with its modifications.

I) Ichha:
   • Desire for pleasure and objects of pleasure, people who give pleasure.

II) Dvesha:
   • Dislike for pain, objects, relationships, circumstances that cause pain.
   • Emotions of mind.

III) Sangatah:
   • Connection between body and senses which makes it body – mind complex.

IV) Chetanam:
   • Consciousness which expresses in the body.

V) Drithihi:
   • Willpower to finish a task.
   • This is Kshetram, gives Jiva protection, cause of enjoyment of Punya – Papam, subject to modification and destruction.
Humility, unpretentiousness, Non-injury, forgiveness, uprightness, service to the teacher, purity, steadfastness self-control...[Chapter 13 - Verse 8]

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

I) Amanitvam:
- Manitvam is thinking high of oneself whether he is high or not, pride.
- Thinking of others as inferior.
- This is a shortcoming, defect.
• In creation, everyone has their own nature.
• Greatness belongs to god.
• Amanitvam = Humble, humility water fills up only in a pit.
• Only one with humility, with intelligence gets Abundant Ananda.

Humility

Should not be out of fear
Should be combined with intelligence

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

II) Adambitvam :

• Not being boastful by appearance, behavior, speech, pomp + show, simplicity.
• Know all greatness belongs to Bhagavan.
• Drop ego.
III) Ahimsa:

Himsa – Hurting other person

Directly

- Child hits another child on being hurt.

Through another person

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

IV) Kshanti:

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

- Alignment of thought, word and deed is spirituality.

Shanti Mantra:

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

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

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

Gita – Chapter 4:

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

ॐ सह नावकतु । सह नौ भुनकतु ।
सह वैय करवावहे । तेजस्विनावधीतमस्तु मा विद्विषावहे ।
ॐ शांतिः शांतिृ शांतिः ॥

Om Saha Nau-Avatu | Saha Nau Bhunaktu |
Saha Viiryam Karavaavahai | Tejasvi Nau-Adhiitam-Astu Maa Vidvissaavahai |
Om Shaantih Shaantih Shaantih ॥

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

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

**Do’s :**

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

**Don’t’s :**

4) Do Himsa  
5) Be proud  
6) Pompous

**VII) Shaucham :**

• Cleanliness + orderliness
• Keep everything clean and orderly, clothes, environment.

Thiruvalluvar

External Purity
- Keep body clean by water

Internal Purity
- Talking truth
- Purity in thought
- Prati Paksha Bavana

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

**Rituals and mantras help to keep body and mind clean.**

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

VIII) Stairyam:

• Perseverant, resolved in Dharma Marga, righteousness, without getting absorbed in material desires and pleasures.
• In life we must have clarity about what we desire and how we attain that.
• Shastras and Mahatmas show the right path in this respect.
• Should be committed to that path, not Deviate, give up.
• Mind should never give up or become tired.
• Many may mock us if we are in the right path.
• Mind should not become disturbed when body falls sick or we lose close relatives.
• One should not think there is no use leading a spiritual life.
• It is for the goodness of the individual soul.
• Spiritual path helps us to face difficult circumstances in life due to Prarabda Karma.
• Stairyam is physically facing difficulties but mentally continue a spiritual path.
• Yudhishtira, one perseverant in battle, never gives up.
• Asuras and Devas never stopped churning ocean of nectar until they got Amrutam.
• Despite Dangers of Hala Hala poison they never gave up.
• Only determinate person will persevere the path till goal is reached.
• It is very important to be determined till one acquires Shastric Jnanam.

![Diagram](diagram.png)

**IX) Atma Vinigraha:**

- Atma here is body, mind, sense organs.
- Vingraha – keeping in control.
- For success in material field and spiritual field, need control over mind + sense organs.
Verse 9:

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

3 Values:

X) Indriyarthesu Vairagyam:

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

Gita: Chapter 5

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

Chapter 2:

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

• All Karma Phalams have beginning and end.
• Intelligent person is not carried away by that.
• Sense enjoyments should be disciplined and had in proper manner by householder.
• Mumukshu, Spiritual aspirant should get rid of desires and cultivate dispassion.
• Viveka, discrimination between real, permanent and unreal, transient, impermanent helps to cultivate Vairagya, dispassion.
• Nishkama Dharma Anushtanam, Karma Yoga, helps to cultivate Viveka.
• Sakama Dharma Anushtanam helps to cultivate Nishkama Dharma Anushtanam.
• It comes from Sraddha in Shastras.
• Sraddha comes when we use God given intellect in a proper manner.
• When senses indulge in sense enjoyments, some objects give pleasure or pain.
• We must train to handle our 5 sense organs.

• **Recognise sense organs cause sorrow.**

• Then you get intellectual power to comprehend ultimate Ananda.

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

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

**XI) Anahamkara Eva Cha :**

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

**Tattwa Bodha :**

• Aham Karta, Bokta, is Ahamkara.
• Doership and enjoyership is Dehatma Buddhi.
• Body is endowed with mind given to Jiva temporarily by Ishvara for enjoying Sukham or Dukham as per Prarabda Phalam.
• Think body as an instrument, not as self, Atma.
• Don’t give over importance to it and dote over it.
• Don’t misunderstand instrument to be the doer.

Money / Body / Mind

Good servant
Bad Master

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

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

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

Kalidasa:
• Sharira Adhyam Kalu Dharma Sadhanam.
• 1st instrument to follow Dharma is the body.
• One cannot draw without a canvas.
• Similarly it is only with body, we can earn Punyam
• Body is an excellent god given opportunity or instrument meant for worshipping god, performing dharmic deeds and attaining Moksha.

Gita:

कि पुनर्वाहना: पुण्या:
भक्ता राजर्षयस्तथा ।
अनित्यमसुखं लोकमि
इमं प्राप्य भजस्व माम् ॥ ९-३३ ॥

kim punarbrähmaṇāḥ puṇyāḥ
bhaktā rājarṣayastathaḥ |
anityamasukham lōkam
imam prāpya bhajasva mām ॥ ९-३३ ॥

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

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

Thiruvalluvar:

• Jiva in this body has not found a permanent place.
• Not considering body as self is Anahamkara.
XII) Janma Mrityu Jara Vyadhi Dukha Dosha Anudarshanam:

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

Thiruvalluvar:

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

Tattva Bodha :
• Body is the seat of enjoyment of Joys and sorrows.
• Sukha Dukha Bhoga Ayatanam, Shariram, house, place of residence for the mind.
• Mind is instrument which enjoys joys or sorrows.
• With strong mind, can face difficulties better.
• Don’t make body as centre of pride and develop attachment.
• Body is impermanent and cause of several sufferings.
• Relieving ourselves from body attachment is Brahma Jnanam or Atma Jnanam.
• It is an important value for Jnanam.
Verse 10:

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...

(13) Asaktihi:

- **Saktihi**: Attachment, being passionate about sense objects.
  - Being stuck to.

- **Verse 9**: Use body as instrument, protect and maintain body, don’t ignore the body, don’t overuse, don’t hate, like or dislike the body and mind, be a witness to both and feel free, Muktaha.

- **Asakti** = Being dispassionate, not stuck to.

Example:

- Dress is different from us, not attached to it, I am different than the body and mind, I am Sakshi.
- Have clarity, use body for good deeds.
- Don’t get too attached to body and desire for sense enjoyments.
• Body is subject to any problem at any time, be ready to accept that.
• Know nature of body and be witness to all happenings.

**XIV) Putra Dhara Griha Dishu Anabhishvangaha :**

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

**Be prepared to leave the world any day.**

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

**Hand children and assets to Bhagavan and die peacefully.**

• Important to know when to get attached and when to drop them.
• Initially our passion with family will make us do our duty well.
• Come out of it sometime.
• Enter, get maturity, grow, step aside, come out.
• Don’t quit home, in the mind, be renunciate, have a Sanyasi mind here and be free.
• Have non-attachment to body, relatives, friends, help others, be loving, pray for welfare of all, understand nature and reality of life.

• Keep equanimity always.

Baja Govindam:

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

XV) Nitya Cha Sama Chittatvam, Ishta Anishta Upapattishu:

• Sama Chittam: State of mind free of likes and dislikes as a result of clear knowledge of Atma.

• Ishtam: What we like – Joy – Pleasure.

• Anishtam: What we don’t like – Sorrow, displeasure.

• People, things, relationships, circumstances, likes – dislikes, situations may not be good.

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

How to get Sama Chittatvam?

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

Revision:

• Should not be proud, pompous, not hurt others, be patient, straight forward, worship Guru, be clean and orderly in spiritual path, have control over body and mind, develop dispassion for sense objects, see body as an instrument, contemplate on birth, death, old age, disease, love relatives and friends but not develop attachment for them because it will bring sorrow.
• Don’t slip from spiritual path, it is natural to lose some dear to us.
• Practice performing duty without developing attachment.
• Be even to likes and dislikes.
• Whatever happens, do not allow mind to get disturbed.
• Keep mind calm and peaceful.
Verse 11:

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

3 Values:

XVI) Mayi Cha Anya Yogena Avyabicharini Bhakti:

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

Bharatiar:

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

**XVII) Vivikta Desha Sevitvam:**

• Vivikta = secluded place, pure place.
• Place purified by Mantras, chanted by us or other Mahatmas or Rishis.
• Place where there is no fear of harm by snakes, lion or scorpion.
• Forests, rivers, caves, temples.
• In such a place, mind is clear, peaceful, conducive for Dhyanam, strength in Jnanam and to become firm in Jnanam.
• Place should be congenial to meditate on original nature of self, Atmanaha Brahma Svarupam.
Training our mind to live in Ashrams, secluded place is a value to develop knowledge acquired from Moksha Shastra Upadesa Guru.

XVIII) Arathir Jana Samsadi:

- Not desiring for social company of materialistic people, who lack culture, humility.
- Aim to get rid of Dushta Sangha.
- Be in Satsang to get rid of ignorance and our words will become polished, purposeful.
- Keep contemplating on what is permanent, impermanent in life.
- Ratihi – Gossip, group conversation.
- Arathi – Not having such a desire.
Verse 12:

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

2 Values:

XIX) **Adyatma Jnana Nityatvam**
- Continuously contemplate on Atma – Anatma and know the truth of the universe.

XX) **Tattvat Jnarththa Darshanam**
- Understand purpose of knowledge and perceive it well.
- Have clear knowledge of absolute reality.
- **Purpose of knowledge**:
  - Complete Ananda, contentment, peace of mind, eternal happiness without sorrow.
  - If we want to be happy and peaceful, must know truth of life.
  - Knowledge of absolute reality gives that peace.
• Benefit = Mukti.
• Need for knowledge should be there in our mind, only then we can appreciate all values.
• Adhyatma Jnanam is consistent efforts taken to gain Atma Tattvam, pure consciousness principle.
• Sravanam, Mananam, Nididhyasanam.
• Resolve gaps between learning and real experiences of life.
• Drop wrong notions, misconceptions, about ourselves, others in life.

**Seeing everything in essence as pure consciousness is true knowledge.**

• **Etad Jnanam iti proktam Ajnanam Yadaton Yatha:**
  That which is opposed to these values is Ajnanam, ignorance.

**Jnanam:**

• List of values to be followed.
  I. Not being proud.
  II. Not being pompous.
  III. Not hurting others.
  IV. Being patient.
  V. Being straightforward
  VI. Worshipping Guru.
VII. Being clean and orderly.
VIII. Being perseverant in spiritual life.
IX. Keeping body and mind under control.
X. Being unattached to sense objects.
XI. Understanding body as instrument and not as the self.
XII. Contemplate on birth, death, disease, old age.
XIII. Being loving to family and friends but not attached.
XIV. Maintain equipoise
XV. Being without likes and dislikes.
XVI. Being devoted to Ishvara.
XVII. Living in seclusion.
XVIII. Keeping away from materialistic people.
XIX. Continuously listen, contemplate, meditate on spiritual texts.
XX. Know benefit of Tattva Jnanam.

• All these 20 values together is Jnanam.

• Whatever is opposite is Ajnanam:
  I. Thinking too high of one self.
  II. Being boastful.
III. Harming others.
IV. Being angry.
V. Keeping something in the mind, speaking something else, not being straightforward.
VI. Disrespecting Guru.
VII. Living in unclean, impure place.
VIII. Living without perseverance.
IX. Not keeping body – mind under control.
X. Desirous of sense enjoyments.
XI. Thinking of body as self.
XII. Not contemplating upon sorrows of life.
XIII. Being too attached to worldly things and people.
XIV. Experiencing mental unrest due to joys and sorrows.
XV. Not being devoted to Bhagavan.
XVI. Living with bad people.
XVII. Not being in solitude.
XVIII. Not desiring Moksha.
XIX. Not doing Sravanam, Mananam, Nididhyasanam.
XX. Not knowing main purpose of life.
• All these are contradictory to Jnanam, hence called Ajnanam.
• All values are for attaining Mukti.

**Adhyatma Jnanam Nityatvam, is direct means of knowledge for Mukti.**

• Remaining 19 make one eligible to Tattva Jnanam.
• Bhagavan calls all these as Jnanam.
• In reality, only thing which gives Jnanam is contemplating on reality or understanding pure consciousness principle.
• Other values give required maturity needed for spiritual enquiry.
• With all these together, one acquires knowledge of pure consciousness and that knowledge strengthens the mind.
• As a result, he becomes free from sorrow and become capable of removing sorrow for others around.
• Jnanam topic over.
Verse 13:

jñēyaṁ yat tat pravakṣyāmi
yajjñātvāmṛtam aśnute |
anādimat param 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]

Jnayam, Kshetrajna, Pure consciousness:

a) Pravakshyami Tat Yad Jnayam:
   • I shall teach you Jnayam, which is to be known,

b) Jnātva Yat Asnute Amrutam:
   • Upon knowing which one attains immortality.

c) Tat Param Brahma:
   • It is the supreme Brahman.

d) Anadimat:
   • Which is beginningless.

c) Uchyate Na Sat Na Asat:
   • It is said to be neither an effect or a cause.
Main Teaching:

- Kshetrajna is the only reality, pure consciousness.
- Jiva = Reflected Consciousness.
- Body – Mind = Appearance, superimposition like Snake on rope.

- I will teach you well, that which is to be known, meaning of Jneyam.
- By internalising this teaching, you will enjoy the nectar of Mukti, Ananda, completeness, peace filled with happiness, always.
- If you know, what needs to be known, mind feels complete.
- One enjoys Mukti, eternity means – mind feels completeness and Ananda.

Knowledge

- Objective
  - Deals with universe, Mithya.
  - Makes us feel wanting, incomplete, deficient, see shortcoming in everything.
  - Deficiencies are our own imaginations.

- Subjective
  - Deals with the real me.
  - Makes me fulfilled, complete.
  - Gives eternal peace and happiness, Joy of eternity.
• When one does not see completeness, one sees shortcomings and feels wanting.
• We must learn to quietly observe our mind.

I) Anadimat :
• Which is causeless, without a beginning, beyond time pure consciousness, beyond origin.

II) Param Brahma :
• Absolute reality, unlimited pure consciousness, not affected by time, space, objects, substratum of the entire universe. It is origin of all that manifests and unmanifest.

III) Na Sad Na Asat Uchyate :

<table>
<thead>
<tr>
<th>Sad</th>
<th>Asad</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Manifest form</td>
<td>- Unmanifest form when articles are not made.</td>
</tr>
<tr>
<td>- Pot, effect, name, form, function.</td>
<td>- No Name, form.</td>
</tr>
<tr>
<td>- Existence state, experienced.</td>
<td>- Clay</td>
</tr>
<tr>
<td>- Body after birth has utility, usefulness.</td>
<td>- Nonexistence state, formless Pancha Butas.</td>
</tr>
<tr>
<td></td>
<td>- Body before birth.</td>
</tr>
</tbody>
</table>

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

• **All matter is dependent on pure consciousness to come to form and to become unmanifest as well.**

• **Know the unchanging, pure consciousness, eternally peaceful and happy on which names and forms come to existence, are sustained and get resolved.**

• Pure consciousness is timeless, has no origin, is beyond perception of senses, changeless,

• Knowing pure consciousness, one gets peace and happiness.

• It is called Param Brahma.
Verse 14:

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

Adhyaropa Verse:

a) Tat Sarvatah Panipadam:
   • It has hands and legs everywhere.

b) Sarvato Ksisiromukham:
   • It has eyes, heads and mouths everywhere.

c) Srutimat Sarvatah:
   • It has ears everywhere.

d) Tishtati Avrtya Sarvam Loke:
   • It remains pervading everything in the world.
Method of knowing Jneyam – Pure Consciousness

Adhyaropa
- What we know is brought to our attention.
- Explain facts.

Apavada
- Imagination removed.
- Hidden, unobserved facts bought to our attention.
- Withdraw attention from known facts.

Example:

<table>
<thead>
<tr>
<th>(I)</th>
<th>(II)</th>
<th>(III)</th>
</tr>
</thead>
</table>
### Reality:

<table>
<thead>
<tr>
<th>(I)</th>
<th>(II)</th>
<th>(III)</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Waking</td>
<td>- Sleep</td>
<td>- Truth</td>
</tr>
<tr>
<td>- Adhyaropa, appearance superimposition.</td>
<td>- Apavada</td>
<td>- Truth revealed</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- Body, mind is appearance, superimposition.</td>
</tr>
</tbody>
</table>

### Understand:

- Pure consciousness is the greatest, and without that it is not possible to experience anything or be conscious of body and mind.
- **It is pure consciousness that cognizes.**
- Knowing other objects of knowledge one is faced with Joy and sorrow.
- **By knowing pure consciousness, one enjoys absolute peace and happiness without sorrow.**
- Verse 14 is adhyaropa verse, focuses all bodies, all minds, pure consciousness.
- Attention brought to the object of knowledge and pure consciousness that is the substratum of all these.
Verse 15:

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

Very important verse – Apavada:

a) Sarvendriya Guna Bhasam:
   • Pure consciousness is manifest through the functions of all organs.

b) Sarvendriya Vivarjitam:
   • Yet it is free from all organs.

c) Sarvabhrt:
   • It sustains everything.

d) Cha Eva Asaktam:
   • Yet it is unattached.

e) Gunabhoktr Cha Nirgunam:
   • It is the experiencer of Gunas, yet it is free from Gunas.
• Life on the universe is only a Dharmic play, nothing to be excited about.

I) Sarva Indriya Guna Bhasam : (Adhyaropa)

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

Pure Consciousness → Substratum of all Indriyas and sense objects.

• Sense Organs do not function without pure consciousness.

II) Sarva Indriya Vivarjitam : (Apavada)

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

<table>
<thead>
<tr>
<th>Waking</th>
<th>Dream</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Use gross sense organs created by Maya Shakti.</td>
<td>- Enjoy with imaginary, Virtual sense organs.</td>
</tr>
<tr>
<td></td>
<td>- Subtle sense organs created by Nidra Shakti (Power of sleep).</td>
</tr>
<tr>
<td>Saktam</td>
<td>Asaktam</td>
</tr>
<tr>
<td>--------------------------------------------</td>
<td>--------------------------------------------------------------------------</td>
</tr>
<tr>
<td>- Attached to</td>
<td>- Not attached to</td>
</tr>
<tr>
<td></td>
<td>- Pure Consciousness blesses all senses but is not attached to anything.</td>
</tr>
</tbody>
</table>

**Akasha, Sarva Bhrt Cha Eva :**
- Space gives room to everything, but not attached to anything or anyone but still holds everything.

**III) Nirgunam :**
- Pure consciousness has no attributes, beyond space.

**IV) Guna Bhoktru Cha :**
- It upholds all the attributes.
- Pure Consciousness upholds all senses but does not have the senses.
- Pure consciousness upholds entire universe but not attached to anything.
- **Pure consciousness seems to be enjoying all attributes but itself is attributeless.**
- Bhagavan explains here the nature of pure consciousness which we learn by his grace and single pointed mind.
- Understand this reality, truth of the universe and myself.
Verse 16:

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

a) Bahih Cha Antah Bhutanam :
   • It is outside and inside of beings.

b) Acharam Eva Cha Charam :
   • It is unmoving and moving.

c) Tad Durastham Cha Cha Antike :
   • It is far and near.

d) Sukshsmatvat Tad Avigneyam :
   • Being subtle, it is unknowable.

I) Bahirantashcha Butanam :
   • Pure consciousness is in beings having varied bodies.
   • Pure Consciousness pervades all bodies outside and inside.
II) Acharam | Charam
--- | ---
- Non movable  
- Living beings (Trees) or objects (Wall).  
- Movable  
- Animals, birds, Vehicles, chariots, planes, planets.

• Pure Consciousness alone exists as all these.

III) Tatu:

• That which ought to be known.
• Durastham – is far away  
• Antike – is Near  
• Means it is everywhere.

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

IV) Tat Sukshmat Avigneyam:

• Purushas nature being subtle is not known.  
• Jneyam = That which is known.  
• Agneyam = That which is not known.  
• Vigneyam = Known clearly.  
• Avigneyam = that which is not known clearly.
• Can’t see our eyes with our own eyes but see entire world with our eyes.
• See reflection in Mirror but not real eye.

• To see reflection need original eyes.

• Similarly we are pure consciousness, how can we see ourselves, that is what is to be known.
• We are subtlest of subtle, Atma Svarupa.
• Kshetrajna = Purusha.
• That which has to be known is not object of knowledge but subject is to be known.

• **Ultimate aim of life :**
  
  To know myself who knows everything.

• On knowing the self, one will not be desirous of knowing anything or enjoying is the main teaching of this verse.

• **Pure Consciousness is not to be known as object of knowledge but as the subject of all knowledges.**
Verse 17: Very important

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

a) Cha:
- Moreover,

b) Sthitham Avibhaktam:
- It remains undivided.

c) Cha Iva Vibhaktam Buteshu:
- Yet, it appears as if divided in beings.

d) Tad Jneyam Prabhavisnu, Grasisnu Cha, Cha bhutabhartr:
- That Brahman is the creator, the destroyer and the sustainer of all beings.
- Jneyam – described verse 13.
I will declare that, which has to be known, Knowing which one attains to immortality - The Beginningless supreme Brahman, called neither being nor non-being. [Chapter 13 - Verse 13]

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

II) Vibhaktam Iva Cha Sthitham :
- Appears as though separated.
- Superficially it appears as though we are different.
- Pure Consciousness is non-dual, can’t separate the inseparable.
- Superficial differences are beneficial to the society but understand Non duality for mental peace.
- To understand this, require mature thinking, pure mind.
• Sthitham: It is evident.
• Pure Consciousness is unlimited.
• Krishna is kindling our subtle thoughts.

III) Jneyam Bhuta Krutu:
• That pure consciousness is inseparable and is sustaining all beings, all bodies.

<table>
<thead>
<tr>
<th>Space</th>
<th>Consciousness</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Limited in Pot / building</td>
<td>- Limited in Body – Big / Small</td>
</tr>
<tr>
<td>- Buildings and walls are contained in one space called Akasha.</td>
<td>- All bodies sustained by one pure consciousness.</td>
</tr>
<tr>
<td>- Space sustains Charam, Acharam.</td>
<td>- Pure consciousness sustains movable, immovable.</td>
</tr>
</tbody>
</table>

IV) Grasishnu:
• It absolves all creation.

V) Prabhavishnu:
• It brings forth, manifests everything.

• Everything resolves in pure consciousness, everything manifests from that pure consciousness.
• Both manifestation and resolution belongs to pure consciousness and I am that pure consciousness.
<table>
<thead>
<tr>
<th>Chain</th>
<th>Universe</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Chain manifests and resolves into Gold.</td>
<td>- Universe manifests and resolves into pure consciousness.</td>
</tr>
<tr>
<td>- Gold is the substratum of Chain.</td>
<td>- Pure consciousness is the substratum of entire universe.</td>
</tr>
<tr>
<td></td>
<td>- I am not this body and mind but pure consciousness.</td>
</tr>
<tr>
<td></td>
<td>- Claiming this, is Moksha, liberation from wanting, total fulfilment, completeness, happiness.</td>
</tr>
</tbody>
</table>

- By saying all these, Bhagavan is inspiring us to contemplate on pure consciousness which is all pervading and it is our own form.
Verse 18:

That (Brahman), the ‘light of all lights’, is said to be beyond darkness; (it is) Knowledge, the object of Knowledge, seated in the hearts of all, to be reached by Knowledge.

[Chapter 13 - Verse 18]

Adhyaropa – Apavada Prakriya:

• How to know and claim this Brahman?

a) Tad Jyotih Jyotisam Api:
   • It is the light of all lights.

b) Uchyate Param Tamasah:
   • It is said to be beyond ignorance.

c) Jnanam Jneyam Jnana Gamyam:
   • It is knowledge, the object of knowledge and the goal of knowledge.
d) Vishtitam Hrdi Sarvasya:

- Present in the heart of all.

**Method**

- **Show what we know**
- **Remove known aspect**
  - Hidden aspect what we do not know revealed.
  - Show Hidden aspect which makes known aspect evident.

**Hand + Light**

- Show Hand
  - Bring focus to light reflected on Hand.
  - Our focus only on things we experience.
- Remove hand
  - Light remains
  - Without light, hand not evidently visible.
  - Can’t see things around in darkness.
  - Our focus never on light by which we experience object.
• Conclusion of Jneyam in this verse.

a) Jyotisam Api Tat Jyotihi Tamas Param Uchyate:

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

III) Jneyam:
- Illumines all objects of knowledge.
IV) Sarvasya Hridi Vishtitam:

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

**Pure Consciousness is**

- **Knowledge**
  - Always evident in everyone’s mind.
- **Object of knowledge**
  - Our own self
- **Benefit of knowledge**
  - Moksha uninterrupted resolved happiness.
  - Goal of everyone’s life.

- This Jneyam – knower principle, pure consciousness is thing to be known by Adhyaropa and Apavada method.
- There is nothing distinct from pure consciousness.
- We need not do anything to attain this, it is our self, our Svarupam, nature, only understand our nature.
Verse 19 : Conclusion of Jneyam

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

a) Iti Kshetram Tatha Jnanam Uktam Samasatah :  
   • Thus Kshetram, Jnanam and Jneyam have been taught briefly.

b) Vijnaya Etat :  
   • Knowing this.

c) Madbhaktah Upapadyate Madbhavasya :  
   • My devotee becomes fit to attain my nature.
I) Iti Kshetram :

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

II) Samsataha Uktam :

- Explained in brief.

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

What is the benefit?

- Yat Jnatva Amrutam Ashnute.

- Knowing which, you will enjoy eternal peace and happiness, here and now, while living in this body.

- By getting rid of desires for this body and this world, you will enjoy eternal peace and happiness with Atma Jnanam.

- This knowledge is subtle, need to recap again and again.
III) Mad Bhakta:

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

IV) Mad Bhavayaha Upapadyate:

- This knowledge of pure consciousness as my Svarupa, Sri Krishna, Ishvara, of the nature of Ananda Svarupa.
- Bhakta Obtains Svarupa of Ishvara.
- It is not about creating, maintaining, and destroying this world, not context here.
- Appreciates nature of Ishvara as Ananda.
- Upapadyate: Attains proximity with Bhagavan here and now, understands pure consciousness as the self, in the depth of his own mind.
- Pure consciousness is pure Ananda, enjoys that in the depth of the mind.
- By that, he resolves in peace.
- This is the inner meaning of this sloka.
Verse 20:

Prakṛtiṃ puruṣaṃ caiva
viddhyanādi ubhāvapi
vikārāṃśca guṇāṃścaiva
viddhī prakṛtisambhavān

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

a) Viddhi Ubau Api Prakṛtim Cha Eva Purusham Anaadi:
   • Know both Prakṛti and Puruṣa to be beginningless.

b) Viddhi vikaran Cha Eva Gunam Prakṛtimsambavam:
   • Know all the products and Gunas to be born of Prakṛti.

I) Anaadi:
   • Anaadi means without cause, origin, timeless.

   • We can never think of where Prakṛti and Puruṣa originated from, they always exist.
   • Adhi = Cause, origin.
   • Anadhi = Without cause, origin.
   • As Prakṛti and Puruṣa don’t have a cause, hence they are not a product of anything.
Purusha is the whole, all pervading, old of old, new of new, Pura Api Navaha.

- Nirvikara
- Nirgunaha
- Anaadi

- Savikara
- Sagunaha
- Anaadhi
Verse 21:

Prakrti Uchyate Hetuh Karyakarana Kartṛtvē:
- Prakṛti is said to be the cause in the creation of the physical and subtle bodies.

Purushaha Uchyate Hetuh bhokṛtvē Sukha Dukhanāṃ:
- Purusha is said to be the cause in the experience of pleasures and pains.

Chapter 7:

<table>
<thead>
<tr>
<th>Prakṛti</th>
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<tbody>
<tr>
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</table>

<table>
<thead>
<tr>
<th>Apara</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Kshetram, Prakṛti</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Para</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Purusha, Kshetram, Jneyam</td>
</tr>
</tbody>
</table>
I) Karya Karana Kartrutve Hetuhu Prakrti Uchyate :

<table>
<thead>
<tr>
<th>Karyam</th>
<th>Kaaranam</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Body</td>
<td>- Maya, Apara Prakrti.</td>
</tr>
<tr>
<td>- Karanams – 5 Karma Indriyas + 5 Jnana Indriyas + 4 Antahkaranam = 14</td>
<td></td>
</tr>
</tbody>
</table>

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

II) Purusha Sukha Dukhanam Bhoktrutve Hetuhu Uchyate :

<table>
<thead>
<tr>
<th>Kaaranam</th>
<th>Karyam</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Purusha</td>
<td>- Bhoktrutvam</td>
</tr>
<tr>
<td>- Jiva Chaitanyam</td>
<td>- Sukham – Dukham in Prakrti.</td>
</tr>
<tr>
<td>- Experiencer</td>
<td>- Experienced</td>
</tr>
</tbody>
</table>

- Due to ignorance of self as awareness, pure consciousness principle, Jiva becomes seeming Bhokta – experiencer of pleasure and pain.

- Pure sentient being, associated with ignorance, Moola Avidya, is the cause, the reason for the experience of Joys and sorrows.

- In reality, in Nirguna, Nirakara Purusha, Prakrti creates Karya – Karana Sanghata and hides truth and makes it experience Joys and sorrows.

- Prakrti borrows sentiency from Purusha and creates body, mind sense complex which we will study in next few verses.
• We become slaves of Body / Mind / Intellect and through that become subject to desire and attachments in this world and experience Joys and sorrows continuously.

<table>
<thead>
<tr>
<th><strong>Sukha Dukhanam Hetuhu Purusha:</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Reason for being a Bokta is Purusha.</td>
</tr>
</tbody>
</table>

• **Prakrti, Hetuhu for Karya – Karana Kartrutvam.**

• **Prakrti is cause for doership, actions.**

• One who acts with ignorance with support of Prakrti is Purusha.

• By Virtue of doing Karma, he enjoys fruits of actions with the support of Prakrti.

• **Due to ignorance, Purusha does actions and enjoys fruits of actions.**

• This is said in Shastras as per wise Rishis.
Verse 22:

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

Very important verse – Tvam Pada Vichara:

a) Prakrtisthah:
   • Residing in Prakriti.

b) Purusha Hi Bhunkte Gunan Prakrtijan:
   • Purusha experiences the Gunas born of Prakriti.

c) Gunasangah Karanam Asya Sadasadyoni Janmasu:
   • Attachment to the Gunas is the cause of birth in superior and inferior wombs.
   • Prakrti and Purusha are Anaadhi.
   • Gunas and modifications belong to Prakrti, matter principle.
   • Prakrti is the cause of body, senses mind.
Purusha is the experiencer, cause of experience of Joys and sorrows in the Kshetram, Prakrti.

I) Prakrti Staha Purusha:

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

<table>
<thead>
<tr>
<th>Purusha</th>
<th>Jiva</th>
</tr>
</thead>
</table>
| - Original Pure Consciousness, Atma.  
- Exists all alone by itself without Prakrti. | - Prakrti (Body + Mind Jadam) + Reflected Consciousness + Moola Avidya (Self Ignorance).  
- Dependent principle. |

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

II) Prakrti Jan Gunan Bhunkte:

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

  - Jiva considers self to be
    - Happy - Sad
    - Foolish - Wise

- Continues to be Samsari.
III) Sad – Asad Yoni Janmasu Samsarasya Karanam, Guna Sanghaha:

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

- **What is bondage?**
  
  Guna Sangaha is cause of bondage, Samsara.

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

<table>
<thead>
<tr>
<th>Karyam</th>
<th>Prakrti</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Guna Sangaha, identification with Gunas.</td>
<td>- Kaaranam, Gunas</td>
</tr>
</tbody>
</table>

- Jiva does not know that Karya Karana Kartrutve hetu is Prakrti, not Atma – Purusha.
- Jivas identification over body – mind complex has grown over several births.
- Identification with Maya – 3 Gunas, Jiva experiences different types of Joys and sorrows such as desires, expectations, etc.
- What is real nature of Purusha?
Verse 23:

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

Tat Pada Vichara:

a) Parah Purusah Asmin Dehe Uktah Iti Upadrasta:
   • The supreme Purusha in this body is said to be the proximate witness.

b) Anumanta:
   • The supporter.

c) Bharta:
   • The Sustainer.

d) Bhokta:
   • The experiencer.

e) Maheshvaraha Cha:
   • The great Lord.
f) Api Cha Paramatma:

- And the supreme self.
- Purusha resides in Prakrti and enjoys, experiences Gunas, qualities born of Prakrti.
- What is the reason?

**Because of desire for Gunas and intimate association with it.**

- That creates bondage for ever free Purusha and he seemingly becomes a Samsari.
- We need to get rid of bondage caused by ignorance of ever free Atma.
- Understand self as ever free pure consciousness as in Sushupti Avastha, by Yathartha Jnanam, common understanding of Purusha.
- Yajnatvam Amrutam Ashnute, knowing which you get liberation from body – mind complex, Moksha.

**Jneyam:**

- Important to negate superimpositions on Atma by Adhyaropa, Apavada Method.
- Here, Krishna, directly teaching nature of Atma.

I) Upadrashta:

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

<table>
<thead>
<tr>
<th>Knower</th>
<th>Doer – Worker</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Atma</td>
<td>- Hands, legs, thoughts.</td>
</tr>
</tbody>
</table>
• Rise from level of doer to knower.

• Yaga – Shala comparison.

<table>
<thead>
<tr>
<th>Witness</th>
<th>Doer of Karma</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Brahma – priest, supervisor.</td>
<td>- Other priests</td>
</tr>
<tr>
<td>- Sees activities are going on properly.</td>
<td>- Body – mind – complex acting.</td>
</tr>
<tr>
<td>- Atma, witness</td>
<td>- Eyes, mind, intellect see external things.</td>
</tr>
<tr>
<td>- Samipyena Drishta is Upadrishta.</td>
<td>- Mind perceives all external objects.</td>
</tr>
<tr>
<td>- Unchanging, unmodified.</td>
<td></td>
</tr>
<tr>
<td>- Atma resides in the mind and witnesses the perceptions in the mind.</td>
<td></td>
</tr>
<tr>
<td>- Does himself nothing.</td>
<td></td>
</tr>
</tbody>
</table>

Jiva

Original Consciousness
- Pure witness
- Real self

Reflected Consciousness
- Bound by desires, experiences Joys and sorrows.
- Apparent, false self, ego.

• This verse teaches common aspects of Purusha.

• What is the nature of Brahman expressed as Atma in the body?

• Upadrashta – Sakshi, witness.
II) Anumanta:

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

III) Bharta:

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

<table>
<thead>
<tr>
<th></th>
<th>Gold</th>
<th>Water</th>
<th>Purusha</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>- Substance, substratum behind all Jewellery.</td>
<td>- Substance, substratum behind wave and ocean.</td>
<td>- Substance, substratum, Bharta, behind Body / Mind / Intellect and universe.</td>
</tr>
</tbody>
</table>

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

IV) Bhokta:

- Enjoyer, experiencer Pramata, knower of everything.
- Seems to enjoy.
• On enquiry, we understand the real nature as witness for enjoyership not enjoyer.

V) Maheshwara:

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

Paramatma Cha Api Uktaha, Asmin Dehe Purusha Paraha:

• In this body, Atma Tatvam is the reflected consciousness principle.

• This topic started as Prakrtim Pusham Cha – Iva .. Verse 20

प्रकृतिं पुरुषं चैव
vibhyanadi ubhayapi
vikaraṁśca guṇāṁścaiva
viddhi prakṛtisambhavān ॥ १३-२०॥

prakṛtim puruṣaṁ caiva
viddhyanādi ubhāvapi |
vikārāṁśca guṇāṁścaiva
viddhi prakṛtisambhavān || 13.20 ||
That Purusha is really the pure consciousness, unlimited by time, space.

<table>
<thead>
<tr>
<th>Jivatma</th>
<th>Reflected Consciousness</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Reflected Consciousness in the body.</td>
<td>- Bharta, Bokta, Anumanta, Maheshwara.</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Paraha Purusha</th>
<th>Jiva</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Original pure Nirguna, Nirakara Chaitanyam.</td>
<td>- Reflected Consciousness.</td>
</tr>
<tr>
<td>- All pervading, beyond time, space, objects, Turiyam.</td>
<td>- Subjected to activities, experiences coming, going of 3 states.</td>
</tr>
<tr>
<td>- Our real nature.</td>
<td>- Our false, ego self.</td>
</tr>
</tbody>
</table>

Understanding our real nature as pure Atma Chaitanyam is freedom from bondage, Moksha.

This is the inner intent and central teaching of entire Gita is in Verse 23.
Verse 24 : Conclusion – Purusha - Prakrti

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

- He who thus knows Purusha and Prakrti along with Gunas is not born again in whatever manner he lives.
- Conclusion of Prakrti – Purusha Viveka.
- Both Anaadi, have no origin.
- Gunas and Modifications are aspects of Prakrti.
- Prakrti is the cause of activities of bodies and senses.

- Purusha appears to enjoy Sukha – Dukha, joys and sorrows.
- In reality Purusha has no bondage or Samsara.
Verse 23:

- All pervading consciousness appears to be limited an act of Maya or Prakrti.

**It appears to be:**

I. Upadrashta – Witness
II. Anumanta – Supporter
III. Bharta – Substratum.
IV. Bhokta – Enjoyer, experiencer.
V. Maheshwara – All pervading, in all bodies and minds.
VI. Paraha Atma – Exists without body – mind complex and universe as Nirguna Atma.

I) Yaha Evam Prakrtim Purusham Vethi:

- One who knows Prakrti and Purusha in this way.

II) Cha Gunaih Saha:

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

<table>
<thead>
<tr>
<th>Prakrti</th>
<th>Purusha</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Sagunam with attributes.</td>
<td>- Nirgunam without attributes.</td>
</tr>
</tbody>
</table>

- What is the benefit?
III) Na Sa Buyo Na Abhi Jayate :

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

• Also understand:

  He no longer gives importance to individuality.

• For us, individuality is very strong.
• Giving importance to individuality gives rise to Samsara and bondage, Bandaha.

• Get rid of individuality by knowledge and understanding of ones nature as Atma Mukta person does not consider himself to be limited body – mind complex any more but self as timeless, limitless, Nitya Mukta Nirguna Atma Chaitanyam.

IV) Sarvatha Vartha Mano Api :

• Which ever lifestyle he follows, Brahmachari, Grihasta, Vanaprastha, Sanyasi, Bachelor, student, householder he considers himself as free from body – mind complex.
• Practices should be carried out righteously in the transactional worldly life.
• In all life styles, he is free from bodily and worldly bondage.
• Teaching of chapter over.
Topic 6 :
Sadhanam + Phalam : Verse 25 – 35

Verse 25 :

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

a) Kechit Pashyanti Atmani Atmana Dhyanena :
   • Some seekers see the self in the mind, with the mind through meditation.

b) Anye Sankhyena Yogena :
   • Some others see through Jnana Yoga.

c) Cha Apare Karma Yogena :
   • Still others see through Karma Yoga.

Common Goal :
• To understand pure consciousness.
4 Types of seekers / Sadhakas / Aspirants

(I) Nididhyasanam
- After Sravanam and Mananam meditate of Knowledge aquired.

(II) Sravanam
- Listening + clarifying doubts.

(III) Karma Yoga
- Gain eligibility for Jnana Yoga by purifying mind

(IV) Hear from Elders
- Verse 26

Verse 25

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

Bharathiyar:
- I am pure consciousness which underlies functions of superimposed individual.
- I, does not refer to individuality.
- Mouth talks of pain in the leg.
- Happiness expressed by mouth, but actually is in the mind.
• I am all pervading pure consciousness is said by body but refers to unlimited pure consciousness.
• It is to understand this spirit, aspirants take a lot of efforts.

I) Kechit Dhyānena Atmana Atmanam Pashyati:
• Some with intellect having assimilated knowledge, by learning Shastra, perceive truth in their mind by meditation.

<table>
<thead>
<tr>
<th>Atmana</th>
<th>Atmani</th>
<th>Atmanam</th>
</tr>
</thead>
<tbody>
<tr>
<td>- With intellect</td>
<td>- In the mind.</td>
<td>- In the Atma.</td>
</tr>
<tr>
<td>having assimilated knowledge.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

• Pashyanti – Perceive by Dhyanam, meditation or Nididhyāsanam.

II) Anye Sankhyena Yogena Pashyanti:
• Others perceive through Sravanam and by clarifying doubts.
• Dwell on Atma for internalization.

III) Anye Yoginaha:
• Others by Karma Yoga which gives Chitta Shuddhi, making one eligible for Sravanam, Mananam, Nididhyāsanam.
Verse 26:

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

a) Ajanantah Evam:
   - Not knowing thus,

b) Anye Tu Upasate Srutva Anyebyah:
   - Some others pursue self knowledge by hearing from others.

c) Srutiparayanah Te Api Eva Cha Atitaranti Mrtyum:
   - Being committed to listening, they also definitely cross over mortality.
   - Some don’t follow Karma Yoga, Jnana Yoga, Dhyanam.
   - Having performed good deeds in life, become mature, unattached, have Sraddha – bhakti, have no capacity to learn Shastra and meanings in depth.
• They have Nitya – Anitya Viveka, Distinguish permanent from impermanent, become dispassionate.
• Have no intellectual capacity to study Tarqa, Vyakaranam.
• Also Mumukshus, want Moksha.
• Hear from learned elders who have studied Shastras, learned Sadhus who know the Shastras, Srotriya Brahma Nishtas.

I) Srutva Srutva:
• By repeatedly listening.

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

III) Epi Atitaranti Eva Mrityuhu:
• They also cross Samsara, bondage, Mrtyu here is Samsara.
• Not subjected to life and death again and again.
• Atitaranti, definitely cross over cycle of Births and deaths.

IV) Sruti Parayanaha Te:
• Title of Mukta Purusha.
Katho Upanishad :

Lord Yama to Nachiketa :

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

- One who does not understand ultimate truth comes again and again to me.
- Subject to bodily and worldly attachments.
- With Viveka and vairagya distinguish Permanent and impermanent and be dispassionate, and one does Sravanam from elders continuously.
- In that Sravanam itself, Mananam also gets fulfilled.
- They keep what they have listened as the goal of their life – “Pure Consciousness”.
- In Kashi, listen to Mahans, become happy.
- One more subtle principle mentioned here:

  Only one who listens to Shastra can cross over bondage of identification with body – mind complex.

- Sruti Parayanaha Taranti.
- For them Sravanam itself becomes Mananam and Nididhyasanam.
Verse 27:

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

a) Yavat Kinchit Sattvam Sthavara Jangamam Sanjayate:
   • Whatever being moving or stationary is born.

b) Viddhi Tat Kshetra Kshetrajna Samyogat:
   • Know that to be out of the union of Kshetram and Kshetrajna.

c) Bharatarsabha:
   • Oh Arjuna!

I) Yavat Sanjayate Kinchit Tatvam:
   • Those which originate, things that exist, dualities.
II) Sthavaram – Jangamam:

<table>
<thead>
<tr>
<th>Sthavaram</th>
<th>Jangamam</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Nonmoving</td>
<td>- Moving</td>
</tr>
<tr>
<td>- Achara</td>
<td>- Chara</td>
</tr>
<tr>
<td>- Trees</td>
<td>- Animals, Birds</td>
</tr>
</tbody>
</table>

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

Ishavasya Upanishad:

All this, whatsoever moves in this universe, including the universe, itself moving, is indwelt or pervaded or enveloped or clothed by the Lord. That renounced, thou shouldst enjoy. Covet not anybody’s wealth. [Verse 1]

Kinchit:

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

III) Tat Kshetra – Kshetrajna Samyoga Viddhi:

- All is by Aviveka (not Union) not distinguishing between Kshetra + Kshetrajna.
• Only because of lack of understanding this whole world seems true.

• **We must know nature of Kshetra and Kshetrajna and understand true nature of Kshetrajna, pure consciousness alone is Satyam.**

• **Duality superimposed on it are all born of Kshetra – Kshetrajna Aviveka, Samyoga, superimposition.**

• Duality seems real because of non-realizing of true nature of Kshetrajna, Pure consciousness.

• When you don’t know clearly what is pure consciousness on which this duality comes and goes, waking comes and goes due to Maya, it is possible to know real and unreal.

<table>
<thead>
<tr>
<th>Unreal</th>
<th>Real</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Seems to be real</td>
<td>- Seems to be nonexistent</td>
</tr>
</tbody>
</table>

• Contemplate in depth with Guru, Shastra and Aquire this Jnanam.

• Kshetra – Kshetrajna Vibhaga Yoga Jnanam.

• Know universe is Mithya.

• **Because of mixture of both and confusions due to ignorance of the truth, this Mithya Universe appears to be real.**

• Tad Viddhi – Bharata Rishaba know this, Eh Arjuna!

• It is due to lack of clear distinction that this universe of moving and nonmoving, unreal, appears.
• This universe appears because of Kshetra – Kshetrajna Vibhaga Aviviveka and Prakrti – Purusha Aviviveka.

**What should we do?**

• **Aquire Advaita Jnanam of Kshetrajna, pure consciousness.**

• Give up Bheda Buddhi, thoughts of duality.

• **See non-dual oneness in all duality, Sama Darshanam in Vishama.**

• This is the inner intent of this sloka.
Verse 28:

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

a) Sah Yaha Pashyati Parameshvaram:
   • He who sees the supreme Lord.

b) Tisthantam Samam Sarveshu bhuteshu:
   • Who dwells in all beings.

c) Avinasyantam Vinasyatsu:
   • And who is imperishable among perishables.

d) Pasyati:
   • Alone really sees.
   • Samyak Darshanam, Sama Darshanam:
     Means seeing non dual oneness of everything.
• Purpose of knowing Kshetra and Kshetrajna is to see Kshetrajna in all Kshetras.
• In the vagaries of transactional realities, in all superimpositions of Maya, one should perceive the pure consciousness principle which is not Maya but Moksha Sadhanam, means to happiness, free of sorrow.
• This is the intent of the Shastras.
• 27th verse: All that exists is Kshetra – Kshetrajna Samyoga.
• Samyoga – means well united or good fusion.
• Mixing of both due to confusion.
• It is togetherness of pure consciousness with Maya, superimposition.
• Sarveshu Bhuteshu Tishtantam Parameshwaram...
• From Brahma to grass, in all bodies, Samam, without difference or diversity, Nirvisesha, can’t add any adjective to Sama.
• Gold common in all Jewellery.
• Thread common in all clothes.
• Water common in all ocean.
• Space common in all objects.
• Pure consciousness common in everything and every being.
• Nondual pure consciousness is equally present in everything.
• Seen in Chapter 5, Chapter 6, repeated in Chapter 13, central teaching of Gita.
Perceive common substance in all varied forms.

<table>
<thead>
<tr>
<th>Seeing common substance</th>
<th>Seeing names + forms</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Brings happiness</td>
<td>- Brings sorrow</td>
</tr>
</tbody>
</table>

It is Parama Ishvara, beyond body, senses, Atma Tattvam, like light principle.
Verse 24: Upadrashta, Anumantha, Bharta, Bokta, Maheshwara, Paramateti Cha Api Yuktaha, Dehesmin Purusha Paraha.

Parama Ishwara, pure consciousness is substratum of Jiva – individual life principle and Ishvara total life principle ruling universe.

Underlying pure consciousness principle of Jiva and universe is called Parama Ishvara Tattvam.

Supervising power evident in all bodies and which bestows controlling power to Ishvara and life principle to Jiva by the effect of Maya.

I) Vinashyatsu Avinashyantam:

- Unchanging principle in the body and mind which is subject to modifications, changes.
- Unchangeable, unchanging, unvaried, indestructible, superior Ishvara tatvam in all destructible forms.
- Since it is eternal, it is Tishtantam.
- Everything comes and goes.
• One who sees Tatvam by his intelligence, he alone sees the ultimate truth.
• Perceiving pure consciousness is the ultimate knowledge.

II) Yaha Samam Pashyati, Saha Pashyati:

• One who sees common substratum alone sees the ultimate truth.
• 28th verse provokes us to see Kshetrajna common to everything in this varied Kshetram.
• Makes us understand that seeing this is the means to Moksha.
• Intent is to change our focus from unreal to real.
Verse 29:

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

a) Hi Samam Pashyan Ishvaram Samavasthitha Sarvatra:
   • For, uniformly seeing the Lord, who dwells everywhere alike.

b) Na Hinasti Atmanam Atmana:
   • He does not destroy himself by himself.

c) Tataha Yati Param Gathim:
   • Thereby he attains the supreme goal conveys same meaning of verse 28.

He sees, who sees the supreme lord existing equally in all beings, the unperishing within the perishing. [Chapter 13 - Verse 28]
I) Sarva Bhuteshu Sarvatra Sama Ishvaram Pashyan:
   • In all bodies, everywhere, inside, outside the body is pure consciousness.
   • Space is there in the walls and outside the walls.
   • Similarly inside and outside body is pure consciousness principle, everywhere.
   • As we perceive nondual space within walls, pure consciousness pervades inside and outside bodies and everywhere.
   • This is referred to as Ishvara.
   • Ishvara rules over everything, not directly.
   • When we work in sunlight, we say all actions are powered by the Sun God.
   • It is an attitude, Bavana in us.
   • In Reality, we act in his August presence.
   • Similarly, blessed by pure consciousness, mind and senses function.

II) Samam Vishtitam:
   • Pure consciousness is equally present everywhere.
   • Blesses all our actions.

III) Samam Eva Pashyan:
   • He understands oneness in everything.

IV) Atmana Atmam Na Hinasyati:
   • Doesn’t destroy himself by the self.
• He does not consider self as destructible, to be subject to change, modifications, body or mind.

• **Does not identify himself to be body mind.**

• Therefore he considers himself to be one without birth, death, modifications, eternal.

• What is the benefit of this?

**V) Tataha Param Gathim Yanti**:

• Reaches the supreme state of happiness without sorrow, here and now.

• Since ignorance is completely removed, enjoys Moksha, happiness which is present everywhere at all times.

• Even while living in the body, which is subject to changes and destruction, he understands self as unchanging and indestructible and there by attains Moksha.
Verse 30:

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

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

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

b) Tatha Atmanam Akartaram Pashyati:

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

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

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

**Gita : Chapter 4 – Verse 18**

> कर्मण्यकर्मं यः पहुँचेद् ।
> अकर्मणिः च कर्म यः ।
> स बुद्धिमानमनुष्येशु ।
> स युक्तः कृत्तकर्मकृतः ॥ ४-१८ ॥

> karmaṇyakarma yah paśyed
> akarmaṇi ca karma yah ।
> sa buddhimān manuṣyēṣu
> sa yuktaḥ kṛtsnakarmakṛt ॥ ४-१८ ॥

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

I) **Prakṛtya Sarvashaha Karmani Kriyamanani** :

- Laukika, Vēidika Karmas done by Prakṛti or Maya possessed of 3 Gunas.
Deluded by these natures (states or things) composed of the three gunas (of prakrti), all the world knows Me not as immutable and distinct from them. [Chapter 7 – Verse 13]

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

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

III) Yatha Sarvasaha Karmani, Prakṛtya Eva Kriyamanani :

- As all actions are done by Prakṛti,

IV) Thatha Atmanam Akartaram Pashyati :

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

V) Saha Pashyati :

- He sees the truth.
- Understands main teaching of Shastra.

This is similar to :


- Self is non-doer, but in its presence, all actions go on.
• We saw earlier Akarma in Karma, not assuming doership in actions.

Gita : Chapter 4 – Verse 20

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

- If we read this Sloka with 4 other Slokas, we will understand better.
- One who understands himself to be Akarta, he immediately understands truth, sees absolute reality and attains Mukti here and now.
Verse 31: Aikyam Verse - Technical

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

a) Yada :
   • When

b) Anupashyati Bhuta Prthagbhavam Ekastham :
   • One sees the diversity of beings to be based on the one self.

c) Cha Vistaram :
   • And their origination.

d) Tatah Eva :
   • To be from that self alone.

e) Tada Sampadyate Brahma :
   • Then, one becomes Brahman.
   • Our focus during Vyavahara should be on nondual Brahma Chaitanyam amidst all dualities.
I) Yada Buta Pritak Bhavam:
   • When one sees in different Upadhis sentient and non-sentient.

II) Ekastham Anupashyati:
   • Nondual pure consciousness as per Shastra Upadesa, as the substratum of the universe.

III) Thatha Eva Cha Vistaram Brahma Sampade Thatha Upapadyate:
   • See the length and breadth of the universe to originate from one nondual Brahman.

Taittriya Upanishad:

\[
\begin{align*}
त 
हो
वाच | यतो 
वा 
इ
मानि 
भू
तानि 
जय
न्ते | \\
येन 
जातानि 
जी
विन्ति | \\
यत्प्रयन्त्यभिसव
िशन्ति | \\
तदनिज
ञ्जास्वस | \\
तह 
ब्रह्मै \\
त स 
तपो
शत्स्यत | \\
स 
तपस्तप्ता || २ ||
\end{align*}
\]
To him (Bhrigu) a gain said: “that from which these beings are born; that by which, having been born, these beings live and continue to exist; and that into which, when departing, they all enter; that seest thou to know. That is Brahman”. He, (Bhrigu) performed penance; and after having done penance... [3 – 1 – 2]

**Kaivalyo Upanishad:**

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम्।
मयि सर्वं वषो याति तद्भवाद्यमस्मय्यहम्। १९।।

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

2 things to note

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

- Understand pure consciousness from scriptures.

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

**Mundak Upanishad:**

स यो है ते तं परमं प्रह्वेदं ब्रह्मवेदं भवति नाम्यान्न्याविकुलं भवति ।
तरति शोकं तरति पापमां गुहाप्रस्थिभू विमुक्तो प्रमृतो भवति ॥ २॥

Sa yo ha vai tat paramam brahma veda brahmaiva bhavati nasya-brahmavit kule bhavati.

Tarati sokam tarati papmanam guha-granthibhyo vimukto-'mrto bhavati ॥ ९॥
He who knows that Supreme Brahman becomes Brahman, and in his line (family), none who knows not the Brahman will ever be born. He crosses grief; crosses sin, and being free from the knots-of-the-heart, becomes immortal. [III – II – 9]

- The one who understands Brahman becomes Brahman.
- Bhagavan negates Jiva – Atma Bheda and in this sloka negates Anatma Bheda.

**Remove misunderstanding that there are many Jivas and many things in the universe.**

- There is only one Akartru – Brahma – Atma.
- Brahman = Atma.
- Atma = Brahman.
- 2 words, one object.
- Wave, ocean – one water.
- Nama Rupa Bheda Natu substance, Dravya bheda Asti.
- Nothing is different from Brahman.
- All are superimpositions and play of Maya like Rope and Snake.

<table>
<thead>
<tr>
<th>Rope</th>
<th>Snake</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brahman</td>
<td>Universe</td>
</tr>
</tbody>
</table>

- This teaches real nature of self to be Brahman.
Verse 32:

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

a) Anaditvat:
   - Being Birthless.

b) Nirgunatvat:
   - And attributeless.

c) Ayam Paramatma:
   - This supreme self.

d) Avyayah:
   - Is changeless.

e) Api Sharirarstah:
   - Though dwelling in the body.
f) Na Karoti:
   • It neither acts.

g) Na Lipyate:
   • Nor is affected.

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

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

I) Sharirastopi Kaunteya, Na Karoti Na Lipyate:
   • O’ Son of Kunti, Arjuna.
   • After acquiring Brahma Jnanam, even though living in the body, by Virtue of understanding himself as Paramatma.
   • Na Karoti Na Lipyate...
• He is neither doer of actions nor he gets attached to the actions or fruits of doing actions.

Gita : Chapter 4

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

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

• Ladle is Brahman, Ghee in ladle is Brahman, doer of fire ritual is Brahman, havan or fire place is Brahman.

• Fruits of actions are Brahman, whole Karma is Brahman.
II) Paramatma Ayam Avyaya:

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

III) Anaditvatu, Nirgunatvatu:

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

IV) Prakrtaiva Cha Karmani:

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

   Identified with
   
   - Body, Mind
   - Atma
     
   - In Bondage
   - Free

• One should understand self as Paramatma and though carrying out actions, understand self as non doer and remain unaffected by fruits of actions.
Verse 33:

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

a) Yatha:
   • Just as

b) Na Upalipyate:
   • Is not affected.

d) Sauksmyat:
   • Due to its subtlety.

e) Tatha Atma Avasthitah Sarvatra Dehe Na Upalipyate:
   • So also, the self which is present in everybody is not affected.
   • Lord Krishna is ensuring that the pure consciousness principle introduced in Chapter 2 – verse 12 – 25 is well entrenched in Arjuna’s and our minds.
• In reality, we are pure consciousness and we are the whole, Poornaha.
• Our bodies and minds have limitations and they are superimpositions of Maya.
• This is the most important teaching of the Bhagavad Gita.
• In verse 32 it was said, Sharirasthopi Kaunteya, na Karoti, Na Lipyate.
• The unchanging Paramatma is Anaadi, Nirgunam, is in the body and does not do any action and does not get attached to fruits of actions, Atma Nitya Asangaha, always detached.
• Only with the strength of absolute knowledge, we come to know that nothing is attached to us.
• We think body, mind, world is real and identify with it.
  • Contemplate over the reality, realise, all this is nonexistent.
  • With this Jnanam, attachment automatically disappears.

I) Yatha Sarvagatam Akasham Na Lipyate:
• Just as all pervading space does not attach itself to anything.
• There are countless things in space but the nature of attributes do not affect space.
• Good smell of perfume or of smoke does not affect space.
• They can pollute air but not space.
• Atma like space remains unattached and unimpacted always.
  • Space gives room to any number of things or pervades distant planets and stars but is least affected by anything or attached to anything. Why?
II) Soukshmyat:
- Space is subtle.
- Atma is subtler than space.

III) Yatha Soukshyam Akasham Na Lipyate:
- Space is all pervading.
- Because of its subtlety it does not stick to anything.

IV) Thatha:
- Like space is ever detached.

V) Atma Sarvatra Avasthithou Deha Na Upalipyate:
- Body is subjected to 6 modifications but it does not affect Atma.
- Atma never attached to body or mind and that is my true nature, real nature.
- I exist in the body, I am not at all impacted by Joys and sorrows in the mind.
- I misunderstand myself to be body and mind and suffer Joys and sorrows.
- Remove misunderstanding and remain free.
Verse 34:

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

a) Yatha :
   • Just as

b) Ekah Ravih :
   • One sun

c) Prakashayati :
   • illumines

d) Imam Krtsanam Lokam :
   • This entire world.

e) Kshetri :
   • The Kshetrajna.
f) Prakashayati:
- Illumines.

g) Kṛtsnam Kṣetram:
- The entire Kṣetram.

h) Bharata:
- Oh Arjuna!

Chaitanyam like Surya Prakasha

Svayam Prakasha
- Self effulgent

Sarva Prakasha
- All pervading

Advaita Prakasha

- Sunlight is illumined by light of Atma.

Eyes sees
- Darkness

Atma sees
- Light
- Jnanam
- Ajnanam

- Individual soul perceiving thoughts of the mind, it is a witness.
- Pure consciousness is sentient, perceives ignorance and knowledge.
• It is not gross like light perceived by the eyes.

<table>
<thead>
<tr>
<th>External Light</th>
<th>Light of Atma</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gross</td>
<td>Subtle</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Eyes</th>
<th>Mind</th>
</tr>
</thead>
<tbody>
<tr>
<td>Visible to mind</td>
<td>Known to Sakshi, me</td>
</tr>
</tbody>
</table>

• I know myself directly not by any means.
• I illumine everything around and I know self directly.
• Self is always self evident in Jagrat, Svapna, Sushupti.
• To see external light need eyes and mind.
• To know Atma don’t need any Upadhi – Nirupadhika Chaitanyam Aham Asmi.

**To know what eyes see, need mind and reflected consciousness in an active mind.**

• To know mind, I alone would do.
• Nothing else required to know me.
• I am Kshetrajna, Atma Chaitanyam.
• Atma is Nitya Prakasha, Svayam Prakasha, Sarvam Prakashakaha, illumines everything by its innate brightness.
• All illumined are superimpositions.
• In transactions alone, knower, known, instrument division is there.
• In transcending transactions, when known is unmanifest as in sleep, knowership of Atma has no meaning.
• Internalise this teaching.

I) Yatha Prakashayat Ekaha Krtsnam Lokam Imam Ravihi :
  • Just as one sun illumines entire universe.

II) Tatha :
  • Like that.

III) Kshetri :
  • Atma Chaitanyam illumines entire Kshetram, Prakashayati, totality of all bodies and minds.

<table>
<thead>
<tr>
<th>One sun</th>
<th>One nondual Chaitanyam</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Illumines universe</td>
<td>- Kshetrajna / Atma illumines all bodies + minds.</td>
</tr>
</tbody>
</table>

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

- Svayam Prakasha
- Sarva Prakasha
- Advaita Prakasha

Self illumining

- Atma does not get attached or associated with anything like light of Surya.
- Sun illumines Sandal wood and dirt equally.
- Nature does not impact sun.
- Sun + Space Asanga, Chetanatva of Atma is established.
- Atma is not inert like space but sentient.
Verse 35:

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

a) Jnana Chakshusha:
   - With the eye of knowledge.

b) Te Ye Viduhu:
   - Those who know.

c) Evam:
   - Thus.

d) Antharam:
   - The distinction.

e) Kshetra Kshetrajnayoh:
   - Between the Kshetram and the Kshetrajna.
f) Cha Bhutaprakrtimoksham:
   • As well as the absence of Prakrti which is the cause of all beings.

g) Yanti Param:
   • Attains the supreme.

I) Kshetra Kshetrajna Yoho Evam:
   • One who knows nature of Kshetram – Kshetrajna.
   • Tattva Jnana Artha Darshana = Direct means to Jnanam, 20 values which support knowledge.

II) Antharam:
   • Differentiating factors.
   • Vailakshana.

III) Jnana Chakshusha:
   • With eye of knowledge aquired through Shastra – Acharya Upadesa.

IV) Buta Prakrti Moksham Cha:
   • Moksha attained by eliminating Moola Avidya.

V) Ye Vidhuhu:
   • One who knows the difference between Kshetra – Kshetrajna by eye of knowledge (by Sravanam, Mananam, Nididhyasanam) removes ignorance.
   • Do not ask how ignorance came.
• But ignorance can be negated by Jnanam.

VI) Param Yanti:
• They attain Moksha by understanding Param Tatvam.
• They do not associate themselves with individuality by knowing Pure consciousness.

Main Topics in Chapter 13:

<table>
<thead>
<tr>
<th>Kshetram, Prakrti</th>
<th>Jnanam</th>
<th>Kshetrajna Purusha Jneyam</th>
</tr>
</thead>
<tbody>
<tr>
<td>Matter</td>
<td>Values</td>
<td>Chaitanyam</td>
</tr>
</tbody>
</table>

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

Benefit of Jnanam:
• To see everything with equal eye, Samadarshana.
Concluding Verse:

Om tat sat | iti śrīmadbhagavadgītāsu
upaniṣatsu brahmavidyāyām
yogaśāstre śrīkrṣnārjunasarājasyād
kṣetraśektaśektrajñānāvibhāgayyaṁ nāma
trayodasho'dhyāyaḥ ||

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

Poorti Vakyam:

• We seek Lord’s pardon if any error occurred unknowingly, in chanting or in knowing meaning.

• This was the 13th chapter teaching essence of Upanishad, Brahma Vidya.

• Helps in Gaining maturity of mind, laid out as divine dialogue between Shri Krishna and Arjuna titled Kshetra – Kshetrajna Vibhaga Yoga.

• We offer our understanding to Lord Krishna.

• We pray to remember teaching throughout life.

• May Lord bless us to experience everything with this eye of knowledge.