MASTER GITA

MASTER LIFE

CHAPTER 13

KSETRAKSETRAJNA VIBHAGA YOGA
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Chapter 13
Lecture 1

Introduction:

Gita

3 Sections

Chapter 1 – 6

Tvam

Chapter 7 – 12

Tat

Chapter 13 – 18

Asi

Gita

Upanishad Sangrahaha

Essential thoughts of Upanishads

Mahavakya
Mahavakya:

- One’s identity revealing statement.

  We take ourself to be

  | My Shadow | Body / Mind / Intellect |

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

3 components of Mahavakyam

<table>
<thead>
<tr>
<th>Tvam</th>
<th>Tat</th>
<th>Asi</th>
</tr>
</thead>
<tbody>
<tr>
<td>You</td>
<td>Ultimate Reality</td>
<td>Reveals identity</td>
</tr>
</tbody>
</table>

- Supreme Brahman
- You are that reality
- “Are”
- One-ness
• You are Body / Mind / Intellect – ignorance.
• Gita goes in same structure.

Chapter 1 – 6 : Tvam

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

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Translation</th>
</tr>
</thead>
</table>
| देहिनोस्मिन्यथा देहेः कौमारं यौवनं जराः।
तथा देहान्तरप्राप्ति धीरस्तत्र न मुह्यति। | dēhinō'smin yathā dēhē kaumāram yauvanām jarāḥ |
| tathā dēhāntaraprāptih dhīrastatra na muhyati। | 2-13। |

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

<table>
<thead>
<tr>
<th>Sanskrit</th>
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</tr>
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</table>
| न जायते नियतेत वा कदाचिद्
नायं भूत्वा भविता वा न भूयः।
अजो नित्यः शाश्वतोऽयं पुराणः:
न हन्यते हन्यमाने शरीरे। | na jāyatē mriyatē vā kadaçcid
nāyaṃ bhūtvābhavitā vā na bhūyaḥ |
| ajō nityah śāśvatō'yaṃ purāṇah:
na hanyatē hanyamānē śārīrē। | 2-20। |
• Keep in mind the focus.
• Chapter 4 – Avatara

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

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

3 Components

Karma

1st Section
- Not Sakama Karma, desire prompted activity.
- Karma Yoga
- Karma alongwith Nature of self.

Bhakti / Upasana Khanda

2nd Section
- Upasana of Lord + Nature of Lord

Dhyana Khanda

3rd Section
- Samyakdhi
- Jnanam
- Upanishads

Gita

Veda Sangraha

Thoughts of Veda

Upanishad Sangraha

Primary focus of Gita
• Chapter 13 – Linked to Chapter 12 – How?
• Lord takes, responsibility to uplift those Bhaktas who are devoted to him.

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

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

Sanskrit Text:

तेशामहं समुद्यत्ता
मृत्युसंसारसागरात्।
भवामि न चिरात्यार्थ
मय्यावेशितेष्वतसाम्॥ १२.७॥

tēṣāmaham samuddhatā
mṛtyusamsārasāgarat
dhavāmi na cirāt pārtha
mayaevaśītacētasām || 12.7 ||

Sanskrit Translation:

For them, whose minds are set on me, verily, I become, ere-long, O Partha, the saviour, (To save them) out of the ocean of finite experiences; the samsara. [Chapter 12 - Verse 7]
He who hates no creature, who is friendly and compassionate to all, who is free from attachment and egoism, balanced in pleasure and pain and forgiving... [Chapter 12 - Verse 13]

- Natural virtues of Jnani.
- What is that knowledge which liberates us?
- What is the knowledge by which Mahatmas have charming values inherent in them – question in Chapter 12.

- **What is the knowledge?**
  - I am the supreme reality.
  - Aham Brahma Asmi

Guru:

- Tat Tvaam Asi

Knowledge in student:

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

Student’s Question:

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

I) This is my glass
   • Because I am holding it.

II) In the plane, I say, that is my seat
   • I say because I connect seat to the body.
   • Physical world is always connected to the physical body.

My
   - Inert things
     - Car
     - House
   - Child, wife, son, mother

All with reference to the physical body.

First:
   • I connect – I notion of the Mind with the
     Physical Body

Second:
   • Associate my body with the world of objects and beings.
   • Mine and not mine.
   • Then Samsara begins.
• With the knowledge of Aham Brahma Asmi new clarity about my Svarupam, nature, comes.
• Aham – has to be rightly understood.
• Without knowing Aham correctly, I can never know Aham Brahma Asmi.

**Who am I?**

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

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

**1st step:**

• Atma – Anatma /Viveka.

**Title:**

```
Kshetra – Kshetrajna Vibhaga Yoga
    Differentiate
    Separate
    Discriminate
    Viveka
```
Verse 1:

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

- What is Kshetra – Kshetrajna, Prakrti – Purusha, Jnanam – Jneyam?
- Added in Bhagavat Gita hence it total verses becomes 701.
- How to discover pure I – which is one with the Lord?
**Verse 2:**

*a* Eh Kaunteya:

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

*b* Idam Shariram - Kshetram iti Abhidhiyate:

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

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]

- Sheeryamanatvat Shariram
- That which undergoes modification, change is Shariram.
• All which undergoes modification is called Shariram.
• Physical body, mind, thoughts (subtle body), ignorance (Karana Shariram, experienced in deep sleep).

**In ignorance, is seed of all our thoughts which is called Vasanas.**

• I don’t forget all my experiences.

• I wake up with the thought:
  o I have completed verse 1.
  o I have to continue verse 2.

• All memories, knowledge, impressions are stored in Karana Shariram.
• Karana Shariram = Vasanas.
• In that ignorance, all Vasanas are lying.
• On getting up, Vasanas come back to life.
• Vasanas inferred, not seen.
• It is embedded in deep sleep, seeming experience of nothingness.
• I infer.

```
| Idam |
|------|---|---|
| What I perceive | What I know |
| |   | - Am able to objectify |
| |   | - See something, other than me |
```
• Oh Kaunteya, this body is termed as Kshetram.
• Kshetra 2 meanings = Field of Farmer, Temple.

**Why body is called field?**

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

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

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

• **What impressions you have encouraged, those impressions will fructify today.**
• **What thoughts you have had, you will express as actions, you will reap.**

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

```
Karya  Karana  Sangataha  ≡  Field
     Body      Instrument  Assemblage
          Effect
```
- Entire assemblage of gross, subtle, causal body = Kshetram, field.
- Idam Kshetram Kaunteya, Kshetram iti Abhidhiyate.
- Field separate than the farmer.

c) Etat Yo Vethi:

```
+-----------------+     +-----------------+
| Etat            |     | Yo Vethi         |
|                 |     | Knows            |
| These 3 bodies  |     |                  |
```

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

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

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

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<th>Kshetram</th>
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<td>- Known – field</td>
</tr>
<tr>
<td>- Sentient</td>
<td>- Insentient</td>
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<tr>
<td>- Conscious</td>
<td>- Inert</td>
</tr>
<tr>
<td>- Living, Live</td>
<td>- inert</td>
</tr>
<tr>
<td>- I am Conscious, alive</td>
<td>- Dead</td>
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<tr>
<td>- Self</td>
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</tbody>
</table>
• Principle of consciousness is called Kshetrajna.

e) Etad Yo Vethi, Tam Kshetrajnaha Tam Prahuhu:
  • Who says?
  • Tad Vidaha, people who know Kshetrajna – Kshetra Vivekaha.
  • Those who know difference between Kshetram and Kshetrajna, mastered upanishadic wisdom, speak this as Kshetram.
  • Terms have very deep significance.

```
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| Me|   |
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Verse 1 : Revision

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

a) Idam Shariram = Kshetram :

```
2 Indications

Idam  Shariram
```

Idam :

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

```
This

World of objects
```
Here what we take ourself to be this:

Body = This = Kshetram = Idam

- Gross
- Subtle
- Causal

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

**Sow**
- Actions (Generated)
  - Thoughts
  - Impressions
  - Habits
  - Vasanas

Cultivated in 3 bodies

- We reap the results.
- Farmer cultivates, nourishes, reaps results
- What we sow in 3 bodies, get results in them.
- Impressions, thoughts, become stronger, weaker depending on actions.
• Entire gross, subtle, causal body = Kshetram.
• We take ourselves to be Kshetram, this is false.

There is a factor which is aware of gross, subtle, causal bodies.

Today we think “This” Shariram as me the karta, doer, bokta, enjoyer.

This factor is a principle of awareness which is witness of gross, subtle, causal bodies as Kshetrajna, Sakshi.

• Indicates the difference.

<table>
<thead>
<tr>
<th>Knower</th>
<th>Known</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Self</td>
<td>- body, subtle, causal</td>
</tr>
<tr>
<td>- Kshetra</td>
<td>- Kshetrajna</td>
</tr>
<tr>
<td>- Drk</td>
<td>- Drishya Field</td>
</tr>
<tr>
<td>- Knower of field</td>
<td></td>
</tr>
</tbody>
</table>
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]

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

a) Kshetrajnam Chapi Mam Viddhi:

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

<table>
<thead>
<tr>
<th>You</th>
<th>Me – Bhagawan</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Subject</td>
<td>- I am the Kshetrajna</td>
</tr>
<tr>
<td>- Kshetrajna</td>
<td>- Me the Bhagawan is you</td>
</tr>
<tr>
<td>- I – Self</td>
<td>the Self.</td>
</tr>
</tbody>
</table>

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

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

- Self
- Non-Self differentiated
- Lord

b) Etat Veditam Prahuhu, Tad Vidaha:

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

c) Chapi:

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

d) Lord:

- Kshetrajna in all Kshetram is me.

<table>
<thead>
<tr>
<th>Kshetrajna</th>
<th>Sarva Kshetreshu</th>
</tr>
</thead>
<tbody>
<tr>
<td>- One principle of consciousness.</td>
<td>- In all bodies</td>
</tr>
<tr>
<td>- Bhagavan is me</td>
<td></td>
</tr>
<tr>
<td>- Seer is me</td>
<td></td>
</tr>
<tr>
<td>- Consciousness in me, you, bird, animal, is me</td>
<td></td>
</tr>
<tr>
<td>- the Lord</td>
<td></td>
</tr>
</tbody>
</table>
• Lord is one consciousness – there are not many consciousness.
• There is only one Lord appearing as the consciousness in many bodies.

• One consciousness – Lord, appears in every body.
• Every body thinks it is some body.
• I am somebody, he is somebody...
• Body’s many – minds many.
• Consciousness is not the body.
• That is me, the Lord.

Example:

- Hall space – 1000 people
- Room space – 10 persons
- Appears different
- Space big, small, spherical, cubical.
- Space appears in varieties of halls.
- Lord has many appearances
- Lord is child, old man, women, animal, bird.
- Dimensions belongs to the wall

- Total space
- Space only one
- Space can’t be conditioned by walls of a room
- Lord one
• Once you differentiate consciousness from body.
• Consciousness not man, woman, animal, old… all properties do not belong to self but to Kshetram.

\[
\begin{align*}
\text{Kshetrajna} & \\
\rightarrow & \\
\text{Pure Consciousness} & \\
\rightarrow & \\
\text{Lord} &
\end{align*}
\]

e) Kshetra Kshetrajnam Yat Jnanam Tat Jnanam Matam Mama :
• Knowledge of knower is my knowledge.
• Knower is free from properties of known.

Deeper analysis :

I) Whatever is known is Inert
• Yat Drishyam Tat Jadam
• Mike, body, thoughts, ignorance is inert.
II) Inert is perishable

- Yat Drishyam Tat Jadam Tan Nashwaram.

Drishyam:
- Can’t show itself by itself.
- Dependent on Drk – Seer.
• Table needs to be seen by consciousness.
• Can’t reveal itself.
• It can’t express its presence by itself.

Drk:
• Sva Prakasha
• Self effulgent
• Presence not dependent on its existence.

<table>
<thead>
<tr>
<th>Drishyam</th>
<th>Drk</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Dependent – Existence</td>
<td>- Chaitanyam</td>
</tr>
<tr>
<td>- Paratantra</td>
<td>- Nitya</td>
</tr>
<tr>
<td>- No independent existence</td>
<td>- Svatantrya</td>
</tr>
<tr>
<td>- Jadam</td>
<td>- Self – effulgent.</td>
</tr>
<tr>
<td>- Dependent on Kshetrajna,</td>
<td></td>
</tr>
<tr>
<td>consciousness.</td>
<td></td>
</tr>
<tr>
<td>- Mithya – false – illusion</td>
<td></td>
</tr>
<tr>
<td>- I perceive but it does not</td>
<td></td>
</tr>
<tr>
<td>have its own existence.</td>
<td></td>
</tr>
</tbody>
</table>
• All dependent is illusory

**Final Analysis:**

<table>
<thead>
<tr>
<th>Kshetra</th>
<th>Kshetrajna</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Mithya</td>
<td>- Adhishtana</td>
</tr>
<tr>
<td></td>
<td>- Substratum</td>
</tr>
</tbody>
</table>

**Gita:**

न च मत्स्थानिनि  भूतानि
पश्य मे योगवैधर्मम्।
भूतभृत्त च भूतस्थः:
ममात्मा  भूतभावनः ।। ९-५ ।।

na ca matsthāni bhūtāni
paśya mē yōgamaśvaram |
bhūtabhrṇna ca bhūtasthō
mamatmā bhūtabhāvanaḥ । | 9-5 ।।
Nor do beings exist (in reality) in Me, behold My divine Yoga supporting all beings, but not dwelling in them, I am My Self, the efficient cause of all beings. [Chapter 9 – Verse 5]

Mastani Sarva Butani

- All beings exist in me
- I am the substratum

Starts as:

2

Kshetrajna

Kshetram

Finally:

<table>
<thead>
<tr>
<th>Kshetrajna</th>
<th>Kshetram</th>
</tr>
</thead>
<tbody>
<tr>
<td>Satyam</td>
<td>Mithya</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Brahma</th>
<th>Jagan</th>
</tr>
</thead>
<tbody>
<tr>
<td>Satyam</td>
<td>Mithya</td>
</tr>
</tbody>
</table>

{Jivo Braheiva Na Paraha}
Slokasharthena Pravakshyami:

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

\[
\text{slok- ārthena pravakshyāmi yad-uktam granthakotibhih |}
\text{brahma satyam jagan-mithyā jivo brahmaiva näparah} ||
\]

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

<table>
<thead>
<tr>
<th>Kshetrajna</th>
<th>Kshetra</th>
</tr>
</thead>
<tbody>
<tr>
<td>Satyam</td>
<td>Mithya</td>
</tr>
</tbody>
</table>

- Ultimate comprehension is knowledge.
- Tad Eva Jnana.
- That alone is knowledge.

**Consciousness is supreme reality, this alone is knowledge.**

- This alone is a fact.
- Everything else you know, looks like knowledge, but false, Mithya.
- 50 stripes in snake, you counted it....
In dream – measure length and width of all object.

Maths, physics, all are analysis of the false.

Expert in details of false, we are in the realm of false.

While dreaming, there is only one knowledge.

That knowledge is when you get up.

However much you may know this world, still you are in the realm of ignorance.

Consciousness alone is Jnanam.

**Matam Mama** : I think, I feel, I consider, that is fact, reality, actual knowledge.

Everything else falls in realm of false.

This is knowledge because this alone liberates you.

Sa Vidya Ya Vimuktaye... Vishnu Purana

 freezes the body, mind,

Ayāsāyāparāṁ karma vīdyaṁ śilpanaipunam ||
Chapter 13 – 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]

- This is most important verse in Gita.
- Shankara gives biggest classical commentary.
- Sankshepa given.
- Now I shall explain in detail – Vistara.
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) Tat Kshetram:
   • That Kshetram.... Idam Shariram...

b) Yat Drkcha:
   • And what nature, form, characteristic, Svarupa.

c) Yad Vikari:
   • With what modifications it possesses.

d) Yat Yashcha Yatu:
   • What comes from what?
   • What is created out of components of nature – Kshetram.
e) Sacha Yaha:
- Kshetrajna = Masculine.
- That we described as Kshetrajna.

f) Yat Prabhavashcha:
- What are powers, glories of Kshetrajna, magnificancies, capacities, expressions.

g) Tat Samasane:
- It is a large topic, but will give it compactly, its essence.

h) Me Srunu:
- You listen to me, pay attention.
- Not give all details and frighten you.
- Srutva Avadharyan.
- Pay attention, fully understand, will explain in short.
- Where do I find details?
Lecture III

Revision : Verse 4

- Kshetra – Kshetrajna differentiated.

<table>
<thead>
<tr>
<th>Kshetram</th>
<th>Kshetrajna</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Shariram</td>
<td>- You, the self</td>
</tr>
<tr>
<td>- Realm of known</td>
<td>- In our ignorance we consider</td>
</tr>
<tr>
<td>- Idam Shariram Kaunteya</td>
<td>ourself to be the Jiva.</td>
</tr>
</tbody>
</table>

Jiva:

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

- In ignorance
  - Called Jiva now
  - Upadhi = Conditioning, limits the infinite self.

- In knowledge is Kshetrajna
  - In true nature
  - Dispel ignorance
  - Knower of the Kshetra
  - Distinct from Kshetra.

<table>
<thead>
<tr>
<th>Wall</th>
<th>Body</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Upadhi</td>
<td>- Upadhi</td>
</tr>
<tr>
<td>- Feel space is limited</td>
<td>- Feel it is limited</td>
</tr>
</tbody>
</table>

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

- **Understand nature of self, is understanding self of universe.**
Upadesa Sara:

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

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

<table>
<thead>
<tr>
<th>Kshetrajna</th>
<th>Kshetram</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Substratum</td>
<td>- Apparent perception on this consciousness.</td>
</tr>
</tbody>
</table>

- There are no 2 separate realities.

- Separate
- Have independent reality
Example:

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

<table>
<thead>
<tr>
<th>One</th>
<th>One</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Appearance</td>
<td>- Reality</td>
</tr>
<tr>
<td>- What we perceive but has no independent reality</td>
<td>- Has independent reality</td>
</tr>
<tr>
<td>- Mithya</td>
<td></td>
</tr>
</tbody>
</table>

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

World of perception / waves

Idam

Does not have independent reality

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

<table>
<thead>
<tr>
<th>Real</th>
<th>False</th>
</tr>
</thead>
<tbody>
<tr>
<td>Substratum Truth</td>
<td>Appearance False</td>
</tr>
</tbody>
</table>

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

- Manifested glories of Kshetrajna.
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]

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

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

a) Rishibhir Bahuda Geetam:
- Great seers.
b) Chandobhihi Vividhai Pritak:
- Chandas = Vedas, reveal by Mantras, Brahmanas.

Karma Khanda:
- Nitya, Naimittika, Kamya, Karma.
- Intent to take us to ultimate reality.
- All speak of this reality.
c) Brahma Sutra – Pada :

Brahma Sutra - Pada

Deal with Brahma

- Indicates
- Suchanat Sutram
- Indirectly express

Tatashta Lakshanam

Athatvyavrutti Lakshanam

Taittriya Upanishad :

तं होवच | यतो वा इमानि भूतानि जायन्ते | येन जातानि जीवन्ति | यत्रप्रत्यत्वभिसंविशिष्टिः |

तद्विजिज्ञास्व । तद्भ्रमेति स तपोसत्पत्य | सतपाप्त्व । ॥ २ ॥

taṃ hovāca | yato vā imāni bhūtāni jāyante | yena jātāni jīvanti | yatprayantyabhisamviśanti |
tadvijñānasva | tadbrahmeti sa tapo'tapyata sa tapastaptvā ॥ २ ॥

To him (Bhrgu) he (Varuna) Again said: “That from which these beings are born; that by which, having been born, these beings live and continue to exist; and that into which, when departing, they all enter; That sleekest thou to know. That is Brahman”. He, (Bhgru) Performed Penance; and after having done Penance..... [3 - 1 - 2]
<table>
<thead>
<tr>
<th>Tatastha Lakshana – indirect.</th>
</tr>
</thead>
<tbody>
<tr>
<td>With reference to extraneous factor they explain Brahman.</td>
</tr>
<tr>
<td>Brahman with respect to the world.</td>
</tr>
<tr>
<td>Lakshana – explaining with associate factor.</td>
</tr>
<tr>
<td>Tatastha – Staying in the Bank, Apart from water, explaining.</td>
</tr>
</tbody>
</table>

**Atat Vyavrutti Lakshana:**

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

---

**Brihadaranyaka Upanishad:**

```
स होवाच, पत्त्रै तद्विं कर्त्तर्म गार्गि ब्राह्मणा अतिशद्विनि, 
अस्तुलमण्डल्लोकमक्ष्मक्षायतमम्। वाच्यः
ताकाशमस्तुमस्तुमगद्धमक्ष्मक्षायतमम्।
तेजस्वः-स्नातममस्नातममात्मादलोकायम् ।
न तद्विन्दति किचन ।
न तद्विन्दति कथन ॥

sa hovaca: etad vai tad akṣaram, gārgī, brāhmaṇā abhivadanti, asthūlam, 
anuṣ, ahrasvam, adīrgham, alohitam, asneham, acchāyam, atamaḥ, 
avāvya anākāśam, asaṅgam, arasam, agandham, acaṅkṣuṣkam, aśrotram, 
avāk, amanaḥ, atejaskam, aprāṇam, amukham, amātram, anantaram, 
abāhyam; na tad aśnāti kīṁ ca na tad aśnāti kaś ca na ॥ ॥
```
He said: O Gargi, the knowers of Brahman say, this Immutable (brahman) is that. It is neither gross nor minute, neither short nor long, neither red colour nor oiliness, neither shadow nor darkness, neither air nor ether, unattached, neither savour nor odour, without eyes or ears, without the vocal organ or mind, non-luminous, without the vital force or mouth, not a measure, and without interior or exterior. It does not eat anything, nor is it eaten by anybody. [3–8–8]

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

d) Chandobirvividhai Pritak refers to Karma Khanda

- Brahma Sutra refers to Jnana Khanda.
- Brahma Pada → Satyam, Jnanam, Anantham
  → Direct revelation.
- Padyuate Anena iti Pada.
e) Hetu Madbhir…. Logically explain

Chandogya Upanishad :

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

- In the beginning there was only existence.
• All this was only existence, one non – dual truth.
• Tad Eke Ahuhu Asat Idam Agre Asit...
• But then some say in the beginning there was only nonexistence.
• Tasmat Asataha Sat Jayate..
• From nonexistence came existence of all things and beings.
• Kum Tatu Somya Evam Syat...
• How this is possible.
• Katham Asataha Sat Jayate?
  From non-existence how existence can come?
• With logic Upanishads explain.
• Karma Khanda only action, no logic.
• They are all meant for purifying the mind and realizing the reality.
• All Karmas... Nitya – Naimitta to purify the mind and realise the truth.

**Action purifies the mind disciplines the mind, disciplines life.**

• Jnana Khanda – Sutra, Pada, logic explain Kshetra – Kshetrajna.
• This is a summary of great teaching.
• Listen carefully, once you understand this, you understand everything.
• Lord Krishna catches attention of Arjuna.
• **Yadruk**: What are characteristic of Kshetram, which is the inert realm.
Verse 6:

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]

Verse 5:

a) Pancha Mahabutani:

- 5 great elements
  1. Space – Subtlest
  2. Air
  3. Fire
  4. Water
  5. Earth - Grossest
b) Cosmic Ahamkara :
   • Cosmic sense of I – ego.

c) Cosmic Buddhihi :
   • Cosmic intellect
   • Sukshma Prapancha

d) Avyaktam :
   • Cause of all – Prakrti
   • Not manifest to senses and mind.
   • Karana Prapancha

e) Indriyani Dasha : 10 Indriyas

<table>
<thead>
<tr>
<th>5 Jnana Indriyas</th>
<th>5 Karma Indriyas</th>
</tr>
</thead>
<tbody>
<tr>
<td>Srotram</td>
<td>Ear</td>
</tr>
<tr>
<td>Tvaku</td>
<td>Skin</td>
</tr>
<tr>
<td>Chakshu</td>
<td>Eyes</td>
</tr>
<tr>
<td>Rasana</td>
<td>Tongue</td>
</tr>
<tr>
<td>Ghrana</td>
<td>Nose</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Vak</td>
<td>Speech</td>
</tr>
<tr>
<td>Pani</td>
<td>Hands</td>
</tr>
<tr>
<td>Pada</td>
<td>Leg</td>
</tr>
<tr>
<td>Payu</td>
<td>Excretory</td>
</tr>
<tr>
<td>Upastha</td>
<td>Genitals</td>
</tr>
</tbody>
</table>
f) Ekam:
   - Mind.

g) Pancha Indriya Gochara:
   - 5 sense objects.
   - What is perceived by senses.

<table>
<thead>
<tr>
<th>Belong to</th>
<th>Sense Object</th>
<th>Vishaya</th>
<th>Pertains to</th>
</tr>
</thead>
<tbody>
<tr>
<td>Akasha (Space)</td>
<td>Shabda</td>
<td>Sound</td>
<td>Ear</td>
</tr>
<tr>
<td>Vayu (Air)</td>
<td>Sparsha</td>
<td>Touch</td>
<td>Skin</td>
</tr>
<tr>
<td>Agni (Fire)</td>
<td>Rupa</td>
<td>Form</td>
<td>Eye</td>
</tr>
<tr>
<td>Apaha</td>
<td>Rasa</td>
<td>Taste</td>
<td>Tongue</td>
</tr>
<tr>
<td>Prithvi</td>
<td>Gandha</td>
<td>Smell</td>
<td>Nose</td>
</tr>
</tbody>
</table>

Chapter 7:
- Ashtada Prakrti.
- Apara Prakrti
Gita:

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

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

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

(II) Mahat

(III) Cosmic Ahamkara – Cosmic Ego

Sattva

(III) Jnana Indriya

Rajas

(V) Karma Indriyas + Prana

Tamas

(VI) 5 subtle elements

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

(VII) “Gross element” formed

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

- Samashti Buddhi, Sukshma Prapancha
- Cosmic intelligence
- Vidyana Maya Kosha
- Samashti Manomaya Kosha, Sukshma Prapancha

Antahkaranam

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

b) Dvesha:
   • Hate, dislike

c) Sukham:
   • What you like, gives joy when it comes.

d) Dukham:
   • What you don’t like gives sorrow when it comes.

e) Sangataha:
   • Entire conglomerate of body, senses, Prana at individual level – Sukshma Shariram.
f) Chetana:
- Sense of sentiency.
- Touch me, hits me, I feel.

g) Dritihi:
- Capacity to hold on and continue the work in spite of difficulty.
- Forbearance.

h) Etat Shetram Samasena:
- In essence I am telling you.

Other thoughts:
- All are mind...
- Gross body, subtle body, causal body.

I) Udahrutam:
- Example of what constitutes Kshetram.
  - Everything you experience is called Kshetram.
  - What is one clue to understand Kshetram? Savikaram.
- Whatever has Vikara, change, modification is Kshetram.
- Vikara Sahitam Savikaram.
• Whatever undergoes modification, mutable, changes, all is Kshetram.

• Kshetram = Savikaram = Shortest
  = Ashtada Prakrti – Verse 5 (8 fold)
  = Indriyani... Ichha...

• In detail, in big detail, Bhagawan explains.

• All comes under “Idam” – this.

• **Avyaktam = Prakrti – How this?**

• In deep sleep what we experience is Avyaktam.
Therefore Avyaktam also is Idam.

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Maha Butani</td>
<td>5</td>
</tr>
<tr>
<td>Ahamkara</td>
<td>1</td>
</tr>
<tr>
<td>Buddhi</td>
<td>1</td>
</tr>
<tr>
<td>Avyakta</td>
<td>1</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>8</strong></td>
</tr>
</tbody>
</table>

Not manifest to senses

Manifest to awareness

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

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

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

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

Jnana Khanda:

Brahma Sutra

Mantras indicate indirectly

Tatastha Lakshana
Atavyavrutti Lakshana

Brahma Pada

Explicitly state Brahman

- Satchit Ananda
- Satyam, Jnanam
- Logical explanation
- Hetu Matbhir

Verse 6:

a) Maha Butan Ahamkara Buddhi Avyakta... Apara Prakrti – Chapter 7

<table>
<thead>
<tr>
<th>Apara Prakriti</th>
<th>Para Prakriti</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kshetra</td>
<td>Kshetrajna</td>
</tr>
</tbody>
</table>

8 Fold

5 Subtle elements
1 Ahamkara
1 Buddhi
1 Avyaktam / Prakrti
b) Indriyani Dashaikam Cha:


- Subtle elements become gross and become objects of perception.

- All matter – Gross elements captured by senses.

Gita:

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

But he, who knows the Truth, O mighty-armed, about the divisions of the qualities and (their) functions, and he, who knows that gunas as senses move amidst gunas as objects, is not attached. [Chapter 3 – Verse 28]
• If senses – cognize... then subtle elements have to become gross elements.
• By Panchikaranam – process.
• 24 aspects of matter = world = Kshetram = Apara Prakrti.

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

Verse 7:
I) Ichha:
  • Desire
II) Raaga Dvesha:
  • Like - dislike
III) Sukham – Dukham:
  • Joy – Sorrow.
IV) Sangata:
  • Collection – gross + subtle + causal body.
V) Chetana:
  • Sentience – Reflected Consciousness.
  • Capacity by which we come to know things.
  • We are aware, have knowledge of world, at physical level.
  • Awareness at physical level is called Chetana.
VI) Dritihi:

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

Verse 4:

Yatdruk Cha:

- What is characteristic

Yat Vikari:

- What are modifications.

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]
Yatascha Yat:

- What comes from what?

  - Kshetra
    - Modification
    - What things come out

Presentation of Teaching:

  - All in Essence
    - Comprehend others

- Understand teacher, walk with teacher, get into mind of teacher.
- **Before Kshetrajna:**
  - Not explained theoretically.
  - Develop mental competency, develop intellectual ability, understand Kshetrajna and realise it.
Objective
- Understanding sufficient
- Intellectual gain
- Paroksha Jnanam
- Pratyaksha Jnanam
- Tallest Mountain, peak = Everest
- Heard, get mark in exam.
- Go and see directly
- I know Brahman.

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

To give Aparoksha Jnanam, prepare mind by

- Chitta Shuddhi
- Purification of Mind
- Chitta Ekagrata
- Focus of intellect
- Concentration of intellect
• Mind + intellect alone is the instrument to realise “Aham Brahma Asmi”
• I am a spiritual being.

Katho Upanishad:

\[
\text{Na-virato duscaritan, nasanto nasama-hitah,} \\
\text{Nasanta-manaso va'pi, prajnane-naina-mapnuyat II 24 II}
\]

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

• Pragnya = Knowledge
• Even if Guru gives knowledge, you wont come to know because your mind not attuned.
• If you have not given up ignoble conduct, if mind disturbed, not focused, you won’t get it.
• Bhagawan Sri Krishna wants us to get ready for this wisdom.
• To make us ready – gives us list of practices.
• In the end, virtues called Jnanam, because if you don’t have this, you wont have wisdom.
• Knowledge = Aham Brahma Asmi
• Values – called Jnanam, because without values no knowledge possible.
Verse 8 – 12 : 5 Verses

Verse 8:

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

a) Etat Jnanam Iti Proktam:

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

<table>
<thead>
<tr>
<th>Amanitvam</th>
<th>Adambitvam</th>
<th>Ahimsa</th>
</tr>
</thead>
<tbody>
<tr>
<td>Not to have Manitvam</td>
<td>Not to have Dambitvam</td>
<td>Not Himsa</td>
</tr>
</tbody>
</table>

I) Manaha – Atmanaha Slaganaha:

- Self – glorification.
- Glorify yourself based on qualities which one imagines one to have.
I am wealthy, educated, beautiful.

Amanitvam – no self glorification.

II) Dambitvam:

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

III) Himsa:

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

IV) Kshantihi:

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

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

vikāra-hetau sati vikriyante yeṣāṁ na cetāṁsi t eva dhīrāḥ।

‘Those whose minds are not perturbed even in the presence of causes for such agitation, excitement or distraction – they are the dhīras’!
• **Example**: Mahatma Gandhi going to Darjeeling:
  Assistant taking dictation.
• Bogie got detached from engine.
• Bogie going backward, frightened.
• Can’t jump into Ravice.
• What has to happen will happen.
• If we are anxious, time is wasted.
• Ability to bear… mind in equipoise.
• When going gets tough, tough gets going.

**V) Aarjavam:**

• Arjuna known for it.
• Straight forward – Mind does not complicate things.
• Person should not needlessly hide.
• Kutinata – not devious, at ease.
• Understand situation and react, without internal manipulation, straight.
• Not hurt others, that is foolish, paining others.
• Not being devious.
• Not getting things done by underhand manner.
VI) Acharyo Upasanam:
- Teacher who gives spiritual knowledge = Acharya.
- Upasanam = Love and devotion, expresses as Seva, Service.
- When you serve the master, you get attuned to him.
- When you attune, it become easy to take the wisdom, communication happens.

VII) Shaucham – Cleanliness:
- Nails not dirty, dress not clean.
- Physical surrounding – Bahyam.
- Antara – Bavya Samshuddhihi, intentions clean.

VIII) Stairyam:
- Steadfastness inspite of obstacles in spiritual path.

IX) Atma Vinigraha:
- Self control Senses, Mind – mastered, when they misbehave.
Verse 9:

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

X) Indriyartheshu Vairagyam:

<table>
<thead>
<tr>
<th>Indriya</th>
<th>Aratha</th>
<th>Vairagyam</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Attract Senses</td>
<td>- Objects</td>
<td>- Dispassion</td>
</tr>
<tr>
<td>- Distract you</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Raaga

- No Like, Want Spriha, attachment

XI) Anahankaraha:

- Ahamkara = Pride, have the notion, I am the great.
• Puts weight on you – complexes.
• No free mind for spirituality.
• You are thinking about the greatness of Upadhi not Brahman.

XII) Janma Mrityu Jara Vyadhi – Dukha – Dosha Anudarshanam:
• Repeatedly seeing defect of body.
• Seeing false in the sorrows of birth, death, old age, disease..
• Unavoidable sorrows – again and again having birth…
• Why endure unendearing aspects?
• Put an end to it.
• One more birth… then forgotten.

• Be ever aware of having embodiment.
• Mind says – enough is enough.
• We come with all these.
• Janma – we don’t remember.
• Confined space – problems.
• Shiva Paradakshana Para Stotram by Shankara – Gurudev’s commentary.

Aaro Karma Prasangat:
• Continuous awareness…
• This should be the last.
Verse 10:

Non-attachment; Non-identification of self with son, wife, home and the rest; and constant even-mindedness on the attainment of the desirable and the undesirable...

[Chapter 13 - Verse 10]

XIII) Asakti Putra Dara Griha Dishu:

Attachment 2 types

- Sense of Mine
  - Asakti

- Sense of I
  - Deeper identity

- Abhishvangaha = Engrossment, I-ness.
- Putra – Child
- Dara – Wife
- Griha – House
- Adhishu – Business... etc
• Once mind gets engrossed in objects and beings then you don’t have mental space.

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

• Don’t say yours, you.
• You are trustee.
• God has given body to discharge duty, functions.
• Nothing ours.
• Kshetra = Body.

• **Bible:**
  
  Give unto ceaser what belongs to ceasor.
• Render unto God what belongs to him.
• Everything belongs to God.
• Never arrogate anything to us.
• Body is his, be a trustee.
• Your duty to manage.

**XIV) Nityam Cha Sama Chittatvam :**

• Equipoise of mind at all times.
XV) Ishta Anishta Upa Pattishu:

- If mind disturbed, exhilarated, when you get like, then it will be depressed when you get something you don’t like, both go together.
- Give up both.
Verse 11:

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

XVI) Mayi Cha Ananya Yogena Bhakti Vyabhicharini:

- In me, the Lord, through devotion, single pointed devotion.
- I love God (and my wife)
- Love world as God.
- See wife, child, love as God.
- Everything is god.
- Loving God alone, not attached to anything.
- United with single pointed love how it is?
- Avyabhicharini – Never changes.
- Single pointed permanent eternal love to God.
- I love God, fully, always.
XVII) Vivikta Desha Sevitvam:
- Sevitvam – You love.
- Vivikta Desha – Places conducive to spiritual upliftment.
- Vivikta – solitary, pure, Shuddha place without disturbance.
- Don’t feel lonely being alone.
- You love it, because I can immerse myself in the spiritual wisdom.
- Go to Ashram.. for solitude.
- Mind goes.
- Prayer Room – left alone.
- “No entry even if alone”.
- Nobody should knock.
- Room meant for spiritual life.
- Must find time, place for our spiritual pursuit.
- Most important thing, nothing comes with us.

XVIII) Arathir Jana Samsadi:
- Those who are extroverted.
- World running behind something.
- You don’t have attachment to worldly people.
- Attachment for Satsang which helps one on spiritual path.
• Rathi = Enjoying, liking.
• Like = Vivikta Desha
• Don’t like = Arathir Jana Samsadi.
• Can have likes + dislikes.
• People gossip – avoid them.
• Value to be practiced.
Verse 12:

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

(XIX) Adhyatma Jnana Nityatvam:

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

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

2 Goals of study

- Atyantika Dukha Nivritti
- Param Ananda Prapti

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

Ataha Anyata:

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

• After pointing out 20 disciplines, 20 values, virtues, important adjustments, fine tuning (as in Radio, microscope, telescope), then see clearly the truth.
• Fine tuning of mind – intellect equipment.
• Etat Jnanam iti Proktam.
• Only this is means for wisdom.
• Without this, no Jnanam.
• Uses Etat, this not 20, these...
• 20 together must be practiced, no choice, practice all, work hard for ultimate truth.
• No stress or strain, cultivate one, will see mind relaxed.
• With 20, mind totally relaxed and alive for spiritual wisdom.
• You will be like sponge, will absorb everything.
• Will digest, not go from left ears to right and out.
• Whole thing collectively is Jnanam.
• Opposite are Ajnanam.
• Manitvam, Dambitvam, Himsa... come naturally to Jeeva Svabava because we take ourself to be individual.
- Practice Vedanta, this happens automatically.
- Give importance to spiritual unfoldment and compassion.
- With this vision, you gain strength for the ultimate truth.
- Verse 12 – 17 – 6 verses – Jneyam
- With Jnanam, what is to be understood is wisdom of Brahman.
- To make that Jneyam Jnanam, you require Jnanam (Values).
- With this Jnanam (Values) you can make that Jnanam into Jneyam.

<table>
<thead>
<tr>
<th>Jnanam</th>
<th>Jneyam</th>
</tr>
</thead>
<tbody>
<tr>
<td>- To be actually known</td>
<td>- What ought to be known?</td>
</tr>
<tr>
<td>- Wisdom of Brahman required</td>
<td>- Aham Brahma Asmi Jnanam to be realised.</td>
</tr>
<tr>
<td>- But values required to know supreme reality.</td>
<td></td>
</tr>
</tbody>
</table>

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

a) Yat Jneyam Tat Pravakshyami:

- What ought to be known by Mumukshu, seeker of liberation, that I shall explain to you.
- Pravakshyami – I shall explain in a way, you will understand.
- Vakshyami – I shall explain.

**Tell a person:**

1. You will understand
2. I will explain clearly.

- What is benefit I will get?

b) Yat Jnanatva Amrutam Ashnute:

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

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

Keno Upanishad:

\[
\begin{array}{|c|c|}
\hline
\text{Realm of Ego} & \text{Realm of Immortality} \\
\hline
\text{- Change, decay} & \text{- Changeless, decayless} \\
\text{- Mortal} & \text{- Immortal} \\
\text{- Emphirical reality} & \text{- Supreme reality} \\
\hline
\end{array}
\]

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

- In this way it has been understood.
• Earlier, we have been taught.
• Not my method of realisation, not I have discovered.

c) Anaadi Math – beginningless, no beginning.
• Aadi Math – that which has beginning.
• Hanu Math – Becomes Hanuman
  ↓  ↓
   Chin Big
• Dhana Vat – One who has wealth.
• Suffix → Possessiveness.
• Birth – 1st modification – Janma.
• Savikara Udahrutam – To understand Kshetram, catch hold of one point – that which has Vikara.
• Kshetrajna realised as free of birth.
• An-adhi – No Janma
- Brahman = Anaadi
- Why math - Exuberance, excessiveness
  - Atishyate
  - Nitya Yoge
- Hanuman - Chin so big like wind
  - Excessiveness
- Reality - No birth at all.
  - Birthless ever.
- Prakrti – Maya – Anaadi – not Anaadi Math.
- Limited sense – from Vyavaharika Drishti, Realm of transaction.

**At absolute level, only Brahman is there.**
d) Param Brahma:

- Nothing is higher than Brahman.

- **Param – No Limitation**
  - **Space**
    - Deshataha
    - Object occupies space
  - **Time**
    - Kalataha
    - Has birth, death
    - Has time period of existence
  - **Object**
    - Vastutaha
    - Chair not table
    - Dress

- **Brahman**
  - Na Adhimatu
  - Param

---
e) Tatu Na Satu – Na Asat Iti Uchyate:

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

**Sat:**

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

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

  ![Diagram]

- Seen in Chapter 12 to describe Akshara.

**Example:**

I) Cow – Jati - Specie
   - Flower – Specie - Jati

II) Royal Blue – Flower
   ↓
   Guna

III) Kriya : By Action
   - Pachati – Cooks – Cook
   - Vachakaha – Studies – Students, teacher, doctor.

IV) Sambandha:
   - Man of wealth.
• Described through properties then called Sat – Concrete.
• What is Asat?

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

Objects cognized as

- Sat
  - Is pot in my Hand

- Asat
  - Is – not
  - Pot not in Hand

• Brahman can’t be described as Is, Isnot.

Keno Upanishad:

न तत्र चचुर्गच्छति न वागच्छति नो मनो
न वियो न विजानीयो यथेतदनुशिष्या
अन्यदेव तद्विदितादयो अविदितादयि
हति शुष्कम पूर्बेषां ये नस्तद्वाचचाचिर ३

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

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

**Example:**
• All here, all gone.
• All known, all unknown.
• Other than known, unknown is me the knower.

**Example:**

<table>
<thead>
<tr>
<th>Vidita</th>
<th>Avidita</th>
</tr>
</thead>
<tbody>
<tr>
<td>Known Katori</td>
<td>Unknown Katori</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>World</th>
<th>In Deep sleep</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Known</td>
<td>- World</td>
</tr>
<tr>
<td>- Sat</td>
<td>- Unknown</td>
</tr>
<tr>
<td></td>
<td>- Asat</td>
</tr>
</tbody>
</table>

• Consciousness is other than known and unknown.
• It illumines the presence and absence of all objects.
Keno Upanishad:

Gurudev:

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

Brihadaranyaka Upanishad:

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

- Nahi Vijnatu viparilope ko vidyate.
- Consciousness of knower never ceases.
Avilupta Chaitanyam = Consciousness which never ceases.

= Nirvikara Chaitanyam.

Never Sat, not Asat, it is me myself.

Non existence is objectified and also objects objectified

Consciousness not objectified.

Example:

Akbar – Birbal

Wise person:

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

Akbar:

Other than Kingdom, I can give anything, ask.

“Give me nothing”

How to give nothing.

Birbal:

We can give nothing.

See what is below carpet.

“Nothing”

Take it.
• Nothing can be objectified.
• I see something, nothing:
  But Objectified
• Both I experience – Objectification, non objectification

**What is Jneyam – Brahman?**

It is neither known or unknown.

**Verse 13:**

• Jneyam Yat Tat Pravakshyami Yat Jnanatva Amrutam Uchyate.
• Reflect and understand.
• Can’t be told in concrete way.
• If told in a concrete way, mind forms a picture of it.
• Once mind forms a picture, a concept, you have lost it.
• It is Satyam, Jnanam, Anantham.
• If processed through mind, it is not Satyam, Jnanam, Anantham.
• Shankara always states in Taittriya Upanishad.

<table>
<thead>
<tr>
<th>Lakshyate</th>
<th>Natu Uchyate</th>
</tr>
</thead>
<tbody>
<tr>
<td>-  Indicate, pointer</td>
<td>-  Not describable</td>
</tr>
<tr>
<td>-  Look at Moon</td>
<td></td>
</tr>
<tr>
<td>-  Through tree see moon</td>
<td></td>
</tr>
<tr>
<td>-  Don’t see corner</td>
<td></td>
</tr>
</tbody>
</table>

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

**Reality is to be known through Lakshana Vritti.**

• It is Lakshyartha, not Vachyartha, indicated meaning, not direct meaning.
Lecture VI

Revision : 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]

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

<table>
<thead>
<tr>
<th>Now</th>
<th>Jneyam</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Know ourself as Perceiver / Feeler / Thinker, individual, Jiva.</td>
<td>- Know Kshetrajna as Brahman.</td>
</tr>
<tr>
<td>- Kshetrajna</td>
<td>- Ought, to be known.</td>
</tr>
<tr>
<td>- Know it in imperfect manner</td>
<td>- Must know Kshetrajna as Brahman</td>
</tr>
<tr>
<td></td>
<td>- Jiva – Brahma Aikyam is Jneyam</td>
</tr>
</tbody>
</table>
• Jneyam is message of Mahavakyam like:
  o Pragyanam Brahma
  o Ayam Atma Brahma
  o Tat Tvaam Asi
  o Aham Brahma Asmi
  o Tat Tvaam Eva Tvaam Eva Tat

• After making adjustments possible, know Kshetrajna as Brahman.

Jneyam, Kshetram is:

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

b) Param Brahma:
  • Supreme, not limited.
• These limitations not in Brahman.
• Brihatvat Brahman – not Sophadika, Saguna, Savisesha Brahman.
• Not with conditionings, properties.
• Not Aparam Brahma.
• Not Saguna Brahman, Aksharam.
• Shastra is Pramanam for Bhagavan.

Keno Upanishad:

The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That. [I – 3]
- Brahman does not come in the category of being known or unknown.
- It is the very knowing principle, awaring, consciousness.
- Different than known – unknown is Kshetrajna, pure awareness.
- That awareness is supreme Brahman.
- What is its Vyavaharika nature?
  Kshetrajna’s presence in realm of transactions with senses...
- How Kshetrajna appears?
- Vyavaharika Drishti = In Vision of transaction, how Kshetrajna appears?
Verse 14:

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

a) Sarvata Pani Padam Tatu:

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

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

When you see that, it is also Kshetrajna

Example:

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

b) Sarvato Shishiro Mukham :
• Akshi – Eyes
• Shira – Head
• Mukha – Face, Mouth
• Every eye, head, mouth is expression of Kshetrajna.

c) Sarvata Srutimatu :
• Sruti = Ear
• All beings, world is Bhagawan.

Purusha Sukhtam :

ॐ सहस्रशीर्षा पुरुषः सहस्राशः सहस्रपातः 
स भूमिः विश्वतः वृत्तावत्यचिन्तदशाकुलम् ॥

ॐ sahasraśirṣā puruṣaḥ sahasrākṣaḥ sahasrapāt ।
sa bhūmim viśvato vṛtvā'ntyatiṣṭaddaśāgulam ॥

“He, the Cosmic lord, the Purusha, with a thousand heads, a thousand eyes, a thousand legs, Pervading all the Universe. Still extends ten ‘inches’ beyond”. [Verse 1]
• Sahasra Aksha Sahasra Path...
• Infinite eyes belong to Purusha.
• Sabumin Vishwato Mukhe...
• 10 angulas 10 inches away – even though it pervades everything, it remains untouched, detached.

d) Sarvam Avrutsya Tishtati:
• Explanations from Sruti, Uchyate... said in Purusha Suktam.

- Pervading, energizing everything, being existence of all and enlivening them with life is Kshetrajna.
- Through Existence and Consciousness, it envelops all of them = Avrutsya
  ↓        ↓
  Sattaya - Sphurtaya
- Tishtati – It envelops and remains untouched, Nirvikara Sthitham labate.
- Even though it pervades everything it is not connected to anything, it remain untouched by everything.

- Tishtati – remains as Substratum.
- How Brahman is Sarva Adhishtanam.
- **Realm we see** | **Bhagawan / Kshetrajna / Tat**
- Superimposition | Invisible substratum
- Adhyastham | Adhishtanam
- Supported | Supporter

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

**Example:**
- Rope – Snake
- Water – Wave
- Clay – Pot
- Gold – Ornament
- Waker – Dreamer

- **Sarvam Avrutya Tishtati** = This is Vyavaharika level of Kshetrajna at macro, Samashti level.

- **Vyavaharika** | **Paramartika**
  - At level of Transactions | Absolute level

- Now both brought together.
- Next Vyashti level.
Verse 15:

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]

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

<table>
<thead>
<tr>
<th>Vyavaharika</th>
<th>Paramartika</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) Sarva Indriya Guna Abhasam</td>
<td>a) Sarva Indriya Vivarjitam</td>
</tr>
<tr>
<td>b) Sarva Briccha</td>
<td>b) Asaktam</td>
</tr>
<tr>
<td>c) Guna Boktru</td>
<td>c) Nirgunam</td>
</tr>
</tbody>
</table>

I) **Sarva Indriyas Guna Abhasam**:

- Jnana + Karma Indriyas + Inner Mind.
- Indriyani Dasha Eka Cha
- All the Karmas, and mind appears to have Gunas of the senses.
- When you are hearing something Kshetrajna appears to be the hearer.
<table>
<thead>
<tr>
<th>When</th>
<th>Become</th>
<th>Called</th>
</tr>
</thead>
<tbody>
<tr>
<td>Listening</td>
<td>Listener</td>
<td>Srota</td>
</tr>
<tr>
<td>Talking</td>
<td>Speech Organ – Speaker</td>
<td>Vakta</td>
</tr>
<tr>
<td>Seeing</td>
<td>Seer</td>
<td>Drashta</td>
</tr>
<tr>
<td>Thinking</td>
<td>Thinker</td>
<td>Manta</td>
</tr>
</tbody>
</table>

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

**II) Sarva Indriya Vivarjitam**:

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

<table>
<thead>
<tr>
<th>In Ignorance</th>
<th>With knowledge, wisdom</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Perceiver / Feeler / Thinker</td>
<td>- Free of ego, Doership, enjoyership.</td>
</tr>
<tr>
<td>- I – Notion</td>
<td></td>
</tr>
</tbody>
</table>
Example:

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

- Essence of reflected sunlight is one with Sun.
- Jiva – Reflected Consciousness – is one with Original Consciousness.
- Jiva in Vyavaharika level always with Reflected Medium – Body, Mind, World.
- At Paramartika level one with Brahman.
- Jiva = Brahman.
- Essence of individual – Consciousness is one with Brahman.
- Sarva Indriya Vivarjitam.
III) Sarva Briccha Eva:
- Sarva Brithu
- Sarvam Vibarthis.
- Supports everything, substratum.
- Whatever is superimposed, it is holding as though.
- How is it?

IV) Asaktam:
- Untouched.

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

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

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

<table>
<thead>
<tr>
<th>Guna</th>
<th>Dosha</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Good qualities of Mind</td>
<td>- Defects on Mind</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>w.r.t.</th>
<th>Rope</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Rope snake</td>
<td>- Asaktam</td>
</tr>
<tr>
<td>- Superimposed</td>
<td>- Rope, not affected by poison of Snake.</td>
</tr>
<tr>
<td>- Body – Mind</td>
<td>- Reflected Consciousness appears to be substratum in Vyavahara.</td>
</tr>
<tr>
<td></td>
<td>- But is ever free Paramartically</td>
</tr>
<tr>
<td></td>
<td>- Actually Original Consciousness</td>
</tr>
</tbody>
</table>
How it appears in Vyavahara?

Guna Boktru: Experiencer of Gunas

Gunas play very well at level of mind.

I become all 3 Guna Boktru in Vyavahara.

But really I am pure consciousness.
• Untouched by play of Gunas and the mind.
• When you experience your life bring this knowledge.
• Looks as though I am Guna Boktru but I am Nirguna.

Example:
• Someone irritates you, you become irritated.
• **Tell yourself:**
  
  Nirgunam Guna Proktrucha.

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

**How is Kshetrajna substratum of Vyashti and Samashti?**
• Verse 16 + 17.
Verse 16:

Verse 16:

बहिरन्तःथः भूतानाम
अचरं चर्मेव च।
सूक्ष्मत्वात्‌ दविन्द्रयं
दूरस्वं चान्तिकोऽच तत्। ॥ १३-१६ ॥

bahirantaśca bhūtānām
acaram caram eva ca ī|
sūkṣmatvāt tad avijñēyaṁ
dūrastham cāntikē ca tat || 13.16 ||

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

a) Butanam Bahihi Antaham Cha :

Butanam :

- All beings, all objects.

Pancha Maha Buta....

- Has property of Birth, growth... 6 modifications.. All changes, becomes objects and being.
b) Bahihi Antascha:

- Kshetrajna is both inside and outside.
- Within you as knowing principle.
- Outside as very existence, gives life to all objects and beings.
- It is not inside, outside.

**Everything is inside Kshetrajna.**

- If something is both inside and outside means, thing is giving a semblance of being something inside, outside.

**Example:**

```
Space

Inside

Outside
```

**Means:**

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

Therefore,

b) Acharam – Charameva Cha :
• Charati iti – Which moves – Animal, Birds, Human.
• Acharam – Which does not move, Plants – Sthavara
  
  Mountains – Don’t move
  Inert objects – Don’t move

• It is both living and non-living.

c) Sukshmatvat :
• Kshetrajna is extremely subtle.
• Can’t mentally conceptualise.
• Can’t determine through intellect.
• It is free of all properties.
• It is not perceived by senses.
• Not thought as concept by intellect, can’t imagine.

d) Tat Avigneyam :
• Can’t cognize through senses, mind, intellect.
With Consciousness:

I can know that - I can’t know with the intellect

Therefore, you quieten the intellect.

Jneyam – beyond comprehension.

e) Durastham:

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

f) Antihkechatat:

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

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

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

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

Verse 17 – Adhishtanam, reflect deeply on verse 14, 15, 16.
Sabahyantaro... bahirantascha
Everything from Upanishads.
Lecture 7

Method:

Ist Step:
- Differentiate self – not self.

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

I) Drk Drishya Viveka
- Differentiation of seer with seen.
- Seer = Self = Atma – Anatma Viveka.

<table>
<thead>
<tr>
<th>Drk</th>
<th>Drishyam</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Seer</td>
<td>- Anatma – Inert</td>
</tr>
<tr>
<td>- Consciousness</td>
<td>- Jadam</td>
</tr>
</tbody>
</table>
II) Avasta Traya Viveka:
- 3 states – waking, dream, deep sleep.
- Knower of waking, dream, deep sleep = Self = Consciousness.

III) Sharira Traya Viveka:
- Sthula, Sukshma, Karana Shariram’s.
- Differentiate self from 3 bodies.
- 3 bodies – Inert.
- I am Consciousness.

IV) Pancha Kosha Viveka:
- 5 Sheaths – Annamaya Kosha / Pranamaya Kosha / Manomaya Kosha / Vijnanamaya Kosha / Anandamaya Kosha.

<table>
<thead>
<tr>
<th>Self</th>
<th>Not Self – 5 Koshas</th>
</tr>
</thead>
<tbody>
<tr>
<td>Consciousness</td>
<td>Removable Dress</td>
</tr>
</tbody>
</table>

V) Kshetra – Kshetrajna Viveka:
- Does not end here.
- Kshetrajna is one with Brahma.
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]

Jneyam:

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

<table>
<thead>
<tr>
<th><strong>1st Step</strong></th>
<th><strong>2nd Step</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>- Kshetra – Kshetrajna</td>
<td>- Jneyam</td>
</tr>
<tr>
<td></td>
<td>- Known self to be that Brahman.</td>
</tr>
<tr>
<td></td>
<td>- That Brahman becomes this self = Realisation</td>
</tr>
</tbody>
</table>

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

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

**Brihadaranyaka Upanishad:**

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

<table>
<thead>
<tr>
<th>Sakshat</th>
<th>Aparokshat</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Direct</td>
<td>- Immediate</td>
</tr>
<tr>
<td></td>
<td>- No distance</td>
</tr>
</tbody>
</table>

II) Yah Atma Sarva Antakaha:

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

- Na Sattanama Uchyate
- Can’t be known as existent or nonexistential.
- Both belong to realm of Vyavahara.
- Self = Knower.
Verse 14:

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

- Brahman / Self expression at Macro level.
- Atma – Brahman different only at beginning state.
- Then, one.
- All hands, legs, heads, mouth, ears of all beings is Brahman.

- Brahman = Sarva Antara Atma, all pervasive.
- Enables all to function.
- Wherever there is function, understand Brahman is in action.
- Brahman’s function = Fun in action.
- Function of Brahman in verse 14.
Verse 15:

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

Contrast makes it

More clear  More beautiful  More evident
I) Sarvendriya Gunabhasam – Sarva Indriya Vivarjitam :
- It appears to be all organs.
- Eyes, mouth, head – it appears to be with all.
- Vyavaharika + Paramartika of self at Micro level.
- Self becomes hearer, thinker, smeller, toucher, walker, holder, speaker.
- Not actually thinker, speaker.
- Beautiful poetical exhuberance.

II) Asaktam Sarva Britt Chaiva :
- Though untouched – He alone is holding everything.
  – Everything sustained by him.
- Sarvam Vibarti iti...

III) Nir Guna – Guna Boktrucha :
- Without Guna but see him with all Gunas.
- Not there = Nir Gunam
  = Nothing is there.
He seems to be going through all these states.

Kaivalya Upanishad:

<table>
<thead>
<tr>
<th>With</th>
<th>Knowledge</th>
<th>Action</th>
<th>Delusion</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>- Sattva</td>
<td>- Rajas</td>
<td>- Tamas</td>
</tr>
<tr>
<td></td>
<td>- Waking state</td>
<td>- Dream state</td>
<td>- Sleep state</td>
</tr>
</tbody>
</table>

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

- Asthough he is deluded.
- Sthreeyam na Pavanat, Sa Eva Maya Parimohi Atma.
- He looks as if he is deluded by Maya.
- He alone goes through waking, dream, sleep.
Verse 16:

Verse 16:

बहिरन्तथा भूतानाम
अचरं चरमेव च।
सूक्ष्मत्वात् द्वितीयं
दूरस्तं चान्तिकेचं तत् ॥ १३-१६ ॥

bahirantaśca bhūtānām
acaraṁ caram eva ca |
sūkṣmatvāt tad avijñeyām |
dūrasthāṁ cāntike ca tat ॥ १३.१६ ॥

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

- He is substratum.
- All beings, objects, have no connection with him, accommodated by him like space.
- Don’t have association.
- Walls can’t break up space.
- Objects, beings can’t break up self.
- He is inside, outside of all objects and beings.
- He himself is the object and being.
- Acharam, object Charam beings.
- Entire objects and beings is this self alone.
a) Sukshmatvat Tat Avigneyam:
- I don’t experience it through senses – mind.
- It is neither thoughtified or objectified.

b) Durashtam:
- If you don’t possess this eye of knowledge, Atma is far, remote.
- If no wisdom, knowledge, appears far away.

c) Antikecha:
- If wisdom is there, it is so close.

Example:
I) Ramana Maharishi had Vedanta experts in the Ashram who gave talks.
- Sit in the back.
- Seeing what Upanishads are telling about me.
II) Is there God?

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

**Katho Upanishad:**

\[\begin{align*}
\text{Yena rupam rasam gandham sabdan sparsamsca maithunan,} \\
\text{Etena vijnanati kim atra parisyate II 3 II}
\end{align*}\]

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

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

**Narayana Suktam:**

\[\begin{align*}
\text{यच्च किंचित्जगत्सर्वं दृश्यते श्रूयतेऽपि वा।} \\
\text{अन्तर्बहिष्ठच तस्तस्व व्याप्य नारायणः स्थितः II}
\end{align*}\]

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

- It is far and near.
- Whatever is there is here.
### Mundak Upanishad:

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Pali</th>
</tr>
</thead>
<tbody>
<tr>
<td>वृहद्व तद्विद्यमचिन्तयरूपं सूक्ष्माच्छ ततृ सूक्ष्मतरं विभाति।</td>
<td></td>
</tr>
<tr>
<td>दूरात्त सुदूरे तदिहानि के पश्यन्तिचेव मिहितं गुहायाम॥ ७॥</td>
<td></td>
</tr>
<tr>
<td>Brhaaca tad divyam-acintya-rupam suksmac-ca tat suksma-taram vibhati।</td>
<td></td>
</tr>
<tr>
<td>durat sudure tad-ihantike ca pasyatsvi-haiva nihitam guhayam॥ ७॥</td>
<td></td>
</tr>
</tbody>
</table>

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

- Sarvam Avrutyā Tishtati explained in verse 17.
**Verse 17:**

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

**a) Avibhaktam Cha Bhuteshu:**

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

**b) Vibhaktam Iva Cha Sthitham:**

- It looks different in all beings.
- I am... this is man, women, Sanyasi.. See differences.
By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [II – I – 11]

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

\[
\begin{align*}
\text{Brahman} \\
\text{Creator, Sustainer abode of destruction of world} \\
\text{I - Self} \\
\text{Kshetrajna?}
\end{align*}
\]
• Sthithi Kala.
• Grasishnu : Laya Kala, Devours, eats, consumes.. During Laya everything goes back to it.
• Therefore Videha Mukti.
• **Prabhavishnu :**
  
  During creation, it becomes evident.
• Ground of manifestation, unmanifestation of entire universe.
• Jiva Aikyam with such as supreme entity.

\[
\text{Jneyam} = \begin{cases} 
\text{Sustainer} & \text{Atma} \\
\text{Dissolver} & \text{Atma} \\
\text{Creator} & \text{Atma} 
\end{cases}
\]
Kaivalya Upanishad:

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

• That Jneyam is the self alone.
• Atma Svarupam is Svayam Jyoti.
Verse 18:

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

a) Yotisham – Api Jyotihi:

- Jyotisham → Of all illuminaries it is the supreme.

What is light?

- Illumines
- Independent in illumination

- Self lit, does not require 2\textsuperscript{nd} light to illumine.
- In darkness, need light to see.
Vedanta:

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

- No 2\textsuperscript{nd} Consciousness.
- Mind illumines eye, eye does not illumine eye.
- Intellect illumines mind.
• Latter doesn’t reveal former.
• Consciousness reveals intellect.
• What illumines reveals consciousness?
• Consciousness is self luminous.
• Ultimate illuminator.

**Katho Upanishad**:

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

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

**Katho Upanishad**:

Beyond the senses are the sense-objects; beyond these objects is the mind; beyond the mind is the intellect and beyond the intellect is the Great Self. [I – III – 10]
c) Tamasa Param Uchyate:

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

- No Agyanam can touch Atma’s light.
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- Illumined by Consciousness.

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

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

d) Tamasa Param Uchyate:

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

f) Hridi Sarvasya Vishtitam:
- Brahman known as consciousness, seated in all our hearts.

Vishtitam: Vi - Sthitham
- Viseshena Sthitham.
- Not vomitted, seated in your heart.

Sri Ramana Gita:

हृदयकुहरमध्ये केवलं ब्रह्मात्रं
हृदमहंमिति साक्षादात्मरूपेण भाति।
हृदि विश मनसा स्वं चिन्त्यता मजता वा
पवनचलनरोधादात्मनिश्च भव त्वम्।। २.२।।

हृदयकुहरमध्ये केवलं ब्रह्मात्रं
ह्याहमहामिति साक्षादात्मरूपेनानि भाति।
हृदि विश मनसा स्वं चिन्त्यता मजता वा
पवनचलनरोधादात्मनिश्च भव त्वम्।। २.२।।
In the interior of the Heart-cave Brahman alone shines in the form of the Atman with direct immediacy as I, I. Enter into the Heart with questing mind or by diving deep within or through control of breath, and abide in the Atman. [Chapter 2 – Verse 2]

**Taitriya Upanishad:**

ॐ ब्रह्मविदापन्नति परम् । तदेषाभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेद निहितं गुहायं परमे व्योमन् ।
सोशनुते सर्वान् कामान्सह ।
ब्रह्मणा विपशिष्टेति ॥ १ ॥

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited: Brahman is the truth, knowledge and infinity. He who knows it as existing in the cave of the heart in the transcendent Akasa, realises all his desires along with omniscient Brahman. [2 - 1 - 1]

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

**Topics:**

1)  

<table>
<thead>
<tr>
<th>Kshetra</th>
<th>Kshetrajna</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Body</td>
<td>- Supreme Brahman</td>
</tr>
<tr>
<td></td>
<td>- Knower of Body</td>
</tr>
</tbody>
</table>
II) Kshetram :
   • Mahabuta Ahamkara, Ichha Dvesha...

III) Kshetrajna :
   • Ought to be realised as Jneyam.

IV) Jnanam :
   • 20 Virtues required.
   • Who will come to actually experience this? Only my devotee.. Who has love to God will experience this.
Verse 19:

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

a) Iti:
   • Thus.

b) Kshetram, Tatha – Jnanam:

   - Mahabutani
     - Verse 6 – 7

   - Jnanam
     - Amanitvam..
     - Verse 8 – 12

c) Jenyam:
   • Verse 13 – 17.
d) Uktam:
- Told you.

e) Samasataha:
- In short.
- Tat Samasena Srunu...
- Given essence of Sruti.

f) Mat Bhakta Etad Vijnaya:
- My Devotee... Chapter 12 – Devotion.
- Sadhanas to become Bhakta.

```
Adveshta
    ↓
Bhakta Lakshana
```
```
(I) Bhagavad Dhyana
    ↓
(II) Dhyana Alambana
    ↓
(III) Matkarma Nava Vidha Bhakti
    ↓
Karma Yoga
    ↓
Karma Phala Tyaga
```

- After knowing all this.
g) Mad Bavaya Upapadyate:
   - He unites with me.

Gita:

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]

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

- He becomes one with me.
- Jiva Brahma Aikyam happens.
- This is essence of all Vedas, final teaching.
- Everything else explanation of this.
- One topic over.
Lecture 8

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

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

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

1) Jnanam :

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

- **It is that effulgence because of which everything else becomes effulgent.**
• Therefore, it is of nature of consciousness.
• As Jnanam, Consciousness pointed out.
• Chit = Consciousness.

II) Jneyam :
• It is to be realised as the supreme reality.
• Same Kshetrajna to be understood as Brahman.
• Consciousness = Jneyam.

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

IV) Hridi Sarvasya Viseshena Vishtitam :
• It is in the hearts of all living beings.
• Core of ourself, crux of the core, the heart of issue, you touched my heart.
• Core of ones personality is where this consciousness is.
• Core is the consciousness.
• All refers to cultivated purified, sacred mind + intellect.
• How do we come to realise consciousness?
• Will realise it when we purify our mind and intellect.
• Think deeply on this.
• Jnanam = Consciousness
• Jneyam = Consciousness to be identified as ultimate reality, Brahman.
• Jnana Gamyam = Revealed through 20 virtues.

**Jnanam : When Agyana is removed by Aham Brahma Asmi knowledge, what shines is called Jnanam.**

**Jnanam = Samvith – Consciousness which presents itself when ignorance is dispelled, knowledge comes.**

**When knowledge dispels ignorance, what is Jnanam.**

• What has Bhagawan covered so far.
Verse 4:

What Bhagawan will teach

(I) Tat Kshetram

(II) Yatcha Ya Drk Cha

(III) Yatvikari

(IV) Yatascha Yatu

(V) Sacho Yat Prabhashena

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

Essential things

(I) What is Kshetram

- Nature and Characteristic

(II) Yadruk Cha

- Modifications
- Effects

(III) Yad Vikari

(IV) Yatshcha Yatu

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

(V) Saha Kshetrajna

- Yat Prabhavashcha glories, power, splendour.
- w.r.t. Kshetrajna
• 5 essential topics.

Covered so far:

1st:
- Kshetra – Kshetrajna
- Atma – Anatma – Viveka
- Self – nonself - Viveka

2nd:
Culmination of Vedanta:
- Self is supreme Brahman.
- Verse 3
- Essential topic, Jneyam, core topic.
- 4 topics to be explained to get Jneyam.
• Verse 13 to till 18 (6 Verses) – Jneyam...
• To come to Jneyam - bought 20 virtues – Verse 8 – 12.
• Yadrukcha over.
• All topics should be connected.
• 1\textsuperscript{st} takes up :
  \begin{align*}
    \text{Yadvikari} & \quad \text{Yatascha Yatu}
  \end{align*}
  \begin{enumerate}
    \item 3 verses
  \end{enumerate}
• Yadvikari \rightarrow \text{Effects, modification.}
• Yatashcha Yatu – What comes from what.
• What comes from Prakrti / Kshetra or Kshetrajna / Purusha.
• Verse 20 – What are effects, modifications of Prakrti and builds background.
Verse 20:

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

a) Prakrti Purusham Chaiva Viddhi:
   • Understand Prakrti and Purusha.

b) Anaadi:
   • Adhi – beginning
   • An – Adhi – No beginning
   • Both Prakrti and Purusha are beginningless.
   • Purusha = Kshetrajna.

Katho Upanishad:

Mahatah param-avyaktam, avyaktat-purusah parah,

Purusan-na param kincit, sa kastha sa para gatih || 11 ||
Beyond the great (Mahat) is the unmanifested (Avyaktam). Beyond the Avyaktam (Prakrti) is the Purusa; beyond the Purusa there is nothing; that is the end; that is the highest goal. [I – III – 11]

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

```
Puri Shayanat Purusha
     ↓
        City
       ↓
      Kshetram
     ↓
    Karya – Karana Sangata
```

- Eyes – ears – gates.
- Things comes in – through eyes – ears.
- Things go out – urine.
- Go in and go out – mouth.
- Navadvare – 9 gates.
- 11 gates
- Body like city – Kshetrajna, consciousness, Purusha in the city.
<table>
<thead>
<tr>
<th>Chapter 7 – Para Prakrit</th>
<th>Chapter 7 – Apara Prakrti</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Jivabutam – Mahabaho</td>
<td>- Kshetram</td>
</tr>
<tr>
<td>- Individual consciousness</td>
<td>- Moola Karanam</td>
</tr>
<tr>
<td>- Kshetrajna</td>
<td>- Prakrti</td>
</tr>
<tr>
<td>- Purusha</td>
<td>- Avyakta, Maya = Ultimate cause</td>
</tr>
<tr>
<td>- Jneyam</td>
<td></td>
</tr>
</tbody>
</table>

- Used interchangeably
- Prakrti and Purusha – birthless, beginningless.
- Creation has come from Maya.
- Prakrti ← Original cause, before birth of world, Anaadi.
  ↓
- World ← has beginning, end.
- Effect begins
- Prakrti – beyond effect.
- Kshetrajna – gives life to Prakrti.

- **Ultimate power Maya, Prakrti is beginningless.**
- **Ultimate entity is beginningless.**
- This is background for rest of answer.
c) Vikaramshcha Gunau Cha Iva Viddhi Prakrti Sambavan:

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

![Diagram]

Prakrti

Mahat - Buddhi

Ahamkara

Sattva
- 5 Jnana Indriyas
- Joy

Rajas
- 5 Karma Indriyas
- Sorrow

Rajas + Sattva
- Manas

Tamas
- 5 Tanmatras – Mahabutani
- 5 Gross elements – Indriya Gochacha
- Shabda, Sparsha, Rupa, Rasa, Gandha

Become Known to 5 Senses
↓
Leads to Moha - Delusion

2342
• Total = 24 − 5 + 5 + 5 + 5 + 4
• Minus Prakrti → 23 = Vikaras, effects, modifications of Prakrti.
• Yat Vikari – answered.
• All in verse 6 – all effects of Prakrti.
• Gunan Cha Iva = Sattva / Rajas / Tamas – Expressions

  ↓ ↓ ↓
  Joy  Sorrow  Delusion

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

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

• Prakrti – Purusha = Anaadi.

  ↓
  Has Vikaras
• At individual level how you recognise Prakrti and Purusha.
• What comes from Prakrti and Purusha.
Verse 21:

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

a) Karya Karana Kartrutve HetuHU Prakrti Uchyate:

- Kartrutva – in the creation, Prakrti is the cause.
- At individual level, Prakrti expresses as creator.
- Karana = 5 Jnana Indriyas + 5 karma Indriyas + Manas - Antahkara
  
  Manas – Buddhi – Chitta - Ahamkara
- Complete collection of cause + instruments.
- Physical body + Senses + Instruments to know (Jnana Indriya).
- Physical body + Senses + Instruments to perform (Karma Indriya).
- Physical body + Senses + Instruments to Think (Mind).
- Prakrti is cause at individual level
- Body – body – Karanas from Prakrti.

**b) What we gain with body – mind complex.**

- Bhoga – Sukha + Dukha
  – Experienced, gained.
- I say I am happy, sad, I know.
- Where does that come from?
- Purusha Sukha – Dukha Naam, Hetuhu Uchyate.

- Experience can’t happen just with body, senses.
- Staying within the body is I – Jiva.
- Gain experience through the instruments.
- Bhoga Sadhanam.

Residence for Bhoga = Body

→ Staying here I get the experience

→ Karya

→ Ayathanam

Using the instrument I gain the experience

→ Karana

→ Instrument

→ Sadhanam
Require Purusha

Experiencer

To get Experiencership, Perceiver / Feeler / Thinker

Purusha – Kshetrajna is cause

Experience

Prakrti

Body + Karana

Presence of Purusha

Cause for enjoying

- Has been said so by Shastras.
- **Purusha + Prakrti combine together and create life and experience.**
- Whole life = Prakrti + Purusha in action.
<table>
<thead>
<tr>
<th>Yatshcha Yatu</th>
<th>Enjoyership</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Body + Senses come from Prakrti</td>
<td>- Knowing</td>
</tr>
<tr>
<td>- Inert</td>
<td>- Knowledge</td>
</tr>
<tr>
<td></td>
<td>- Not inherent to body / Prakrti</td>
</tr>
<tr>
<td></td>
<td>- Purusha is equipped with knowledge</td>
</tr>
<tr>
<td></td>
<td>- Because of Purusha we become Karta Bokta.</td>
</tr>
</tbody>
</table>

- Doer, enjoyer, knower comes from Purusha.
- How Samsara happens for Purusha?
4 Questions : 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]

<table>
<thead>
<tr>
<th>(I) Tat Kshetram</th>
<th>(II) Yat Vikar</th>
<th>(III) Yatascha Yatu</th>
<th>(IV) Yat Prabhavashchā</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Kshetram what is nature of Kshetram</td>
<td>- What are its modification</td>
<td>- What is causal chain</td>
<td>- What is glory, splendidour magnificence</td>
</tr>
<tr>
<td>- Yadrukcha</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Verse 6 – 7</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

• II + III taken together
• Verse 20 – 21 – 22
- What are effects.
- What comes from what.
- Prakrti + Purusha taken together.

<table>
<thead>
<tr>
<th>Prakrti</th>
<th>Purusha</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Anaadi – It is before time</td>
<td>- Anaadi – It is beyond time, beyond Prakrti.</td>
</tr>
<tr>
<td>- Anadi from Vyavaharika level</td>
<td>- Reality</td>
</tr>
<tr>
<td>- Time part of creation.</td>
<td>- Sentient Consciousness.</td>
</tr>
<tr>
<td>- Creation includes space + time</td>
<td>- No time, space</td>
</tr>
<tr>
<td>- Everything born out of Prakrti.</td>
<td>- No relevance.</td>
</tr>
<tr>
<td>- Prakrti before creation, before time.</td>
<td>- Anaadi from Paramartika level, absolute level.</td>
</tr>
<tr>
<td>- Depends on Purusha for functioning.</td>
<td></td>
</tr>
</tbody>
</table>

- What comes from Prakrti.
- Chapter 7 and Chapter 13 – creation.
• Vikaras + Gunas:
  o Effects
  o 24
  o All have 3 Gunas
  o Predominance changes

• Effects in our mind = Guna = Sukha – Dukha, Moha
3 Gunas

Sattva
- Sukham

Rajas
- Dukham

Tamas
- Moha

What comes from

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

Purusha
- Ability to experience
  - Sentiency end – of experience.
  - Sukha, Dukha...
  - Boktrutve – In their experience of enjoyment.
  - Bokta : Experiencer
  - Purusha enables experiencership, knowership, Doership
  - Individual from which experiences comes from is Purusha.
• How Samsara happens?
• Samsara – Sense of suffering, enjoying.
• Ups + downs.
• Taking Births
• Samyak Sarathi.. Continuous change, life after life – how it happens?
Verse 22:

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

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

b) Bhunkte Prakrti Jan Gunan :
   • He goes through ups and downs, suffers.
c) Prakṛti Jan Gunan:

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

d) Asya:
• Of this Purusha.

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

1\textsuperscript{st}:
• I identify with Body / Mind / Intellect = Guna Sangha.

2\textsuperscript{nd}:
• Get Attachment to Sukha, distaste to Dukha.
• Guna Sangha.

3\textsuperscript{rd}:
• Seek objects of Sukha and go away from objects of Aversion.
4th:
• Like and dislike is Sangha.
• I become trapped.

5th:
• I do Karma for seeking + dropping.

6th:
• Karma Phalam comes.

- Punya
  - Noble Janma
  - Sat Janma
  - Noble embodiments
  - Born in Deva Loka

- Papa
  - Asat Janma
  - Ignoble Janma.
  - Born in Naraka
  - Lower Yonis – Plants – Animals.

• Sad – Asat Janma
  o Mixed human births
  o Equal joy and sorrow.
• Once I identify as Body / Mind / Intellect, attachment leads to causal chain, Samsara.

• Asya Purushasya, Guna Sangaha Karanam – Sad Asad Yoni.

• I will have various embodiments.

• Really speaking – Purusha only appears to be suffering because really pure consciousness is unattached.

• I mistake myself to be Body / Mind / Intellect, then I become individual.

```
Jiva

- Can appear and mistake as individual Body / Mind / Intellect
- Individual takes births.

- Can know I am pure Consciousness through Shastric knowledge.
- Purusha really pure.
- This is its true glory – Prabhavaha
- Glory of Kshetrajna is free from Samsara in its absolute nature.
```
How do you understand this?

Example:

<table>
<thead>
<tr>
<th>Sun</th>
<th>Reflection</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Untouched light, pure</td>
<td>- Happens in Prakrti</td>
</tr>
<tr>
<td>- Unsullied</td>
<td>- Goes through ups and downs of water</td>
</tr>
<tr>
<td>- Unaffected</td>
<td>- If water muddy, reflection looks dull, if pure, reflection bright.</td>
</tr>
<tr>
<td>- Seems to be affected in the water</td>
<td>- Only apparent</td>
</tr>
<tr>
<td>- Ups + down of water do not affect sunlight</td>
<td>- Water disturbed</td>
</tr>
<tr>
<td>- Light appears to be broken</td>
<td>- Reflection broken</td>
</tr>
<tr>
<td>- Core of reflection belongs to sun</td>
<td></td>
</tr>
<tr>
<td>- Sun unaffected, untouched.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Pure Consciousness</th>
<th>Jiva</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Jiva is Purusha</td>
<td>- Karta, Bokta, Jnata affected</td>
</tr>
<tr>
<td>- Untouched</td>
<td>- Reflected in body affected.</td>
</tr>
<tr>
<td>- This is Prabhava of Kshetrajna</td>
<td></td>
</tr>
</tbody>
</table>
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]

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

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

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

<table>
<thead>
<tr>
<th>Upa</th>
<th>Drashta</th>
</tr>
</thead>
<tbody>
<tr>
<td>Near</td>
<td>Seer</td>
</tr>
</tbody>
</table>

- I am seeing everything by being near, I am not doing anything.
- I am the Sakshi, witness.
- In Yagya, Upadrashta – knows everything.
- Yajaman, doing Yaga, priests Ritviks doing.
- Upadrashta – senior most – watches Gunas, Dosha.
- In Yagya context Upadrashta used.
- Eyes, mind intellect, seeing, therefore Drashta.
- Distant.
- Paramatma – Reflected Consciousness is closest seer, nearest, you.
- It is you = Upadrashta, Sakshi.
- Samipastaha Drishta, Na Karta, Na Bokta.
d) Hanumantha:
- Allows senses, permits senses to function, Chalo Chalo... Na Karta, Na Karayita, just presents himself.
- In his presence everything happens.
- Yasya Sannidhimatrena, permitting everything.
- Non-interfering presence, permitter.

e) Bhartha:
- By its Consciousness, holds everything Dharayita, Poshaita, holds, gives existence to everything, makes everything sentient.

f) Bokta:
- Awarer of everything.
- Consciousness knows everything.
- Upalabdha – just knows.

g) Maheshwara:
- Mahan – large vast, Sarva Atma not limited, in one body.
- All pervasive Sarva Atma Consciousness in all.

h) Ishvara:
- Nobody governs him, Lord.
- Svatantra, Sarvatma.
- Maheshwara.
I) Param – Atma:

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

Gita:

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

- This is the Paramanta, Prabhava.

j) Cha Api:

- In this manner too it has been explained.
Lord Answers:

- Sacho Yat Prabhavashcha.
- The one who understands Prakrti and Purusha perfectly does not have any rebirth.
- Sat – Asat – Yoni Janmasu will not happen for him.
Verse 24:

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

a) Yaha:
   • Such a person be, whoever he be he who, any gender, age.

b) Ya Evam Vethi:
   • In this way who understands....
   • Understand the way it has been explained.
   • What should I know.

c) Purusham Prakrtim cha Gunai Saha:
   • Purusha, Consciousness, Para Prakrti, Kshetrajna.
   • You understand alongwith Prakrti.
The Blessed lord said: This body, O Kauntya, 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]

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]
<table>
<thead>
<tr>
<th>Body</th>
<th>Knower / Kshetrajna</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Kshetram</td>
<td>- Purusha</td>
</tr>
<tr>
<td>- Limited</td>
<td>- Supreme Brahman</td>
</tr>
<tr>
<td>- Supported by Purusha</td>
<td>- Adhara</td>
</tr>
<tr>
<td>- Adheyam</td>
<td>- True reality</td>
</tr>
<tr>
<td>- Only appearing over Purusha</td>
<td>- Adhishtana</td>
</tr>
<tr>
<td>- Adhyastam</td>
<td>- Substratum</td>
</tr>
<tr>
<td>- Superimposed</td>
<td></td>
</tr>
</tbody>
</table>

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

d) Sarvatha Vartha Manopi:

- In whatever way you like.
- What you did before does not matter.
  - **Nothing is counted after you realise.**
- Even now whatever way you live in this world.
- Know this Purusha.
  - **Power of this knowledge to liberate you is very strong.**

e) Na Sa Bhooyaha Abhijayate:

- He will never be born again.
- No good, bad, mediocre birth.
• This is his last birth.
• Once a person realises his true nature of Purusha he becomes free of his Kartrutvam, Boktrutvam.
• Karma destroyed, file closed.
• Sanchita Karmas gone.

**Mundak Upanishad:**

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

• Woken up from dream.
• What you did in dream, good – bad, you are free.

**Example:**

• Won lottery in dream.
• Can’t credit you bank account of waking.
Example:

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

Katho Upanishad:

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

Gita:

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]
• **Knowing the Jneyam, you will get liberated.**

• Ya Vidya Sa Vimuktaye.

• Know yourself and be liberated.

• This is the liberating knowledge.

• In this way Lord concludes answers to 4 questions.

• Says in essence.

• How to reach “Purusha”? 
Lecture 10

4th Question:

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

Gita:

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]

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

Atma Bodha:

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

I

Am

- a) Asamsari
- b) Brahman Paramatma
- c) Fearless
- d) Chapter 13 – Verse 22
- e) Brahman is true Prabhava of Kshetrajna

Am not

- a) Samsari
- b) Jiva
- c) Fearful
- d) Shadow
  - Car walks on shadow, I jump, it is walking on me
- e) Purusha with Adhyasa, Body / Mind / Intellect born, suffers through Sukha, Dukha and Moha
  - Joy – Sorrow - Delusion
The Purusa, seated in Prakirti, experiences the qualities born of Prakirti; attachment to the qualities is the cause of his birth in good and evil wombs. [Chapter 13 - Verse 22]

- That Prabhava explains through various expressions.

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

- Sat Chit Ananda.
I) Upadrishta:
- Pure Consciousness which is the ultimate seer.
- Ultimate witness.
- Samipasthaha – Drashta.

II) Anumantha:
- Consciousness which enables everything to happen, permits every Upadhi to function.

III) Bhartha:
- Enlivens, gives life to everything.
- Through existence and consciousness, enables everything to be what it is.

IV) Bokta:
- Final experiencer.
- Experiences everything
- Not like Jiva experiences, but it is Nirvikara.

V) Maheshwara, Ishvara:
- Svatantara, Sarvatma.
- Uncontrolled, unmastered.
- Ultimate - free nature.
- Mahat – all pervasive, vast, big, sarvatma.
VI) Param Atma:

- Supreme Self.

<table>
<thead>
<tr>
<th>Lower Self</th>
<th>Supreme Self</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Sense - not true self</td>
<td>- I am Param Atma, pure</td>
</tr>
<tr>
<td>- Masquerading, imposters, Aparamatma</td>
<td>Consciousness.</td>
</tr>
<tr>
<td>- Body – says I am</td>
<td></td>
</tr>
<tr>
<td>Senses – says I am</td>
<td></td>
</tr>
<tr>
<td>- I say :</td>
<td></td>
</tr>
<tr>
<td>My Body, I am lean, Man, Women = Body.</td>
<td></td>
</tr>
</tbody>
</table>

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

Verse 24:

He who thus knows the Purusa and Prakirti together with the qualities, in whatsoever condition he may be, he is not born again. [Chapter 13 - Verse 24]
• Such a person never born again.
• No further embodiment.
• Every embodiment is because of wish and a want.
• When fulfilled, no wish, no want.
• Every birth is for the individual.

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

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

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

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

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

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

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

• Knowledge of Brahman liberates.

### Chandogya Upanishad:

• Jnanat Eva Tu Kaivalyam...

• This is power of knowledge.

### Example:

• If I take rope as Snake I suffer.

### Atma Bodha:

| रज्जुस्पर्वदात्मानं जीवं ज्ञातवा भयं वहेत् || २७ || | rajjusarpavadatmanam jivam jnatva bhayam vahet, naham jivah paratmeti jnataascennirbhayo bhavet || 27 || |

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

• Taking oneself to be the Jiva one suffers.

• **Know yourself, liberate yourself, fulfill your life.**

• Entire problem caused by ignorance and knowledge liberates is a very important tenant of Advaita Vedanta.
- Elaborates in Chapter 13
- Verse 27 onwards he takes topic: Knowledge liberates.
- Verse 25 + 26 – Manifold Sadhanas which you can practice for liberation.

**Brihadaranyaka Upanishad:**

<table>
<thead>
<tr>
<th>Sanskrit Text</th>
<th>Transliteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>स होवाचः न वा अरे पत्युः कामाय पति: प्रियो भवति, आत्मनस्तु कामाय पति: प्रियो भवति। न वा अरे जायाये कामाय जाया प्रिया भवति, आत्मनस्तु कामाय जाया प्रिया भवति। न वा अरे पूजाणां कामाय पुजः प्रिया भवति, आत्मनस्तु कामाय पुजः प्रिया भवति। न वा अरे वित्स्य कामाय वित्स्य प्रियं भवति, आत्मनस्तु कामाय वित्स्य प्रियं भवति। न वा अरे ब्रह्मन: कामाय ब्रह्म प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति। न वा अरे श्रुतमान: कामाय श्रुतमान: प्रियरा भवति, आत्मनस्तु कामाय श्रुतमान: प्रियरा भवति। न वा अरे लोकानां कामाय लोका: प्रियरा भवति, आत्मनस्तु कामाय लोका: प्रियरा भवति। न वा अरे देवानां कामाय देवा: प्रियरा भवति, आत्मनस्तु कामाय देवा: प्रियरा भवति। न वा अरे भूतानां कामाय भूतानि प्रियाणि भवति, आत्मनस्तु कामाय भूतानि प्रियाणि भवति। न वा अरे सवर्षस्य कामाय सवर्ष प्रियं भवति, आत्मनस्तु कामाय सवर्ष प्रियं भवति। आत्मा वा अरे दश्ततः: श्रुत्यं मन्त्यं निदिध्यासित्यं मैथेश्यं, आत्मो वा अरे दश्तणेन सवर्णेन मत्यं विजनेनेदं सवर्वं विदितम्।</td>
<td></td>
</tr>
<tr>
<td>sa hovāca: na vā are patyuḥ kāmāya patiḥ priyo bhavati, ātmanastu kāmāya patiḥ priyo bhavati</td>
<td>na vā are jāyāyai kāmāya jāyā priyā bhavati, ātmanastu kāmāya jāyā priyā bhavati</td>
</tr>
</tbody>
</table>
He said: It is not for the sake of the husband, my dear, that he is loved, but for one’s own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one’s own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one’s own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the Brāhmaṇa, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Kṣatriya, my dear, that he is loved, but for one’s own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyī, should be realised—should be heard of, reflected on and meditated upon. By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known. [2 - 4 - 5]

- Atma vare Drishtavyaha – Realise the Self now?
- Srotravyo, Mantavyo, Nididhyasaitavyeha.
- Purified mind – intellect very essential to walk the path.
- In every chapter, for purification, Bhagavan recommends Karma Yoga.
- Essential Sadhanas are – Karma Yoga, purifies us from selfishness, thought agitations.
- Sravana – Get clarity of what Upanishad teaches – what it tells me.
- Manana = Gives clarity on Upanishadic teaching.

- Nididhyasana, Meditation, Dhyana:
  - Makes mind single pointed.
  - Dispels habitual tendencies which we have cultivated for long and which veils our understanding.
• Viparita Bavana eliminated.
• When knowledge, I am Brahman is veiled, effort taken up to unveil is called Nididhyasana.
• Nididhyasanam comes after clarity “I am Brahman”.

**Practice of single pointed thought I am Brahman is Nididhyasanam.**
Verse 25:

Some Seekers Benefit

- Directly from Dhyana
- From Sravanam
- From Karma Yoga

- All reach the same reality.

Verse 26:

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

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:
   - Very rarely

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

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

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

• **Notion** – I am Jiva goes away because that is the habit.

• **This new knowledge becomes new habit. This knowledge is more powerful than ignorance.**

**Knowledge:**

• Fire is hot – you won’t touch.

• Knowledge is power – one holds on to that knowledge.

• **Knowledge dispels thoughts which are contrary to Aham Brahma Asmi.**

• Aham Jiva, Man, individual, women, all has gone.

• **It has to be born from Sravanam.**

• Simply saying Aham Brahma Asmi, Shivoham.. No use of Japa.

• Knowledge, clarity is required.

• Meditation, Dhyanam comes after Sravanam and Mananam.

**Dhyanena Pashyanti:**

• What do they say.

c) **Atmanam:**

• See that true nature of the self.

d) **Atmana:**

• Where do they see the self?
• In Atma, in themselves.
• How do they see?
• Atmana
• As themselves, with purified mind – intellect they see.

**Pure mind blesses clarity.**

• With that you see.
• Kechit – some.

e) Anye:

• Others

f) Sankhyena – Yogena:

• Through the method of Sankhya.

```
Sankhya

<table>
<thead>
<tr>
<th>Number</th>
<th>Upanishad Samyak Khyayate, Pratipadyate</th>
</tr>
</thead>
</table>
```

• That which teaches well.
• Teaches Jiva Brahma Aikyam.
• Upanishads teach Kshetrajnas nature very well, hence called Sankhya not Saankhya.
• Related to the Upanishads – is Sravanam, Mananam which are means of knowledge.
• Purification accomplished, no Karma Yoga.
• Atmanam Pashyanti.

g) Apare :
• Others

h) Karma Yogena :
• Start from Karma Yoga, focus, priority to Karma Yoga, study vedanta simultaneously.

- While performing action
- Using Karanam
- Ishvara Arpana Buddhi
- Offering all actions to the Lord.

- Results – accept as Lords blessing
- Sorrow or Joy
- For my growth

• Karana Buddhi – I am Nimitta Matram…
• Atmanam Pashyanti

(I)
- Karma Yoga

(II)
- Sravanam / Mananam / Nididhyasanam (Sankhya)

(III)
- Dhyanam
- Sajatiya Vritti Pravaha
- Tatparyam of Upanishad, clarity

• What is the next category?
Verse 26:

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

a) Anye Tve Evam Ajanantaha:

- Others don’t know Karma Yoga, Sravanam, Mananam, Nididhyasana, Dhyanam – clarity, etc.

b) Anyebya Srutva:

- Have respect to Mahatmas, listened to them with love, prostration...
- Give me one teaching...
- Got Tat Tvaam Asi...
- You are Brahman, the ultimate reality.
- Faith is there.
c) Upasate...
   - Practicing with Sraddha get clarity, purity.

d) Tey Api Cha Atarinti Eva:
   - Cross Samsara, Mrityu.
   - They also get liberated like others.
   - Kai Mudikan Nyaya.. Others will get liberated.
   - Only means - is

e) Sruti Parayanaha:
   - Surrender to what they have heard.

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

Example:
   - Nisargadatta Maharaj.
   - His Works are Brilliant.
   - Bidi seller
   - Mahatma Taught, he meditated, realised.
   - With pure faith in what they have heard, they walk, get liberated.
• Eva = certainly
• Mrityu Sruti Parayana.
• Sadhanas over.
• How Samsara is product of ignorance?
• Liberation is by knowledge alone.
• Ignorance put to an end alone by knowledge, Antidote...
• Agyana Kalusham Jivam, Jnana Abhyasat Vi Nirmalam.
Verse 27:

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]

<table>
<thead>
<tr>
<th>Verse 27</th>
<th>Verse 35</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ignorance is cause of problem</td>
<td>Knowledge is cause of liberation</td>
</tr>
</tbody>
</table>

a) Yavat Sanjayate Kinchit Satvam:
- Satvam – That which has existence – object.

b)
- Anything you experience – born, goes, decays, dies
- Sthavaram
  - Insentient
- Jangamam
  - Sentient
• Anything, modification, is in realm – of what we perceive.

c) How have they come?
• Kshetram – Kshetrajna Samyogat
• Because of association of Kshetra and Kshetrajna...

d) Tat Viddhi:
• That you understand.

e) Eh Bharatarshabha:
• Oh Arjuna, best among Bharatha dynasty – you please understand.
• What is Kshetra – Kshetrajna Samyoga.
• Verse 27 – 35 = Very beautiful knowledge.
Verse 24:

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

Verse 25 – 26:

<table>
<thead>
<tr>
<th>(I)</th>
<th>(II)</th>
<th>(III)</th>
<th>(IV)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dhyana</td>
<td>Sankyaḥkha</td>
<td>Karma Yoga</td>
<td>Accepts masters words with Sraddha (Rare)</td>
</tr>
</tbody>
</table>

Sankhya in Gita:

अष्ट तेनभिहितासंक्योऽवदीययोऽत्वंश्रुना।
बुध्या युक्तो यया पार्थ कर्मवन्यं प्रहास्यसि॥ २-३९॥

ेशा तेह्ब्हिहितासंक्येः
बुध्यीयोगेऽविमांश्रुन।
बुध्या युक्तो यया पार्थ
कर्मवनायं प्रहास्यसि॥ २-३९॥

This, which has been taught to thee, is wisdom concerning Sankhya. Now listen to the wisdom concerning yoga, having known which, O Partha, you shall cast off the bonds of action.[Chapter 2 - Verse 39]
The Blessed Lord said: In this world there is a twofold path, as said before, O sinless one; the path of knowledge of the sankhyans and the path of action of the yogins. [Chapter 3 – Verse 3]

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

**Sankhya:**
- Upanishad explains clearly
- Wisdom or self revealed
- What is revealed in Upanishad
- Connected to Upanishad
Yoga:
- Path of Upanishadic wisdom.
- Sravanam / Mananam / Nididhyasanam.

4th Sadhana:
- Innocently trust teacher.
- Alters thinking due to faith, devotion.
- One gets liberated.

Verse 24:

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

- Knowledge gives liberation only if problem is ignorance.
- Knowledge by itself can give result if ignorance is problem.
Example: We have to prove “problem is only ignorance”.

- Liberation is gained by knowledge, hence ignorance is bondage.
- Bondage must be based on ignorance alone.

Verse 27 – 34:
- How problem is ignorance and solution is problem alone.
- Jnanat Eva Tu Kaivalyam.

Example: 10th Man
- Mistake rope as snake
- Faint also
- Knowledge of Rope
- Feel Sheepish, Shy
- All problems gone
- Problem is ignorance, the cause.
- Not making the rope

- To make Upma
- Knowing not sufficient
- Knowing + doing required
- Problem more than ignorance

Example of ropes:
- Mistake rope as snake
- Faint also
- Knowledge of Rope
- Feel Sheepish, Shy
- All problems gone
- Problem is ignorance, the cause.
- Not making the rope
Verse 27:

Problem:

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

a) Yavat Sanjayate Kinchit Satvam Stavara Jangamam:

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

<table>
<thead>
<tr>
<th>Kshetrajna</th>
<th>Kshetram</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Consciousness</td>
<td>- Prakrti and its effects</td>
</tr>
<tr>
<td>- Infinite self</td>
<td>- Causal Chain</td>
</tr>
<tr>
<td></td>
<td>- Inert</td>
</tr>
<tr>
<td></td>
<td>- Realm of finitude</td>
</tr>
</tbody>
</table>

- Because of Association – between consciousness and inert Purusha and Prakrti, Kshetrajna and Kshetram is only at the realm, state of Superimposition.

- Association is that of superimposed and substratum.
- No other connection than this.
- True and false can’t be associated except through imagination.

<table>
<thead>
<tr>
<th>Kshetrajna</th>
<th>Kshetram</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Paramartika</td>
<td>- Vyavaharikam</td>
</tr>
<tr>
<td>- Substratum</td>
<td>- Superimposed</td>
</tr>
<tr>
<td>- My true self</td>
<td>- World + Body / Mind / Intellect</td>
</tr>
<tr>
<td>- Waker</td>
<td>- Dreamer</td>
</tr>
<tr>
<td>- Truth</td>
<td>- False</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Rope</th>
<th>Snake</th>
</tr>
</thead>
<tbody>
<tr>
<td>Truth</td>
<td>False</td>
</tr>
</tbody>
</table>

Imagination

There can’t be any connection

- Mirage Water
  - Appearance
  - False
  - Silver

- Dry desert sand
  - Substratum
  - Truth
  - Shell
• 2 different categories, 2 realms can’t come together except in association of ignorance of substratum – superimposed.

• Can’t contact each other except through ignorance of substratum and superimposed.

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

<table>
<thead>
<tr>
<th>Rope</th>
<th>Snake</th>
</tr>
</thead>
<tbody>
<tr>
<td>Substratum</td>
<td>Superimposed</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Brahman</th>
<th>World</th>
</tr>
</thead>
<tbody>
<tr>
<td>Substratum</td>
<td>Superimposed</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Kshetrajna</th>
<th>Kshetram</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Consciousness</td>
<td>- Prakrti and effects</td>
</tr>
<tr>
<td></td>
<td>- Avidya Karya</td>
</tr>
<tr>
<td></td>
<td>- Caused by ignorance</td>
</tr>
</tbody>
</table>

Imagination
• Oh, Arjuna.

• Superimposed ceases when you know the substratum Kshetrajna in its true nature, effect of Prakrti ceases.

• Samyoga – Association:
  Cause for entire realm we of experience.

• How can this be eliminated by knowing the Kshetrajna.

<table>
<thead>
<tr>
<th>Knowing</th>
<th>Snake</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rope</td>
<td>Disappears</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Knowing</th>
<th>Dream</th>
</tr>
</thead>
<tbody>
<tr>
<td>Waker</td>
<td>Ends</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Knowing</th>
<th>Imaginary world</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kshetrajna</td>
<td>Kshetram ceases as a reality</td>
</tr>
</tbody>
</table>

• Explained from verse 28 to 35.
Verse 28:

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

a) Parameshwaram – Kshetrajna – Maheshwara in Verse 23:
   • One who knows the Kshetrajna, he alone has the right vision.

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

c) Vinashyastu Avinashyantam:
   • How is Kshetrajna and Kshetram?
   • Imperishable subject among perishable objects.
d) Samam:
- Singular
- It is one and the same.
- It being one and being unchanging.

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

Sarveshur:
- Among varied world, its is common.

<table>
<thead>
<tr>
<th>In Many</th>
<th>Consciousness</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Beings</td>
<td>- Is one and the same, Samam.</td>
</tr>
<tr>
<td>- Vishamam</td>
<td>- Ekam</td>
</tr>
<tr>
<td>- Anekam</td>
<td>- Same</td>
</tr>
<tr>
<td>- Different</td>
<td>- Maheshwaram Kshetrajna</td>
</tr>
<tr>
<td>- Kshetram</td>
<td>- Common Denominator</td>
</tr>
<tr>
<td>- Varies</td>
<td></td>
</tr>
</tbody>
</table>
g) Vinashyatu Avinashyantam:

- Keeps getting destroyed
- Has birth, end
- Every object created, ends
- Destruction indicates all Vikaras Jayate, Asti, Viparinamate, Vardate, Apakshiyate, Vinashyati.
- Shad Bava Vikaras

- 6 Bavams which happen to realm of matter.
- All changes are there.
- Realm of matter changes.
- How is Kshetrajna?
- Avinashyantam – Ajaha, unborn
- Nitya, Sashvataha.. Permanent, eternal, unchanging, Nirvikara immutable.
- Kshetram is opposite to Kshetrajna.
- It is not - seeing Kshetrajna there and Kshetram here.
- In the Kshetra itself see Kshetrajna.
<table>
<thead>
<tr>
<th>In the</th>
<th>See</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Rope</td>
<td>- Snake</td>
</tr>
<tr>
<td>- Kshetrajna</td>
<td>- Kshetram – World</td>
</tr>
<tr>
<td>- Substratum</td>
<td>- Superimposition</td>
</tr>
<tr>
<td>- Gold</td>
<td>- Ring</td>
</tr>
<tr>
<td>- Consciousness</td>
<td>- Body / Mind / Intellect</td>
</tr>
<tr>
<td>- Shell</td>
<td>- Silver</td>
</tr>
<tr>
<td>- Post</td>
<td>- Ghost</td>
</tr>
<tr>
<td>- Sand</td>
<td>- Mirage Water</td>
</tr>
</tbody>
</table>

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

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

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

**One who sees this, does not see.**
• **See:**
  - Sat Chit Ananda
  - Asti, Bhati, Priyam
  - Existence, Awareness, Bliss

  In the Realm of matter

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

• One who sees the rope, consciousness, alone sees.

• One who sees the dream, he doesn’t really see.

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

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

  - Yaha Pashyati – One sees the substratum, sees Kshetrajna in and through the Kshetra, he alone sees.

  - Others seem to be seeing but they are not seeing.

  - They are only in realm of waking dream.

  - True seeing is when?

  - See Kshetrajna in and through the Kshetra.

  - In this way, one who has the Jnana Drishti, Jnana Chakshu alone sees.

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

  - Only knowledge is true perceiving.

  - All else is only ignorance.

  - What is the result of seeing?

  - Lord glorifies the wise man.
Verse 29:

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

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

Mahabharata:

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

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

II) Anyatha Prathipadyate :
   - Sees self very differently.

III) Kim Tena Krutam Papam?
   - What sin he has not done.

IV) Chorena :
   - He is thief.

<table>
<thead>
<tr>
<th>Thieves</th>
<th>This Ahamkara</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Takes this – that</td>
<td>- Has taken Atma itself, biggest thief.</td>
</tr>
</tbody>
</table>

V) Atma Apaharana :
   - Taken self
   - All of us have committed suicide.
   - He is the only person who is wise, not committed Atma-hara.
   - Suicide – great sin, worst sin.
a) Sama Vasthitham :
   • Samyak Avasthitham.
   • Beautifully present.
   • Every thing decays, changes this is undecaying presence.

b) Svayam Prakasha Ishvaram :
   • Selfevident.

c) Sarvatra :
   • In the entire realm of Kshetra he sees this unchanging reality.

d) Na Hinasthi Atmana Atmanam :
   • Only such a person does not Hinasthi – kill himself by himself.
   • Only such a person is actually alive.
   • All others are Zombies, dead fellows going here and there.
   • Earlier, Yaha Pashyati Sa Pashyati :
     o Only such a person is having eyes.
   • Now happy with that.
   • Only such person seeing Maheshwara, all others are dead, pretending to be alive because they have killed the Kshetrajna.
   • You can’t kill it, but you have killed it.
   • **Ignorance is the greatest killer.**
e) Tatho Yathi Param Gathim:

- Because of that vision, knowledge, such a person attains the supreme, Param Gathim.
- Because of not killing the self, such a person attains the supreme state of liberation.
- Glorifies the self knowledge.
- Doubt:
  
  How do you say that it is the same self – “Samam” – everywhere?

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

<table>
<thead>
<tr>
<th>I</th>
<th>You</th>
</tr>
</thead>
<tbody>
<tr>
<td>Talk</td>
<td>Listen</td>
</tr>
</tbody>
</table>

  How same?

- If same self, how you explain differences in actions – different results.
- There are different Kartas and different Boktas.
- Puts Argument against such thinking.
- No, there is only one self because self is not at all doing anything.
Verse 30:

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

Argument:

- Different doers
  - Therefore different selves
  - Different results
  - Different Boktas

- Not valid
a) Prakṛtyaiva Cha Karmani Kriyamaanaani Sarvasha : 

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

<table>
<thead>
<tr>
<th>Actions</th>
<th>Kshetrajna</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Done by Prakṛti</td>
<td>- Same, one Chaitanyam in all.</td>
</tr>
<tr>
<td>- Kshetram different</td>
<td>- Like - Space same, one in the Universe indivisible.</td>
</tr>
<tr>
<td>- Mouth talking</td>
<td></td>
</tr>
<tr>
<td>- Mind talking through mouth</td>
<td>- Consciousness, one light illumining Prakṛti.</td>
</tr>
<tr>
<td>- Mouth – Mind different</td>
<td>- Self is pure</td>
</tr>
<tr>
<td>- Walls of Room different</td>
<td></td>
</tr>
<tr>
<td>- Sinner, Saint, Minds different</td>
<td></td>
</tr>
<tr>
<td>- <strong>Kshetram</strong> :</td>
<td></td>
</tr>
<tr>
<td>Karta → Performer</td>
<td></td>
</tr>
<tr>
<td>Bokta → Enjoys results of actions</td>
<td></td>
</tr>
<tr>
<td>- It is because of minds identification with Kshetra.</td>
<td></td>
</tr>
</tbody>
</table>

b) Yaha Pashyati : 

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

c) Thatha – Atmanam Akartaram Yaha Pashyati : 

- So also, self being Akarta, Yaha Pashyati.
• 1st line: Prakrti alone doing all actions.

This way one sees

Prakrti

- Karta
- Bokta

Atma

- Akarta
- Abokta \{ Non doer, Non enjoyer

• He alone sees.
• All others not seeing things properly, such is the realm of ignorance, still in dream, not woken up.

• All others are blind.
• Only such a persons vision is a vision of truth.

• Not only seeing self to be Akarta and Sama.

Dichotomy

Prakrti

Superimposition

Purusha

Adhishtanam
Verse 31:

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

a) Yada :
   • When such a vision is there.

b) Tada :
   • Then...

c) Buta Pritak Bhava :

<table>
<thead>
<tr>
<th>Kshetrajna</th>
<th>Kshetram</th>
</tr>
</thead>
<tbody>
<tr>
<td>- One single Kshetrajna – all Kshetram is superimposed.</td>
<td>- Buta – all objects, being, all different.</td>
</tr>
<tr>
<td></td>
<td>- My mouth, your mouth different</td>
</tr>
<tr>
<td></td>
<td>- Looks as though different – Prithak Bavam.</td>
</tr>
<tr>
<td></td>
<td>- This is partial truth</td>
</tr>
<tr>
<td></td>
<td>- Varied Kshetram is appearance on Kshetrajna.</td>
</tr>
</tbody>
</table>
d) Ekastham Anu Pashyati :

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

- Know : Bending is an appearance, optical illusion.

<table>
<thead>
<tr>
<th>Earth</th>
<th>Know</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Flat</td>
<td>- Round</td>
</tr>
<tr>
<td></td>
<td>- Anupashyati</td>
</tr>
<tr>
<td></td>
<td>- By Knowledge - Wisdom</td>
</tr>
</tbody>
</table>
• Realm of Variety

↓

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

• How Guru explains?

e) Thatha Eva Cha Vistaram:

• From Kshetrajna alone has come the variety.

<table>
<thead>
<tr>
<th>From</th>
<th>Has come</th>
</tr>
</thead>
<tbody>
<tr>
<td>Clay</td>
<td>Pots</td>
</tr>
<tr>
<td>Water</td>
<td>Wave</td>
</tr>
<tr>
<td>Gold</td>
<td>Ornaments</td>
</tr>
</tbody>
</table>

f) Tada Brahma Sampadyate:

• Then you realise that Brahman, not otherwise.

<table>
<thead>
<tr>
<th>1st step</th>
<th>2nd step</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kshetrajna is different from Kshetram</td>
<td>Kshetrajna is Akarta, Kshetram is Karta</td>
</tr>
</tbody>
</table>

Not sufficient
3rd Step:

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

Understand:

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

↑

Ultimate understanding for Moksha

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

Brahma Jnanavalli Mala:

ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मवेत्रं नापरः।
अनेन वेद्यं सच्छास्त्रमिति वेदान्तादिनिदिः॥ २०॥

brahma satyam jaganmithya jivo brahmaiva naparah
anena vedyam sacchastram iti vedantadindimah॥ २०॥

Brahma is Truth, the world of objects and beings is false, and the egocentric sense of separateness (Jeeva) is itself in fact nothing other than Brahman. That by which this Truth is known is the truest science, the Science of sciences, thus roars Vedanta. [Verse 20]
• Brahman = Reality.
• World = Superimposition.
• Brahman = One with the self.
• Tada Brahma Sampadyate.
• This much you understand.
• If you understand Bit, 1st step not full, you are in the progress.
• All 3 steps when understood gives Moksha.
• This is complete wisdom.
• This way, Bagawan beautifully explains.
• Pinnacle verse of Gita – Chapter 13 – Verse 31.

Initially: Chapter 13 – Verse 2

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

<table>
<thead>
<tr>
<th>Kshetram</th>
<th>Kshetrajna</th>
</tr>
</thead>
<tbody>
<tr>
<td>False</td>
<td>Truth</td>
</tr>
</tbody>
</table>

- 2 different realities
- Can’t be same reality

Isavasya Upanishad:

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

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

Sat Chit Ananda - Reality

Sakshi

Individual Level

Saguna

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

Nirguna

Brahman

Total Level

Saguna

- Outside dichotomy my body and world
- Existence versus matter

Nirguna

Karana Thought

- Jnana Indriya
- Karma Indriya

Aham Thought

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

- Other than Kshetra – Kshetrajna Samyoga, we would not be experiencing anything.
• **Because, no other association possible between:**
  - Mirage $\rightarrow$ Desert Sand
  - Snake $\rightarrow$ Rope
  - Colour of Sky $\rightarrow$ Sky
  - Dreamer $\rightarrow$ Waker

• **Tad Viddhi Bharatarashabha:**
  This you understand, as knowledge of false and substratum the truth.
Verse 28:

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

II) One who sees Kshetrajna in and through Kshetram.

<table>
<thead>
<tr>
<th>Kshetra</th>
<th>Kshetrajna</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Matter</td>
<td>- Consciousness</td>
</tr>
<tr>
<td>- Many</td>
<td>- One</td>
</tr>
<tr>
<td>- Changing</td>
<td>- Unchanging</td>
</tr>
<tr>
<td>- Destructable</td>
<td>- In destructable</td>
</tr>
</tbody>
</table>

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

III) One who does not see Kshetrajna is blind.

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

- That cannot equal to seeing the rope.

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

- Perception of falsity as reality can’t be a valid vision.

- Right vision is vision of reality.

- The only vision is the vision of truth.

- If you don’t have this vision, count yourself to be dead being.
IV) Person who does not know or recognise he is Kshetrajna, has committed suicide.

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

- **Variety of actions perceived, do not belong to Kshetrajna but they belong to only the realm of Kshetram.**
Verse 30:

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

**Prakriti Eva Cha Karmani – Kriyamanani Sarvashaha:**

- All actions good – bad, moral – immoral are done by Prakrti only.
- Purusha – Kshetrajna is utterly free of any action and results of action.
- If Kartrutva negated, Boktrutva also automatically negated.
- **Yaha Karta Saha eva Bokta** – (Ahamkara Jiva)
  - Karta alone is the Bokta.
Verse 31:

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

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

Kshetra:

- Appearing on the Kshetrajna.
- Superimposition, false.

Kshetrajna:

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

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

a) Anaaditvat Nirgunatvat Paramatmavam Avyayaha:

- Ayam Paramatma Avyayaha.

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

- Paramatma = Ayam = This = Near to us.
- Not far, closest, ones own self.
- That which we experience so concretely, vividly, this Paramatma.
- Don’t see Paramatma as that.
- Feel Paramatma as ones self.
• Avoid all distance between you and Paramatma.
• Yat Sakshat Aparokshat Brahman.

(ii) Avyaya:
• No Vyaya – No decay, no destruction.

Brihadaranyaka Upanishad : Yagnavalkya

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

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

2 Types

w.r.t. Substance
- Dharmi
- Object can have destruction

w.r.t. Property
- Dharma
- Property can have change and bring about destruction.

Flower’s destruction

- Dharmi
- Substance
- Flower itself fades

- Property
- Fragrance
- Colour
- Colour can fade, fragrance goes away
- Change, destruction
No - Parama Atma

Dharmi Destruction
- Substance
- Because it is not born, Anaaditvam
- Object
- Aadihi = Birth, beginning
- No Aadhi – No birth
- If something is born, it comes in time, it ends in time.
- Destruction only birth
- As object, substance, no destruction.
- Every thing can get destroyed into that Paramatma.

Dharma Destruction
- Change is destruction
- Bhagawan has no property
- Existence not property
- Property changes
- Red colour can fade
- Fragrance dull, sharp
- w.r.t. existence, consciousness, supreme reality, because it is not a property.

- Existence is basic substratum.
- Cloth has shape, colour, can burn it, turn Ashes, to broken, particles, take it to nonexistence.
- Existence can’t be destroyed.
• Why?
• Existence to get destroyed has to become non-existence.

• **Existence can’t become nonexistence.**
• **Nonexistence can’t become existence.**

• Ultimate reduction you can do to any object is upto existence.
• That existence is Paramatma.
• Lord Krishna says its not born, therefore no destruction.

<table>
<thead>
<tr>
<th>Svarupa</th>
<th>Dharma</th>
</tr>
</thead>
<tbody>
<tr>
<td>- It is in its essential nature, existence, Sat.</td>
<td>- Property – Colour, fragrance has ups and downs.</td>
</tr>
<tr>
<td>- It is Sat</td>
<td>- Crystalline, powder of sugar.</td>
</tr>
<tr>
<td>- Sugar is Sugarness</td>
<td>- Nirgunatvat Paramatma Avyaya.</td>
</tr>
<tr>
<td>- Sat is Svarupa not Dharma, it can’t have ups and downs.</td>
<td></td>
</tr>
</tbody>
</table>

- w.r.t. Dharma
- Atma has no form
- w.r.t. Dharma
- It has no Dharma
• Therefore Paramatma is Avyaya indestructible.
• Such indestructible Atma is neither Karta, Bokta.
• It appears to be associated.

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

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

Shankara : Atma Bodha

The moon appears to be running when the clouds move in the sky. Likewise, to the non-discriminating person, the Atman appears to be active when it is observed through the functions of the sense organs. [Verse 19]
• Sashi – Moon – Appears to be moving when the monsoon clouds are moving.
• Consciousness – Kshetrajna – appears to be doing but it is not doing.
• Na Karoti, not Karta.

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

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

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

a) Yatha:
   - Just as

b) Akasham Sarvagatam Na Upalipyate:
   - All pervading space is untouched.
   - In all Upadhis it is present.
   - Cup, Jug, Room, House,..... Space is everywhere present.
   - Untouched by nature of Upadhis.
• If cup is dirty, space not dirty.
• Vessel is golden – space not golden.
• Room painted blue, space not blue.
• Why?

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

d) In the same way:

<table>
<thead>
<tr>
<th>Atma Sarvatra Avastitaha:</th>
</tr>
</thead>
<tbody>
<tr>
<td>In all Deha, Upadhis, uniformly it is present but untouched, because it is Sukshma.</td>
</tr>
</tbody>
</table>

• Like Akasha, Sukshma, Atma is subtle.
• It is too subtle, hence untouched, unaffected.
Verse 34:

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

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

- Just as sun it is unaffected.

a) Yatha Ekaha:
- One.
- Earlier – Sarvagatam – everywhere untouched because Sukshman.
- Now – another nature of Atma because of which it is untouched.

b) Ravihi:
- One Sun.

c) Imam Kṛtsnam Lokam:
- Entire world.
d) Prakashayati:

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

**Katho Upanishad:**

```
Suryo yatha sarva-lokasya caksuh na lipyate caksusair bahya-dosaih,
Ekas-tatha sarva-bhut-antaratma na lipyate loka duhkhena bahyah II 11 II
```

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

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

- Sukshma Asanga
- Chaitanyam
  - Untouched by the Kshetram, Jadam

- 2 reasons, 2 examples.
- Kshetrajna is untouched by the actions of Upadhis, neither Karta or bokta.
- Thus explaining Akartru, Aboktru nature of Atman, Bhagawan concludes – and see difference between Kshetra – Kshetrajna and be free.
- Kshetra – Kshetrajna Vibhaga is the essential point.
- **Sadhana to be practiced:**
  
  See the difference between Kshetra and Kshetrajna.
- You are the Kshetrajna and are untouched by Kshetram.
Verse 35:

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

a) Jnana Chakshusha:

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

b) Ye Viduhu:

- Can’t see with physical eye – with Jnana Chakshu you see.
- What should I see.
c) **Kshetra Kshetrajnayoho Evam Antaram :**
- In the manner taught in Chapter 13 see this difference between Kshetram – Kshetrajna.

<table>
<thead>
<tr>
<th>Kshetram</th>
<th>Kshetrajna</th>
</tr>
</thead>
<tbody>
<tr>
<td>Many</td>
<td>One</td>
</tr>
<tr>
<td>Jada</td>
<td>Consciousness</td>
</tr>
<tr>
<td>Destructible</td>
<td>Indestructible</td>
</tr>
<tr>
<td>Has Vikara</td>
<td>No Vikara</td>
</tr>
<tr>
<td>Not you</td>
<td>You</td>
</tr>
</tbody>
</table>

- See difference between this.

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

e) **Ye Viduhu Param Yanti :**
- Those who see this, will get the ultimate.
- Brahmavit Aapnoti Param..
Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited: Brahman is the truth, knowledge and infinity. He who knows it as existing in the cave of the heart in the transcendent Akasa, realises all his desires along with omniscient Brahman. [2 - 1 - 1]

Mundak Upanishad:

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

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

अत्यात्मज्ञाननित्यत्वं
tatvajñānārthadārśanam
एतज्ञानिन्ति प्रोक्तम्
ētajñānam iti prōktam
अज्ञानं यद्तोदन्त्यथा ॥ १३-१२ ॥

Gita : 

adhyātmajñānanityatvaṃ
tattvajñānārthadarsanam|
ētajñānam iti prōktam
ajñānaṃ yadatō'nyathā ||13. 12 ||

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

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

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

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

इच्छा द्वेशः सुखं दुःखं संघातश्वेतना धृतिः।
एतत् क्षेत्रं समसेन साविकारमुदाहर्तम् || १३-७ ||

icchā dvēṣaḥ sukham duḥkham
saṅghātaścētanā dhṛtiḥ |
ētat kṣētraṃ samāsēna
savikāram udāhṛtam || 13.7 ||
Thus, in the Upanishads of the glorious Bhagavad – Gita, in the science of the eternal, in the scripture of Yoga, in the dialogue between Sri Krsna and Arjuna, the thirteenth discourse ends entitled: Yoga of Distinction between field and its knower.

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