



# **BHAGAVAD GITA**

with  
***SHANKARA BASHYAM***

---

## **CHAPTER 13**

### **VERSE 02 AND 06**

**VOLUME - 21**

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# CHAPTER 13

## KSETRAKSETRAJNA VIBHAGA YOGA

*(Field and its Knower)*

अत्र आह—सा अविद्या कस्य ? इति । यस्य दृश्यते तस्य एव ।  
 कस्य दृश्यते इति ? अत्र उच्यते—“अविद्या कस्य दृश्यते ?”  
 इति प्रश्नः निरर्थकः । कथं ? — दृश्यते चेत् अविद्या, तद्वन्तमपि पश्यसि ।  
 न च तद्वति उपलभ्यमाने “सा कस्य ?” इति प्रश्नः युक्तः ।  
 न हि गोमति उपलभ्यमाने “गावः कस्य ?” इति प्रश्नः अर्थवान् भवति ॥  
 ननु विषमः दृष्टान्तः—गवां तद्वतश्च प्रत्यक्षत्वात् तत्सम्बन्धोऽपि प्रत्यक्षः इति  
 प्रश्नः निरर्थकः । न तथा अविद्या तद्वाञ्छा प्रत्यक्षौ, यतः प्रश्नः निरर्थकः स्यात् ॥  
 अप्रत्यक्षेण अविद्यावता अविद्यासम्बन्धे ज्ञाते, किं तव स्यात् ?  
 अविद्यायाः अनर्थहेतुत्वात् परिहर्तव्या स्यात् । यस्य अविद्या, सः तां परिहरिष्यति ।  
 ननु ममैव अविद्या । जानासि तर्हि अविद्यां तद्वन्तं च आत्मानम् ।  
 जानामि, न तु प्रत्यक्षेण । अनुमानेन चेत् जानासि, कथं सम्बन्धग्रहणम् ?  
 न हि तव ज्ञातुः ज्ञेयभूतया अविद्याया तत्काले सम्बन्धः ग्रहीतुं शक्यते, अविद्यायाः  
 विषयत्वेन एव (अवि-द्याविषयीत्वेन एव) ज्ञातुः उपयुक्तत्वात् ।  
 न च ज्ञातुः अविद्यायाश्च सम्बन्धस्य यः ग्रहीता, ज्ञानं च अन्यत् तद्विषयं सम्भवति,  
 अनवस्थाप्राप्तेः । यदि ज्ञात्राऽपि ज्ञेयसम्बन्धः ज्ञायेत, अन्यः ज्ञाता कल्प्यः  
 स्यात् तस्यापि अन्यः, तस्यापि अन्यः इति अनवस्था अपरिहार्या ।  
 यदि पुनः अविद्या ज्ञेया, अन्यद्वा ज्ञेयं, ज्ञेयमेव । तथा ज्ञाताऽपि ज्ञातैव, न ज्ञेयं भवति ।  
 यदा च एवं अविद्यादुःखित्वाद्यैः न ज्ञातुः क्षेत्रज्ञस्य किञ्चित् दुष्यति ॥

atra āha — sā avidyā kasya iti | yasya dr̥śyatē tasya ēva |  
 kasya dr̥śyatē iti | atra ucyatē — 'avidyā kasya dr̥śyatē? '  
 iti praśnaḥ nirarthakaḥ | katham̐ dr̥śyatē cēt avidyā, tadvantamapi paśyasi |  
 na ca tadvati upalabhyamānē 'sā kasya?' iti praśnō yuktaḥ |  
 na hi gōmati upalabhyamānē 'gāvaḥ kasya? ' iti praśnaḥ arthavān bhavati  
 nanu viṣamō dr̥ṣṭāntaḥ | gavāṁ tadvataśca pratyakṣatvāt tatsambandhō:'pi pratyakṣa iti  
 praśnō nirarthakaḥ | na tathā avidyā tadvāmśca pratyakṣau, yataḥ praśnaḥ nirarthakaḥ syāt |  
 apratyakṣeṇa avidyāvatā avidyāsambandhē jātē, kiṁ tava syāt?  
 avidyāyāḥ anarthahētutvāt parihartavyā syāt | yasya avidyā, saḥ tām parihariṣyati |  
 nanu mamaiva avidyā | jānāsi tarhi avidyāṁ tadvantaṁ ca ātmānam |  
 jānāmi, na tu pratyakṣeṇa | anumānēna cēt jānāsi, katham̐ sambandhagrahaṇam?  
 na hi tava jātuḥ jñēyabhūtayā avidyāyā tatkalē sambandhaḥ grahītuṁ śakyatē, avidyāyā  
 viṣayatvēnaiva jātuḥ upayuktatvāt |  
 na ca jñātuḥ avidyāyāśca sambandhasya yaḥ grahītā, jñānam ca anyat tadviṣayaṁ sambhavati;  
 anavasthāprāptēḥ | yadi jñātrāpi jñēyasambandhō jñāyatē, anyāḥ jñātā kalpyaḥ  
 syāt, tasyāpi anyāḥ, tasyāpi anyāḥ iti anavasthā aparihāryā |  
 yadi punaḥ avidyā jñēyā, anyadvā jñēyaṁ jñēyamēva | tathā jñātāpi jñātaiva, najñēyaṁ bhavati |  
 yadā ca ēvam, avidyāduḥkhitvādyaiḥ na jñātuḥ kṣētrajñasya kiñcit duṣyati ||

Objection : One may ask there : Whose is this Nescience?

Reply : His, by whom it is seen.

Objection : Who sees it?

Reply : Senseless is the question, whose is Nescience? How? If Nescience is perceived by you, him also you perceive who has it. And, perceiving him, the question who has it, is senseless, just as the question whose are the cows is senseless after perceiving the owner of the cows.

Objection : This analogy is inappropriate. Both the cows and their owner, being directly Visible, the relation between the two also is visible. So the question whose are the cows is senseless. But Nescience and its owner being imperceptible, the question whose is Nescience, is not Senseless.

Reply : How does the knowledge of the relation of Nescience with its imperceptible owner profit you?

Objection : Being the cause of Mishaps, Nescience has to be Eschewed.

Reply : “He who is affected by it will eschew it”.

Objection : “Now, that Nescience is Mine”.

Reply : “So you know Nescience and its owner, the Self”

Objection : “Yes, I know but not directly”

Reply : “If you know inferentially, how is the relation grasped? Indeed, it is impossible for you, the knower, to Cognise your relation with Nescience also at the same time; for, Nescience, the object of the Cognisor's Cognition, fully Engages him. He who is the Cognisor of the relation between the Cogniser and Nescience cannot have an independent Cognition of that relation alone. That will unavoidably result in an infinite regress. If the relation of Nescience is knowable to the knower, he has to be conceived as a different knower. This latter too with reference to the second knower and so on. Thus regress becomes unavoidable. If, however, Nescience or aught else is knowable, it must remain as knowable alone. This being the case, the field-knower, or the Cogniser, is not adversely affected in any way by Nescience, pain, etc”.

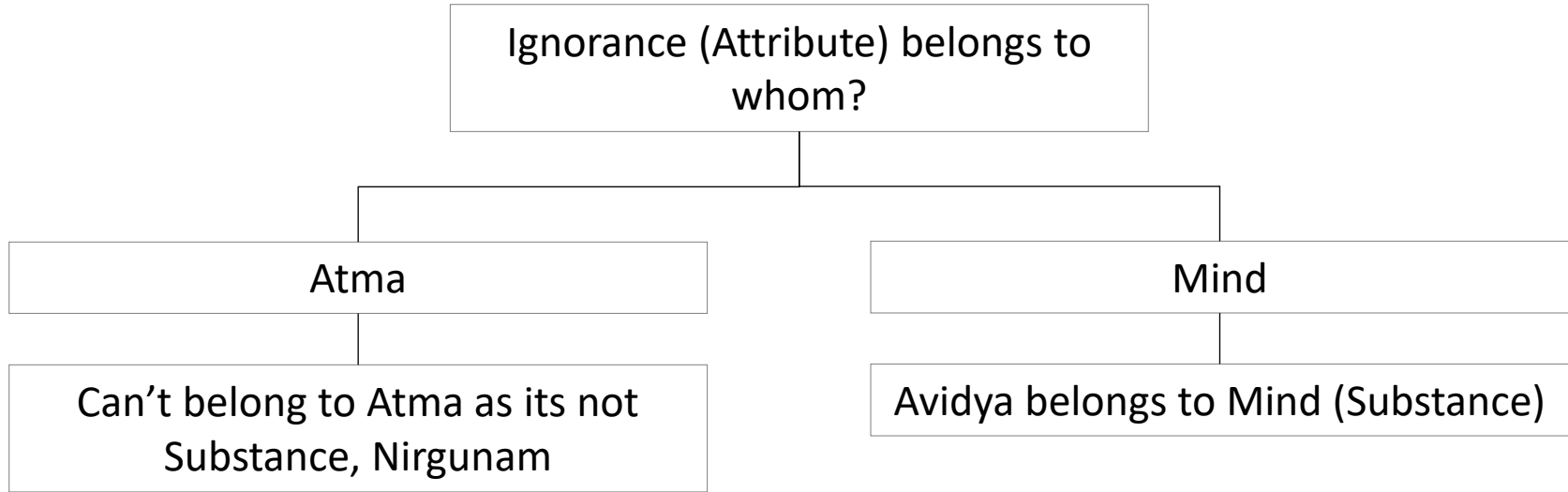
अत्र आह—सा अविद्या कस्य ? इति । यस्य दृश्यते तस्य एव ।  
कस्य दृश्यते इति ? अत्र उच्यते—“अविद्या कस्य दृश्यते ?”  
इति प्रश्नः निरर्थकः । कथं ? — दृश्यते चेत् अविद्या, तद्वन्तमपि पश्यसि ।  
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na ca tadvati upalabhyamānē ‘sā kasya?’ iti praśnō yuktaḥ |  
na hi gōmati upalabhyamānē ‘gāvaḥ kasya?’ iti praśnaḥ arthavān bhavati ||

- I) a) This is dialogue between Purva Pakshi and Advaitin
- b) Remember 3<sup>rd</sup>, 4<sup>th</sup> Principle
- c) Substance and attribute can't be separated
- d) Experience of substance always includes experience of attribute
- e) Avidya treated as Attribute of Mind.

II) In this context, Purva Pakshi asks Question to Advaitin :

a)



b) When you see tall man going

- Don't ask where is tall man?

c) **Shankara :**

- Your Question is inappropriate

d) Who wrote Kamba or Valmiki Ramayanam?

e) Use Principle no. 4

f) Attribute always experienced with Substance

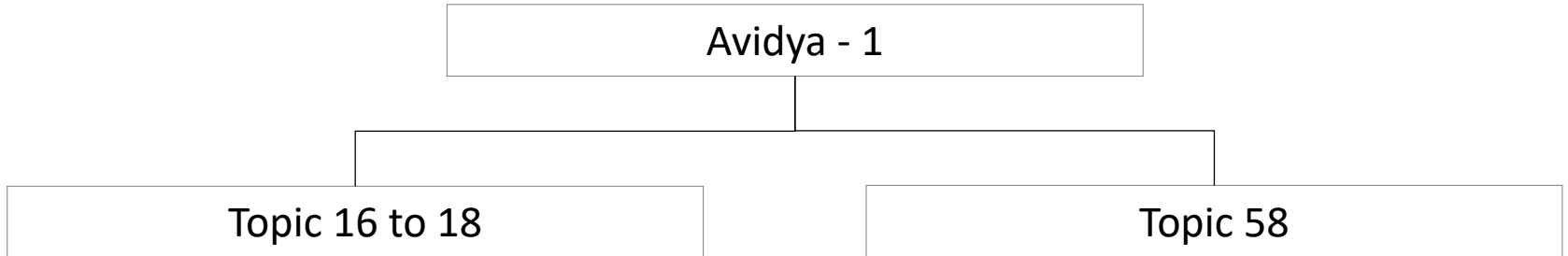
g) Atma Nirgunam, not a substance

h) Don't add attribute of Mind to Atma, observer.

## Revision : Chapter 13 – Verse 2 :

I) Avidya is the Topic

II)

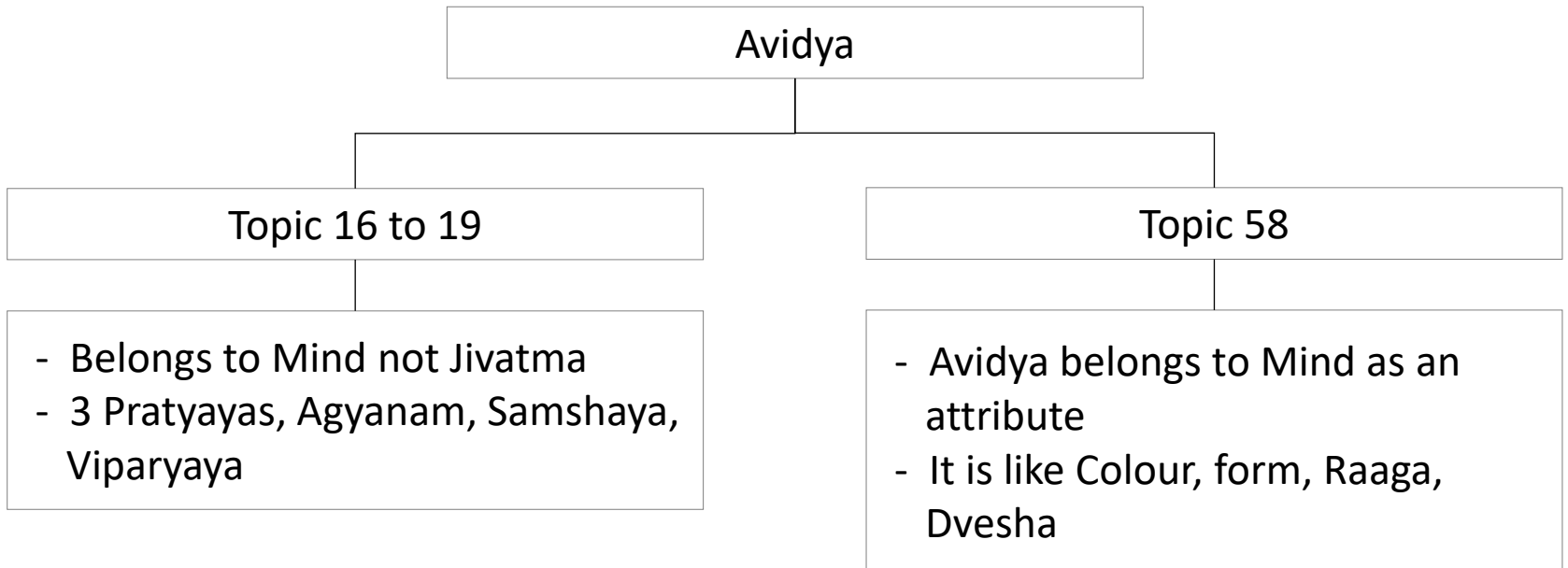


a) Avidya Sahita - Jiva

b) Avidya Rahita - Paramatma

c) No Aikyam – Purva Pakshi

III)



IV) a) What is criterion to call something as an attribute?

b) Attribute always dependent on a Substance, can't exist independently

c) Avidya exists because you experience it along with the Substance - Mind

**d) Logic :**

- **Attribute can never be separated from substance.**

e) Avidya belongs to Mind only

**f) Example :**

- Experience cow walking with owner
- Can't ask who is the owner of cow?

g) Gomati = Man

= Owner of cow

h) We are experiencing ignorance and Mind, Why are you asking where is the ignorance?

i) ignorance belongs to some substance called the mind which is an invisible object.

**V) Corollary :**

a) Ignorance can't belong to I - the Sentient Jivatma which is Pure Awareness.

b) We experience ignorance therefore, I am not ignorant.

ननु विषमः दृष्टान्तः—गवां तद्वतश्च प्रत्यक्षत्वात् तत्सम्बन्धोऽपि  
प्रत्यक्षः इति प्रश्नः निरर्थकः । न तथा अविद्या तद्वांश्च प्रत्यक्षौ,  
यतः प्रश्नः निरर्थकः स्यात् ॥

nanu viṣamō dr̥ṣṭāntaḥ | gavāṃ tadvataśca pratyakṣatvāt tatsambandhō:'pi  
pratyakṣa iti praśnō nirarthakaḥ | na tathā avidyā tadvāmśca pratyakṣau,  
yataḥ praśnaḥ nirarthakaḥ syāt |

**I) Purva Pakshi :**

- a) Your example not correct, Vishamo Drishtanta
- b) We experience Cow and Man
- c) We experience only Avidya, not Substance, Owner of Avidya.
- d) Experience only attribute Avidya, not substance
- e) Cow - Man, both perpetually available
- f) Relationship between owner and owned available.

g)

### 3 Things Available in Cow Example

Substance

Attribute

Relationship

Man

ignorance

Owner

h) Because of this Reason, my Question of who is owner, Locus of ignorance is relevant.

i) I Experience ignorance, Don't see Locus, in Case of Avidya.

66) Bashyam : Chapter 15 - Verse No. 2 Continues

अप्रत्यक्षेण अविद्यावता अविद्यासम्बन्धे जाते, किं तव स्यात् ?  
अविद्यायाः अनर्थहेतुत्वात् परिहर्तव्या स्यात् । यस्य अविद्या,  
सः तां परिहरिष्यति । ननु ममैव अविद्या । जानासि तर्हि  
अविद्यां तद्वन्तं च आत्मानम् । जानामि, न तु प्रत्यक्षेण ।

apratyakṣēṇa avidyāvatā avidyāsambandhē jātē, kiṁ tava syāt?  
avidyāyāḥ anarthahētutvāt parihartavyā syāt | yasya avidyā,  
saḥ tām parihariṣyati | nanu mamaiva avidyā | jānāsi tarhi  
avidyām tadvantaṁ ca ātmānam | jānāmi, na tu pratyakṣēṇa |

## **I) Purva Pakshi :**

- I experience Avidya, not its locus.

## **II) Shankara :**

- a) You are experiencing owner of ignorance - Mind
- b) Why are you bothered about owner?
- c) Cow going without owner
- d) What is benefit of knowing ignorance Connected with an invincible owner?
- e) Why Bother about Owner?

## **III) Purva Pakshi – Answer :**

- a) I Want to know owner of Avidya because Avidya is Problematic
- b) It has to be handled by all
- c) Avidya is cause of Anartha, Samsara.
- d) It has to be handled by Owner of Avidya
- e) If Cow Fallen on Street, must Contact Owner
- f) Part of Panchamaha Yagya, Karma Yoga, Samirtan's right behaviour to help.

#### IV) Shankara :

##### a) Gita – Chapter 3 :

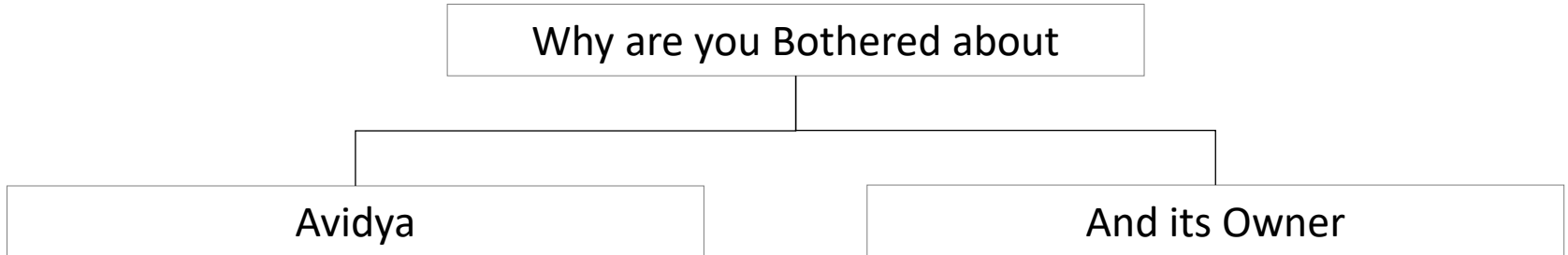
श्रेयान्स्वधर्मो विगुणः  
परधर्मात्स्वनुष्ठितात् ।  
स्वधर्मे निधनं श्रेयः  
परधर्मो भयावहः ॥ ३-३५ ॥

śrēyān svadharmō viguṇaḥ  
paradharmāt svanuṣṭhitāt |  
svadharmē nidhanaṃ śrēyaḥ  
paradharmō bhayāvahaḥ ||3-35||

Better is one's own duty, thought devoid of merit, than the duty of another well discharged. Better is death in one's own duty; the duty of another is fraught with fear (is productive of positive danger). [Chapter 3 – Verse 35]

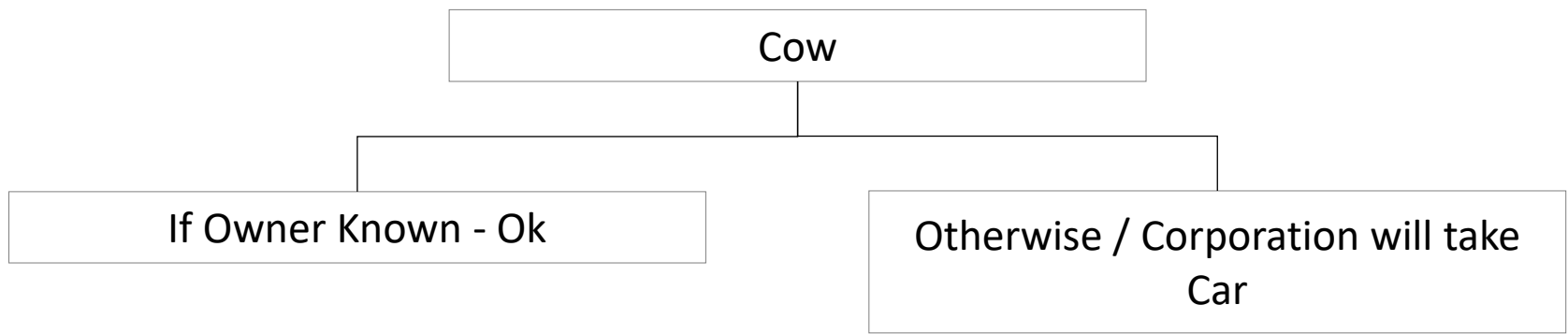
b) Whoever is owner of Avidya, let Owner Mind handle Avidya

c)



d) You are Asanga Atma, have no Connection with Avidya or its Owner at anytime will take Care (Ishvara).

e)



f) Let owner of Avidya - Mind, solve the problem

g) I am not owner of Mind

- Why bother about owner of Mind.

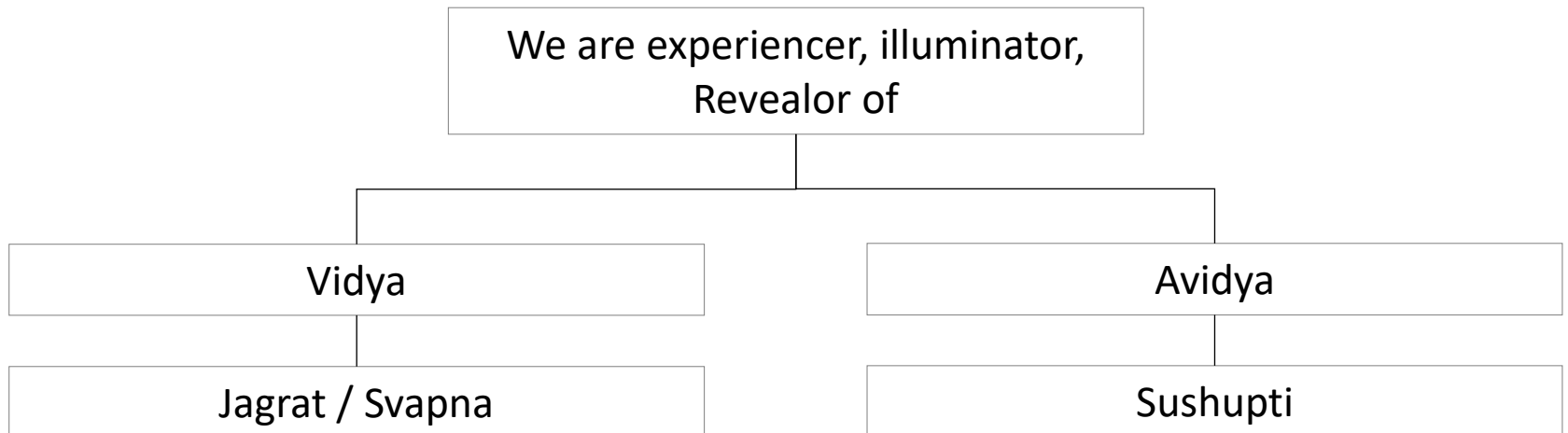
### V) Purva Pakshi :

- I am bothered about my Avidya.

### VI) Shankara :

a) We are not owners of Avidya

b)

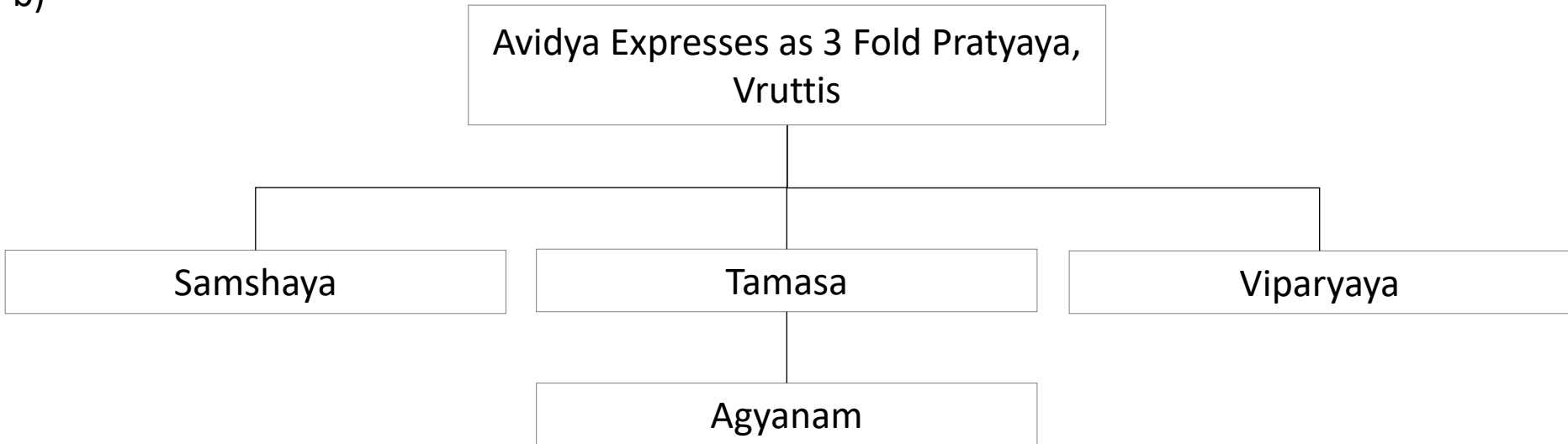


c) Both belong to the Jadam Mind

## VII) Avidya – Definition :

a) Avidya is attribute of ignorant Mind.

b)



c) It is Vrutti Rupa Avidya in Jagrat Avastha, Mithya

d) Therefore, we are not the Owners of Avidya

e) Very Beautiful Section

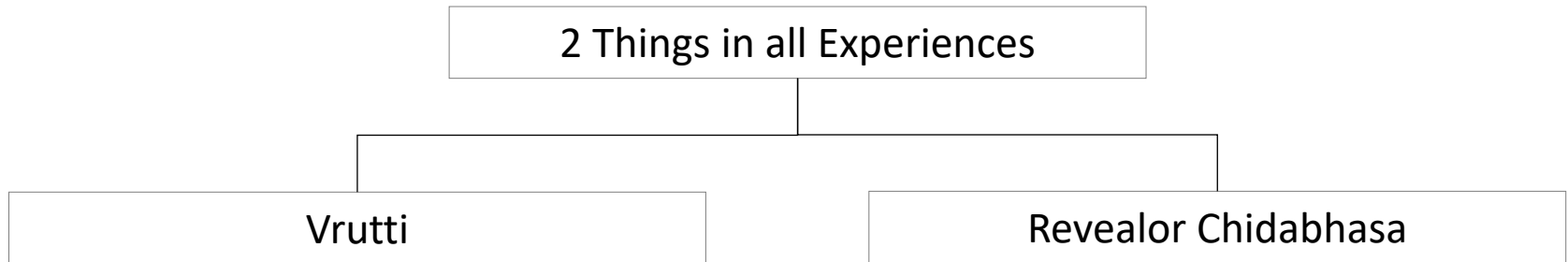
## VIII) Purva Pakshi :

a) Jivatma is the Owner of Avidya

b) Complicated Portion.

## IX) Shankara :

- a) If you already know Avidya, Rightly or Wrongly, why are you asking me
- b) It Seems Purva Pakshi testing Shankara
- c) You know Avidya as Well as the Mind, Substance, which is Locus, Owner of Avidya
- d) Atma, Sakshi, 2<sup>nd</sup> Bird in the Body - Mind – Complex, Revealer of Avidya
- e)



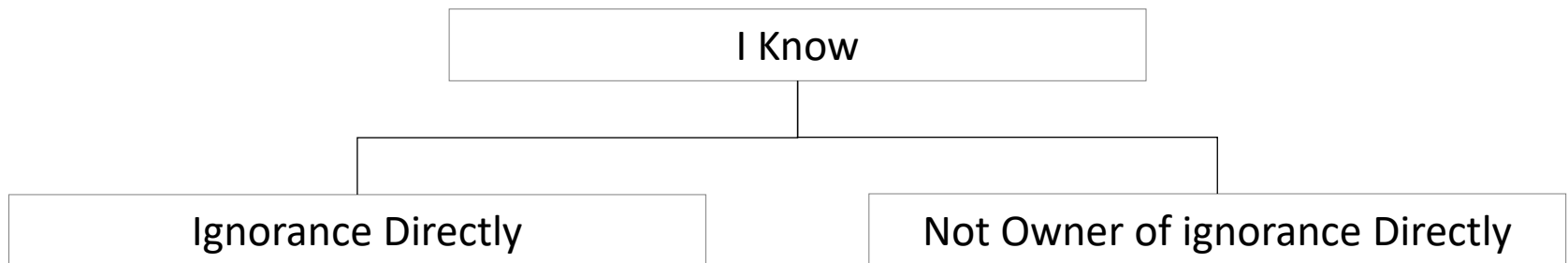
## Topic 58 :

### a) Purva Pakshi :

- Janami Natu, Pratyaksha.

b) I know Owner of Avidya is Atma but not Directly Pratyakshena

c)

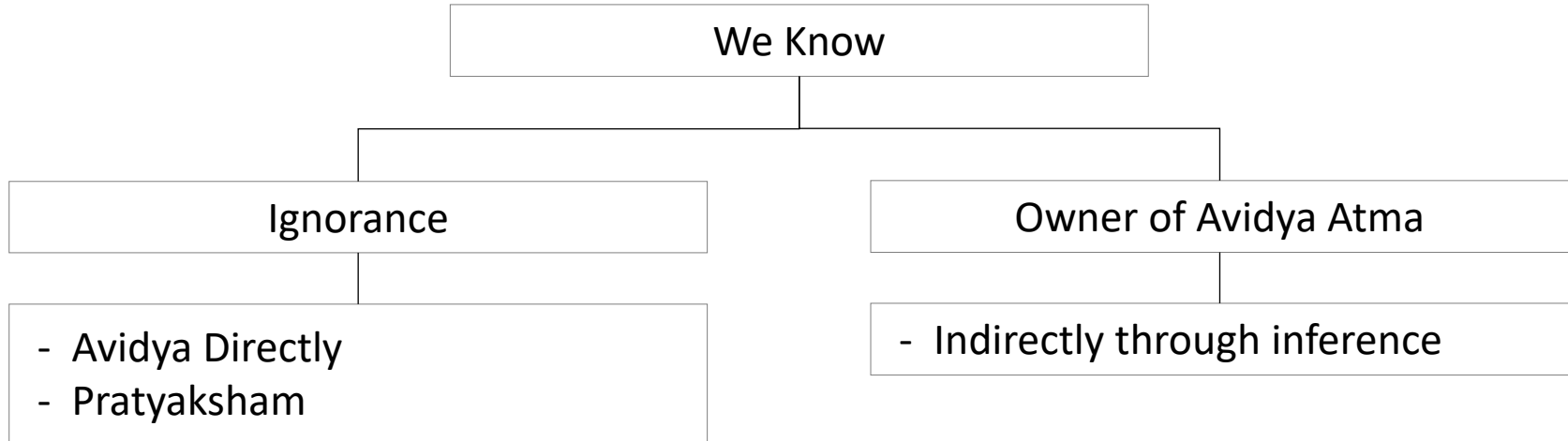


d) It has to be Saguna Mind, Substance, which has attribute of Avidya, like Kama, Krodha, Raaga, Dvesha.

e) Atma = Nirguna, ever the Sakshi of 3 States of Mind, Jagrat, Svapna, Sushupti

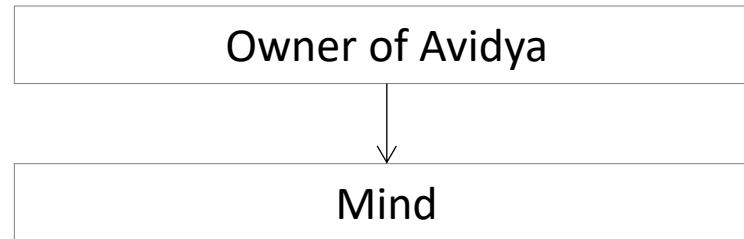
f) Claim that Nirguna Vrutti, Aham Brahma Asmi, Drop Ahamkara Pramata of 3 States.

**g) Purva Pakshi :**



**XI) Shankara :**

a)



b) If you don't know, why are you Saying I am Owner of ignorance?

c) Rumour Mongering.

## XII) Purva Pakshi :

- I Know Owner / Locus through inference, Anumana Pramanam.

### 67) Bashyam : Chapter 15 - Verse No. 2 Continues

अनुमानेन चेत् जानासि, कथं सम्बन्धग्रहणम् ?  
न हि तव ज्ञातुः ज्ञेयभूतया अविद्यया तत्काले सम्बन्धः ग्रहीतुं शक्यते,  
अविद्यायाः विषयत्वेन एव (अवि- द्याविषयीत्वेन एव) ज्ञातुः उपयुक्तत्वात् ।

anumānēna cēt jānāsi, katham sambandhagrahaṇam?  
na hi tava jātuḥ jñēyabhūtayā avidyāyā tatkalē sambandhaḥ grahītum śakyatē,  
avidyāyā viṣayatvēnaiva jātuḥ upayuktatvāt |

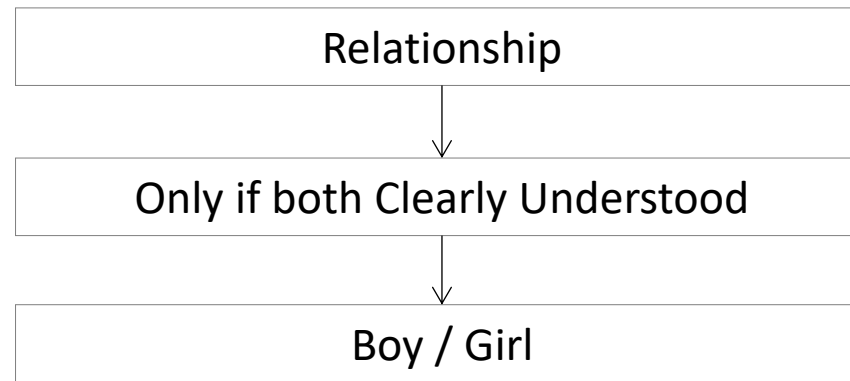
I) a) Deeper Discussion

b) Through inference we know Atma and ignorance have Connection, Sambandha.

c)

| Substance         | Attribute           |
|-------------------|---------------------|
| - Atma<br>- Owner | - Avidya<br>- Owned |

d)



e)

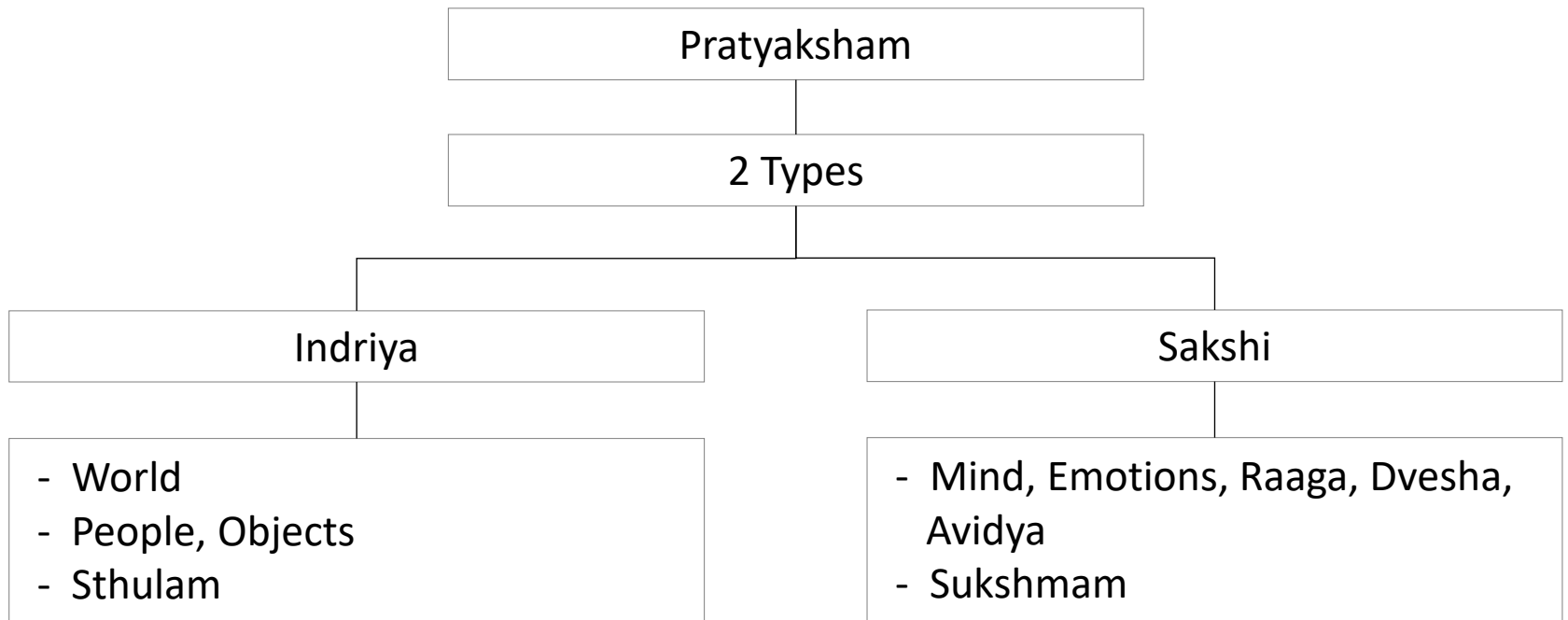
| Atma                                                                                              | Avidya                                                        |
|---------------------------------------------------------------------------------------------------|---------------------------------------------------------------|
| <ul style="list-style-type: none"><li>- Apratyaksham</li><li>- Not Object of experience</li></ul> | <ul style="list-style-type: none"><li>- Pratyaksham</li></ul> |

f) How are they Connected?

- How Sambandha is established?
- Katham Sambandha Grahanam?

## II) Shankara :

a)



b) Avidya = Object of experience for Pramata, experiencer

c) Therefore, there is no Sambandha or Satyam, Mithya Sambandha exists.

68) Bashyam : Chapter 15 - Verse No. 2 Continues

न च ज्ञातुः अविद्यायाश्च सम्बन्धस्य यः ग्रहीता, ज्ञानं च अन्यत् तद्विषयं सम्भवति,  
अनवस्थाप्राप्तेः । यदि ज्ञात्राऽपि ज्ञेयसम्बन्धः ज्ञायेत, अन्यः ज्ञाता कल्प्यः  
स्यात् तस्यापि अन्यः, तस्यापि अन्यः इति अनवस्था अपरिहार्या ।

na ca jñātuḥ avidyāyāśca sambandhasya yaḥ grahītā, jñānam ca anyat tadviṣayaṁ sambhavati;  
anavasthāprāptēḥ | yadi jñātrāpi jñēyasambandhō jñāyatē, anyāḥ jñātā kalpyaḥ  
syāt, tasyāpi anyāḥ, tasyāpi anyāḥ iti anavasthā aparihāryā |

l) a)

| Pratyaksha Avidya     | Apratyaksha Atma                   |
|-----------------------|------------------------------------|
| - Perceived Attribute | - Inferred as Locus<br>- Substance |

b) Atma can't have Sambandha of Substance attribute relationship

**c) Perceived Attribute, inferred Substance can't have a relationship.**

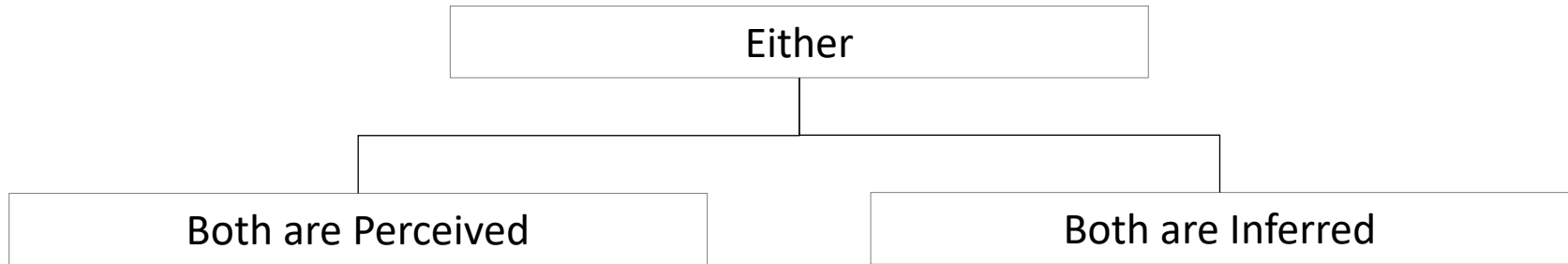
d)

|                                   |                       |
|-----------------------------------|-----------------------|
| Perceived attribute, here, nearby | Inferred Atma faraway |
|-----------------------------------|-----------------------|

No Sambandha

e) Substance, attribute can't be Separated, Samavaya Sambandha exists between them, must be close.

f)



g) Not one is perceived, Another inferred.

**h) Purva Pakshi :**

- Has to Say both are perceived, he is Cornered.

i) Arguments heats up when one tries to win.

**II) Purva Pakshi now Say :**

a) Both Atma, Avidya are Pratyaksham, Object of experience.

b) If Atma No. 1 is Object, it will require Atma No. 2 to Objectify it

c) Atma is only one and is Pratyaksham.

d) No Ashraya - Ashrita Sambandha possible between Atma and Avidya.

e) We can't talk of Atma No. 2, 3, 4...

f) Hence, knowledge of Sambandha Na Sambavati

g) Anvasta Dosha Praptehe

h) Anavasta Parihasye.

### III) Conclusion :

a)

Ignorance is expressed as Vrutti Trayam

Tamas Vrutti

Samshaya Vrutti

Viparyaya Vrutti

**b) Avidya is located in the Mind instrument of a Jiva**

c) Vrutti Trayam Avidya is Located in the Mind not in Jiva Atma.

d)

| Atma         | Avidya      |
|--------------|-------------|
| Higher Order | Lower Order |

**e) Jivatma = Paramatma**

**f) Both are Avidya Rahitaha**

g) Hence Jivatma and Paramatma are the identical Turiya Vastu as One wakes up from Moola Avidya, Sushupti Avastha to the Spiritual Centre Turiyam in Oneself.

h) Problem of Avidya is in the Mind

i) You are ever free Atma, Subject, Independently existing Principle, Vastu.

j) If you can make these Statements, you are free here and now.

k) Meditating on this is called Nididhyasanam, Owning up, Claiming Aham Brahma Asmi.

L) Avidya Rahita Jivatma = Avidya Rahita Paramatma.

m) This Self Realisation comes once Avidya is Pushed to Anatma Mind and you Stand Still as Turiya Atma, Cognitively

|                                         |
|-----------------------------------------|
| <b>n) Avidya is Located in the Mind</b> |
|-----------------------------------------|

o) Mind is a great Instrument of Jivatma.

p)

|                              |                                                                             |
|------------------------------|-----------------------------------------------------------------------------|
| Jiva has Avarna and Vikshepa | Paramatma has no Avarnam,<br>knows his nature, has no Samsara<br>at anytime |
|------------------------------|-----------------------------------------------------------------------------|

q) Paramatma Projects Jagat for Jivas to come and Realise their One-ness with Paramatma

r) Moment Jiva Declares, I have no more Avidya, he instantaneously Claims the Natural One-ness, which is a fact.

s) Ignorance does not belong to Jivatma or Paramatma

t) Avidya belongs to Mind only, Anatma.

## 69) Bashyam : Chapter 15 - Verse No. 2 Continues

यदि पुनः अविद्या ज्ञेया, अन्यद्वा ज्ञेयं, ज्ञेयमेव । तथा ज्ञाताऽपि ज्ञातैव,  
न ज्ञेयं भवति । यदा च एवं अविद्यादुःखित्वाद्यैः न ज्ञातुः क्षेत्रज्ञस्य  
किञ्चित् दुष्यति ॥

yadi punaḥ avidyā jñēyā, anyadvā jñēyaṁ jñēyamēva | tathā jñātāpi jñātaiva,  
nājñēyaṁ bhavati | yadā ca ēvaṁ, avidyāduḥkhitvādyaiḥ na jñātuḥ kṣētrajñasya  
kiñcit duṣyati ||

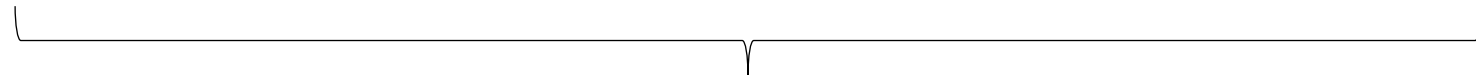
### I) a) Conclusion :

|                           |                         |
|---------------------------|-------------------------|
| Knower Atma always knower | Known Mind always Known |
|---------------------------|-------------------------|

- b) Knower can't become known, known can't become knower.
- c) Mind will always remain as known
- d) Atma will always remain as Revealer Consicousness
- e) Ignorance is Sakshi Pratyaksham
- f) Ignorance is attribute of the Mind instrument
- g) Sambandha is Pratyaksham, ignorance is known by Sakshi.
- h) Sambandha is also known.

i)

| Mind   | Avidya |
|--------|--------|
| Jneyam | Jneyam |



- Sambandha Jneyaha
- All 3 belongs to Kshetram

j) Dont bring Avidya, Mind, Sambandha to Atma

**k) Kshetrajna :**

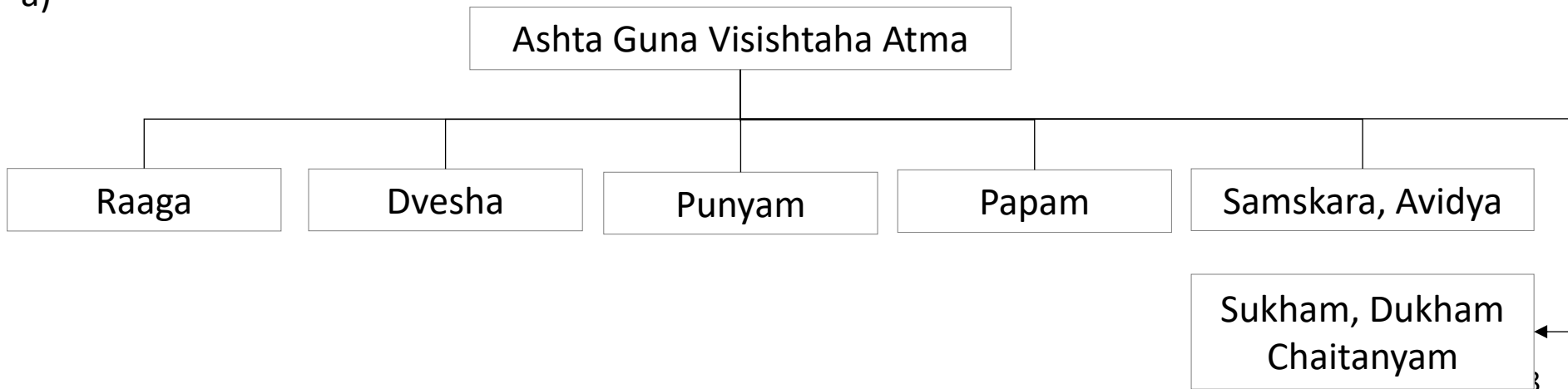
- Manah, Avidya, Sambandha Rahitaha, Ateetaha

L) Dont Disturb Atma

m) If ignorance is known or Raaga, Dvesha, Kama, Krodha is known.

**II) Nyaya Veiseshika :**

a)



b) Chaitanyam is an attribute of Atma not Svarupam

### III) Shankara :

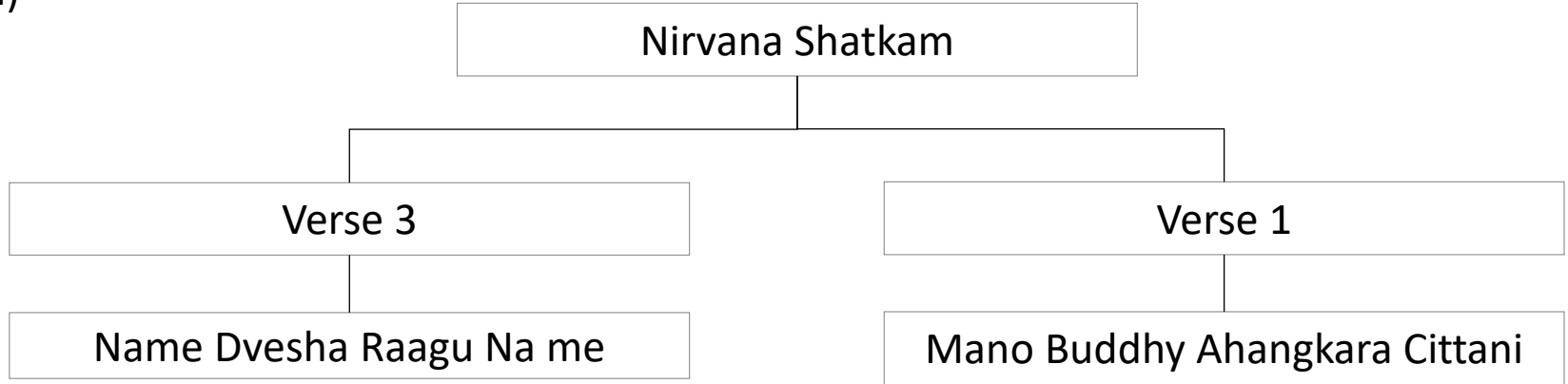
a) Avidya is attribute of Mind

b) Vrutti Rupa Avidya

c) Knower - Knower only never Jneyam, Known

d) Due to ignorance and its Consequences, Kshetrajna Continues to be Asangaha all the time

IV) a)



### Nirvana Shatkam :

मनोबुद्ध्यहङ्कार चित्तानि नाहं  
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।  
न च व्योम भूमिर्न तेजो न वायुः  
चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥१॥

Mano-Buddhy-Ahangkaara Cittaani Naaham  
Na Ca Shrotra-Jihve Na Ca Ghraanna-Netre |  
Na Ca Vyoma Bhumir-Na Tejo Na Vaayuh  
Cid-Aananda-Ruupah Shivo[a-A]ham Shivo[a-A]ham

I am not the mind, intellect, ego or memory (the four aspects of what is known as Antahkarana). Nor am I (the five organs of perception) the ear, tongue, nose, eyes, (or skin), nor (the five elements) the space, earth, fire, air and water. I am pure Knowledge and Bliss, I am Siva, auspiciousness itself. [Verse 1]

न मे द्वेषरागौ न मे लोभमोहौ  
मदो नैव मे नैव मात्सर्यभावः ।  
न धर्मो न चार्थो न कामो न मोक्षः  
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ३

Na Me Dvesha Ragau Na Me Lobha Mohau  
Mado Naiva Me Naiva Matsarya Bhavah  
Na Dharmo Na Chartho Na Kamo Na Mokshah  
Chidananda Rupa Shivoaham Shivoaham

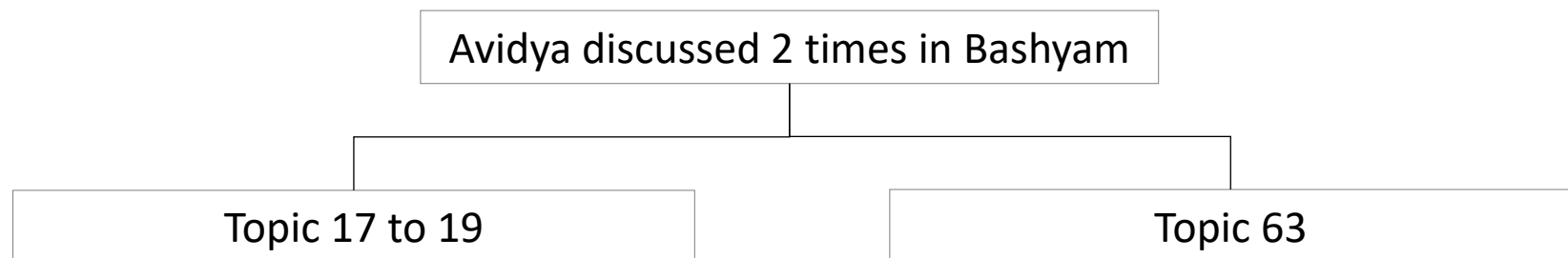
I have neither dislikes nor likes, neither greed nor delusion, neither pride nor jealousy. I have no duty to perform, nor any wealth to acquire, I have no craving for pleasures and the Self is never bound, so I have no desire for Liberation. I am of the nature of pure Consciousness and Bliss, I am all auspiciousness, I am Siva. [Verse 3]

b) Always go together

c) I am not Manaha and Hence Raaga Dvesha attributes do not belong to me.

**Revision : Chapter 13 – Verse 2 :**

l) a)



**b) Purva Pakshi :**

- Avidya belongs to Jivatma.

**c) Shankara :**

- I don't have Raaga Dvesha because Raaga Dvesha belongs to the Mind
- Therefore I am ever free from Samsara.

**d) Purva Pakshi :**

| Jivatma         | Paramatma     |
|-----------------|---------------|
| Avidya Sahitaha | Avidya Rahita |

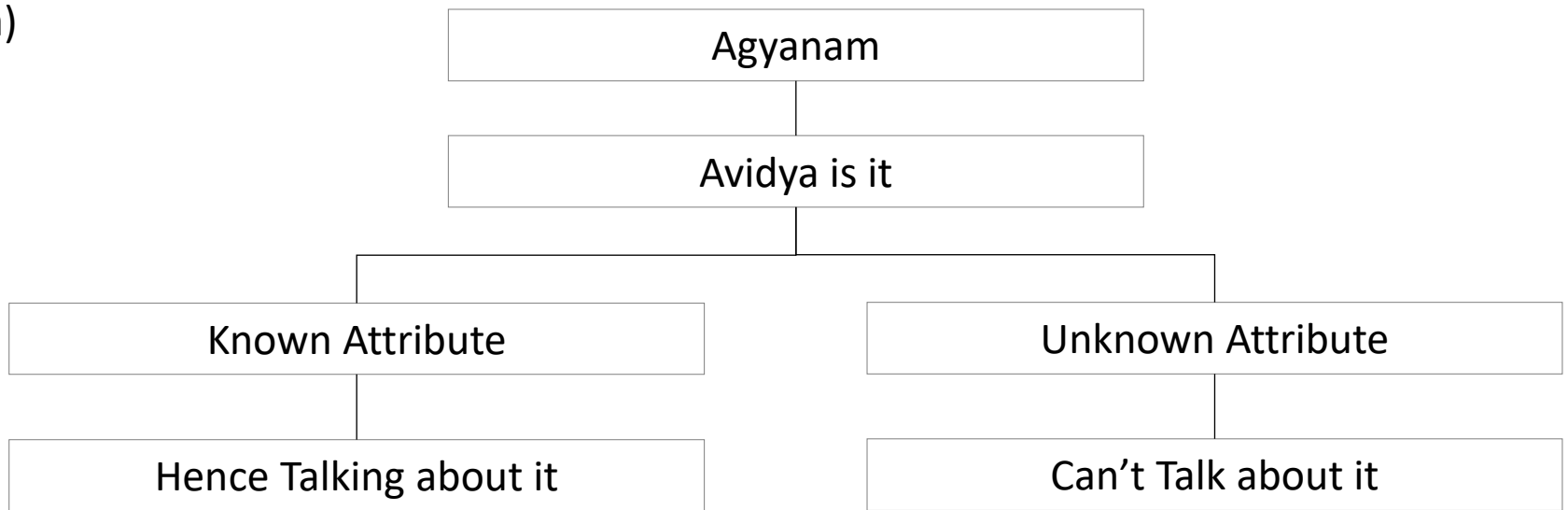
**e) 1<sup>st</sup> Discussion :**

- Purva Pakshi – Avidya is a Dosha, defect of Atma
- Shankara – Defect belongs to instrument, Antahkaranam not Chaitanyam.
- Avidya does not belong to Jivatma.

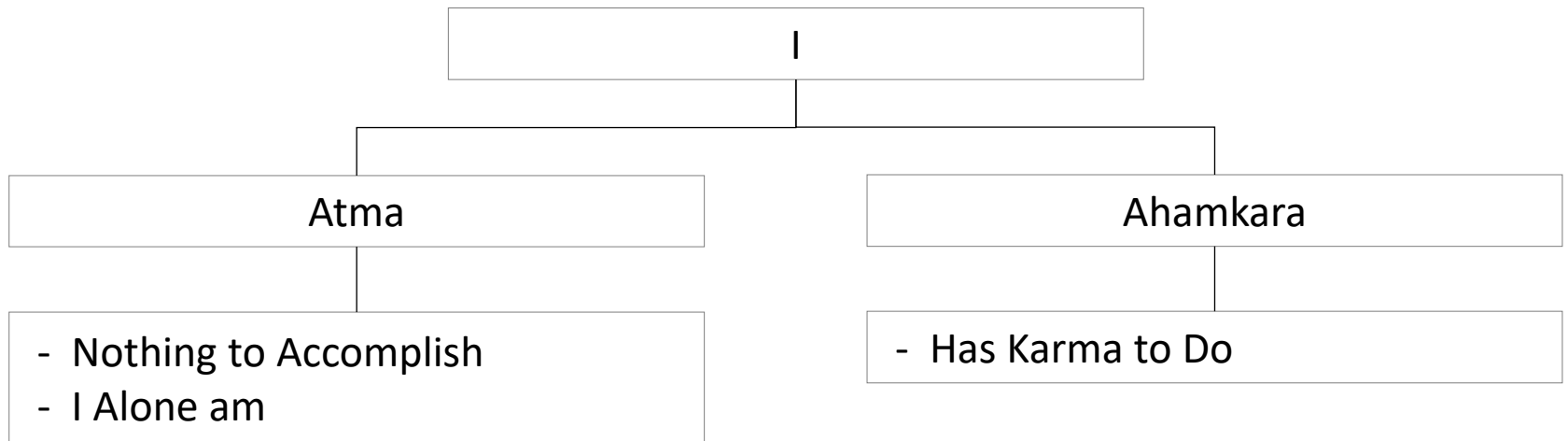
**f) 2<sup>nd</sup> Discussion :**

- Avidya is an attribute
- Can't exist independently
- Can't be treated as a Substance.

II) a)



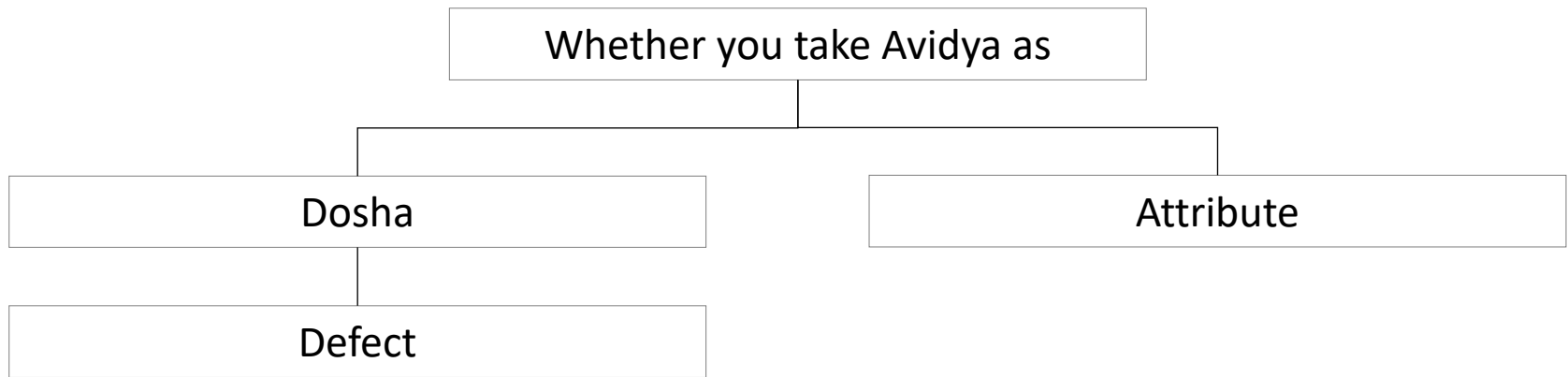
b)



c) Avidya is known attribute, belongs to known Substance called Mind alone.

d) It can't belong to knower, Chaitanya Jivatma.

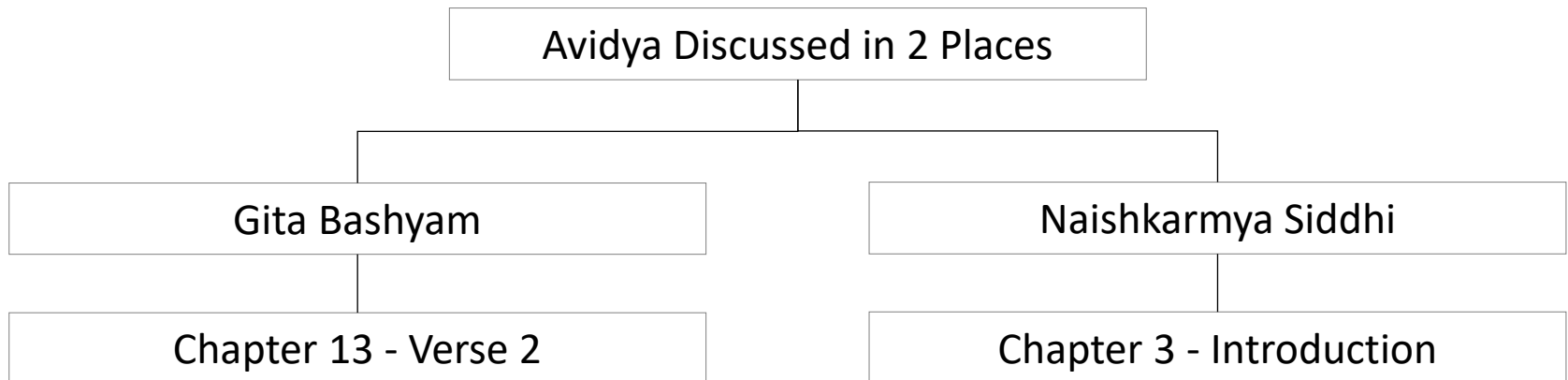
e)



- It can't belong to Atma but to Mind only.

f) Samsara is caused by Avidya and it belongs to Mind alone

g)



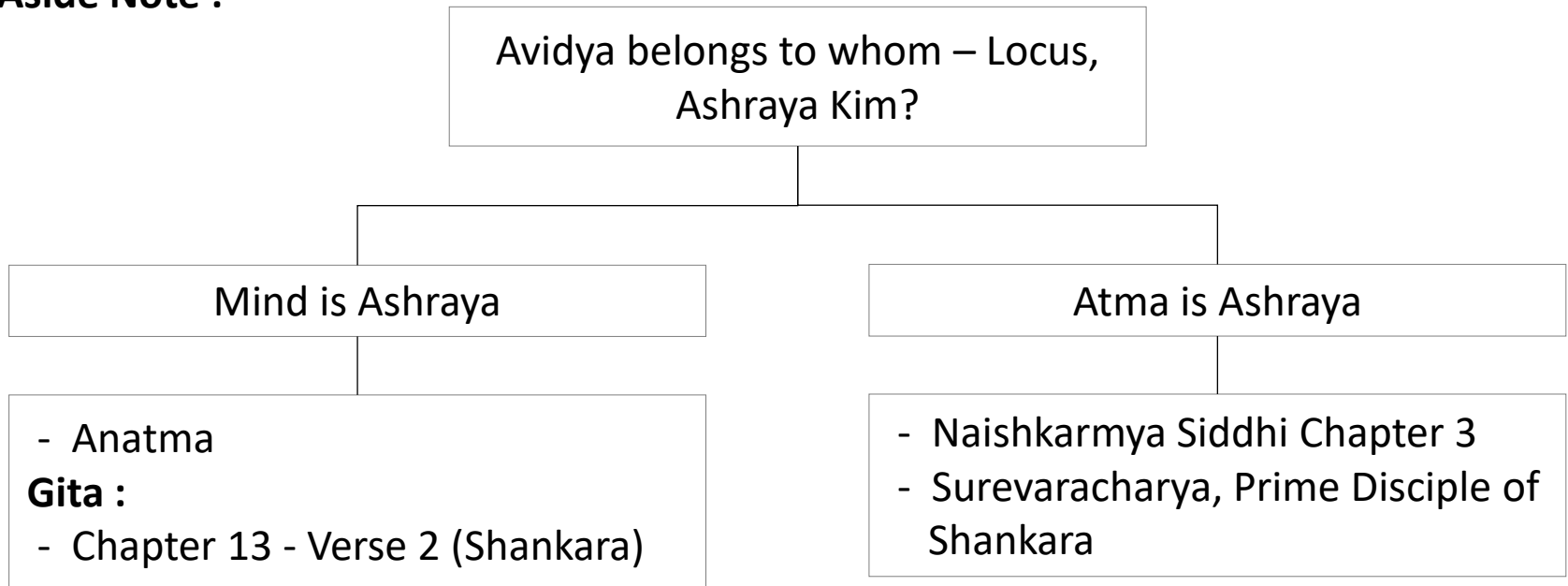
III) a) Jnani has no Avidya

b) Jivatma after Jnanam can't have consequences of Avidya which is Samsara

c) Jivatma not Avidya Sahitaha but Rahitaha which is one with Nature of Paramatma.

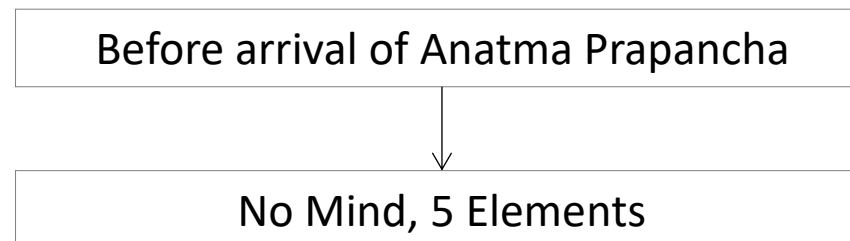
d) Both Jivatma and Paramatma are One Turia Atma only.

#### IV) Aside Note :



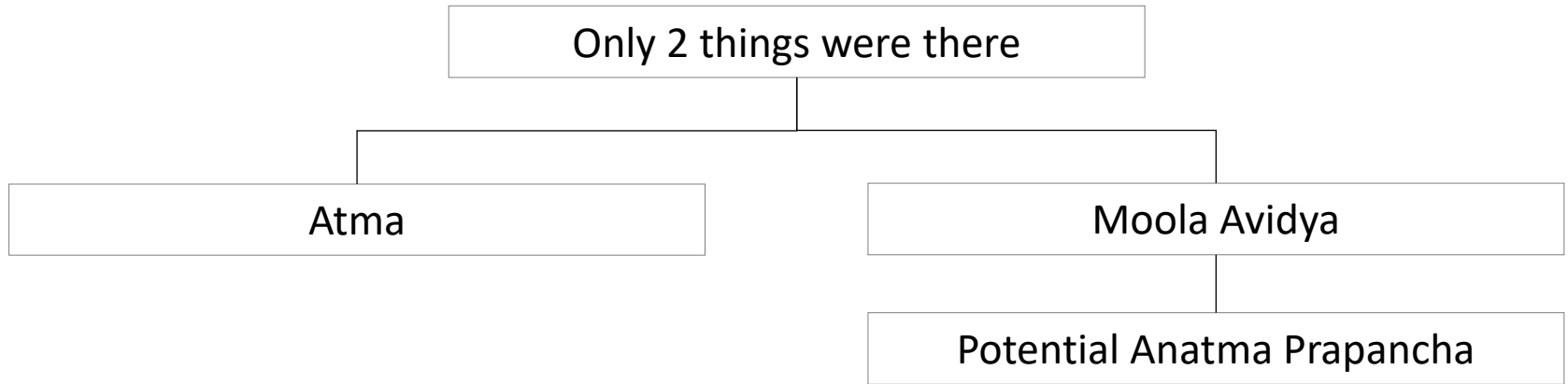
#### V) Sub-commentators :

- Sureshvaracharya Talks about Avidya which existed before creation of the world, called Moola Avidya, Maya, Prakirti Avyaktam.
- Moola Avidya is cause of entire Anatma Prapancha
- Anatma Prapancha is Consequence, Karyam, effect, Product of Moola Avidya
- d)



e) During Pralaya Kala, before Arrival of Dvaitam, Prapancha, Jivatma has not Come to life.

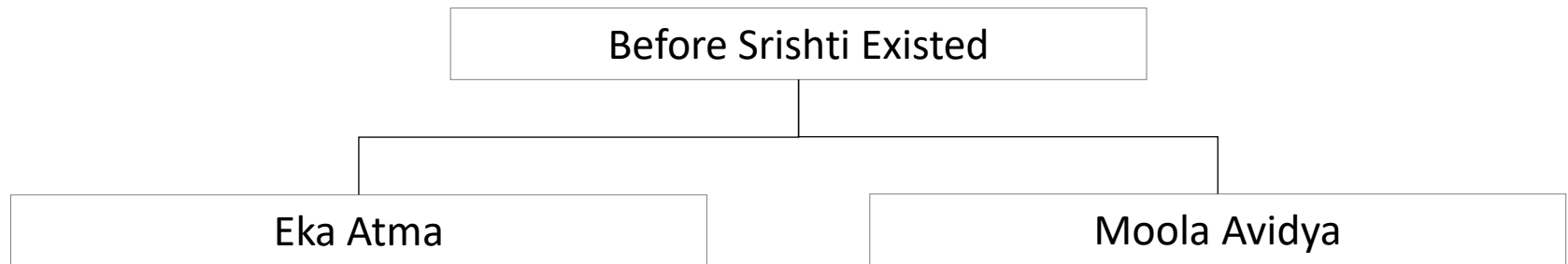
f)



g) No Jiva – Parama Adjectives

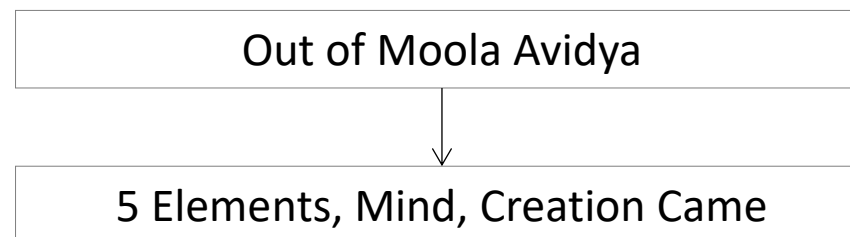
h) Parama only in Context of Jiva, Vyavaharika Srishti Kala

i)

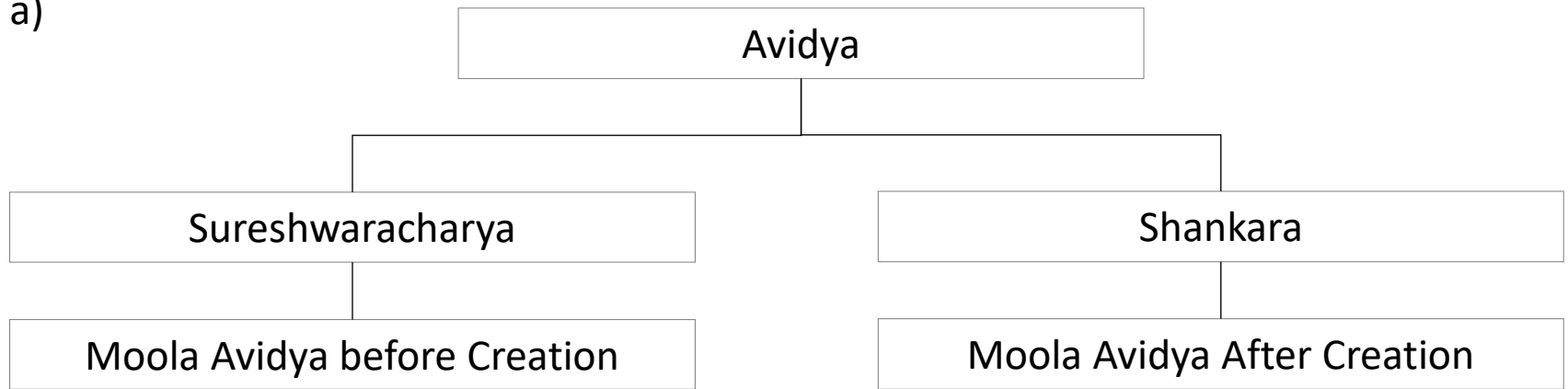


j) Viseshanam Dvayam, Dvaitam is not Manifested

k)



VI) a)



b)



- c) Shankara not discussing Moola Avidya but expressed Moola Avidya, Pratyaya Rupa Avidya.
- d) Mind is the Locus for those 3 thoughts
- e) No Contradiction between Sureshwaracharya and Shankara.

f)

| Suresh       | Shankara           |
|--------------|--------------------|
| Moola Avidya | Avidya in the Mind |

Topic No. 70 to 73 :

ननु अयमेव दोषः, यत् दोषवत्क्षेत्रविज्ञातृत्वम्, इति चेत्—न, विज्ञानस्व-रूपस्य एव अविक्रियस्य एव विज्ञातृत्वोपचारात्; यथा उष्णतामात्रेण अग्नेः तप्तिक्रियोपचारः तद्वत् । यथा च अत्र भगवता क्रियाकारकफलात्मत्वाभावः आत्मनि स्वतः एव दर्शितः—अविद्याध्यारोपितः एव क्रियाकारकादिः आत्मनि उपचर्यते; तथा तत्र तत्र 'य एनं वेत्ति हन्तारं' (२.१९.), 'प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः' (३.२७.), 'नादत्ते कस्यचित्पापं' (५.१५.) इत्यादिप्रकरणेषु दर्शितः—तथैव च व्याख्यातं अस्माभिः । उत्तरेषु च प्रकरणेषु दर्शयिष्यामः ॥

हन्त ! तर्हि आत्मनि क्रियाकारकफलात्मतायाः स्वतः अभावे, अविद्याया च अध्यारोपितत्वे, "कर्माणि अविद्वत्कर्तव्यान्वेव, न विदुषां" इति प्राप्तम् ॥

सत्यं एवं प्राप्तं, एतदेव च 'न हि देहभृता शक्यं' (१८.११) इत्यत्र दर्शयिष्यामः । सर्वशास्त्रार्थोपसंहारप्रकरणे च 'समासेनैव कौन्तेय ! निष्ठा ज्ञानस्य या परा' (१८.५०) इत्यत्र विशेषतः दर्शयिष्यामः । अलं इह बहुप्रपञ्चेन, इति उपसंह्रियते ॥

nanu ayamēva dōṣaḥ, yat dōṣavatkṣētravijñātrtvam; na ca vijñānasvarūpasyaiva  
 avikriyasya vijñātrtvōpacārāt; yathā uṣṇatāmātrēṇa agnēḥ  
 taptikriyōpacāraḥ tadvat | yathā atra bhagavatā kriyākārakaphalātmavābhāvaḥ  
 ātmani svata ēva darśitaḥ — avidyādhyārōpitaḥ ēva kriyākārakādiḥ ātmani  
 upacaryatē; tathā tatra tatra 'ya ēvaṁ vētti hantāram' (bha. gī. 2 | 19), 'prakṛtēḥ kriyamāṇāni  
 guṇaiḥ karmāṇi sarvaśaḥ' (bha. gī. 3 | 27), 'nādattē kasyacitpāpam' (bha. gī. 5 | 15) ityādiprakaraṇēṣu  
 darśitaḥ | tathaiva ca vyākhyātam asmābhiḥ | uttarēṣu ca prakaraṇēṣu darśayiṣyāmaḥ ||  
 hanta | tarhi ātmani kriyākārakaphalātmatāyāḥ svataḥ abhāvē, avidyāyā ca  
 adhyārōpitatvē, karmāṇi avidvatkartavyānyēva, na viduṣām iti prāptam |  
 satyaṁ ēvaṁ prāptam, ētadēva ca 'na hi dēhabhṛtā śakyam' (bha. gī. eighteen | 11) ityatra  
 darśayiṣyāmaḥ | sarva śāstrārthōpasamhāraprakaraṇē ca 'samāsēnaiva kauntēya niṣṭa jānasya  
 yā parā' (Bha. Gīta. eighteen | 50) ityatra viśēṣataḥ darśayiṣyāmaḥ | alam iha bahuprapaṇāna, iti  
 upasamhriyatē || 2 ||

Objection : “but there is this defect – That the Field-knowler Cognizes the defective field”.

Reply : “No, this Cogniser-ship is only figuratively ascribed to the immutable essence of Cognition, as the Action of Burning is only a figurative Ascription to the fire that is nothing but a State of burning. Or, it is again, just as in Contexts like 2.19, 3.27 and 5.15, where the Lord has demonstrated the Absence in the Self of Activity, its Accessories and fruits, these being only Superimposed on the Self due to nescience; they are only figuratively imputed to it. So has all this been explicated by us. In Future contexts also it shall be Similarly Demonstrated”.

Objection : “Well then, if the Self is Naturally devoid of Activities, Accessories and fruits and these are but Super-imposed on it due to nescience, it follows that the Agents of Activities are the ignorant only and not the wise”.

Reply : “Indeed it is so and we shall demonstrate it in our comment on 18.11. In Particular we shall demonstrate it in our Comment on 18.50. To Avoid Prolivity this Topic is Concluded here”.

## 70) Bashyam : Chapter 15 - Verse No. 2 Continues

ननु अयमेव दोषः, यत् दोषवत्क्षेत्रविज्ञातृत्वम्, इति चेत्—न, विज्ञानस्व-रूपस्य  
एव अविक्रियस्य एव विज्ञातृत्वोपचारात्; यथा उष्णतामात्रेण अग्नेः  
तप्तिक्रियोपचारः तद्वत् ।

nanu ayamēva dōṣaḥ, yat dōṣavatksētravijñātr̥tvam; na ca vijñānasvarūpasyaiva  
avikriyasya vijñātr̥tvōpacārāt; yathā uṣṇatāmātrēṇa agnēḥ  
taptikriyōpacārah̥ tadvat |

l) a) Purva Pakshis last attempt to prove Jivatma / Paramatma Bheda, fails, Jivatma is different from Paramatma.

b) Purva Pakshi - Previously had said Samsara belongs to Jivatma and Paramatma = Asamsari.

### **c) Shankara :**

- Samsara is Superimposed by Avidya.
- Avidya belongs to Jivatmas Antahkaranam.

### **II) Final Argument :**

a) Jivatma = Kshetrajna in Chapter 2 – Verse 2

b) Kshetrajna Janati iti Kshetrajna

c) Jnyaha = Knowledge, Knower, Aware, Witness, Experienter

d) Kshetrajna Jivatma does not have Samsara but is knower of Samsara belonging to Kshetram.

e) Knower of Samsara will have Passive Samsara

III) a) Problem in Neighborhood Creates Empathy, Sympathy

b) Jivatma will have problem of experiencing the Problem

c) It doesn't poses the problem but is an experienter of problem.

d) Smoking neighbour, I Suffer Passively.

e) I am Watching frustrations, Sufferings, I am Knower.

f) Kshetram has Problems

g) Kshetrajna is Experienter of Mind with Problems

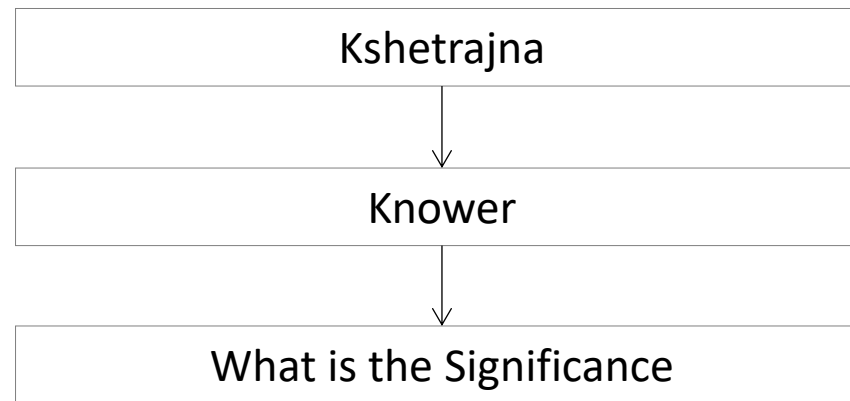
h) Kshetrajna has Passive Samsara, Pain.

#### IV) Answer :

- Shankara - Shankara Bashyam by Rama Raya Kavi

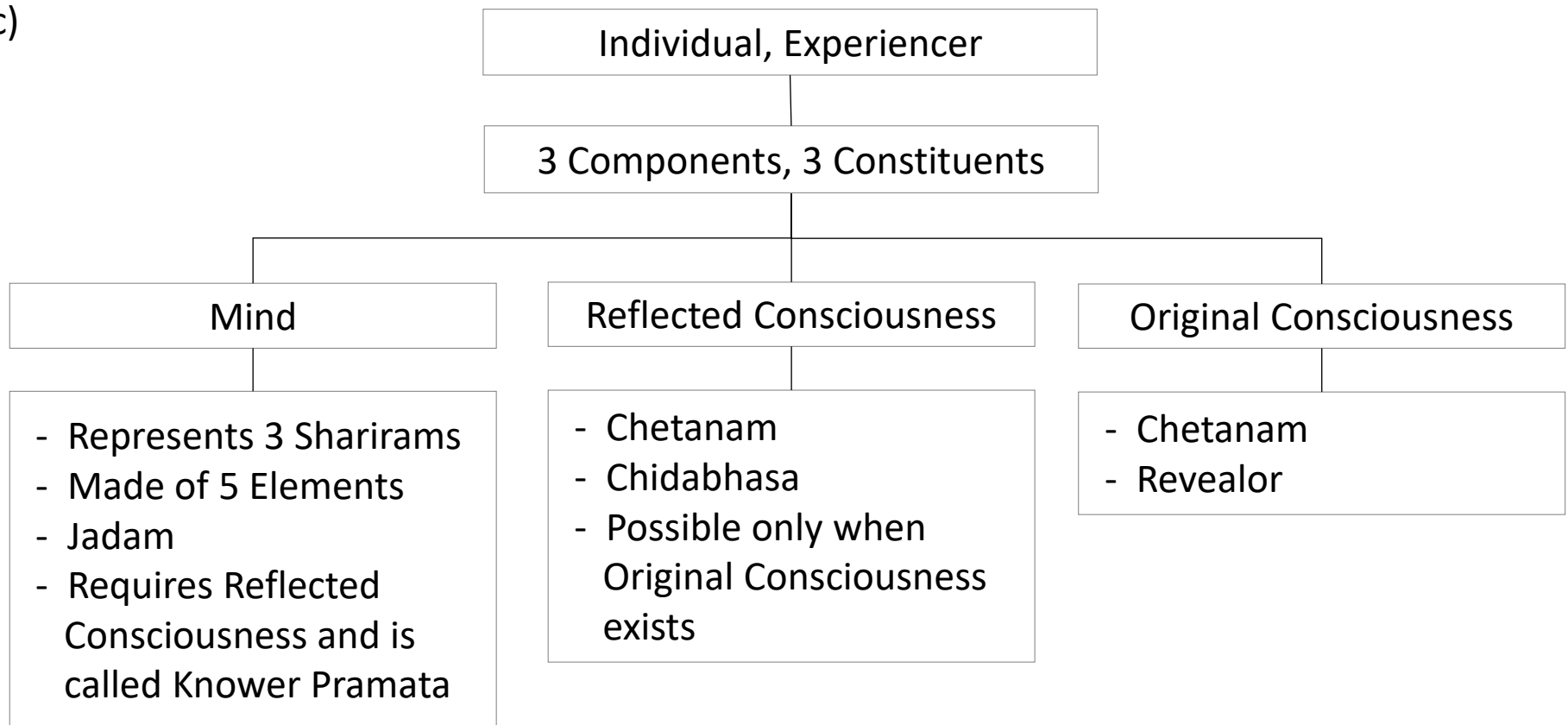
- a) If Jivatma has Passive Samsara because he is Seeing Samsara, Ishvara will have Greater Samsara Seeing worlds Problems
- b) Ishvara will be Maha Samsari seeing Screaming in Naraka
- c) This is One Answer
- d) Shankara gives Technical Answer

V) a)



- b) Who is the knower, experiencer, illuminator, Revealer?

c)



d) Mind and Reflected Consciousness and Original Consciousness = Knower

e) None by itself can be called a Knower

f) No Reflected Consciousness without Mind and Original Consciousness = Not Knower

g) Without Mind, Original Consciousness and Reflected Consciousness not knower

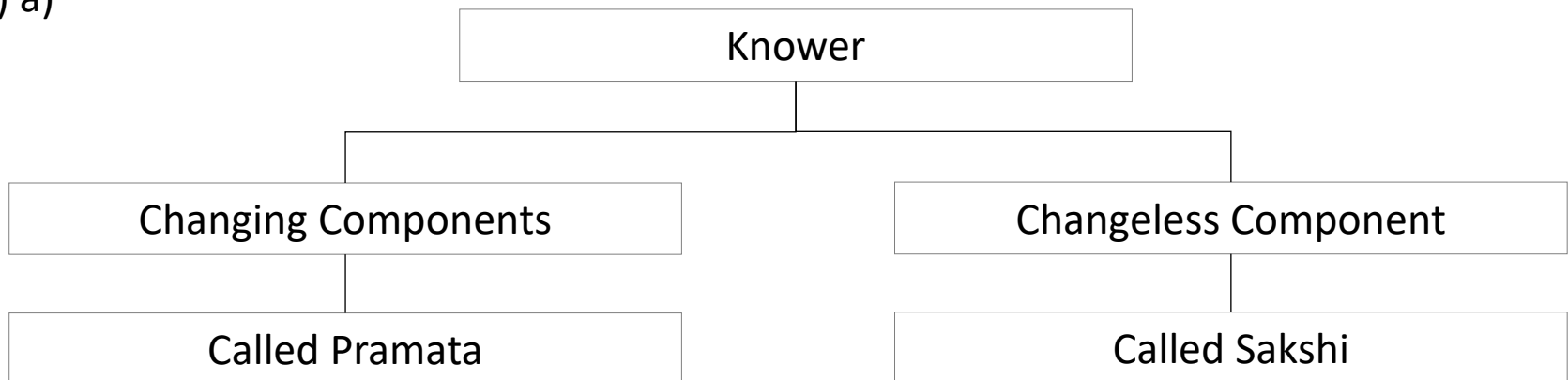
h) Original Consciousness by itself not knower.

VI) a) Knowing process requires Modification

b) It is a Kriya.

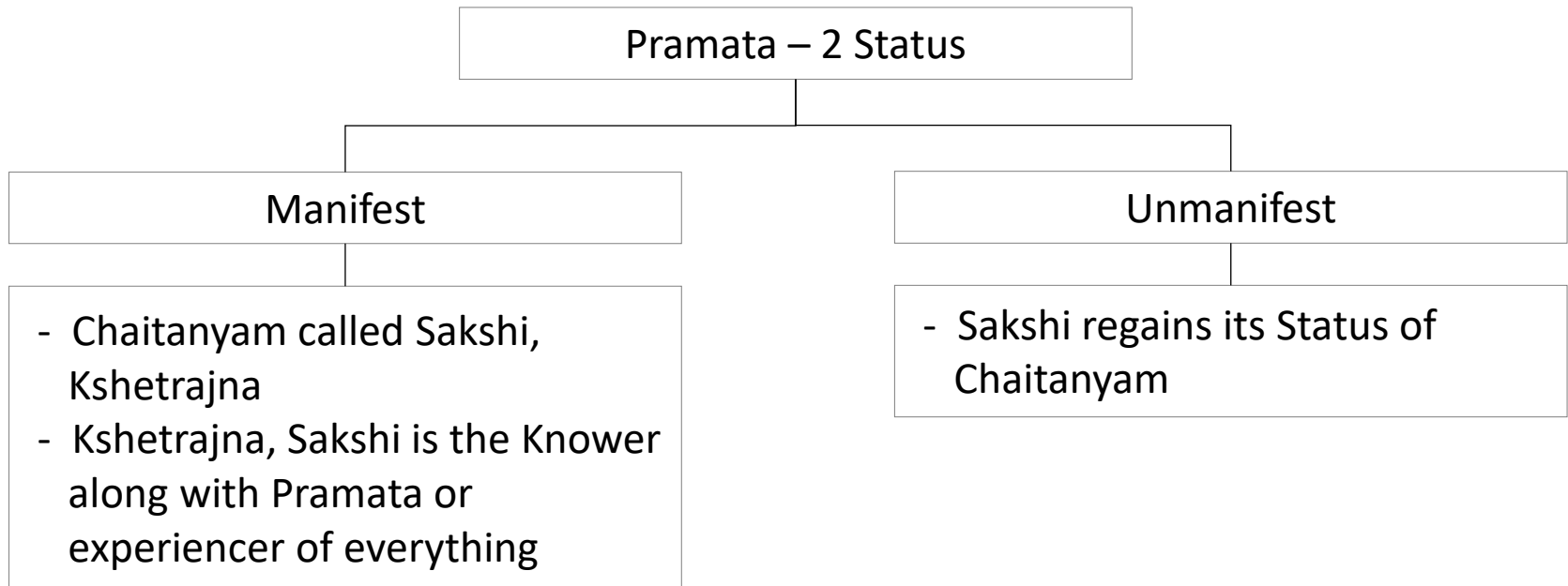
- c) There is no process possible in Original Consciousness.
  - d) Mind and Reflected Consciousness without Original Consciousness not a knower.
  - e) Without Original Consciousness – Mind, Reflected Consciousness have no existence.
  - f) Original Consciousness is the Enlivening factor in Sharira and Prapancha Trayam.
- VII) a) Reflected Medium and Original Consciousness not knower
- Wall has no Reflected Consciousness but has Reflected Medium and Original Consciousness, not a Knower.
- b) Singly or in Pairs, no Knower Possible
  - c) Knower Possible only when 3 Join Together, Composite entity
  - d) Knower-hood Distributed equally to all 3
  - e) In Different Contexts, Shastra calls Reflected Medium or Reflected Consciousness or Original Consciousness as Knower.
  - f) We must be Comfortable with all 3 Knowers.

VIII) a)



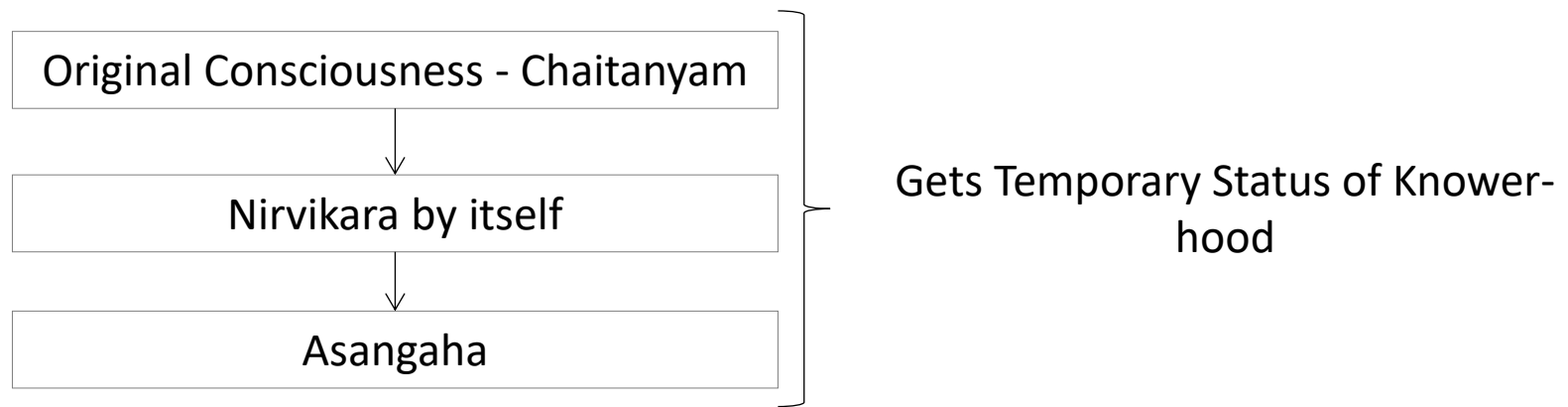
- b) Knower = Pramata and Sakshi
- c) When Sakshi is not a Knower it is called Chaitanyam, Turiyam
- d) In the Proximity of Pramata, Original Consciousness, Chaitanyam will retain Sakshi Status.
- e) Sakshi will be called Seeming Knower.
- f) Sakshi will lose its knower Status in the Absence of Pramata.

g)



- h) Kshetrajna is Non-changing constituent of knower, it is the experiencer of Avidya and all Samsara.
- i) Kshetrajna being knower of Samsara will not be Affected by Samsara.
- j) It is Temporary Status given to Chaitanyam, and it does not affect Kshetrajna.

k)



L) Sakshitvam is Superimposed on Original Consciousness – Temporarily, because of Reflected Medium and Reflected Consciousness (Pramata).

m) Therefore, Kshetrajna Continues to be Unaffected by Witnessing the Samsara of Pramata.

IX) a) Pramata will be affected by Samsara

b) Pramata has Mind Component, Changing Component, Savikara, of Knower-hood.

c) It will be affected

d) Terrible News events will affect Savikara Mind, Pramata.

e) Kshetrajna, Sakshi Component, is identical with Ishvara.

f) Ishvara will not become Samsari by seeing Devatas.

g) Devatas sing Brahma Stuti.

h) Brahma and Devatas approach Vishnu in Puranas, who takes Avatara at the right time.

**i) Astrologer :**

- 6 Months Saturn is there, you will get used to suffering, hence go through the Suffering.

j) Bhagawan has to watch Suffering of Devatas and Asuras.

**k) Bhagawan can't be Samsari because he knows I am not Pramata Component in the Jiva.**

L) He knows, I am the Sakshi Component and remains ever free.

m) Jnanis Reflected Consciousness also identifies after Jnanam with Chaitanyam and Claims freedom.

**X) We can watch the Suffering Ahamkara by identifying with Sakshi Component and be free, like Bhagawan.**

**XI) a) Gita – Chapter 4 :**

न मां कर्माणि लिम्पन्ति  
न मे कर्मफले स्पृहा ।  
इति मां योऽभिजानाति  
कर्मभिर्न स बध्यते ॥ ४-१४ ॥

na mām karmāṇi limpanti  
na mē karmaphalē spṛhā |  
iti mām yō'bhijānāti  
karmabhirna sa badhyatē || 4-14 ||

Actions do not taint Me, nor have I any desire for the fruits of actions. He who knows Me thus, is not bound by his actions. [Chapter 4 - Verse 14]

**b) Bhagawan is free from Samsara, watching Samsara of others, including Pramata.**

XII) a) Even though Kshetrajna is called Knower, Knower-hood is Superimposed on Chaitanyam

b) Vigyana Svarupa = Original Consciousness.

c) It is a knower without doing Action of Knowing.

**d) Knower without Knowing Action is called Sakshi**

e) Avikriyasya without knowing Action.

f) It is knower in the Proximity of Pramata.

g) Therefore Vijnatrutva Upachara

h) Knower-hood is figurative expression

i) Does not convey any Action.

j) No will, Action, Desire, Plan involved.

XIII) a) Can Consciousness be called knower without knowing Action

b) All Actions end

- Walker, Talker, Singer, Thinker, Drinker.

c) How Kshetra – Jnaya without Action?

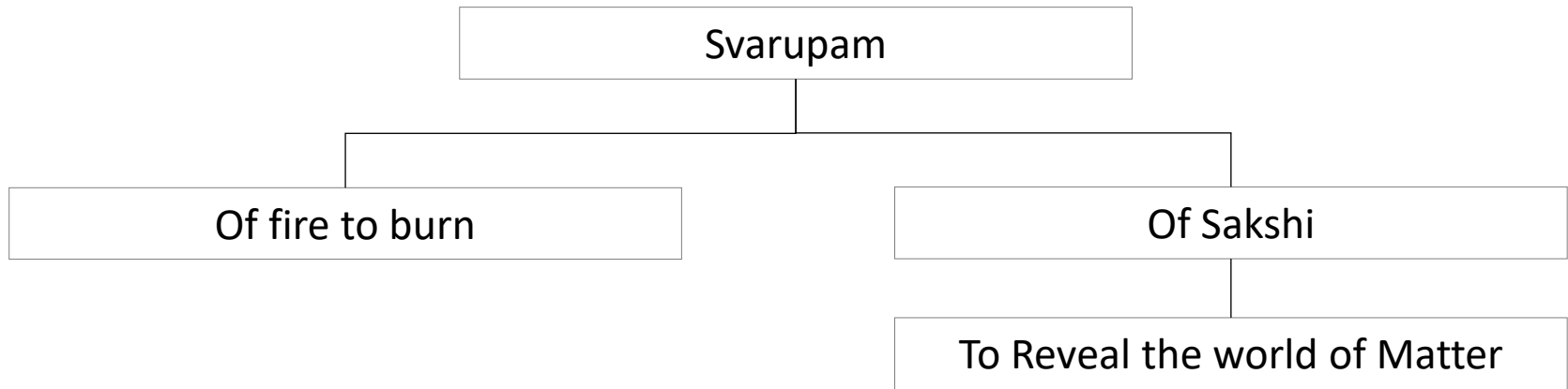
**XIV) Example :**

- Fire burns the Paper, finger

a) Burning action Attributed to fire

b) Does fire do any action of Burning when Paper is kept.

- c) No New Action of fire when Paper, finger put in fire
- d) Fires nature is Burning, Continues to be fire with or Without Paper, finger.
- e) Nature of Consciousness to Reveal is like Nature of fire to Burn
- f) In the Presence of fire, Paper gets Burnt.
- g) Temporarily, Action of burning Superimposed on Fire without any Action in fire.
- h)



- i) Fire is an illumination, burner is a Figurative expression.
- j) Sakshi attribute of Chaitanyam, Knower-hood, is a Figurative expression.
- k) Seeming knower is called Sakshi

**L) Because of seeming knower-hood Kshetrajna Does not get any Samsara.**

- m) Because of heat in fire, which is its nature, Action of Burning is attributed to fire.
- n) Tadvatu, Similarly Sakshi = Kshetrajna  
= Original Consciousness = Seeming knower

o) Sakshi in Jivatma can be identical with Paramatma, no problem.

### **Revision : Chapter 13 – Verse 2 :**

#### **I) a) Topic 64 - Purva Pakshi :**

- b) Jivatma = Kshetrajna Status makes him a Samsari
- c) Jivatma can't be equal to Asamsari Paramatma.
- d) All problems of Samsara may belong to Kshetram
- e) Kshetrajna May be free from problems
- f) Kshetram Janati iti Kshetrajnyaha
- g) It is the knower of Kshetram
- h) Being knower of problem, itself is a problem.

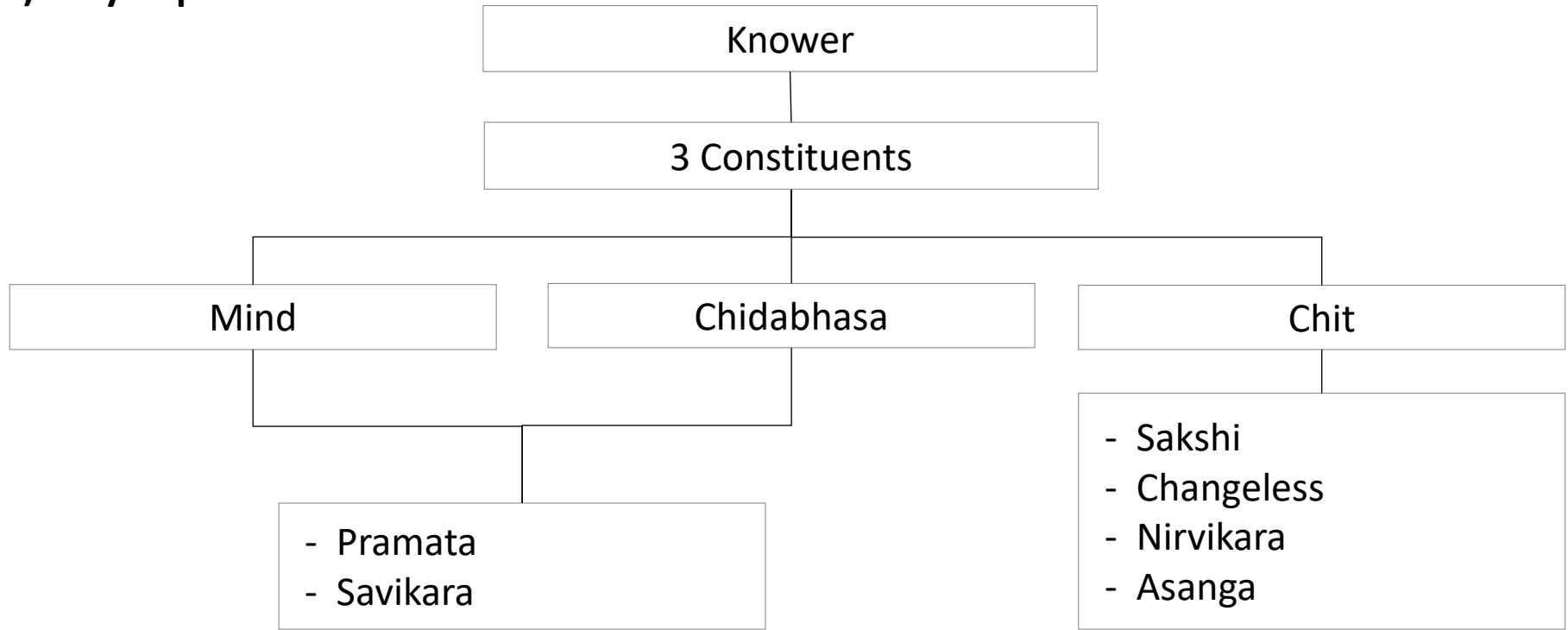
#### **II) Example :**

- a) We don't have any individual, family problems.

|                                                                                      |
|--------------------------------------------------------------------------------------|
| <b>b) When I read problem of others, Awareness of problem of others Disturbs us.</b> |
|--------------------------------------------------------------------------------------|

- c) Kshetrajna = Passive Samsari (Like Passive Smoker gets Affected)
- d) Because Kshetrajna is a Knower of Samsara.

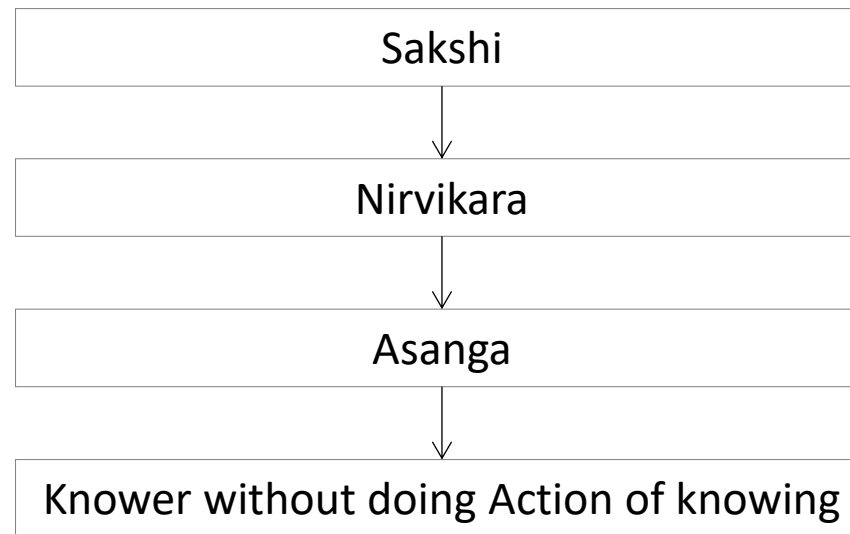
### III) Very Important :



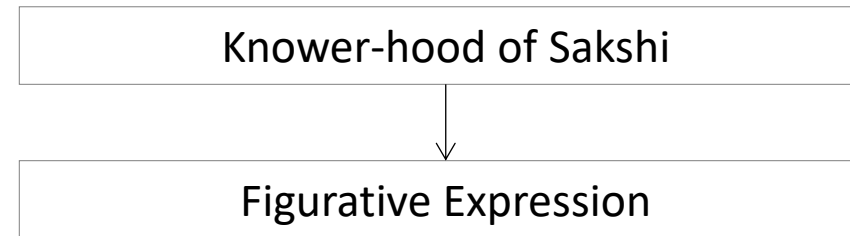
### IV) a) 2 Knowers, Pramata and Sakshi

- b) Kshetrajna is not Pramata but refers to Nirvikara Sakshi Constituent
- c) Sakshi undergoes no change, no process of Knowing Involved.
- d) In the Presence of Sakshi and Pramata (Mind and Reflected Consciousness) knowing takes Place.
- e) In the Presence of illumination of Sunlight, Moonlight, Vyavahara takes Place.

f)



g)



**h) Example :**

- Fire Burns Paper.
- **Burner-hood is Nature of fire, not Action.**

i) In the Presence of fire, Paper is Burnt.

j) Daghdrudvam Agnehe Aupacharikam

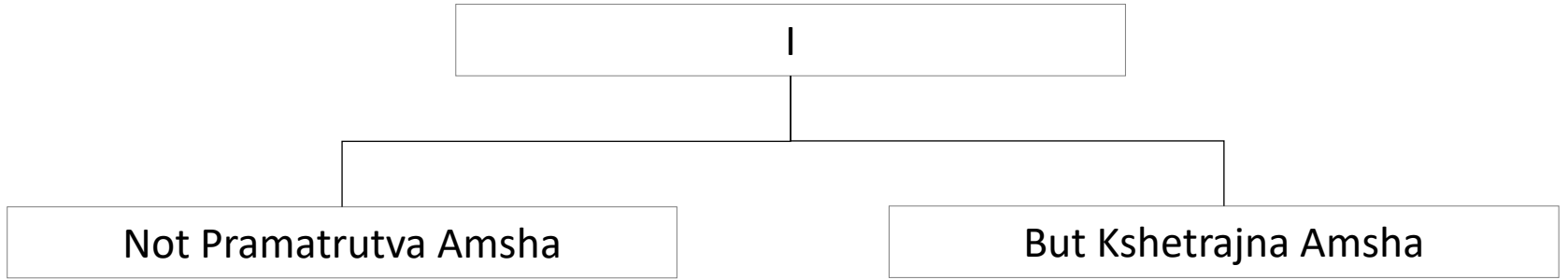
k) Jnantrutvam is Aupacharikam.

L) Kshetrajnatvam, Kowner-hood, does not bring any problem for Kshetrajna.

m) Kshetrajna Continues to be Nitya, Shuddha, Asamsari, Paramatma.

n) I can Happily Claim, Aham Brahma Asmi.

o)



p) Do Baga Tyaga Lakshana for Kshetrajna, Ishvara Aikyam.

q) Aikyam is without any Dosha, Defect.

r) Aikyam is Central Message of Chapter 13 – Verse 2.

## 71) Bashyam : Chapter 15 - Verse No. 2 Continues

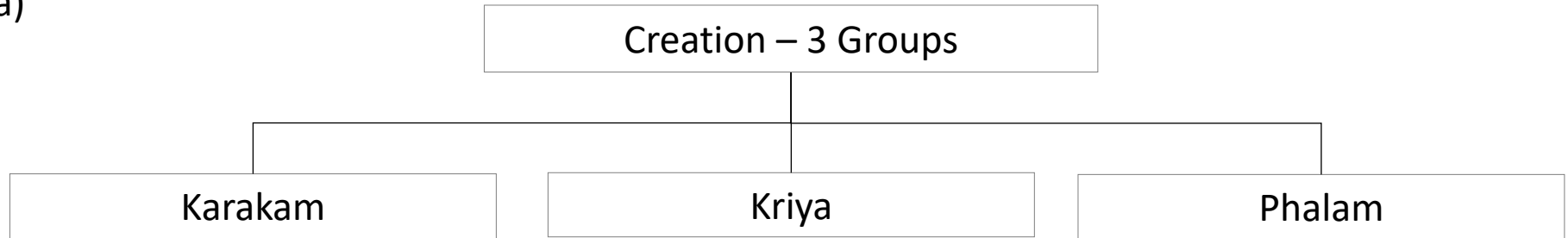
यथा च अत्र भगवता क्रियाकारकफलात्मत्वाभावः आत्मनि स्वतः एव दर्शितः—  
अविद्याध्यारोपितः एव क्रियाकारकादिः आत्मनि उपचर्यते;  
तथा तत्र तत्र 'य एनं वेत्ति हन्तारं' (२.१९.), 'प्रकृतेः क्रियमाणानि  
गुणैः कर्माणि सर्वशः' (३.२७.), 'नादत्ते कस्यचित्पापं' (५.१५.) इत्यादिप्रकरणेषु  
दर्शितः—तथैव च व्याख्यातं अस्माभिः । उत्तरेषु च प्रकरणेषु दर्शयिष्यामः ॥

yathā atra bhagavatā kriyākārakaphalātmatvābhāvaḥ ātmani svata ēva darśitaḥ —  
avidyādhya-rōpitaḥ ēva kriyākārakādiḥ ātmani upacaryatē;  
tathā tatra tatra 'ya ēvaṁ vētti hantāram' (bha. gī. 2 | 19), 'prakṛtēḥ kriyamāṇāni  
guṇaiḥ karmāṇi sarvaśaḥ' (bha. gī. 3 | 27), 'nādattē kasyacitpāpam' (bha. gī. 5 | 15) ityādiprakaraṇēṣu  
darśitaḥ | tathaiva ca vyākhyātam asmābhiḥ | uttarēṣu ca prakaraṇēṣu darśayiṣyāmaḥ ||

- I) a) Atma is called Sakshi, Sakshi is called Kshetrajna, Knower of Kshetram.
- b) Knower-hood of Consciousness is a Superimposed idea
- c) It is not intrinsic Nature of Atma
- d) Entire Creation is Superimposed on Kshetrajna, Atma, what to talk of One Small Knower hood.

## II) Technical :

a)

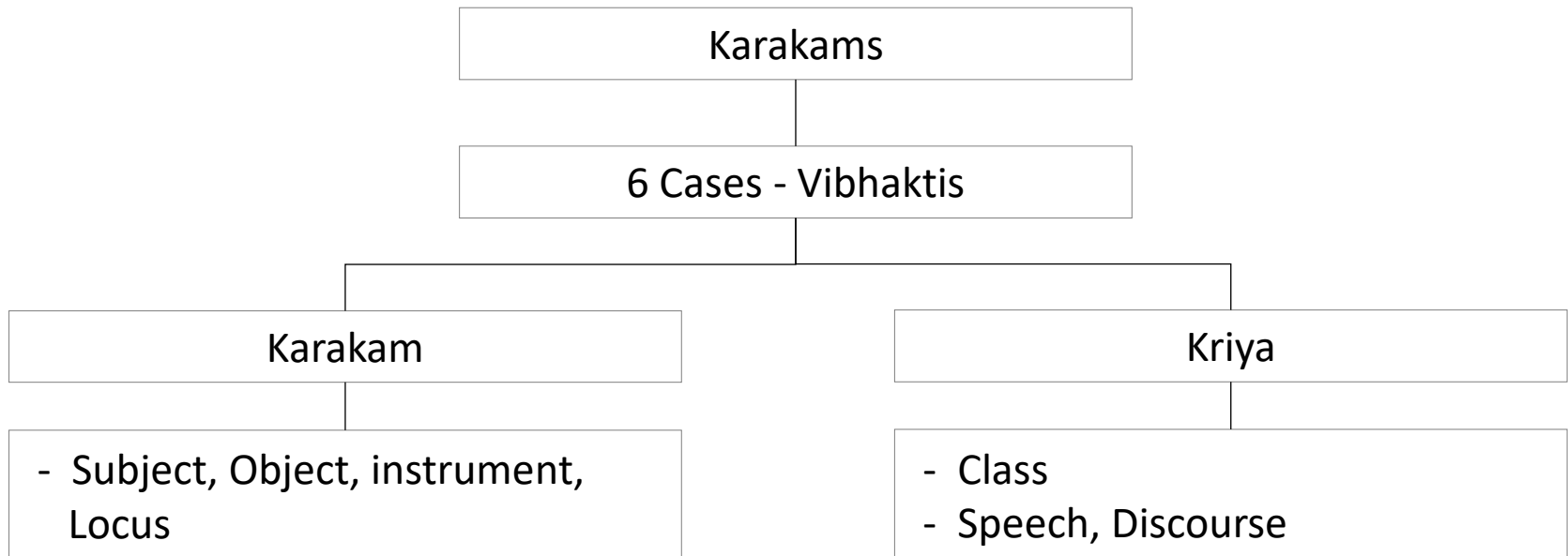


b) Karakams joined together Generate Kriya

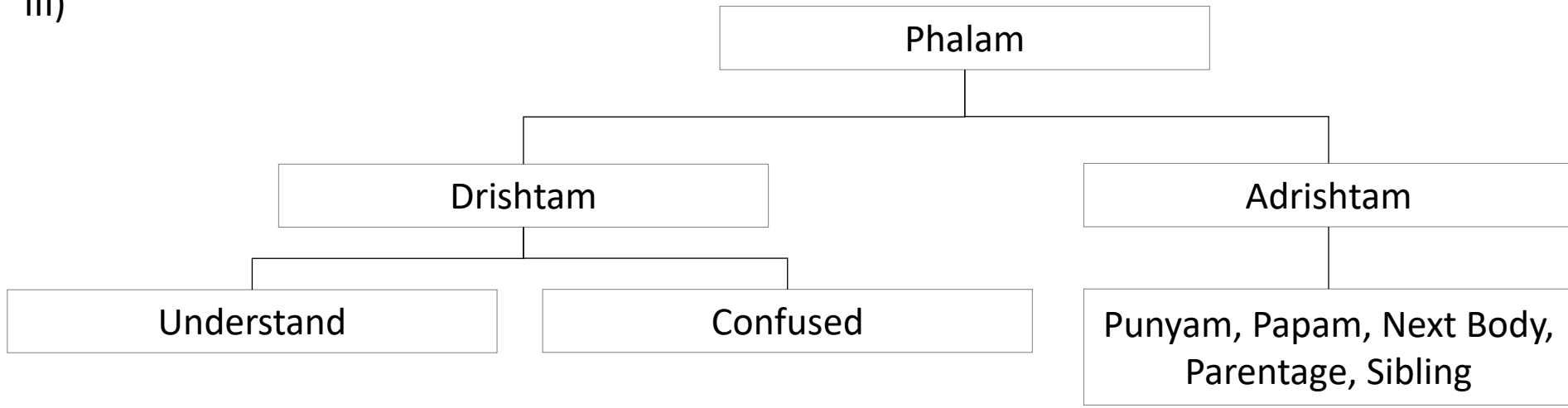
- Karaka Janya Kriya

c) Kriya Generates Phalam, Kriya Janyaka Phalam.

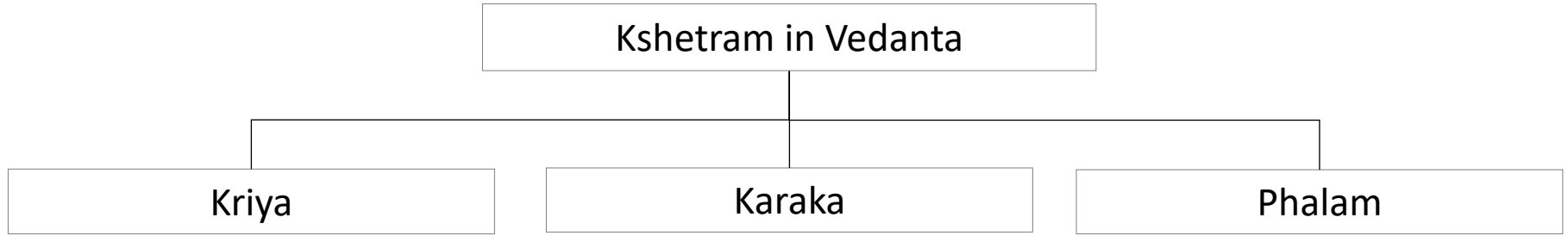
d)



III)



IV) a)



b) Kshetram = Universe = Anatma  
= Mithya

c) Adhyastham on Atma

d) Universe is Superimposed on Atma, what about Small Knower-hood of Atma.

e) Superimposition = Maya, Includes knower-hood

f) Upto a Certain Extent Vedanta Describes Universe and then Concludes Maya Shakti.

g) Maya Shakti belongs to Brahman.

V) a) Use Kaimudikan Nyaya

b) Universe – Karaka, Kriya, Phalam Superimposed on Atma

c) Knower, Known, Knowing instrument, Triputi is Superimposed on Atma

d) Superimposition does not affect Adhishtanam

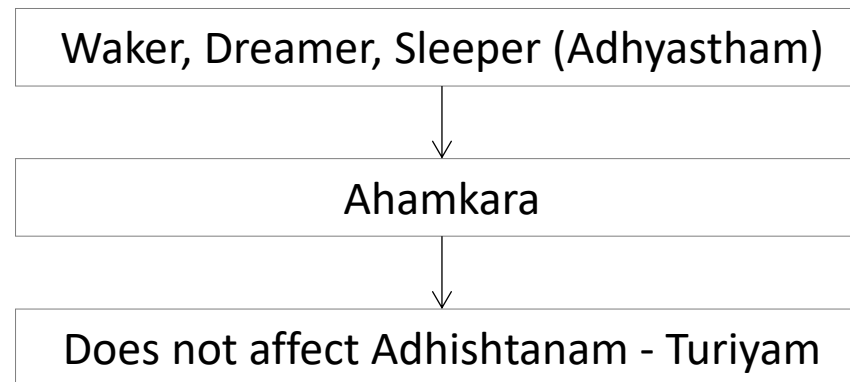
e) Rope Snake, Does not affect Rope

- Dream world, Does not affect waker
- Waking world, Does not affect Atma
- Mirage water, Does not affect Sand.

f) Nahi Adhyasthasya Gune

- Doshena Anumatrena Adhishtanam Sambadyate.

g)



h) This idea Bhagawan has revealed in Several places in the Gita.

## VI) a) Gita :

य एनं वेत्ति हन्तारं  
यश्चैनं मन्यते हतम् ।  
उभौ तौ न विजानीतः  
नायं हन्ति न हन्यते ॥ २-१९ ॥

ya ēnaṃ vētti hantāraṃ  
yaścainaṃ manyatē hatam |  
ubhau tau na vijānītaḥ  
nāyaṃ hanti na hanyatē || 2-19 ||

He, who takes the self to be the slayer and he, who thinks he is slain; neither of them knows. He slays not, nor is he slain. [Chapter 2 - Verse 19]

- Hantavan = Aupacharan Karakam
- Atma has no Karkas, hence Akarta, Abokta Karaka Adhyaropa.

## b) Gita :

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

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

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

- Kriya Adhyaropa.

### c) Gita :

नादत्ते कस्यचित्पापं  
न चैव सुकृतं विभुः ।  
अज्ञानेनावृतं ज्ञानं  
तेन मुह्यन्ति जन्तवः ॥ ५-१५ ॥

nadattē kasyacit pāpaṃ  
na caiva sukṛtaṃ vibhuḥ |  
ajñānēnavṛtaṃ jñānaṃ  
tēna muhyanti jantavaḥ || 5-15 ||

The Lord takes neither the demerit nor even the merit of any; knowledge is enveloped by ignorance, thereby beings are deluded. [Chapter 5 – Verse 15]

- Phala Adhyaropa.
- **Atma is Sakshi of Ahamkara, Doing all actions and enjoying Punya – Papam.**
- Sakshi by itself has no Punya Papam, Avikriya, Asangaha.

VII) a) Witnessing is not a Action, like Burning not Action of fire.

b) It is Superimposition

### c) Witnessing will not Make Sakshi Depressed

d) Mind May get Depressed

e) Sakshi, Witness, not affected.

VIII) a) Gita :

आवृतं ज्ञानमेतेन  
ज्ञानिनो नित्यवैरिणा ।  
कामरूपेण कौन्तेय  
दुष्पूरेणानलेन च ॥ ३-३९ ॥

āvṛtaṃ jñānam ētēna  
jñāninō nityavairiṇā |  
kāmarūpēṇa kauntēya  
duṣpūrēṇānalēna ca ||3-39||

Enveloped, O son of Kunti, is wisdom by this constant enemy of the wise in the form of desire, which is difficult to appease, like fire. [Chapter 3 – Verse 39]

**b) We Say :**

- I have to exhaust my Prarabda, it is the Loud Proclamation of our Solidified ignorance.

c) Ajnani Proudly, Loudly Declares his ignorance.

d) He is Junior Student

**IX) Senior Student :**

a) I Atma never did any Karma, have no Punya Papam.

**b) I don't have Sanchita, Prarabda, Agami**

c) Prarabda Exhaustion only for Junior Student.

**d) Senior Student :**

- Has finished Karma Yoga and Upasana Yoga

e) I Atma am Nityo Upalabdhi Svarupa is Message of Gita

f) I am Nitya Mukta, Jeevan Mukti

g) This idea Reinforced in Later

h) 18 Classes Bashyam of Chapter 13 – Verse 2

i) Kriya, Karaka, Phala = Creation interpreted in Chapter 2, 3, 5

j) Atmani Adhyastham

**k) Aham Nitya Mukta Svarupa Atma, have no Connection with Karma at any time.**

**72) Bashyam : Chapter 15 - Verse No. 2 Continues**

हन्त ! तर्हि आत्मनि क्रियाकारकफलात्मतायाः स्वतः अभावे, अविद्यया च  
अध्यारोपितत्वे, “कर्माणि अविद्वत्कर्तव्यान्येव, न विदुषां” इति प्राप्तम् ॥

hanta | tarhi ātmani kriyākārakaphalātmatāyāḥ svataḥ abhāvē, avidyāyā ca  
adhyārōpitatvē, karmāṇi avidvatkartavyānyēva, na viduṣāṃ iti prāptam |

## Purva Pakshi :

I) a) Jnanam and Karma can never go together.

b) Karma Khanda – Jnana Khanda, Diametrically opposite

### c) Atma is free from Kriya, Karaka, Phalam

d) Creation is Kriya, Karaka Phalam

II) a) Aham Nitya Mukta Svarupa, have no Connection with Karaka, Kriya, Phalam.

b) Chapter 13 – Verse 2 – 18 Classes Bashyam.

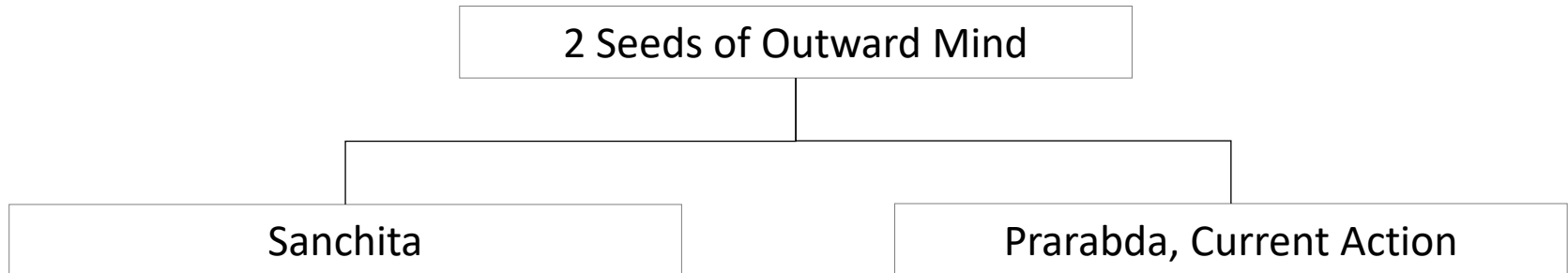
| Atma                                                                                                                                                                                      | Anatma                                                                                                                                          |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------|
| <ul style="list-style-type: none"><li>- Never Kriya karaka Phalam</li><li>- Drop entire Waking State, Ahamkara</li><li>- Adhishtanam</li><li>- Untouched</li><li>- Paramartikam</li></ul> | <ul style="list-style-type: none"><li>- Ever in Kriya, Karaka, Karma Phalam</li><li>- Adhyasa, Superimposition</li><li>- Vyavaharikam</li></ul> |

## Meditate

- 1) Brain – inert Matter
- 2) Mind Conscious, has energy of Atma, becomes thinker, Evaluator, Decider, Karta, Bokta, gets Punya, Papam, Samskaras, Punar Janma.

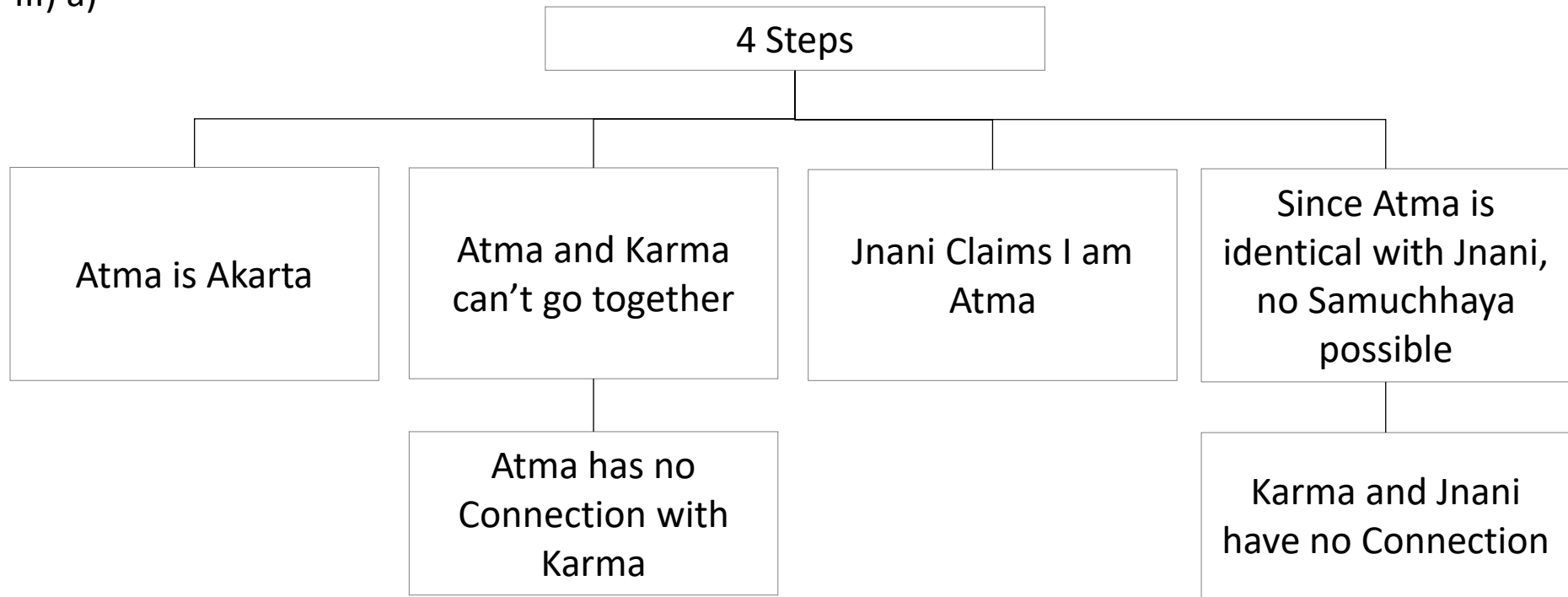
3) Karma = Seed of Desire

4)



- 5) Do what is Necessary in life = Yoga, Skillfulness in life
- 6) Selfless work - Because Momentum of Karma is already there
- 7) Work on Pulsation of life force
- 8) Seed of Desire – Controlled by Selfless work
- 9) Faculty of Mind Decided by life force
- 10) To Control Vasanas, use Gayathri.

III) a)



b) Karma Khanda has no Sambandha with Jnani

c) No Samuchhaya

d) Ajnani - Karma Sambandha alone is possible

e) Tarhi, therefore

f) Atma by its intrinsic nature has no Karma.

**g) All Karmas are superimposed by Avidya**

h) All Karmas belong to Avidwan only.

IV) Jnani does not need any Karma

b) Jnani does not have any Karma

V) a) Karma done for Dharma, Artha, Kama or Chitta Shuddhi, to attain Moksha indirectly.

b) Jnani not interested in Dharma, Artha, Kama - Why?

**VI) a) Katho Upanishad :**

श्रेयश्च प्रेयश्च मनुष्यमेतः

तौ सम्परीत्य विविनक्ति धीरः ।

श्रेयो हि धीरोऽभि प्रेयसो वृणीते

प्रेयो मन्दो योगक्षेमाद्वृणीते ॥ २ ॥

Sreyas-ca preyas-ca manusyam-etah

tau samparitya vivinakti dhirah,

Sreyo hi dhiro'bhi preyaso vrnite

preyo mando yoga-ksemad vrnite ॥ 2 ॥

Both the good and the pleasant approach the moral man ; the wise man examines them thoroughly and discriminates between the two ; the wise man prefers the good to the pleasant, but the ignorant man chooses the pleasant for the sake of this body through avarice and attachment (for getting and keeping).

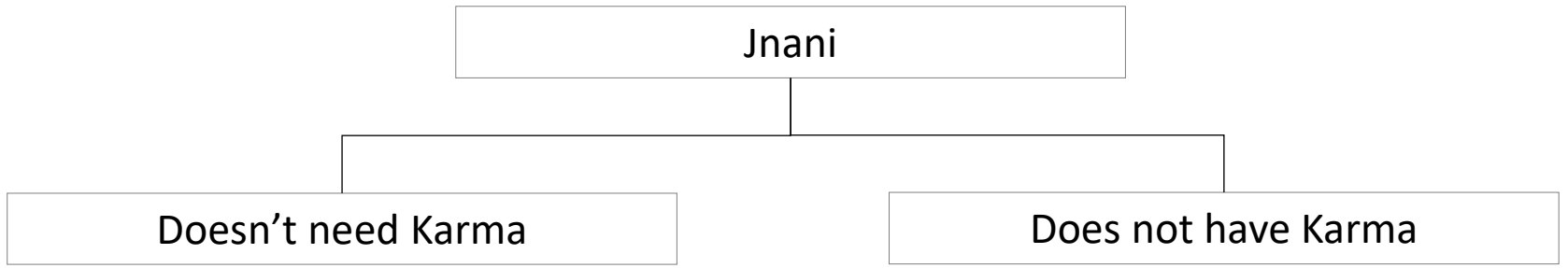
b) Jnani not interested in Doing Any Sadhana

c) Jnani does not need any Karma for Moksha, which is his Svarupam.

d) Jnani I am already Mukta, has no Sadhyam.

e) Karma not a means any more for Moksha.

f)



g) Gita – Chapter 3 :

कर्मणैव हि संसिद्धिम्  
आस्थिता जनकादयः ।  
लोकसङ्ग्रहमेवापि  
सम्पश्यन्कर्तुमर्हसि ॥ ३-२० ॥

karmaṇaiva hi saṁsiddhim  
āsthitā janakādayaḥ |  
lōkasaṅgraham ēvāpi  
sampaśyan kartum arhasi || 3-20 ||

Janaka and others attained Perfection verily through action only; even with a view to protecting the masses you should perform action. [Chapter 3 – Verse 20]

h) Jnani has no Purushartha, Goal

i) Jnani does Karma for Loka Sangraha

j) World Declares Jnani does Karma.

k) Jnani Says :

- I Don't do karma, Body does karma, Jnani does not identify Body to Atma I which is Asanga.

VII) Gita – Chapter 3 :

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

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

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

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

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

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

b) Jnani has Karma Abhasa, as though Karma and Samuchhaya Abhasa, Seeming Action and Seeming connection between Body and Atma.

c) Gita – Chapter 5 :

नादत्ते कस्यचित्पापं  
न चैव सुकृतं विभुः ।  
अज्ञानेनावृतं ज्ञानं  
तेन मुह्यन्ति जन्तवः ॥ ५-१५ ॥

nadattē kasyacit pāpaṃ  
na caiva sukrtaṃ vibhuḥ |  
ajñānēnavṛtaṃ jñānaṃ  
tēna muhyanti jantavaḥ || 5-15 ||

The Lord takes neither the demerit nor even the merit of any; knowledge is enveloped by ignorance, thereby beings are deluded. [Chapter 5 – Verse 15]

d) No Question of karma after Jnanam.

e) Jnani does not need any Karma, knows Akarta Atma Tattvam

f) Jnani has seeming karma, seeming Samuchhaya not real Action, real Connection with Body, because whole Creation negated as Mithya.

g) Jnani does not Connect any Karma with himself

- No Real Samuchhaya.

h) Karma Abhasa not Karma.

**i) Purva Pakshi :**

- Declares no Samuchhaya.

**j) Shankara : Happy**

**VIII) a) Ajnani :**

- Will Say, I am doing Karma.

**b) Jnani :**

- May do Pancha Maha Yagya for Lokasangraha
- Does not feel as Karmi while doing
- Then if becomes Karma Abhasa.

c) At Verbal level, Jnani will give talk, Physically do Puja

d) Jnani Bhakta Bhagawan does Puja – All Vesham

e) I am Adhishtanam of Bhakta, Bhagavan Vesham also

f) This wisdom never gets out of Jnanis Mind.

## IX) Brihadaranyaka Upanishad :

ब्रह्म वा इदमग्र आसीत्, तदात्मानमेवावेत्, अहम् ब्रह्मास्मीति ।  
तस्मात्तत्सर्वमभवत्; तद्यो यो देवानाम् प्रत्यबुभ्यत स एव तदभवत्,  
तथार्षीणाम्, तथा मनुष्याणाम्; तद्धैतत्पश्यन्नृषिर्वामदेवः  
प्रतिपेदे, अहम् मनुरभवं सूर्यश्चेति । तदिदमप्येतर्हि य एवं वेद,  
अहम् ब्रह्मास्मीति, स इदं सर्वम् भवति,  
तस्य ह न देवाश्चनाभूत्या ईशते, आत्मा ह्येषां स भवति;  
अथ योऽन्यां देवतामुपास्ते, अन्योऽसावन्योऽहमस्मीति,  
न स वेद, यथा पशुरेवम् स देवानाम् । यथा ह वै बहवः  
पशवो मनुष्यम् भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति;  
एकस्मिन्नेव पशावादीयमानेऽप्रियम् भवति, किंउ बहुषु?  
तस्मादेषाम् तन्न प्रियम् यदेतन्मनुष्याविद्युः ॥ १० ॥

brahma vā idamagra āsīt, tadātmānamevāvet, aham brahmāsmīti |  
tasmāttatsarvamabhavat; tadyo yo devānām pratyabubhyata  
sa eva tadabhavat, tathārṣīṇām, tathā manuṣyāṇām; taddhaitat  
paśyannr̥ṣirvāmadevaḥ pratipede,  
aham manurabhavaṁ sūryaśceti | tadidamapyetarhi ya evaṁ veda,  
aham brahmāsmīti, sa idaṁ sarvam bhavati,  
tasya ha na devāścanābhūtyā īśate, ātmā hyeṣāṁ sa bhavati;  
atha yo'nyāṁ devatāmupāste, anyo'sāvano'hamasmīti,  
na sa veda, yathā paśurevam sa devānām | yathā ha vai bahavaḥ  
paśavo manuṣyam bhuñjyuh, evamekaikaḥ puruṣo devān bhunakti;  
ekasminneva paśāvādīyamāne'priyam bhavati, kiṁu bahuṣu?  
tasmādeṣām tanna priyam yadetanmanuṣyāvidyuh || 10 ||

This (self) was indeed brahman in the beginning. It knew only itself a, 'I am Brahman.' Therefore It became all. And whoever among the gods knew It all became That; and the same with sages and so on. The sage Vāmadeva, while realizing this (self) as That, knew, 'I was Manu, and the sun.' And to this day whoever in like manner knows It as, 'I am Brahman,' becomes all this (Universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another go thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not liked by them that men should know this.[1 - 4 - 10]

- X) a) Bhagavan is Object of Worship, I am, Subject  
b) If Bhakta sees Bheda, he is not Jnani  
c) For Jnani, Advaitam alone is Tattvam  
d) Don't Impose, continue Dasoham till you are comfortable with Soham.  
e) Don't force a 30 Year Vedantic Student.  
e) Let him blossom Slowly  
g) I am Atma, Brahman is the Ultimate wisdom.  
h) Guru doesn't reject Student, Allows him to Continue in Dasoham  
i) Soham is Ultimate liberating wisdom.

### 73) Bashyam : Chapter 15 - Verse No. 2 Continues

सत्यं एवं प्राप्तं, एतदेव च 'न हि देहभृता शक्यं' (१८.११) इत्यत्र दर्श-  
यिष्यामः । सर्वशास्त्रार्थोपसंहारप्रकरणे च 'समासेनैव कौन्तेय ! निष्ठा ज्ञानस्य  
या परा' (१८.५०) इत्यत्र विशेषतः दर्शयिष्यामः । अलं इह बहुप्रपञ्चेन, इति  
उपसंह्रियते ॥

satyaṁ evaṁ prāptam, ētadēva ca 'na hi dēhabhṛtā śakyaṁ' (bha. gī. eighteen | 11) ityatra  
darśayiṣyāmaḥ | sarva śāstrārthōpasamhāraprakaraṇē ca 'samāsēnaiva kauntēya niṣṭha jānasya  
yā parā' (Bha. Gīta. eighteen | 50) ityatra viśēṣataḥ darśayiṣyāmaḥ | alam iha bahuprapaṇānena, iti  
upasaṁhriyatē || 2 ||

I) a) What Purva Pakshi said in Topic 67 is Satyam

b) Jnanam has no Sambandha with Karma

c) Body - Mind Complex at Vyavaharika level Does Karma.

II)

Mantras to focus for no Samuchhaya

Chapter 2 - Verse 19

Chapter 3 - Verse 20

Chapter 3 - Verse 27, 28

Chapter 5 - Verse 15

Chapter 18 - Verse 11

Chapter 13 - Verse 2

Gita :

य एनं वेत्ति हन्तारं  
यश्चैनं मन्यते हतम् ।  
उभौ तौ न विजानीतः  
नायं हन्ति न हन्यते ॥ २-१९ ॥

ya ēnaṃ vētti hantāraṃ  
yaścainaṃ manyatē hatam |  
ubhau tau na vijānītah  
nāyaṃ hanti na hanyatē || 2-19 ||

He, who takes the self to be the slayer and he, who thinks he is slain; neither of them knows.  
He slays not, nor is he slain.[Chapter 2 - Verse 19]

कर्मणैव हि संसिद्धिम  
आस्थिता जनकादयः ।  
लोकसङ्ग्रहमेवापि  
सम्पश्यन्कर्तुमर्हसि ॥ ३-२० ॥

karmaṇaiva hi saṁsiddhim  
āsthitā janakādayaḥ |  
lōkasaṅgraham ēvāpi  
sampaśyan kartum arhasi || 3-20 ||

Janaka and others attained Perfection verily through action only; even with a view to protecting the masses you should perform action. [Chapter 3 – Verse 20]

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

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

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

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

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

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

नादत्ते कस्यचित्पापं  
न चैव सुकृतं विभुः ।  
अज्ञानेनावृतं ज्ञानं  
तेन मुह्यन्ति जन्तवः ॥ ५-१५ ॥

nadattē kasyacit pāpaṃ  
na caiva sukṛtaṃ vibhuḥ |  
ajñānēnavṛtaṃ jñānaṃ  
tēna muhyanti jantavaḥ || 5-15 ||

The Lord takes neither the demerit nor even the merit of any; knowledge is enveloped by ignorance, thereby beings are deluded. [Chapter 5 – Verse 15]

श्रीभगवानुवाच ।

इदं शरीरं कौन्तेय

क्षेत्रमित्यभिधीयते ।

एतद्यो वेत्ति तं प्राहुः

क्षेत्रज्ञ इति तद्विदः ॥ १३-२ ॥

śrībhagavān uvāca

idaṃ śarīraṃ kauntēya

kṣētramityabhidhīyatē |

ētadyō vētti taṃ prāhuḥ

kṣētrajña iti tadvidaḥ || 13 - 2 ||

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

न हि देहभृता शक्यं

त्यक्तुं कर्माण्यशेषतः ।

यस्तु कर्मफलत्यागी

स त्यागीत्यभिधीयते ॥ १८.११ ॥

na hi dēhabhṛtā śakyaṃ

tyaktuṃ karmāṇyaśēṣataḥ |

yastu karmaphalatyāgī

sa tyāgītyabhidhīyatē || 18.11 ||

Verily, it is not possible for an embodied being to abandon action entirely, but he, who relinquishes the fruits of actions, is verily called a 'relinquished'(Tyagi). [Chapter 18 - Verse 11]

III) a) Human beings always have to be Active Physically

b) Freedom from Karma not Physical withdrawal but cognitive Detachment (Jnanena)

IV) What is Cognitive Detachment?

a) Knowing I am not Connected to Body and all its Karmas

b) Jnanis has this Jnana Nishta.

c) Gita – Chapter 18 :

शरीरवाङ्मनोभिर्यत्  
कर्म प्रारभते नरः ।  
न्याय्यं वा विपरीतं वा  
पञ्चैते तस्य हेतवः ॥ १८.१५ ॥

śarīravāṅmanōbhīryat  
karma prārabhatē naraḥ |  
nyāyyaṃ vā viparītaṃ vā  
pañcaitē tasya hētavaḥ || 18.15 ||

Whatever action a man performs by his body, speech and mind, whether right or the reverse, these five are its causes. [Chapter 18 - Verse 15]

- Shankara Writes long Bashyam.

d) Madhyama Shatkam.

- Chapter 8, 9, 10, 11, 12 → Smaller Bashyams.

**e) Charama Shatkam :**

- Jivatma / Paramatma Aikyam
- Mahavakya Vichara

**f) If this portion is Clear, we will have Confidence to Say : I am free now**

**g) Conviction of Chapter 2 - Verse 19, Chapter 13 - Verse 20, Chapter 3 - Verse 27, 28, Chapter 5 - Verse 15, Chapter 13 - Verse 2, Chapter 18 - Verse 11, Chapter 18 - Verse 51 will give Moksha.**

h) Assimilate Bashyam is these Verses very well

i) I am free, here and now

j) If no Confidence, go back and revise 18 Classes of Bashyam on Chapter 13 - Verse 2

k) Mahavakya Commentary in Gita Over.

**V) Anvaya :**

- Tvam Sarva Kshetreshu Kshetrajam Mam Cha Api Viddhi Yathu Kshetra Kshetrajamayo Jnanam Bavati Tatu Jnanam iti May Matam Bavati.

## **Revision : Summary Bashyam – Chapter 13 - Verse 2 :**

I) a) Shankara Concludes Chapter 13 - Verse 2 – Kshetrajnasya Bashyam, Mahavakya Bashyam.

### **b) Message :**

- Jivatma / Paramatma Aikyam.

c)

| <b>Kshetrajna</b> | <b>Mam</b> |
|-------------------|------------|
| Jivatma           | Paramatma  |

### **d) Kshetrajnam Cha Mam Vidhi :**

- Jivatmanam, Paramatmanam, Vidhi
- Jivatma / Paramatma - Aikyam, Oneness, Understand.

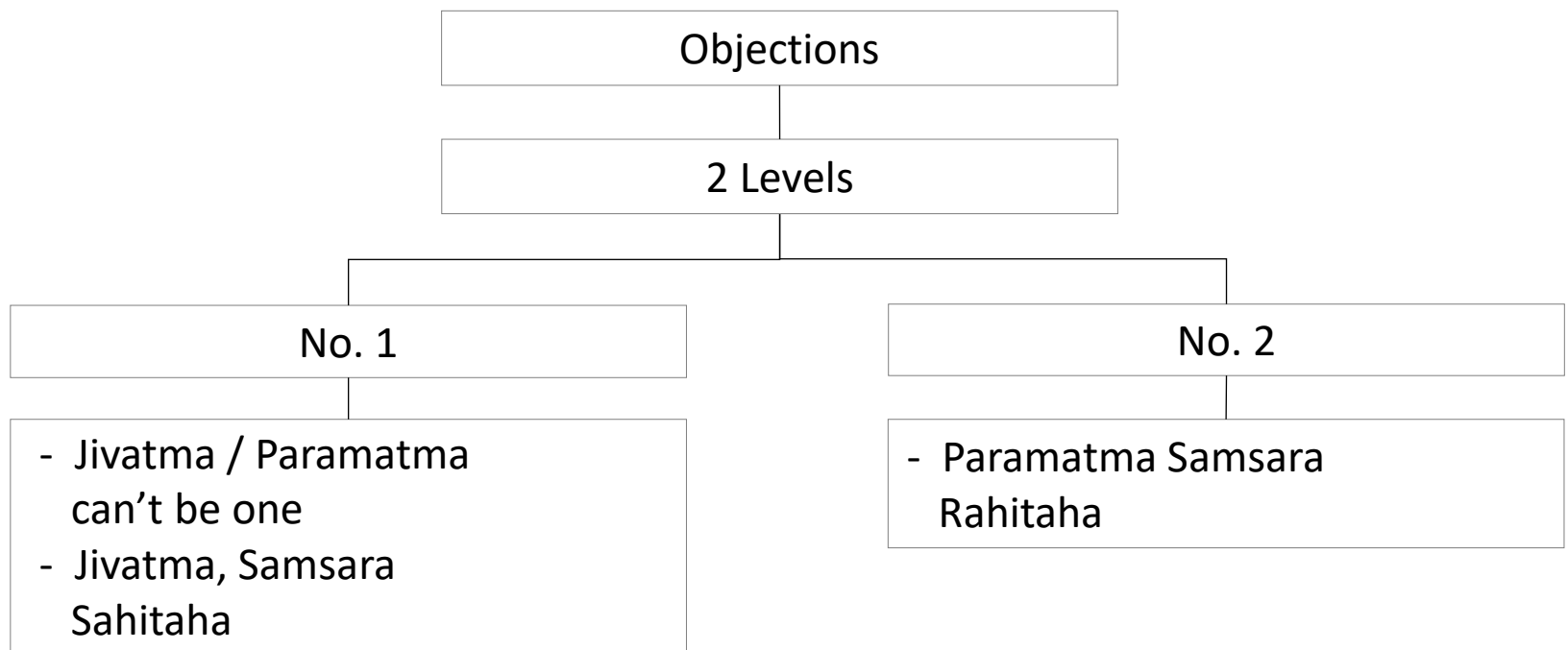
e) Central Teaching of Gita – Upanishad, 18 Classes

II) a) Purva Pakshi - Bheda Vadi

- Accepts only Jivatma / Paramatma - Bheda

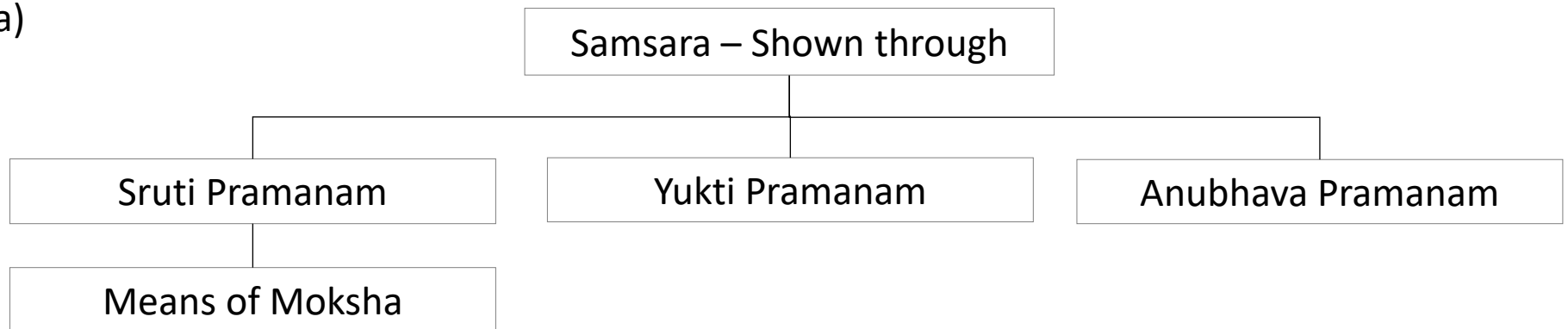
b) Abheda Vadi – Siddhantin.

c)



### III) Objection No. 1 :

a)



b) Sruti Accepts jivatma Samsara

c) Jivatmas experiences Caused with Punya, Papam, Janana, Maranam, Logic Proves - Jivatma is Samsari.

#### **d) Our Anubhava :**

- We have Samsara Pain.

e) Paramatma is Samsara Rahitaha - Pramanam is Sruti only

f) If Jivatma and Paramatma are one and the Same Jivatma will be Samsara Rahitaha like Paramatma.

g)

| Samsara Sahita | Samsara Rahita |
|----------------|----------------|
| With           | Without        |

h) If both free and Identical, Moksha Shastram will become Redundant

i) Moksha Shastra Vai Artha Prasangaha

j) Therefore, Accept, Jivatma - Paramatma are different

#### **IV) Shankara's Reply :**

a) Shastra presents Jnanam as the only means of Moksha

b) Therefore, Cause of Samsara is Agyanam

#### **c) Conclusion :**

- Samsara has to be Kalpitam, Adhyastham, Mithya
- What is Caused by ignorance is false, unreal.

d)

| Real World    | Unreal World |
|---------------|--------------|
| Asamsari Jiva | Samsari Jiva |

**e) Agyanam Janyam Kalpitam**

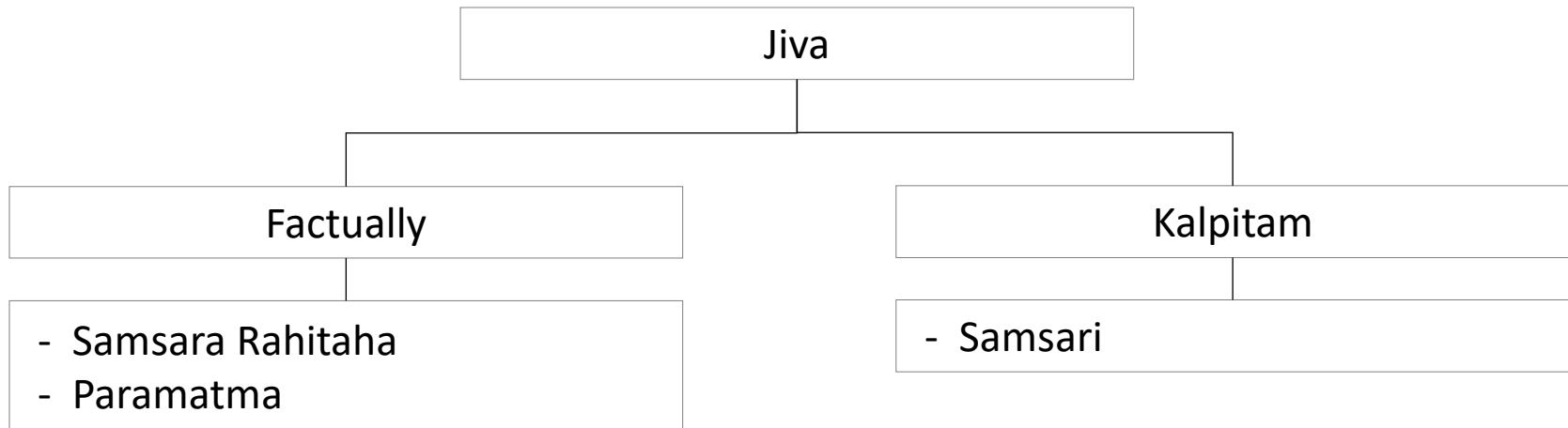
**f) Example :**

- Like Rope-Snake, Samsara Kalpitam, Agyana Janyatvat

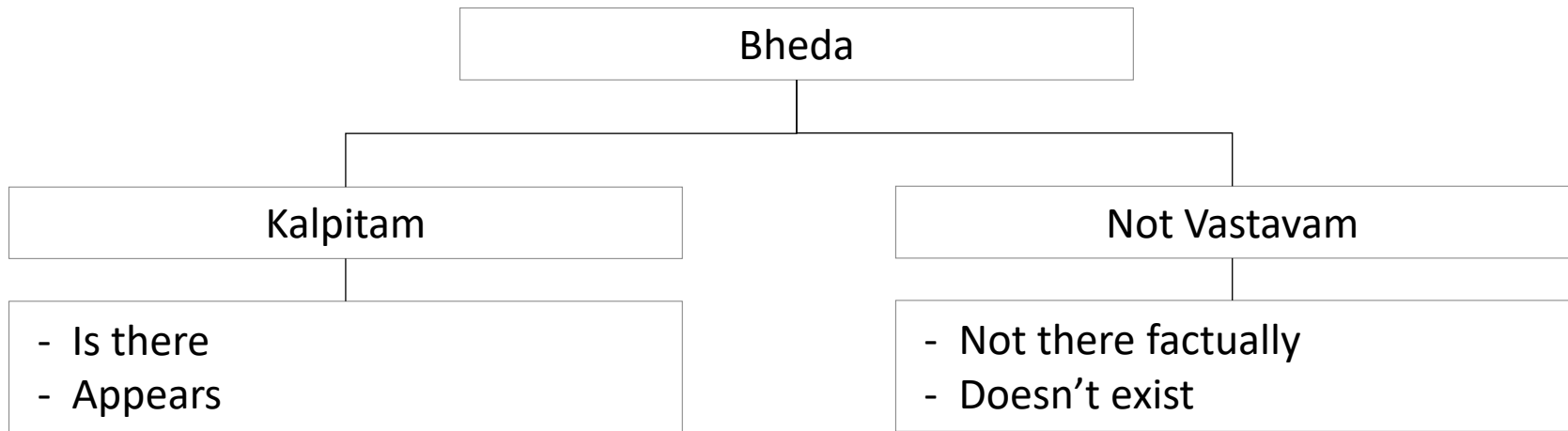
g) Jivatma has Samsara but it is Kalpitam, Superimposed on Atma

h) Kalpitam (Unreal) Natu Vastavam (Real).

i)



j)



**k) Kshetrajna Shloka reveals Vastava Aikyam, Abhedam.**

L) Factually – Abheda is the truth

m) Moksha Shastra is useful to eliminate Kalpita Samsara, Bheda.

n)

| 3 States Waking / Dream / Sleep                                                                       | Vastavam                                                                                                                    |
|-------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------|
| <ul style="list-style-type: none"> <li>- Kalpitam</li> <li>- Mind Based</li> <li>- Adhyasa</li> </ul> | <ul style="list-style-type: none"> <li>- Turia Atma</li> <li>- Karya - Karana Vilakshana</li> <li>- Paramartikam</li> </ul> |

o) Moksha Shastra eliminates Cause of Kalpita Samsara by giving Jnanam of Brahman or Factual existence of Turia Atma (Real – Adhishtanam).

p) Brahman is a fact whether you know it or not because world is Kalpitam

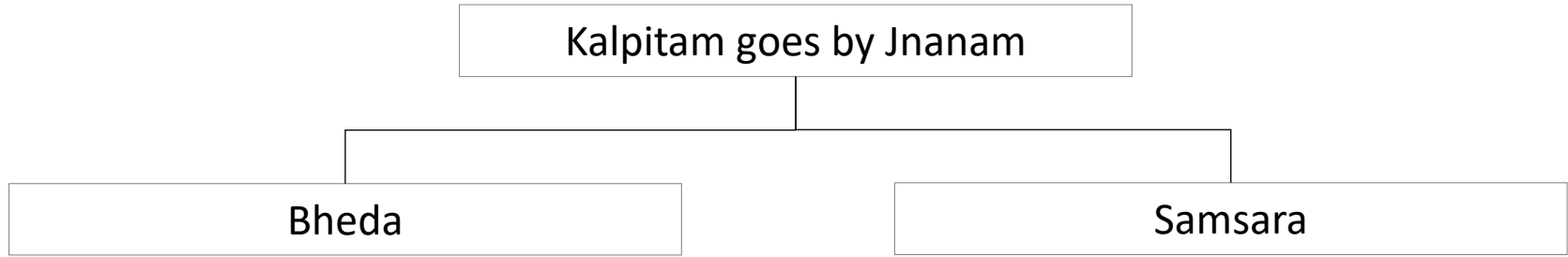
q) Hence Moksha Shastram is a Pramanam to Eliminate Adhyasa, Kalpita Samsara.

r) Pramanam produces Prama, Jnanam

s) Jnanam Eliminates Samsara and Agyanam

t) Moola Avidya Nashaha is cause of Destruction of Rebirth.

u)



v) Moksha Shastram is Relevant for Advaitin because it Eliminates Kalpita Samsara.

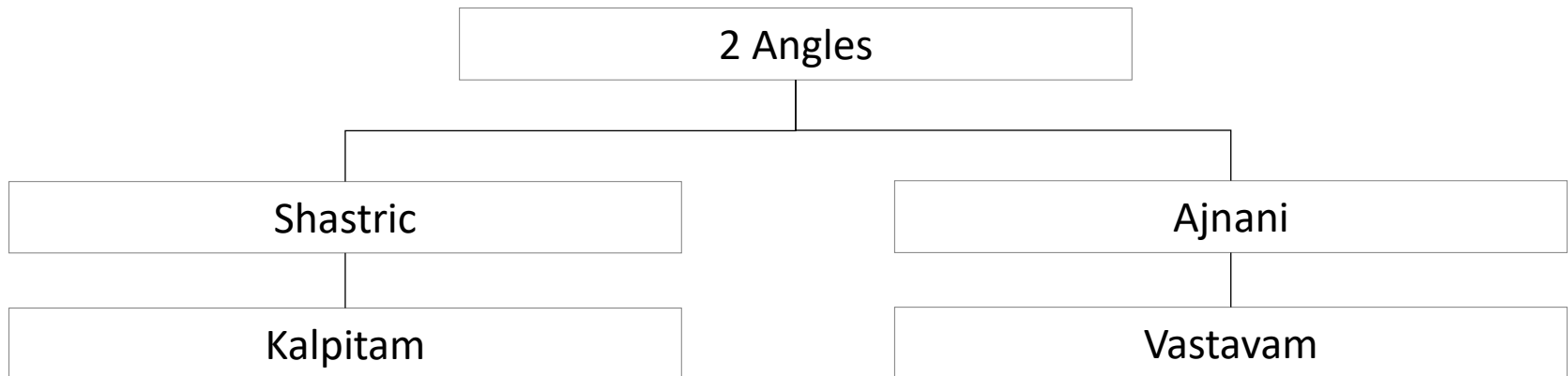
w) Shastra Eliminates Kalpita, imaginary Samsara.

### V) Purva Pakshi :

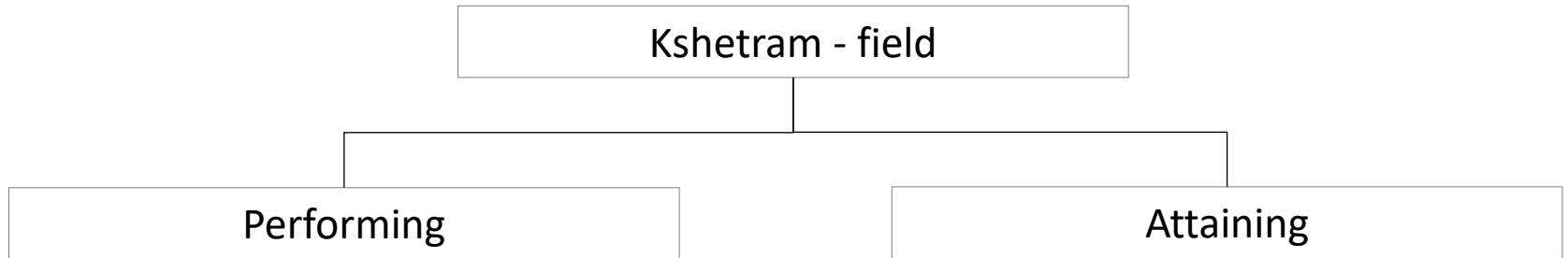
- Why Eliminate imaginary Samsara?

a) Kalpita Samsara Appears as real, Vastava Samsara During Agyana Avastha for an Ajnani

b)



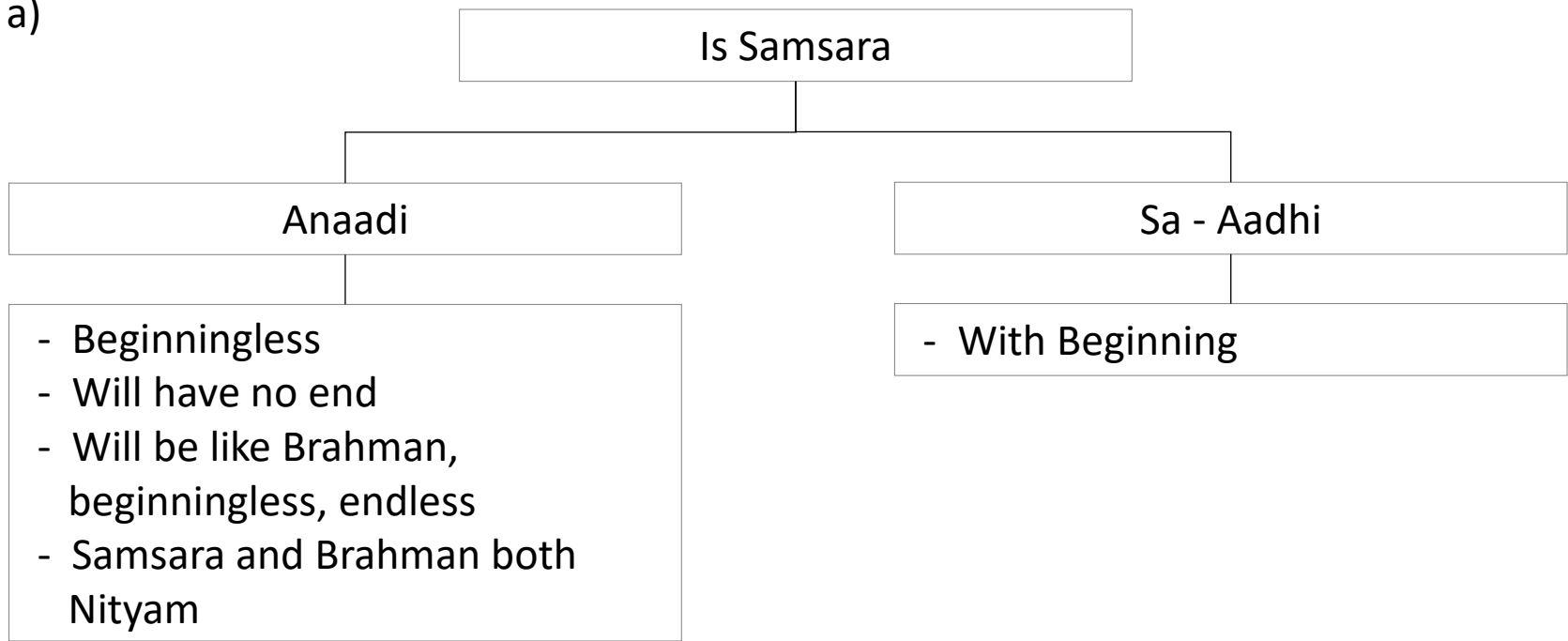
- c) Hence Shastra useful
- d) Shankara defends Abheda Vada
- e) Then he goes into offensive Argument.
- f)



#### VI) Abyupethya Vada

- a) Suppose Bheda is the truth
- b) Jivatma / Paramatma really different Vastavically
- c) Jivatma will have Vastava Samsara
- d) Paramatma has no Samsara.

VII) a)



b) If Samsara endless, Moksha Shastra useless in Bheda Vada

c) In Dvaita Shastram, no Moksha, Shastra irrelevant.

VIII) a) If Real Samsara has beginning and end

b) When Samsara ends, Moksha begins

c) Real Moksha will also Start and end

d) Ending Moksha is Anitya Phalam like Svarga Loka

e) Svarga falls within Samsara, Anityam

f) Ending Moksha will become unreal Moksha.

g) In your Matam, Moksha never Possible.

- h) Shastra irrelevant in Dvaita Vada
- i) Don't Accept Vastava Bheda or Vastava Samsara
- j) Accept Kalpita Bheda, Kalpita Samsara, Jnana Adhyasa
- k) Offensive and defensive Arguments Seen.

**L) Conclusion :**

| Jivatma          | Paramatma        |
|------------------|------------------|
| Samsara Sahitaha | Samsara Rahitaha |

**IX) Level 2 Argument**

**a) New Purva Pakshi :**

- Accepts Samsara Kalpitaha for Jivatma.

**b) Purva Pakshi :**

- How does Kalpita Samsara come?

c) Shankara = Because of Svarupa Agyanam

d) Jivatma has Agyanam because Jivatma is Kalpita Samsara

**e) 2<sup>nd</sup> Level :**

- Jivatma = Ajnana Sahitaha

**f) 1<sup>st</sup> Level :**

- Jivatma is Samsara Sahitaha.

### g) Paramatma :

- Ajnana Rahitaha

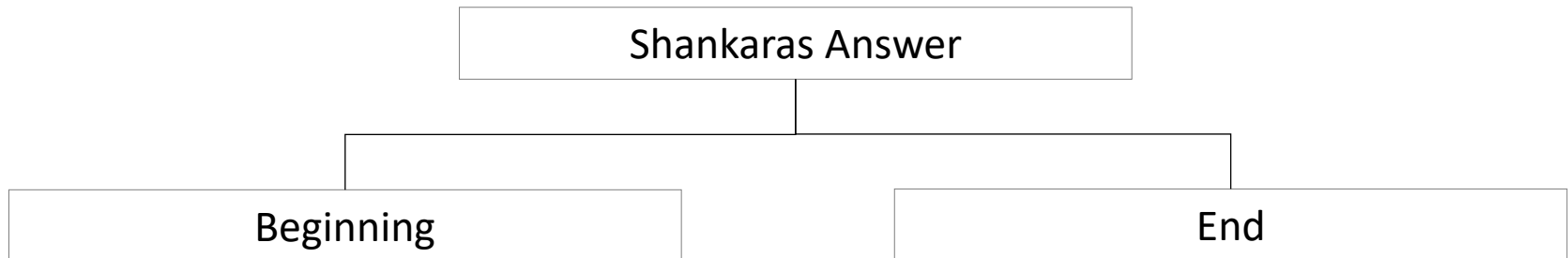
h)

| Jiva            | Paramatma       |
|-----------------|-----------------|
| Agyana Sahitaha | Agyana Rahitaha |

How Aikyam

i) How can ignorant and wise be one and the Same?

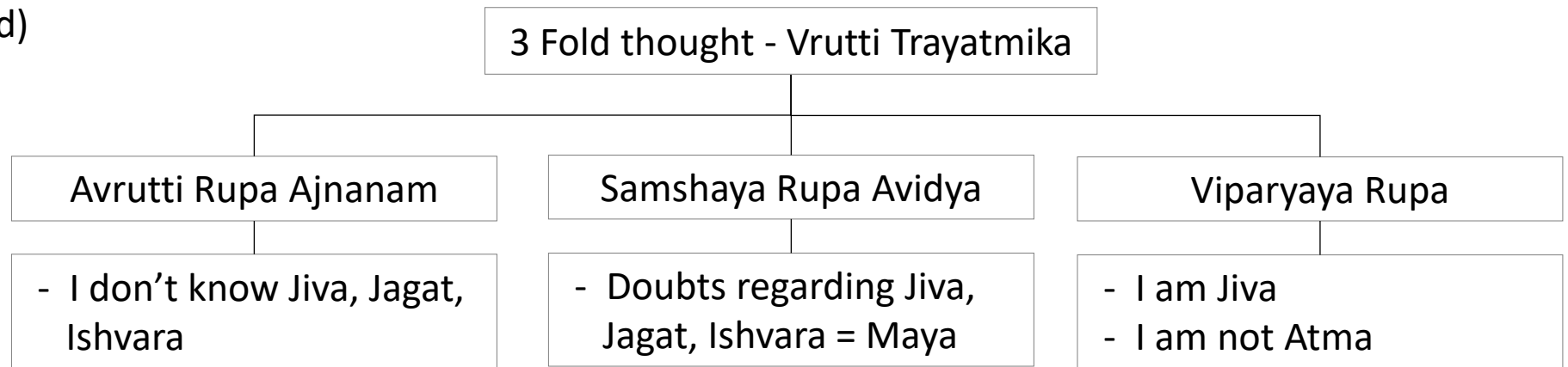
X) a)



b) Agyanam does not belong to Jivatma but belongs to Antahkaranam – Mind

c) Agyanam Definition = Trividha Vrutti Rupa Agyanam.

d)



e) Not talking about Moola Avidya

f) Here Avrutti Rupa Trayatmika Avidya

XI) a) Avidya Located in Vrutti

b) Antahkarana Nishta Avidya

c) Jiva - Atma does not have Avidya at all

d) 2 Main Reasons.

e) Avidyaya Doshatvat, Deficiency, Drawback

f) Any Dosham belongs to an instrument only

g) Avidya Karana Nishta, Doshatvat, Timiradhi Doshavatu

**h) Example :**

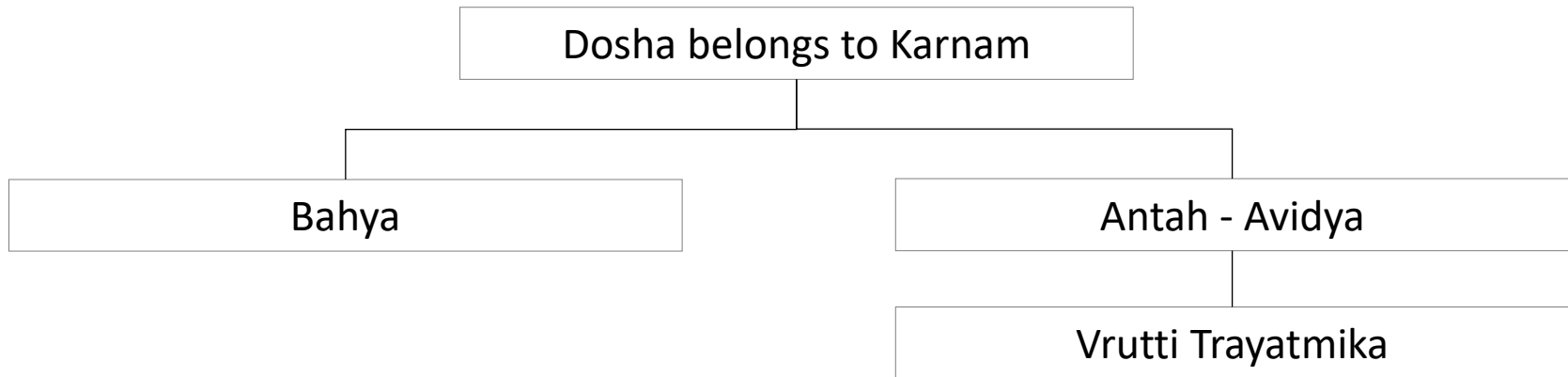
- Cataract Dosha.

i) Similar is Dosha of Antahkaranam or Bahya Karanam

j) Then only, we experience ignorance.

- k) Colour, form, Sound, Defects belong to external Karanam's.
- l) Avidya, Raaga, Dvesha, Lobah, Moha, Madah, Matsarya are Antahkarana Doshas.
- m) Immortal heard as Immoral
- n) We have then ignorance or Partial knowledge.
- o) Go to Dr. for Check up of Eye, Ears, Mind, not for yourself – Atma.

p)



- q) Nishta - Doshatvat – Avidya Timiravatu
- r) Therefore, Agyanam does not belong to Jivatma.
- s) 1<sup>st</sup> Reason given in the beginning
- XII) 2<sup>nd</sup> Reason given in the end
- a) Avidya is Jneya Dharma
- b) Avidya is experienced attribute
- c) Why Avidya treated as Attribute?
- d) Attribute always belongs to a Substance.

e) Attribute Does not exist independent of a Substance

f) Jneya Drishya Nishta Natu Jnatu Nishtaha

g) Known attributes Colour, form, Smell, Taste belongs to Substances.

**h) Jara – Roga, Punya, Papam experienced, belongs to Jneya Body Anatma not Jnatru knower Atma.**

i) Therefore known Avidya belongs to known Antahkaranam a Sukshma Substance.

j) Ashraya = Mind.

**k) Conclusion :**

- Jiva does not have Agyanam, it belongs to the Mind.

L)

| Jivatma         | Paramatma       |
|-----------------|-----------------|
| Agyana Rahitaha | Agyana Rahitaha |

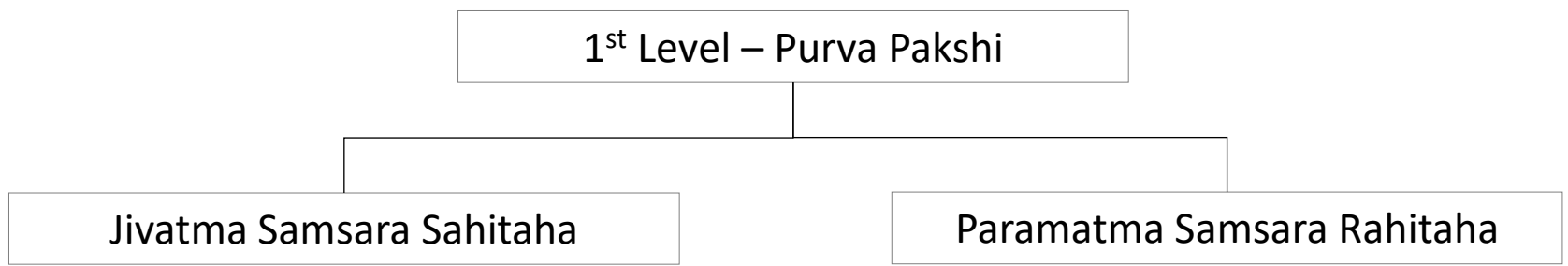
m) Therefore Aikyam, Bhedah Nasti

n) Any Abheda, difference is Kalpita

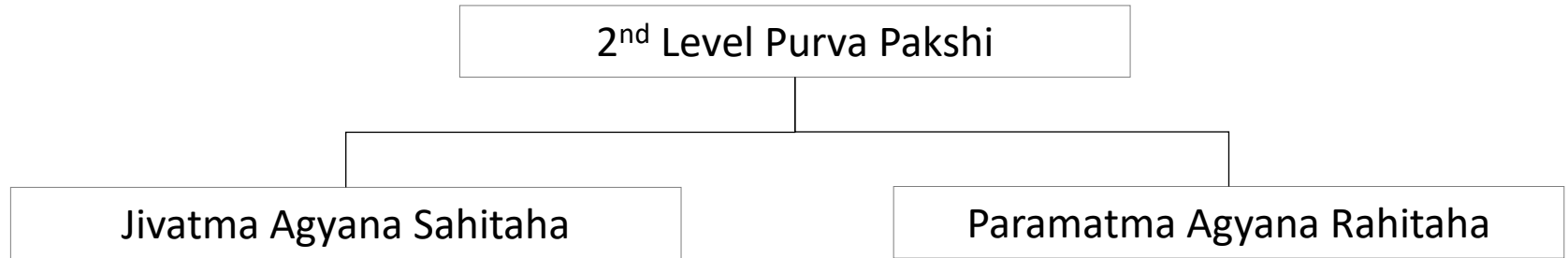
o) We are Superimposing ignorance of Mind on to the Jivatma

**p) Jivatma has Kalpita Bheda Agyanam, not Vastava Bheda.**

q)



r)



### **XIII) 3<sup>rd</sup> Reason :**

a) In the Shloka, Jivatma called Kshetrajna

b) Kshetram Janati iti Kshetrajna.

c) Kshetrajna = Experienter of Kshetram

= 3 Worlds – Waking / Dream / Sleeps

= Jagrat Vrutti, Svapna Vrutti, Moola Vidya Karana Vrutti

= Knower of Kshetram, Experienter, always free

d) Samsara belongs to Kshetram

- Kshetrajna experience Kshetram

e) Kshetrajna = Kshetra Samsara Anubhava Sahitaha.

f) Therefore, Jivatma = Kshetrajna

= Samsari

g) Paramatma = Samsara Anubhava Rahitaha

#### **XIV) Purva Pakshi – Argues :**

a) Experiencing Somebody else Samsara = Passive Samsara

b) Kshetrajna may not independently have Samsara

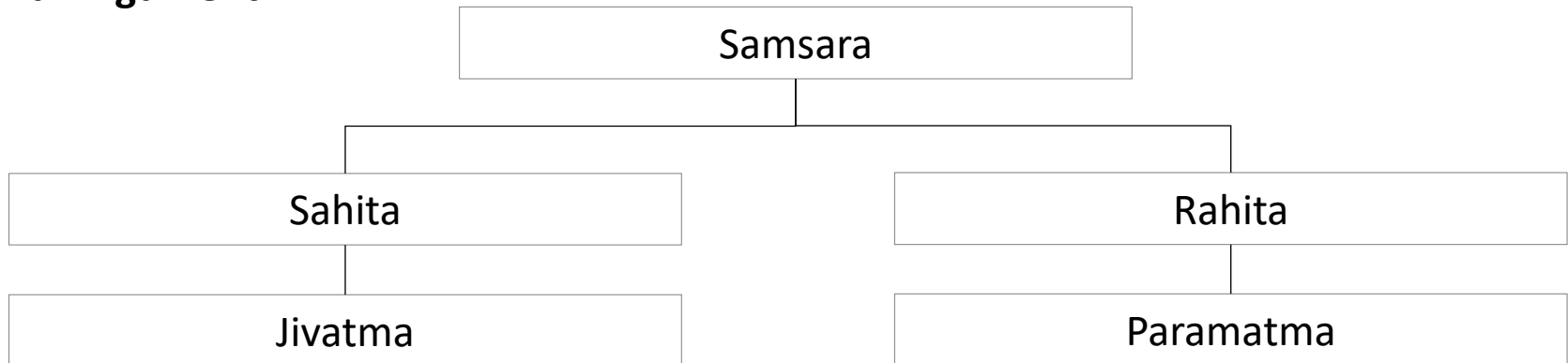
c) Experiencing pain of Kshetram, Someone Screaming in front of me is Samsara

#### **d) Can't Say :**

- I am Nitya Shuddha, Mukta Svabhava Atma.

e) Paramatma does not experience Samsara, hence different.

#### **f) Final Argument :**

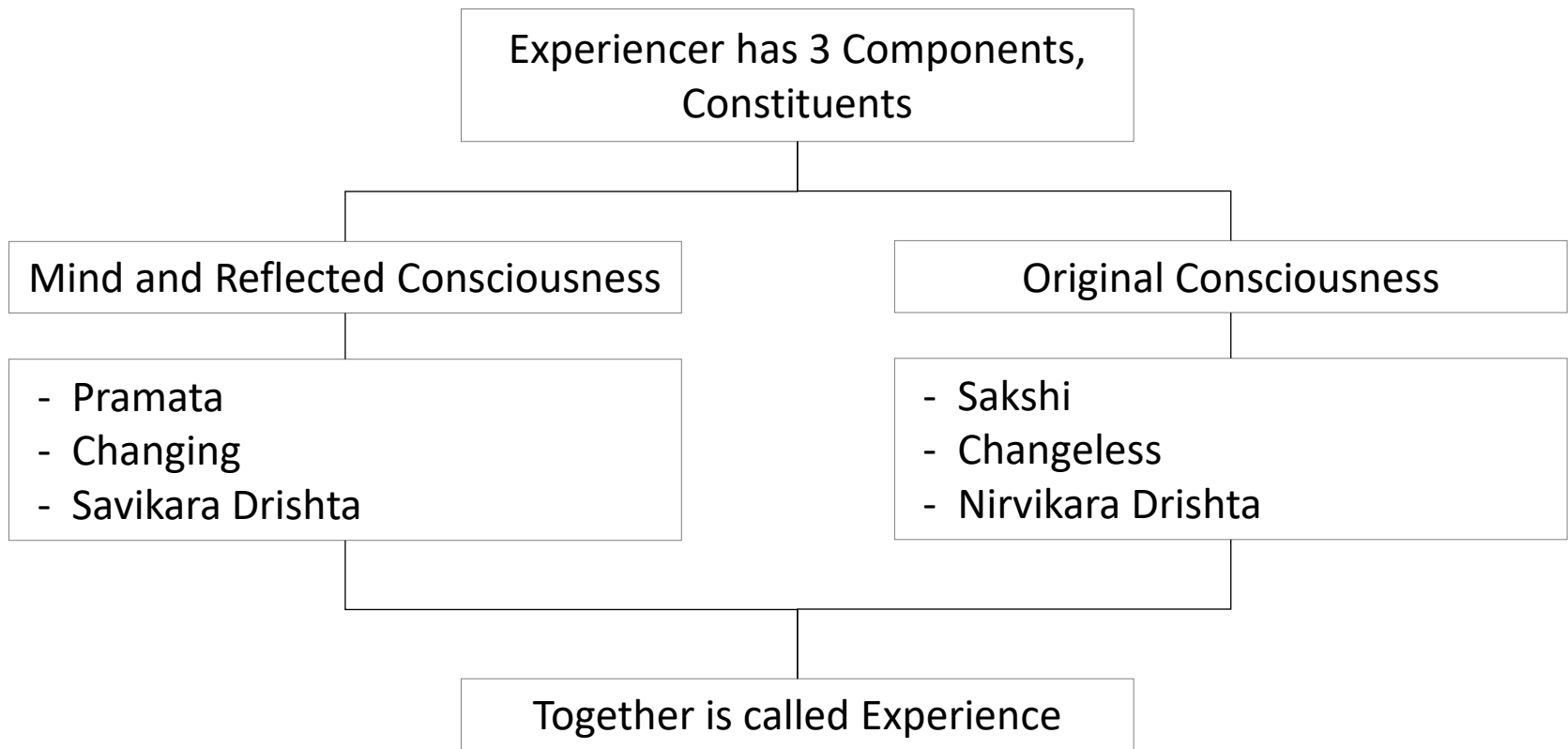


#### **XIV) Shankara :**

a) Concept of Sakshi should be Very Clear

b) Kshetrajna = Jivatma = Experiencer.

c)

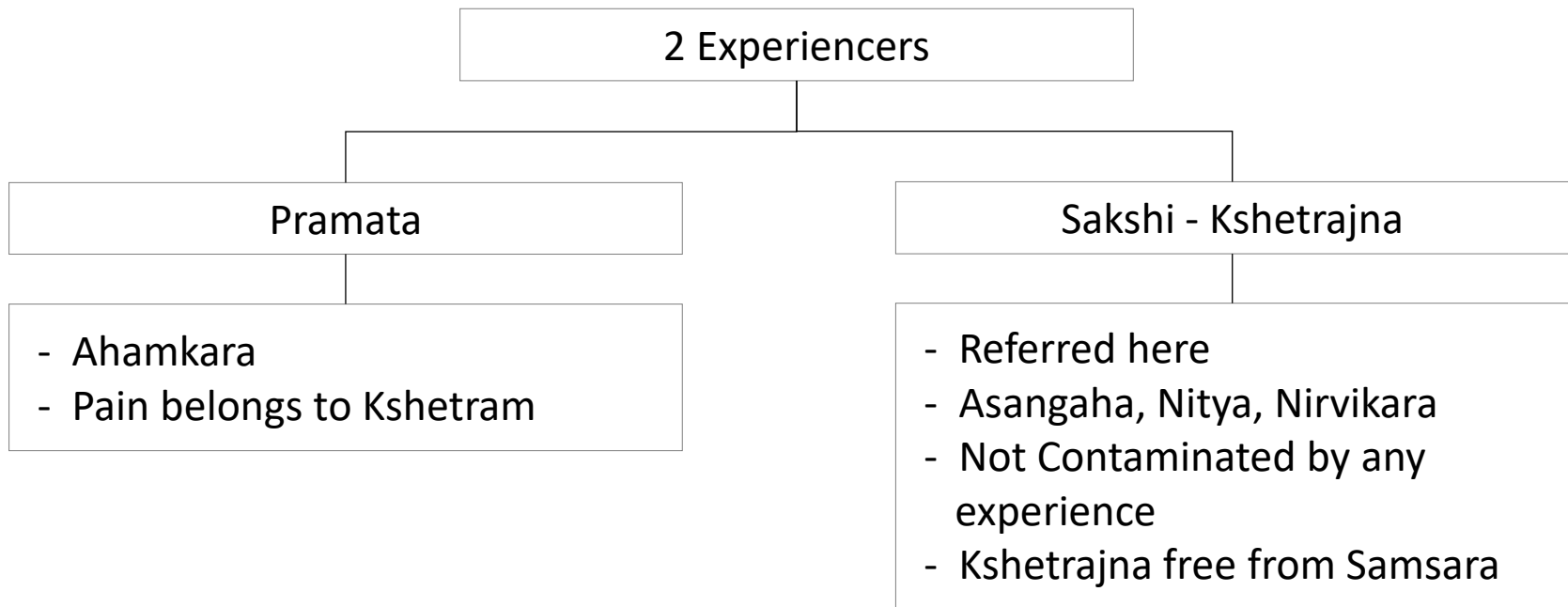


d) Experencer-hood is Distributed among 3

e) If you Dismantle one, none is experencer

f) Kshetrajna by Baga Tyaga Lakshana = Sakshi, Referred hence (Not Ahamkara).

g)



XV) Last Question of Purva Pakshi

a) If Kshetrajna is Sakshi, Asanga, Nirvikara, how can it be knower at all

b) Era - Represents Action, Change, Walker, Talker, Singer

c) Sakshi = Changeless

d) How Experiencer word can be used?

**XVI) Shankara :**

a) Experiencer, figurative, Metamorphically

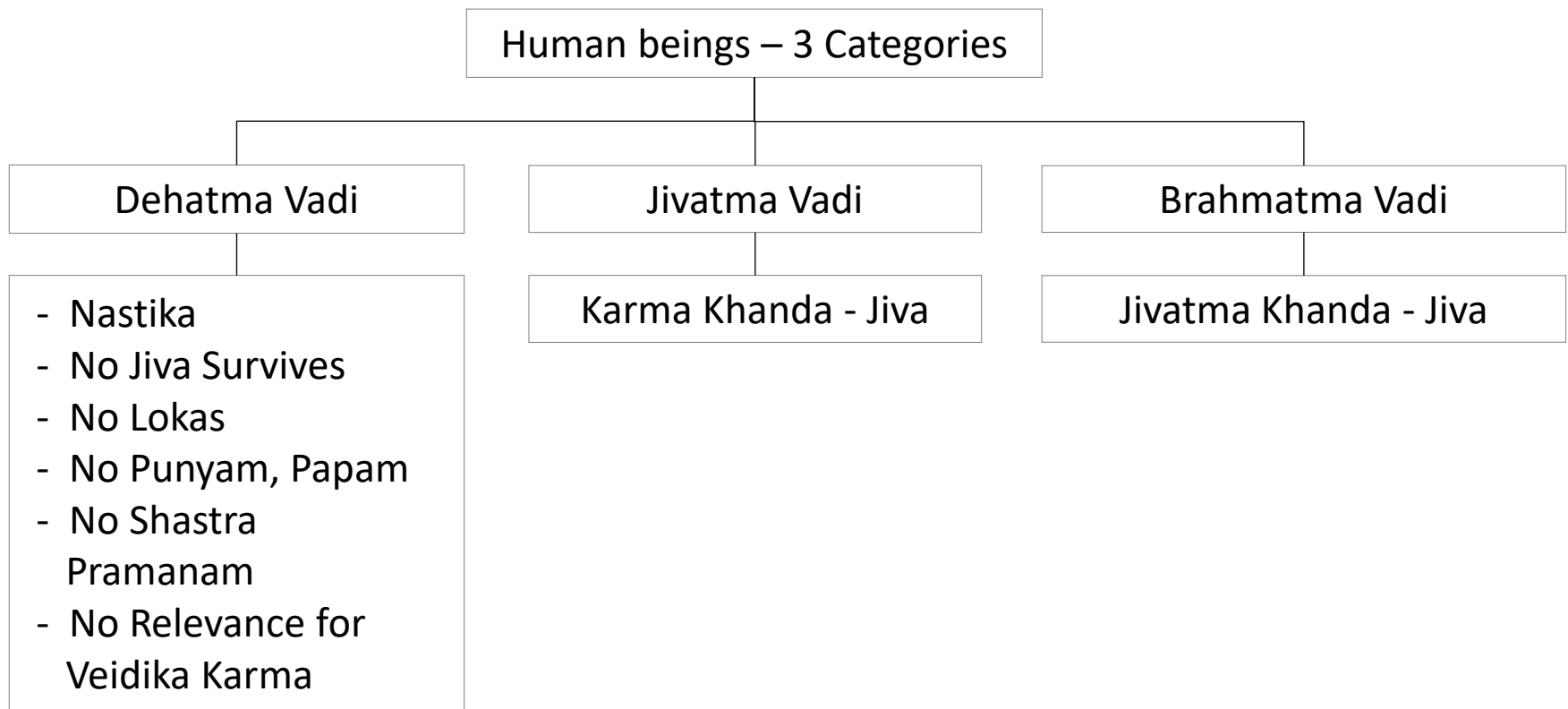
b) Does not convey Action

c) It is Consciousness, Existence, Part of knower

d) Does not refer to any Action.

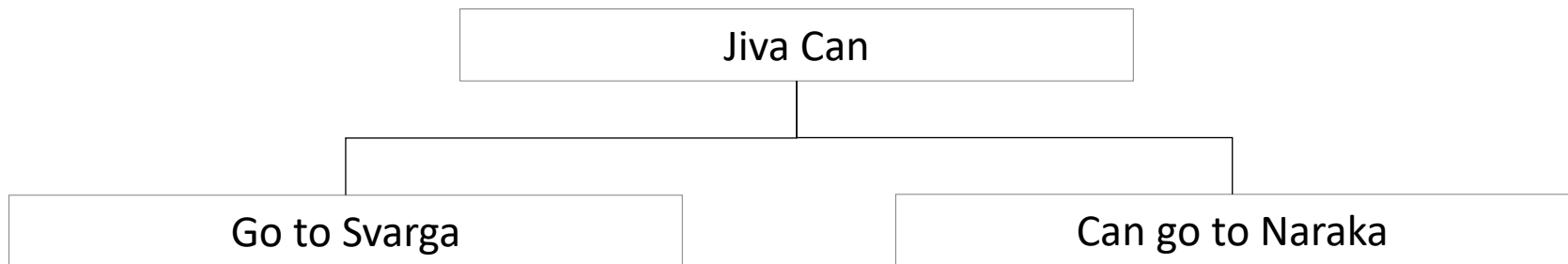
- e) Brilliant example Sunshine's, Fire Burns
  - f) Fire Does no Action of Burning before Paper was put, After Paper Removed
  - g) Sun Shines During Vyavahara, After Vyavahara
  - h) Changeless Attribute is called Nature
  - i) Remains Uniformly without change
  - j) You attribute burning, illumining action without action
  - k) Kriya Kalpita Kartrutvam
  - L) Kshetrajna experiences Kshetram, Samsara
  - m) Experiences make no difference at all to Kshetrajna
  - n) Kshetrajna = Param Atma
  - o) Kshetrajna Cha Api Mami Viddhi = Mahavakya, Central teaching of all Shastrams and Gita.
  - p) 3<sup>rd</sup> Argument reveals Central message of Kshetrajna Bashyam.
- XVII) Another important Topic from Sadhana Angle
- a) Is Veidika Karma Khanda Relevant for Jnani
  - b) Leads to Jnana Khanda - Samuchhaya
  - c) What is Definition of Jnani.

d)



e) Compared to Dehatma Vadi, Jivatma Vadi regarded as Jnani, Studies Veda Purva.

f)



g) Traveller Jiva, Survivor Jiva, Does Veidika Karma to Avoid Naraka.

h) Karma Khanda Relevant.

## i) Brahmatma Vadi :

- Studies Jnana Khanda, removes Agyanam (I am Jiva), Says Aham Brahma Asmi (Internally).

j) Compared to Jivatma Vadi, he is real Jnani

k) Karma Khanda relevant

L) Akarta, Abokta Jiva

m) After Death, no Travel

n) No Oordvam, Ado Gachhanti or Aagachhanti

o) Karma Khanda irrelevant for Brahma Jnani

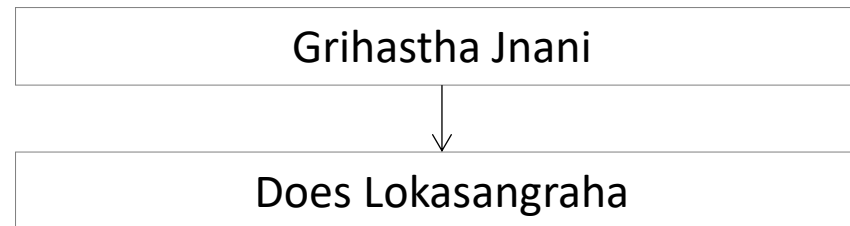
p) Jnani, Ajnani, is a Label given to Jiva

q) Jnani = Kshetrajna, Ishvara Aikya Jnani in Chapter 13 – Verse 2

r) Karma irrelevant for Brahma Jnani.

s) After understanding Aham Brahma Asmi, Karma Khanda not relevant.

t)



u) If Sanyasi, no Karma

v) Jnani has no Relevance for Karma Khanda

w) 2 Main themes of Kshetrajna Bashyam – Sanyasi Jnani, Grihastha Jnani.

## Revision : Chapter 13 – Verse 2 :

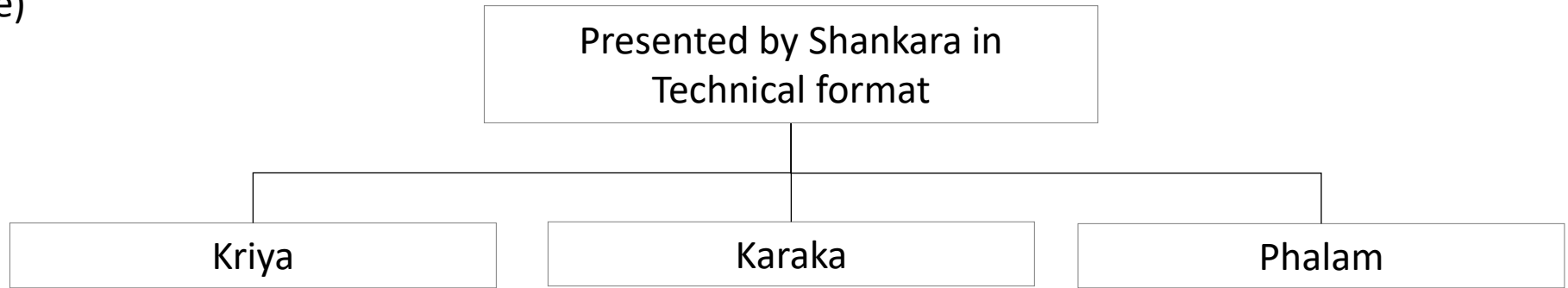
l) a) Shankara Concludes Mahavakya Shloka

b) Jivatma / Paramatma – Aikyam established

c) Samsara experienced by Jiva is Kalpitam not Vastavam.

d) Fundamental Cause of Samsara – Agyanam.

e)



f) All 3 Kalpitam, Same in Chapter 18

g) 18 Talks to complete Bashyam.

## 74) Introduction to Chapter 13 – Verse 3 :

‘इदं शरीरं [१] इत्यादिश्लोकोपदिष्टस्य क्षेत्राध्यायार्थस्य संग्रहश्लोकः  
अयं उपन्यस्यते ‘तत्क्षेत्रं यच्च’ [३] इत्यादि, व्याचिख्यासितस्य हि अर्थस्य  
संग्रहो- पन्यासः न्याय्यः इति—

‘idaṁ śarīraṁ’ ityādiślōkōpadiṣṭasya kṣētrādhyāyārthasya saṅgrahaślōkaḥ  
ayam upanyasyatē ‘tatkṣētraṁ yacca’ ityādi, vyācikhyāsitasya hi arthasya  
saṅgrahōpanyāsaḥ nyāyyaḥ iti —

The contents of the Chapter on the Field set forth in 13.1 is Summarised in Verse 13.3,  
Since it is but proper to put in a nut-shell the contents sought to be elucidated:--

I) a) Chapter 13 – Verse 2 is introduction to Chapter 13

**b) Chapter 13 – Verse 3 :**

- Sangraha Shloka
- Synopsis, Summary of Topics to be Discussed in Chapter 13.

c) Aikyam – Verse 2

d) Summary of Topics – Verse 3.

II) Chinmaya book has

a) Gita - Chapter 13 :

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

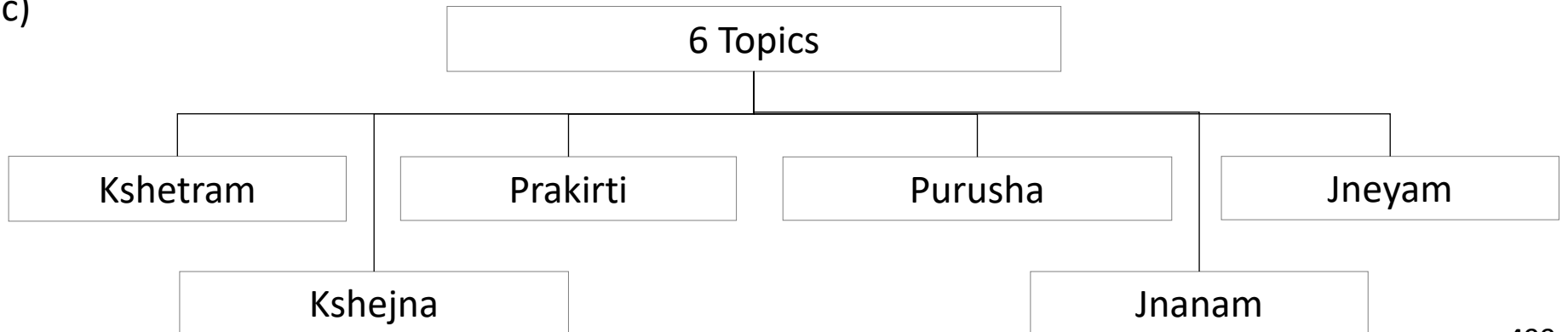
arjuna uvāca |  
prakṛtiṁ puruṣaṁ caiva  
kṣetraṁ kṣetrajñameva ca |  
etad vēditum icchāmi  
jñānaṁ jñeyaṁ ca keśava || 13 - 1 ||

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

b) Arjuna Uvacha :

- Prakritim Purusha Cha Iva

c)



#### **IV) Bashyam – Verse 3 Topics :**

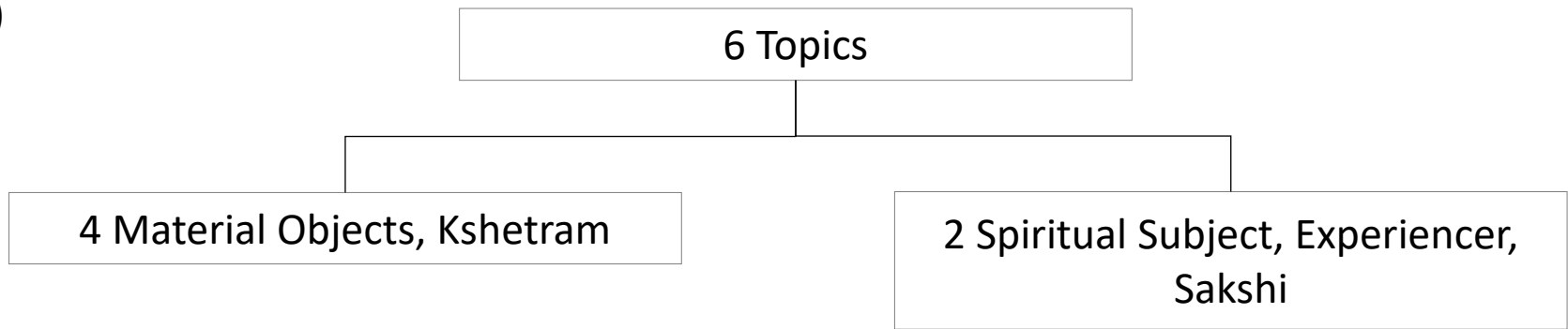
- a) Tatu Kshetram Yatu
- b) Yadrukcha
- c) Yadvikari
- d) Yatashcha Yatu
- e) Sacha Yaha
- f) Yat Prabhavashcha

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

kṣētrajñam cāpi mām viddhi  
sarvakṣētrēṣu bhārata |  
kṣētrakṣētrajñayōrjñānam  
yat tajjñānam mataṁ mama || 13- 3 ||

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

I) a)



## II) Kshetram : Topic 1 :

a) Tat Kshetram Yatu what are Constituents of Objective world?

b) Generally we take world as Object, Body and inner world of thoughts, emotions as Subject.

c) Here Body included in Objective world

d) Yatu :

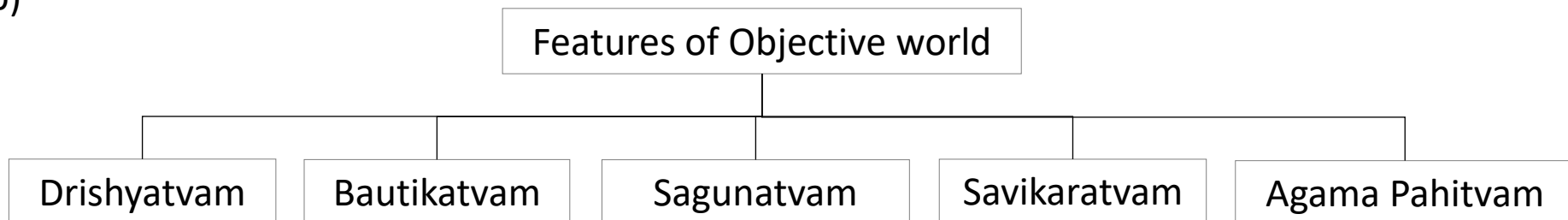
- What Constitutes world?

## Topic 2 :

a) Yadruku :

- Attributes, Features, of world

b)



### **Topic 3 : Yadvikari :**

- a) Different products of Kshetram
- b) In Material world, Continuously things are Produced, generated
- c) Kshetrajna - Changeless feature, doesn't produce
- d) In Matter, there is Continuous generation.

### **Topic 4 :**

- What is Cause, effect in Objective Creation?

- a) Material world = Kshetram
- b) All does not produce all

### **III) Kshetrajna : Topic 5 : Sacha Yaha :**

- a) Definition of Kshetrajna
- b) Not Body, Mind, Emotions
- c) Kshetrajna = Consciousness  
= Sakshi

### **Topic 6 : Yat Prabhava :**

- a) What are glories of Kshetrajna
- b) Saguna :**

- Body – Mind, Ichha, Kriya, Jnana.

### c) Nirguna Glory :

- Brahman

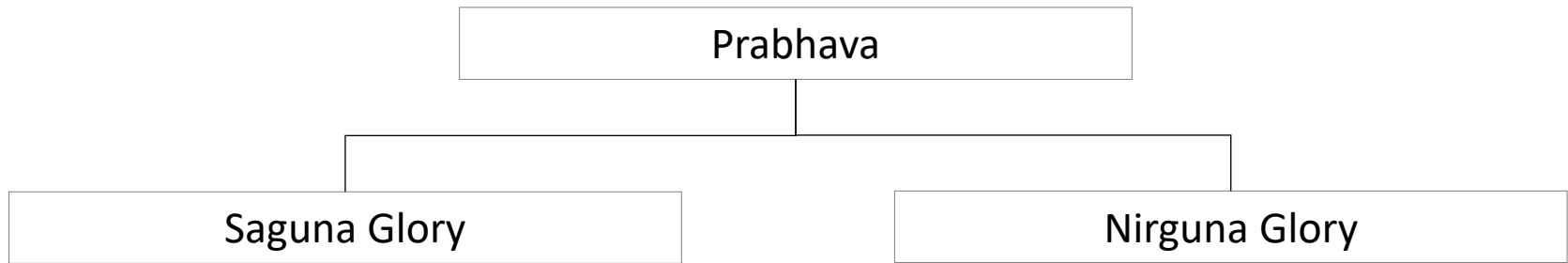
### c) Glory of Kshetrajna

- All thoughts in the Mind - Ichha Shakti
- Power to Desire, Understand, do Action.

d) Brahmatvam, Nirgunatvam, Asangatvam, Sarva Adhishtanam, Nitya Mukta, Sarva Vyapakaha

e) All are glory of Nirguna Brahman.

f)



### IV) a) Mey Srunu :

- I will tell, Don't Sleep, listen Carefully.

b) 6 Topics Condensed

c) Briefly Presented

d) Sangraha Shloka (Summary).

तत् इति ॥ यत् निर्दिष्टं 'इदं शरीरं' इति तत् तच्छब्देन परामृशति ।  
यच्च इदं निर्दिष्टं क्षेत्रं, तत् यादृक् यादृशं स्वकीयैः धर्मैः । 'च—' शब्दः समुच्चयार्थः ।  
यद्विकारि यः विकारः यस्य तत् यद्विकारि, यतः यस्मात् च यत्, 'कार्यं उत्पद्यते' इति  
वाक्यशेषः । सः च यः क्षेत्रज्ञः निर्दिष्टः सः यत्प्रभावः ये प्रभावाः उपाधिकृताः  
शक्तयः यस्य सः यत्प्रभावः च । तत् क्षेत्रक्षेत्रज्ञयोः याथात्म्यं यथाविशेषितं समासेन  
संक्षेपेण मे मम वाक्यतः शृणु, श्रुत्वा अवधारय इत्यर्थः ॥

Yat nirdiṣṭam 'idaṁ śarīraṁ' iti tat tacchabdēna parāmṛśati |  
yacca idaṁ nirdiṣṭam kṣētram tat yādṛk yādṛśam svakīyaiḥ dharmaiḥ | ca śabdaḥ samuccayārthaḥ |  
yadvikāri yaḥ vikāraḥ yasya tat yadvikāri, yataḥ yasmāt ca yat, kāryam utpadyatē iti  
vākyaśēṣaḥ | sā ca yaḥ kṣētrajaḥ nirdiṣṭaḥ saḥ yatprabhāvaḥ yē prabhāvāḥ upādhikṛtāḥ śaktayaḥ  
yasya saḥ yatprabhāvaśca | tat kṣētrakṣētrajayōḥ yāthātmyam yathāviśēṣitam samāśēna  
saṅkṣēpēṇa mē mama vākyaataḥ śṛṇu, śrutvā avadhāraya ityarthah || 3 ||

The world tat, 'That, refers to what was denoted by the expression 'this body'. What this field thus referred to is like as regards its attributes – listen to it now. Ca, 'and', adds up the mentioned items.

What its transformations are and which effects derive from which causes, and the powers of the field-knower (Are going to be noted). These powers are derived from the Adjuncts. Hear from My Brief utterance the truth about the field and the field-knower thus qualified, and hearing, know about it for certain. This is the Sense.

## 76) Bashyam : Chapter 13 – Verse 3 starts...

यत् निर्दिष्टं 'इदं शरीरं' इति तत् तच्छब्देन परामृशति ।  
यच्च इदं निर्दिष्टं क्षेत्रं, तत् यादृक् यादृशं स्वकीयैः धर्मैः ।  
'च—' शब्दः समुच्चयार्थः । यद्विकारि यः विकारः यस्य तत् यद्विकारि, यतः  
यस्मात् च यत्, 'कार्यं उत्पद्यते' इति वाक्यशेषः ।

Yat nirdiṣṭam 'idaṁ śarīraṁ' iti tat tacchabdēna parāmṛśati |  
yacca idaṁ nirdiṣṭam kṣētram tat yādr̥k yādr̥śam svakīyaiḥ dharmaiḥ |  
ca śabdaḥ samuccayārthaḥ | yadvikāri yaḥ vikāraḥ yasya tat yadvikāri, yataḥ  
yasmāt ca yat, kāryam utpadyatē iti vākyaśēṣaḥ |

### I) a) Topic 1 :

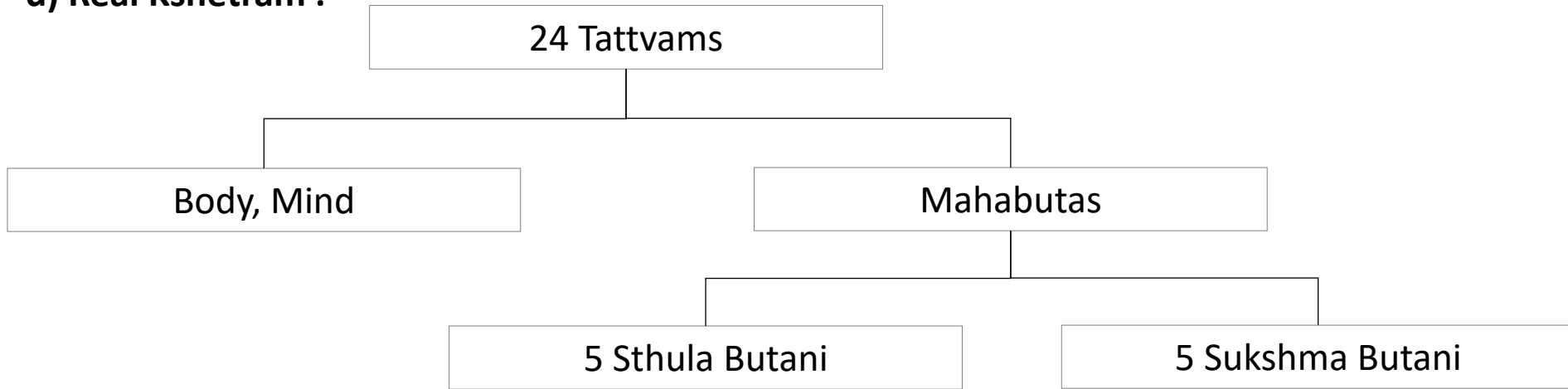
- Tatu = Kshetram, discussed in Verse 2

### b) Idam Shariram.

c) Body - Not whole Kshetram

- Part of Kshetram

d) Real Kshetram :



e) Yatu :

- Going to talk in Great Detail.

f) Kshetram = Entire seen, unseen Material Universe

g) Why Body highlighted as Kshetram?

- **Because we all have Strong Abhimana in the Body as me.**

h) In the world of Objects, not so much Abhimana

i) Yatcha Idam Kshetram this Kshetram will be elaborated.

## **II) Topic 2 - Tatu Yadrukun :**

- What are its Dharmas, features, attributes, Raaga, Dvesha, Punya, Papam, Samskaras, all attributes of Kshetram.

k) Any known attribute belongs to Kshetram

- Attributes is Topic 2.

## **III) Topic 3 - Yatcha :**

a) Conjunction to include all topics.

### **b) Yatvikari :**

- Products, that continuously originate in Kshetram, Karyam.

c) Entire case - effect flow belongs to Kshetram

d) Consciousness, spiritual content, transcends cause and effect

e) Consciousness is not a product, effect of matter

### **f) Science, Nyaya, Veiseshika :**

- Consciousness is a temporary product, born out of Mind, Matter.

g) Hypothesis of Science not proved.

### **h) Vedanta :**

- Consciousness is beyond cause-effect, Karya - Karana Vilakshana.

i) Don't look for parents of Consciousness.

**j) Vivekachudamani :**

एकमेव सद्नेककारणं

कारणान्तरनिरास्यकारणम् ।

कार्यकारणविलक्षणं स्वयं

ब्रह्म तत्त्वमसि भावयात्मनि ॥ 260 ॥

*ekameva sadanekakāraṇaṁ*

*kāraṇāntaranirāsyakāraṇam |*

*kāryakāraṇavilakṣaṇaṁ svayaṁ*

*brahma tattvamasi bhāvayātmani || 260||*

That which, even though it is one existence, is the cause for the many, which refutes all other causes but itself is without cause, which is distinct from cause and effect and is independent 'That Brahman thou art' - Meditate on this in you mind. [Verse 260]

**k) I am Consciousness who transcends flow of Cause – Effect**

**L) Time Operates within Cause - Effect**

**m) I Consciousness am beyond Time, Space**

n) Inside Cause – Effect is time

o) Inside Time – Space is Cause - Effect

**p) Yad Vikari :**

- What are the different Products of Kshetram

q) Chidabhasa included, kind of Product.

r) Chit not product, Kshetrajna

s) Manifest Consciousness Chidabhasa = Product

- Comes and Goes along with the Mind.

t) Etebyo Butebyo Samudhaya Anu Vinashyati...

u) Reflection = Product, born when Reflected Medium is born.

v) Original Consciousness is seemingly born = Kshetrajna

**w) Gita – Chapter 2 :**

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

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

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

x) Yad Vikari – 3<sup>rd</sup> Topic.

**IV) Topic 4 :**

a) Yatashcha Yatu

b) From which Particular Cause, which effect comes

c) Yad Vikari = General.

d)

| Matter   | Consciousness  |
|----------|----------------|
| 4 Topics | 2 Topics, next |

### 77) Bashyam : Chapter 13 – Verse 3 Continues...

सः च यः क्षेत्रज्ञः निर्दिष्टः सः यत्प्रभावः ये प्रभावाः उपाधिकृताः  
शक्तयः यस्य सः यत्प्रभावः च । तत् क्षेत्रक्षेत्रज्ञयोः याथात्म्यं यथाविशेषितं समासेन  
संक्षेपेण मे मम वाक्यतः शृणु, श्रुत्वा अवधारय इत्यर्थः ॥

sā ca yaḥ kṣētrajaḥ nirdiṣṭaḥ saḥ yatprabhāvaḥ yē prabhāvāḥ upādhikṛtāḥ śaktayaḥ  
yasya saḥ yatprabhāvaśca | tat kṣētrakṣētrajayōḥ yāthātmyam yathāviśēṣitam samāsēna  
saṅkṣēpēṇa mē mama vākyataḥ śṛṇu, śrutvā avadhāraya ityarthah || 3 ||

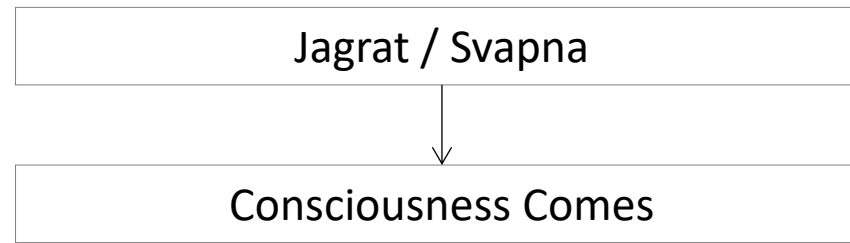
l) a) Kshetrajna = Witness of all Matter

b) What is Consciousness?

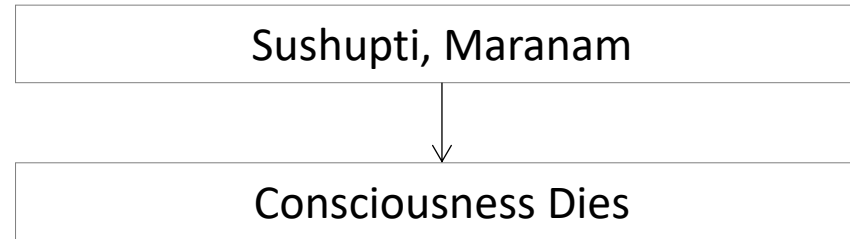
c) Nyaya :

- Consciousness is product in Time, has Origination, dies.

d)



e)



f) Vedanta - Consciousness is eternal, know that as Self and become immortal, Nitya Vastu.

g) **Vedanta :**

- Consciousness is not product of Matter but independent of Matter, not born from Matter, unborn, birthless, Deathless, eternal.

h)

| Nyaya                | Advaitin            |
|----------------------|---------------------|
| Anitya Consciousness | Nitya Consciousness |

II) **Sankhya, Yoga :**

a) Consciousness is Nityam, eternal

- Closer to Vedanta.

## b) Problem :

- Eternal Consciousness is many, for each Body, One Consciousness.

c) There is plurality of Consciousness

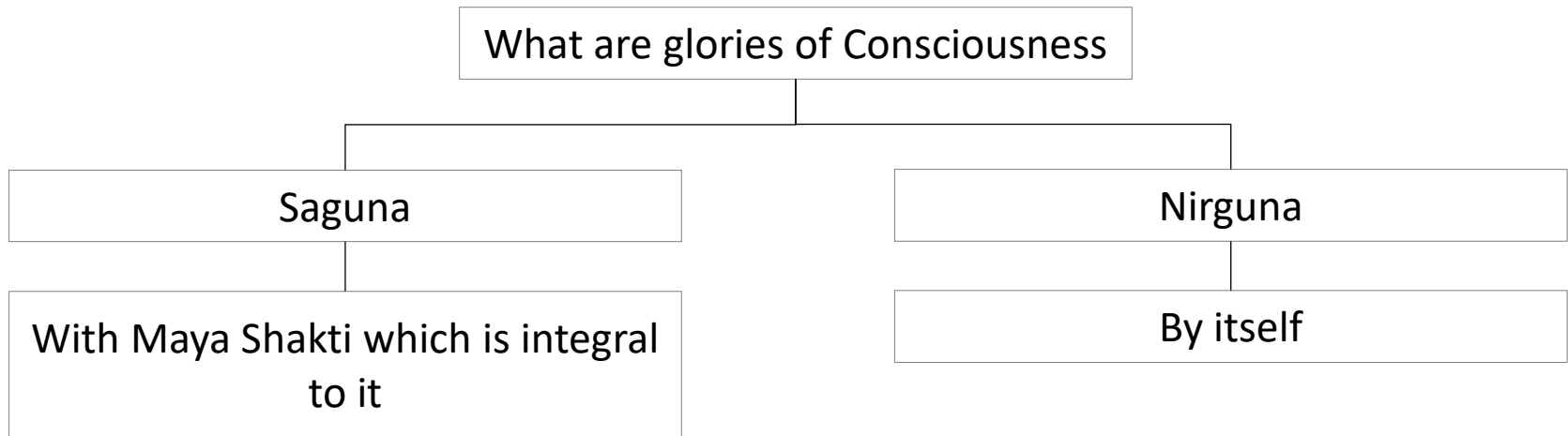
d) Non-duality of Consciousness in Vedanta.

IV) What is nature of Consciousness is profound matter in 12 Schools of Philosophy

- What is Consciousness - Nirdrishtaha = 5<sup>th</sup> Topic.

## V) 6<sup>th</sup> Topic - Yat Prabhavaha :

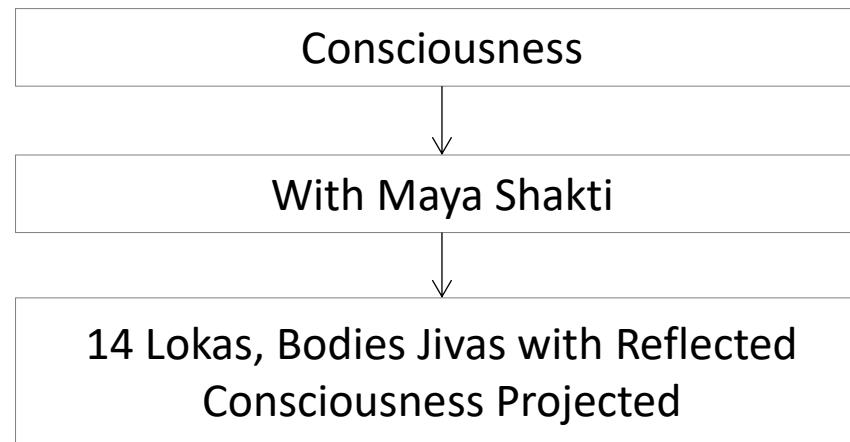
a)



b) With Maya Shakti, Material Universes can be produced

c) Without Maya no Matter possible (Tragedy).

d)



e) Without Matter, Consciousness can't claim I am Conscious, I exist.

f) Claiming requires claiming power, Shakti, which is Maya

g) To claim I am Nirguna power, I need Saguna body = Maya

h) Maya is associated with Consciousness eternally, Permanently (Even in Sleep, Samadhi, Pralayam).

i) Consciousness always is with me, it is me, the subject.

j) Maya shakti makes me glorious.

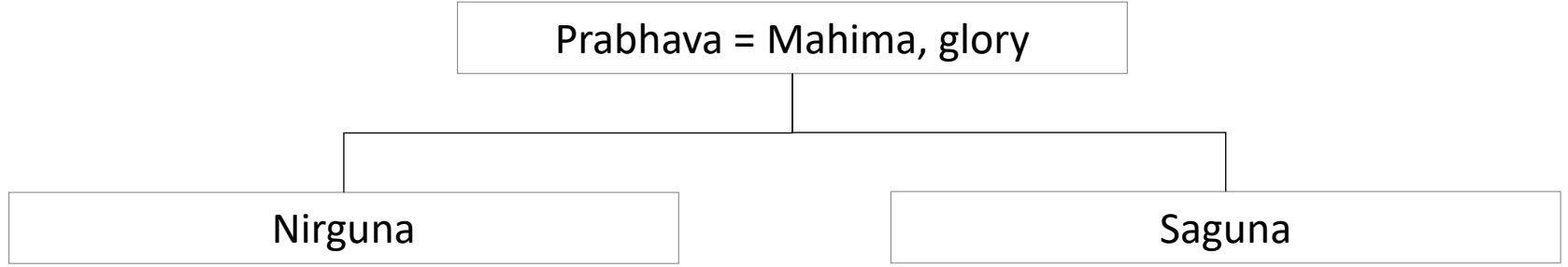
k)



l) Maya not independently existing

m) Advaitam is inspite of Maya not because of Absence of Maya.

n)



o) Gita – Chapter 13 :

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

sarvataḥ pāṇipādaṁ tat  
sarvatō'kṣīśirōmukham |  
sarvataḥ śrutimallōkē  
sarvam āvṛtya tiṣṭhati || 13-14 ||

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

p) Entire Vishwaroopa is glory of Mine, Atma's glory.

q) Guna Boktrucha = Saguna Mahima.

r) Tatu Kshetrajna - Kshetra Yoho Yatatmayam, One-ness.

## VI) 4<sup>th</sup> Quarter :

a) Tat Samasena

b) Kshetram, Kshetrajna Mentioned in 1<sup>st</sup> line is elaborated

c) Srunu :

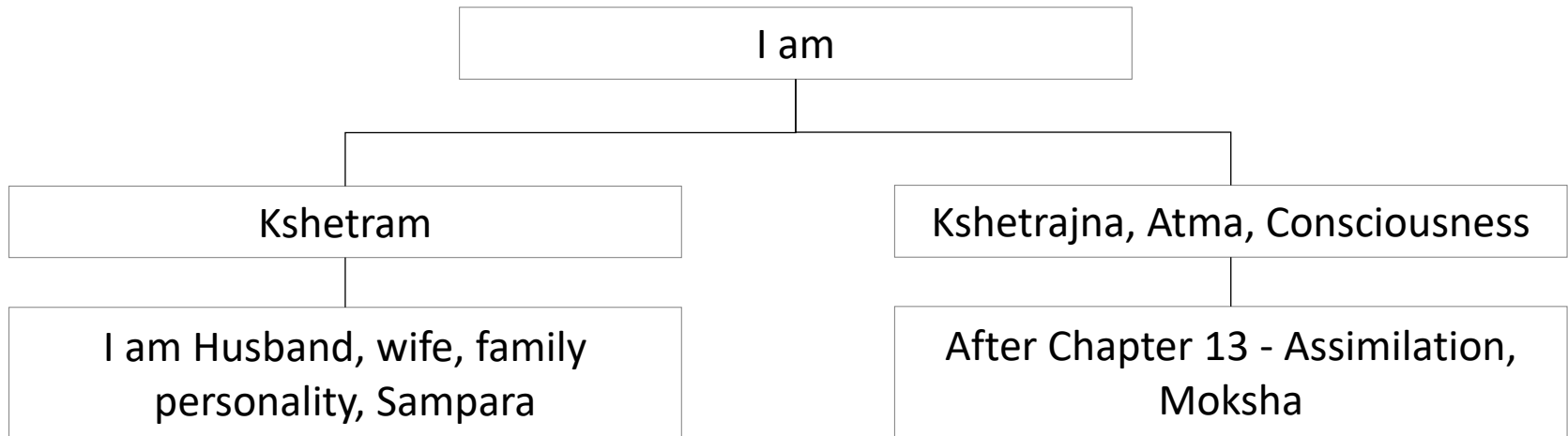
- Not Passive hearing but Active listening, with full attention

d) Register every idea well

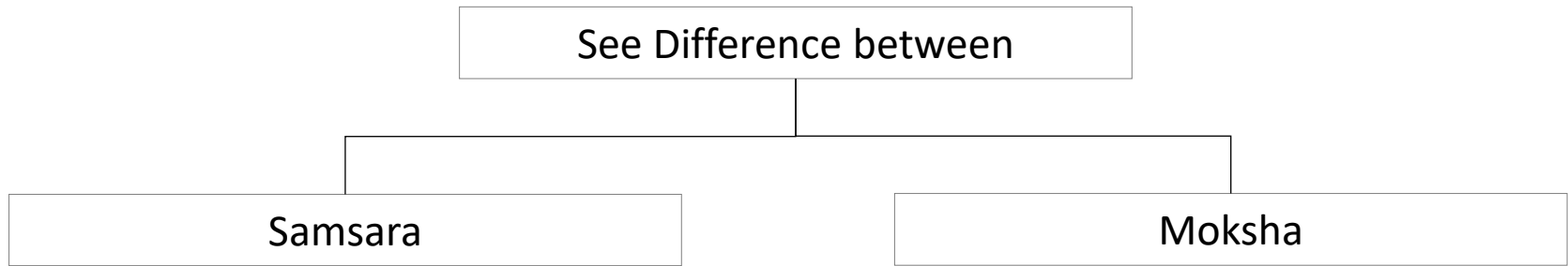
**e) Ascertaining features of Consciousness and Matter is difference between Bondage and liberation.**

f) Assimilate Chapter 13 – Very well, repeated listening helps to Claim Moksha Svarupam.

g)



h)



- On a Daily basis, repeatedly
- Leads to liberation
- Viveka shakti, Jnana Shakti required to be Developed with Gita study
- Hence carefully listen.

#### **VII) Anvaya :**

- Tatu Kshetram Yadu Bavati
- Yadruk Cha Bavati
- Yad Vikari Cha Bavati
- Yataha Cha Yadu Bavati
- Saha Kshetrajna Cha Yaha Bavati
- Yat Prabhavaha Cha Bavati
- Tatu Sarvam (6 Topics) Samasena Mey Vakyat Srunu.

## 78) Introduction to Chapter 13 – Verse 4 :

तत् क्षेत्रक्षेत्रज्ञयाथात्म्यं विवक्षितं स्तौति श्रोतृबुद्धिप्ररोचनार्थम्—

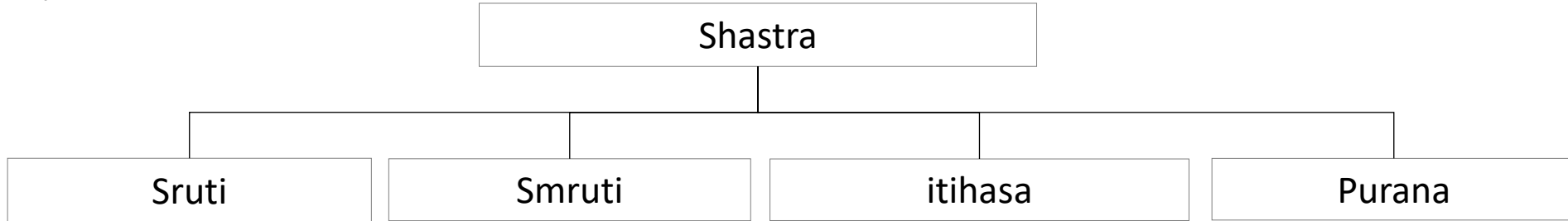
tat kṣētra kṣētrajña<sup>o</sup> yāthātmyam vivakṣitam stauti śrōṭṛbuddhi prarōcanārtham —

The truth of the field and the field-knower sought to be set forth, the Lord lauds in order to Stimulate the listener's intelligence :

l) a) Introduction to Verse 4

b) 6 Topics - Very important

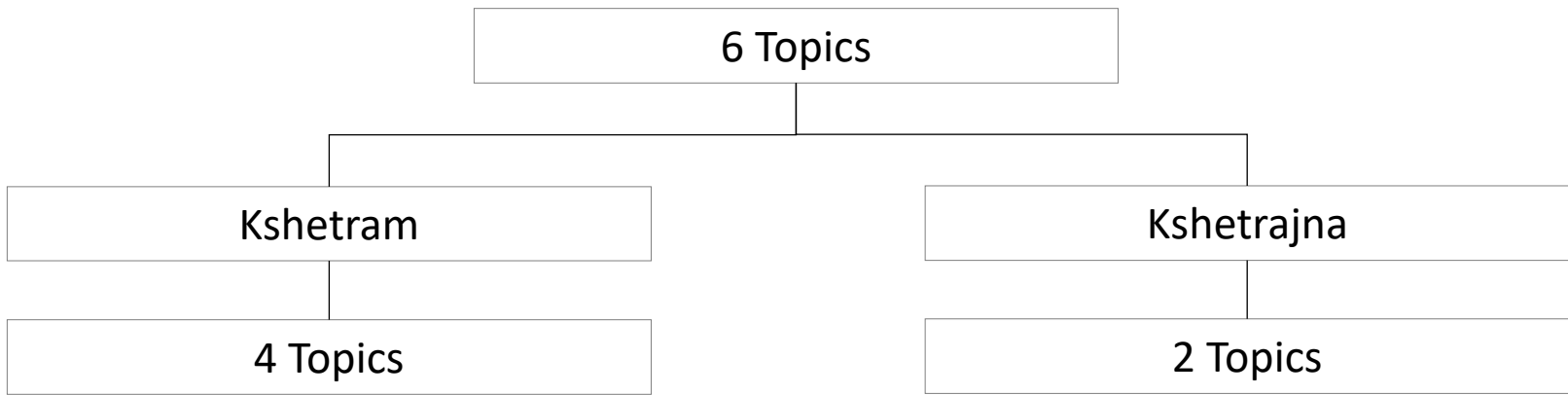
c)



d) All discuss 6 Topics only, liberating wisdom.

e) Chapter 13 = Essence of Shastra and Brahma Sutra

f) Stauti, Krishna Glorifies.



II) Yatatmayam = Nature taught from Verse 5

III) Verse 4 is appetizer to generate interest in the Mind of Student to listen Chapter 13 – Carefully.

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

tat kṣētram yacca yādr̥k ca  
yadvikāri yataśca yat |  
sa ca yō yatprabhāvaśca  
tat samāsēna mē śṛṇu || 13- 4 ||

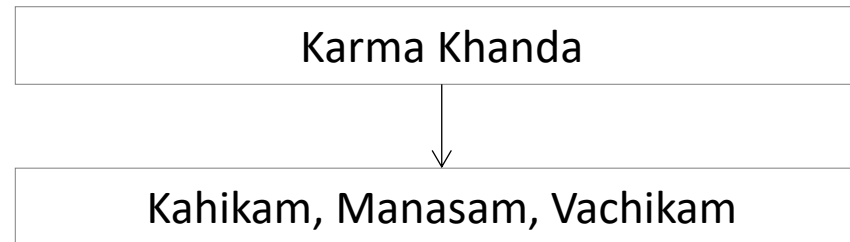
What that field is; of what nature it is; what are its modifications; whence it is; and also who He is; and what His powers are-these hear from Me, in brief.[Chapter 13 - Verse 4]

## Gist :

l) a)



b)



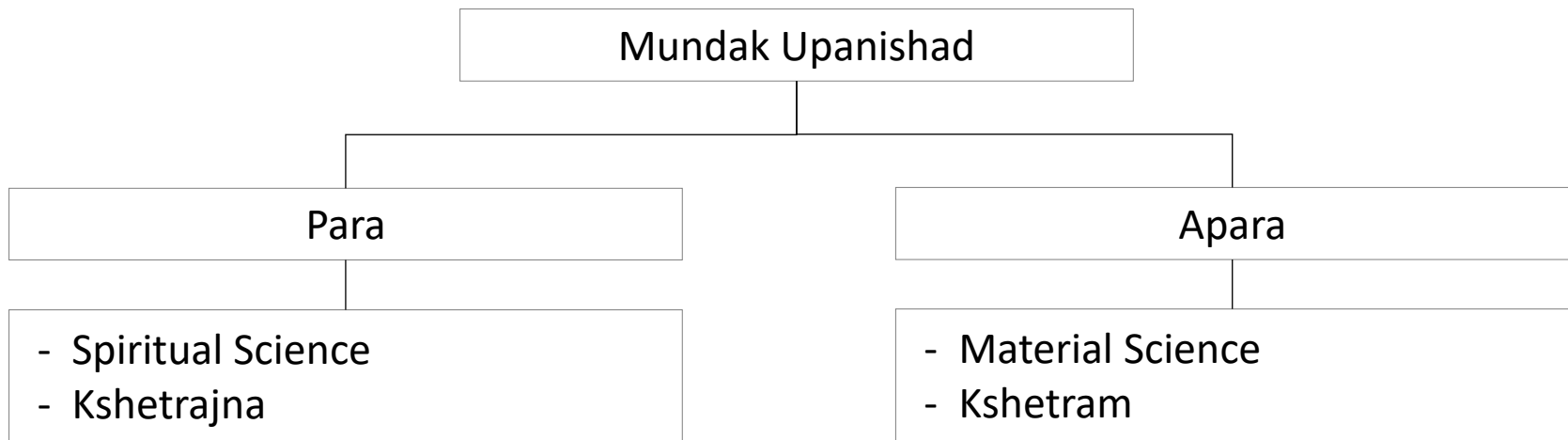
c) Karma and Karma Phalam = Kshetram

d) Upasana Yoga = Kshetram

e) Jnana Yoga = Kshetrajna

f) Science = Kshetram.

g)



h) Prithak = See Clearly

## II) Veda :

a) Clearly Segregates Matter and Consciousness.

b)

| Matter                                                                                            | Consciousness                                                                                   |
|---------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------|
| <ul style="list-style-type: none"><li>- Empherical Reality</li><li>- Vyavaharika Satyam</li></ul> | <ul style="list-style-type: none"><li>- Transcendental Reality</li><li>- Paramartikam</li></ul> |

c) Satya Anrute Mithuni Kritya = Confusion.

d) Veda distinguishes very clearly (Prithak) Consciousness from matter.

e) Based on Vedic teaching, so many Rishis and Acharyas have composed Prakarana Granthams, 18 Puranas, Yoga Vasishtam (Written by Valmiki), Vasistha Ramayanam (34,000 Verses) , full of Vedanta, Smruthi Granthis.

f) Sruti Prasthanam, Smruti Prasthanam, Nyaya Prasthanam, Brahma Sutra, Logical defense of teaching.

g) What is not in conformity with logic, intellect can't swallow.

h) Intellect goes by logical reasoning.

i) Teaching not incongruous with logic

j) Logical Defending in Chapter 2, Section, this teaching

k) Sruti, Smruti, Nyaya supports teaching of Veda

l) After Brahma Sutra, will have unshaken knowledge (Samshaya Rahitam).

m) All discussed in Kshetra - Kshetrajna Chapter

n) Brahma Sutra, written by Vyasa, main teaching in Veda

o) Pithy definitions of Brahman given in Veda = Brahma Sutras, as per Shankara

p) Satyam, Jnanam, Anantham Brahma

q) Vijnanam, Anandam, Brahma are Vedic statements

r) Brahma Sutra later than Krishna

s) In Brahma Sutra Gita is quoted.

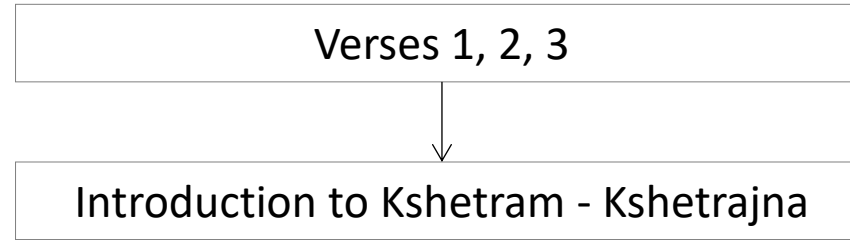
**t) Ananda Giri :**

- Vyasa's Brahma Sutra
- Guru Bhakti does not Sacrifice intellect.

u) Pithy Statements of Veda and Brahma Sutras can be taken... Anandagiri, Academic Study.

## Revision : Chapter 13 – Verse 4 :

I) a)



b)

| Kshetram                                                                    | Kshetrajna                                                           |
|-----------------------------------------------------------------------------|----------------------------------------------------------------------|
| <ul style="list-style-type: none"><li>- Anatma</li><li>- Drishyam</li></ul> | <ul style="list-style-type: none"><li>- Atma</li><li>- Drk</li></ul> |

c) Vibhaga - Differentiate

d) Viveka Jnanam of Kshetram, Kshetrajna = Real knowledge, liberating knowledge, Pure Vidya.

e) All other knowledge = Vritti Jnanam

= Knowledge of unreal

= Apra Vidya

f) From Verse 5 = Elaboration.

II) a) All scriptures talk about this subject matter.

**b) Sruti Prasthanam :**

- Chandobhir Bahuda Gitam

c) Brahma Sutra = Nyaya Prasthanam.

#### d) In Chapter 13 :

- Atma - Anatma Viveka alone is taught, Central theme of all Upanishads.

Topic No. 80 to 81 :

ऋषिभिः इति ॥ ऋषिभिः वसिष्ठादिभिः बहुधा बहुप्रकारं गीतं कथितम् ।  
छन्दोभिः छन्दांसि ऋगादीनि तैः छन्दोभिः विविधैः नानाभावैः नानाप्रकारैः पृथक्  
विवेकतः गीतम् । किञ्च—ब्रह्मसूत्रपदैः च एव, ब्रह्मणः सूचकानि वाक्यानि ब्रह्म-  
सूत्राणि, तैः पद्यते गम्यन्ते ज्ञायते ब्रह्म इति तानि पदानि उच्यन्ते, तैः एव च  
क्षेत्रक्षेत्रज्ञयोः याथात्म्यं 'गीतं' इति अनुवर्तते । 'आत्मेयेवोपासीत' (बृ. उ. १.४.७.)  
इत्येवमादिभिः ब्रह्मसूत्रपदैः आत्मा ज्ञायते, हेतुमद्भिः युक्तियुक्तैः विनिश्चितैः निःस-  
शयरूपैः निश्चितप्रत्ययोत्पादकैः इत्यर्थः ॥

ṛṣibhiḥ vasiṣṭhādibhiḥ bahudhā bahuprakāraṁ gītaṁ kathitam |  
chandōbhiḥ chandānsi ṛgādīni taiḥ chandōbhiḥ vividhaiḥ nānābhāvaiḥ nānāprakāraiḥ pṛthak  
vivēkataḥ gītaṁ | kiñca, brahmasūtrapadaiśca ēva brahmaṇaḥ sūcakāni vākyāni brahmasūtrāṇi taiḥ  
padyatē gamyatē jāyatē iti tāni padāni ucyantē tairēva ca kṣētrākṣētrajāyāthātmyam  
'gītaṁ' iti anuvartatē | 'ātmētyēvōpāsīta' (br. u. 1 | 4 | 7)  
ityēvamādibhiḥ brahmasūtrapadaiḥ ātmā jāyatē, hētumadbhiḥ yuktiyuktaiḥ  
viniścitaiḥ niḥsaṁsāyarūpaiḥ niścitapratyayōtpādakaiḥ ityarthah || 4 ||

By Seers like Vasistha, in various ways, it has been Sung. The hymns are those of the Rg Veda, etc. By means of these Varied Vedic hymns it has been Sung Distinctively. Besides, in the words of the Brahma sutras has it been Stated. The Brahma sutras are Statements pointing to Brahman. Being the means to know, i.e. to attain, Brahman, they are called Padaiḥ, Steps, by which Brahman is reached or known. It follows that by means of them also the truths of the field and of the field-knower have been Stated. “One should worship with the thought that He is just One’s self” (BU.1.4.7). By means of words Constituting Brahman-utterances like these, the Self is known. These words are reasoned and Definitive – are free from doubts and generative of Veridical Knowledge.

80) Bashyam : Chapter 13 – Verse 4 starts...

ऋषिभिः वसिष्ठादिभिः बहुधा बहुप्रकारं गीतं कथितम् । छन्दोभिः  
छन्दांसि ऋगादीनि तैः छन्दोभिः विविधैः नानाभावैः नानाप्रकारैः  
पृथक् विवेकतः गीतम् ।

ṛṣibhiḥ vasiṣṭhādibhiḥ bahudhā bahuprakāraṁ gītaṁ kathitam | chandōbhiḥ  
chandāṁsi ṛgādīni taiḥ chandōbhiḥ vividhaiḥ nānābhāvaiḥ nānāprakāraiḥ  
pṛthak vivēkataḥ gītam |

I) Chandamsi = Sruti – 4 Vedas

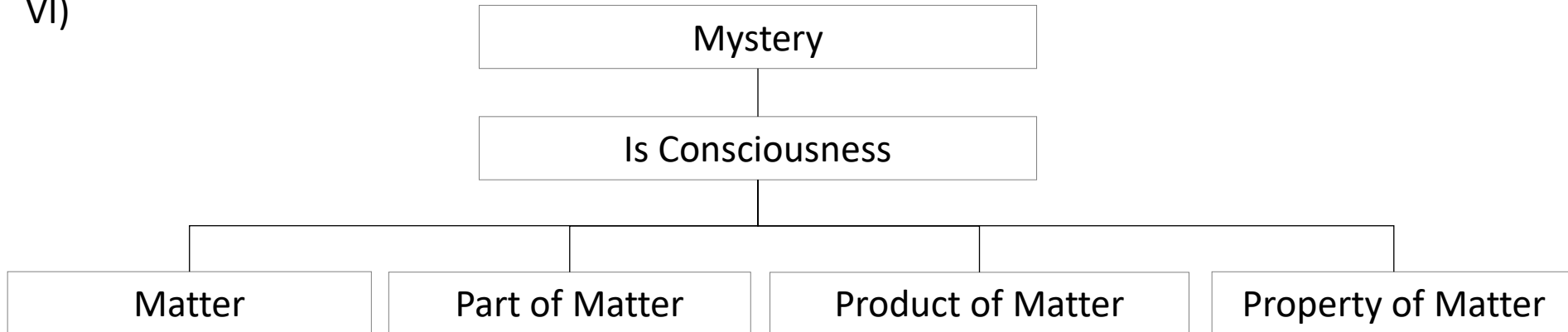
II) Rishibi = Sage Vasishta – Wrote Yoga Vasishta on Same Subject.

III) Yatatmayam = Svarupa Jnanam

IV) Vividaihi = Nana Prakaraha, Avastha Traya, Pancha Kosha

V) Prithak – Distinctly taught

VI)



VII) a) Consciousness not matter at all, totally different from matter

**b) Nyaya, Veiseshika :**

- Astikas, not able to Separate Matter and Consciousness.

**c) Sankhya :**

- Separate Consciousness
- Make a Blunder, Say matter and Consciousness belong to same order of reality.

**d) Advaitin :**

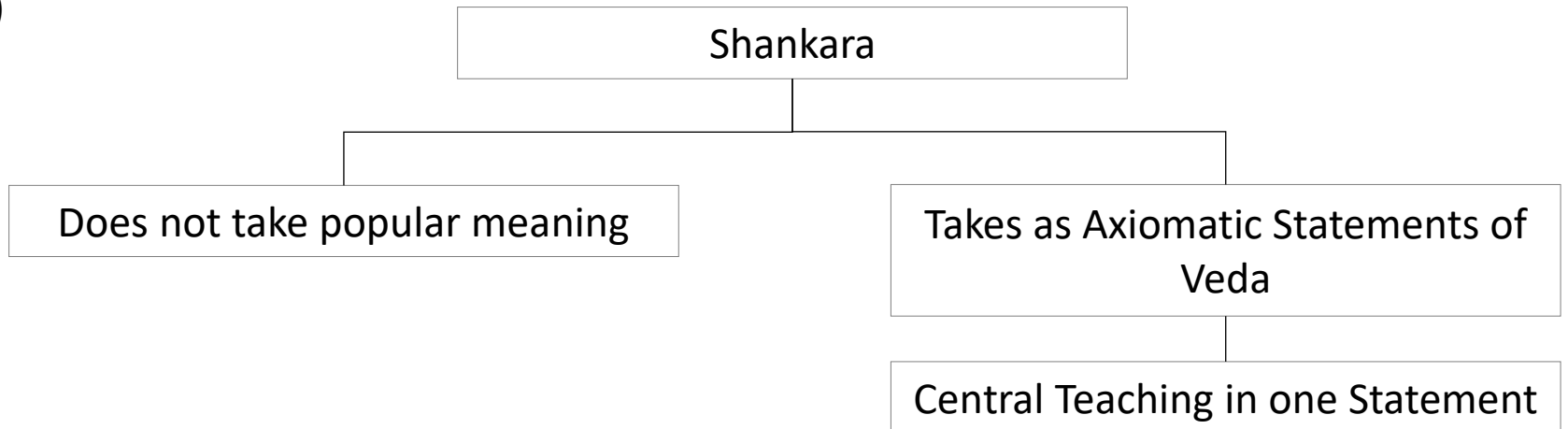
- Consciousness is Distinct one, higher order of reality.

## 81) Bashyam : Chapter 13 – Verse 4 Continues...

किञ्च—ब्रह्मसूत्रपदैः च एव, ब्रह्मणः सूचकानि वाक्यानि ब्रह्म- सूत्राणि, तैः पद्यते गम्यन्ते ज्ञायते ब्रह्म इति तानि पदानि उच्यन्ते, तैः एव च क्षेत्रक्षेत्रज्ञयोः याथात्म्यं 'गीतं' इति अनुवर्तते । 'आत्मेयेवोपासीत' (बृ. उ. १.४.७.) इत्येवमादिभिः ब्रह्मसूत्रपदैः आत्मा ज्ञायते, हेतुमद्भिः युक्तियुक्तैः विनिश्चितैः निःस- शयरूपैः निश्चितप्रत्ययोत्पादकैः इत्यर्थः ॥

**kiñca, brahmasūtrapadaisca ēva brahmaṇaḥ sūcakāni vākyāni brahmasūtrāṇi taiḥ padyatē gamyatē jāyatē iti tāni padāni ucyantē tairēva ca kṣētrakṣētrajayāthātmyam 'gītam' iti anuvartatē | 'ātmētyēvōpāsīta' (br. u. 1 | 4 | 7) ityēvamādibhiḥ brahmasūtrapadaaiḥ ātmā jāyatē, hētumadbhiḥ yuktiiyuktaiḥ viniścitaiḥ niḥsaṁśayarūpaiḥ niścitaḥpratyayōtpādakaiḥ ityarthah || 4 ||**

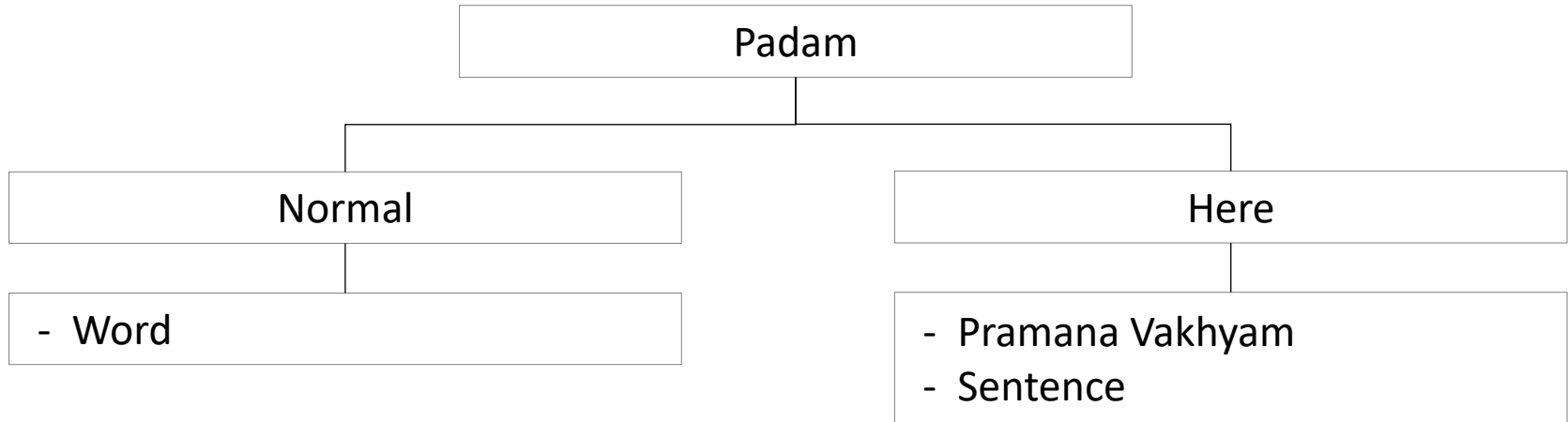
l) a)



b) Brahma Lakshana Vakhyams Clearly define Brahman for us to Examine and Claim as our Nature.

c) Sutrayati = Aphoristic Statement.

d)



**e) Karana Vyutpatti :**

- Padyate Gamayate Jnanyate Brahma Anena iti thani Padani Uchyate = Pramana Vakhyam.

f) Taihi – Through these Statements

**g) Kshetra – Kshetrajna Yatatmayam Gitam :**

- Nature of Kshetram – Kshetrajna are revealed, Anuvartate.

h) Rishibihi - Gitam

Chandobihi - Gitam

Brahma Sutra - Gitam

- All Sing the glory of Kshetrajna.

## II) a) Brihadaranyaka Upanishad :

तदाहुः, यत् 'ब्रह्मविद्यया सर्वम्  
भविष्यन्तः मनुष्या मन्यन्ते,  
किमु तद्ब्रह्मावेद्यस्मात्तत्सर्वमभवदिति ॥ ९ ॥

tadāhuḥ, yat 'brahmavidyayā sarvam  
bhaviṣyantaḥ manuṣyā manyante,  
kimu tadbrahmāvedyasmāttatsarvamabhavaditi || 9 ||

They, say: Men think, Through the knowledge of Brahman we shall become all. Well, what did that Brahman know by which It became all? [1 - 4 - 9]

b) Avidya Sutram, Purusha Vidha Brahmana

c) What is Avidya?

d)

| Bhagavan                | I am                   |
|-------------------------|------------------------|
| - Worshipped<br>- Swamy | - Worshipper<br>- Dasa |

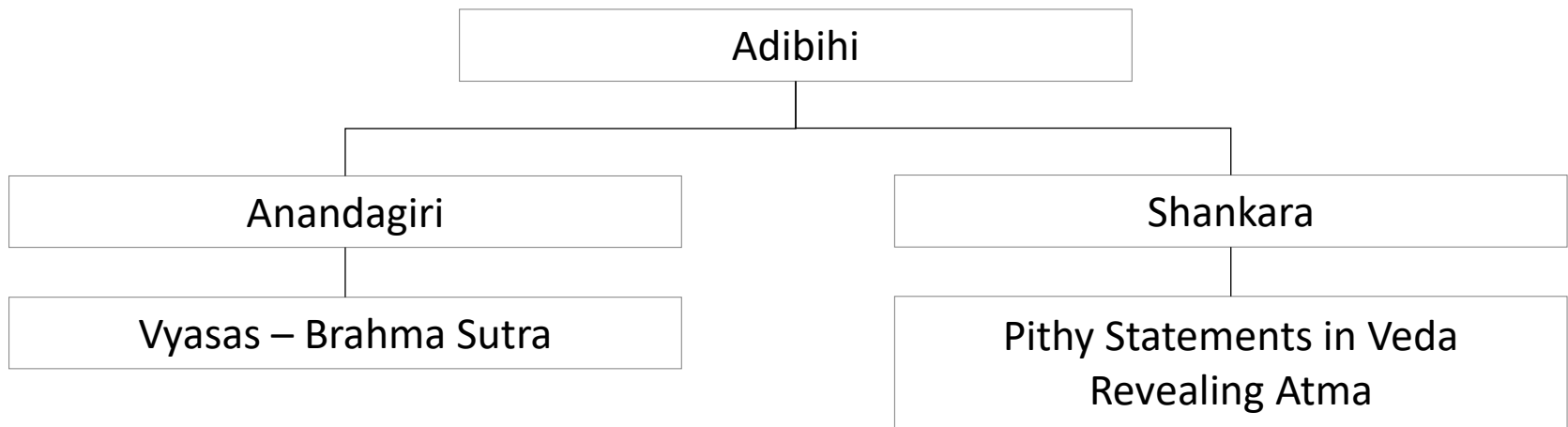
This Mind set is ignorance

e) Dvaitam and Visishta Advaitin Say – it is essence of all Scriptures

f) Yonyam Devata Upasate :

- Whoever is a Upasaka, Meditating on Upasya Devata is a Pashu – Donkey, Taking Oblations to Devata.

III)



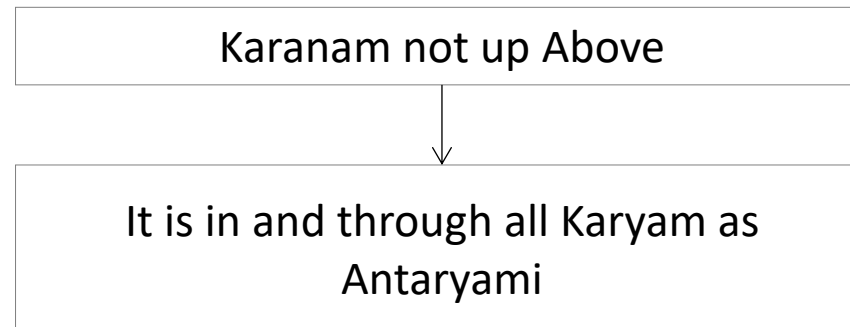
#### IV) Hetu Matbihi :

a) Logically Revealed through Karya – Karana Prakriyas

#### V) a) Step 1 :

| Brahman | World / Anatma |
|---------|----------------|
| Karanam | Karyam         |

#### b) Step 2 :



### c) Step 3 :

- Karanam pervades Creation.
- Pervades me

### d) Chandogyo Upanishad :

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा  
तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति  
तथा सोम्येति होवाच ॥ ६.८.७ ॥  
॥ इति अष्टमः खण्डः ॥

sa ya eṣo'ṇimaitadātmyamidaṃ sarvaṃ tatsatyaṃ sa ātmā  
tattvamasi śvetaketu iti bhūya eva mā bhagavānvijñāpayatviti  
tathā somyeti hovāca || 6.8.7 ||  
|| iti aṣṭamaḥ khaṇḍaḥ ||

‘That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Śvetaketu.’ [Śvetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain again,’ replied his father. [6 - 8 - 7]

e) Karanam – Antaryami – Atma I

f) Upanishad, Gita, Brahma Sutra have Structured logical teaching

g) With reasoning alone, knowledge gets converted into Conviction in Nididhyasanam.

h) Otherwise, will doubt, I am really Brahman.

i) One part of intellect will tease other part.

j) Samshaya Rahita Jnanam is required.

## **VI) Anvaya :**

- Rishibi Bahuda Etadu Gitam.
- Vividaihi Chandobihi Pritaku Etadu Gitam
- Hetumatbihi Vinishchitaihi
- Brahma Sutra Padamcha Iva Etadu Gitam.

82) Introduction to Chapter 13 – Verse 5 :

स्तुत्या अभिमुखीभूताय अर्जुनाय आह भगवान्—

**stutyā abhimukhībhūtāya arjunāya āha Bhagavān —**

To Arjuna whose attention has been secured the Lord Says :

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

ṛṣibhirbahudhā gītāṃ  
chandōbhirvividhaiḥ pṛthak  
brahmasūtrapadaīścaiva  
hētumadbhirviniścitaiḥ || 13-5 ||

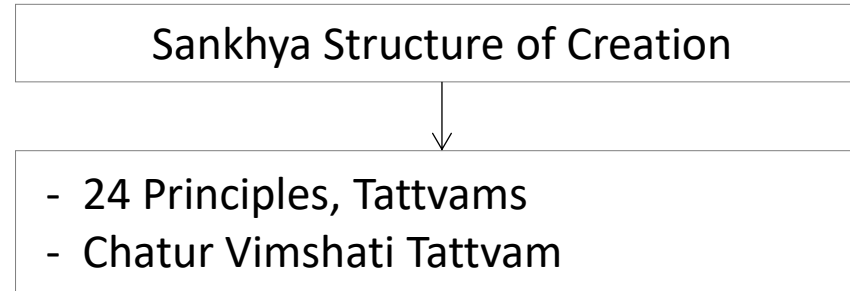
Rsis have sung (About the field and the knower of the field) in many ways, in various distinctive chants and also in the suggestive words indicative of Brahman, full of reason and decision. [Chapter 13 - Verse 5]

l) a) After glorification, Arjuna listened to Lord Krishna with Complete focus.

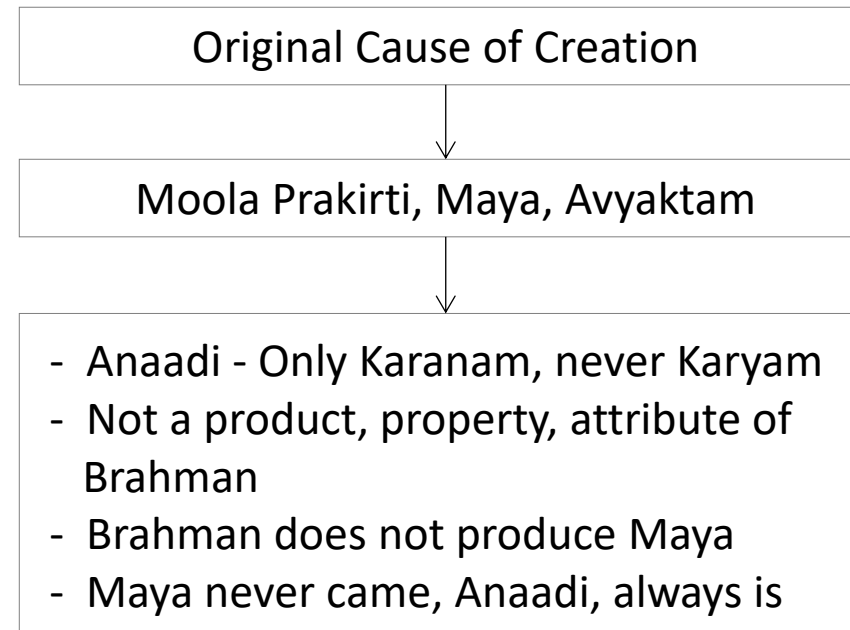
b) Kshetram = Nature of Anatma borrowed from Sankhya

c) Vedanta borrows from Nyaya also

d)



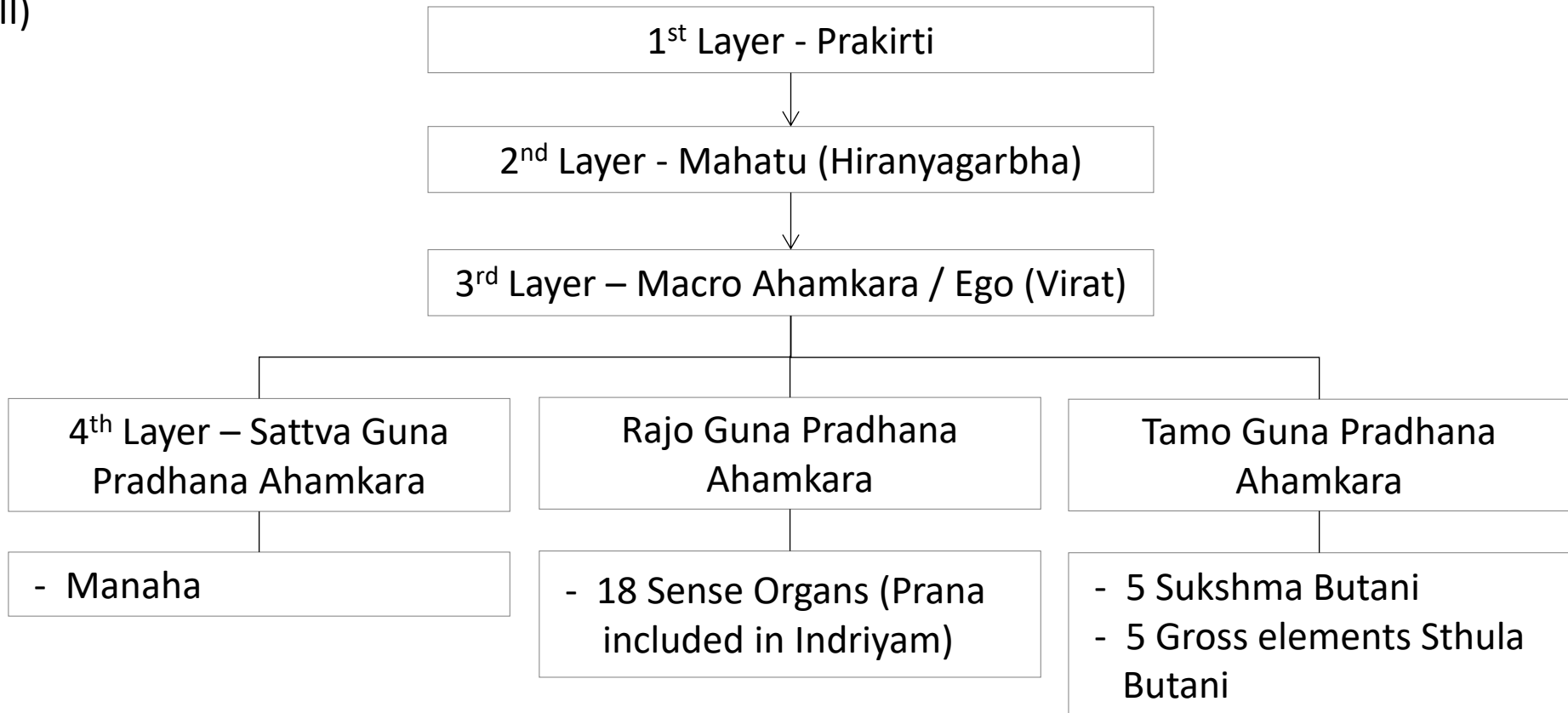
e)



**f) Aside Note :**

| Brahman                                                                                                           | Maya                                                                                                                                                                                                             |
|-------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <ul style="list-style-type: none"><li>- Anaadi</li><li>- Always is</li><li>- Exists independent of maya</li></ul> | <ul style="list-style-type: none"><li>- Anaadi</li><li>- Always is</li><li>- Does not have existence separate from Brahman</li><li>- Not counted as 2<sup>nd</sup></li><li>- Shakti of Brahman, Mithya</li></ul> |

II)



## 5<sup>th</sup> Layer :

- Total : 1 + 1 + 1 + 1 + 10 + 5 + 5

## III) Aside Note :

### a) Prakirti - Level :

- Kevala Karanam, never Karyam
- Only Cause, never effect.

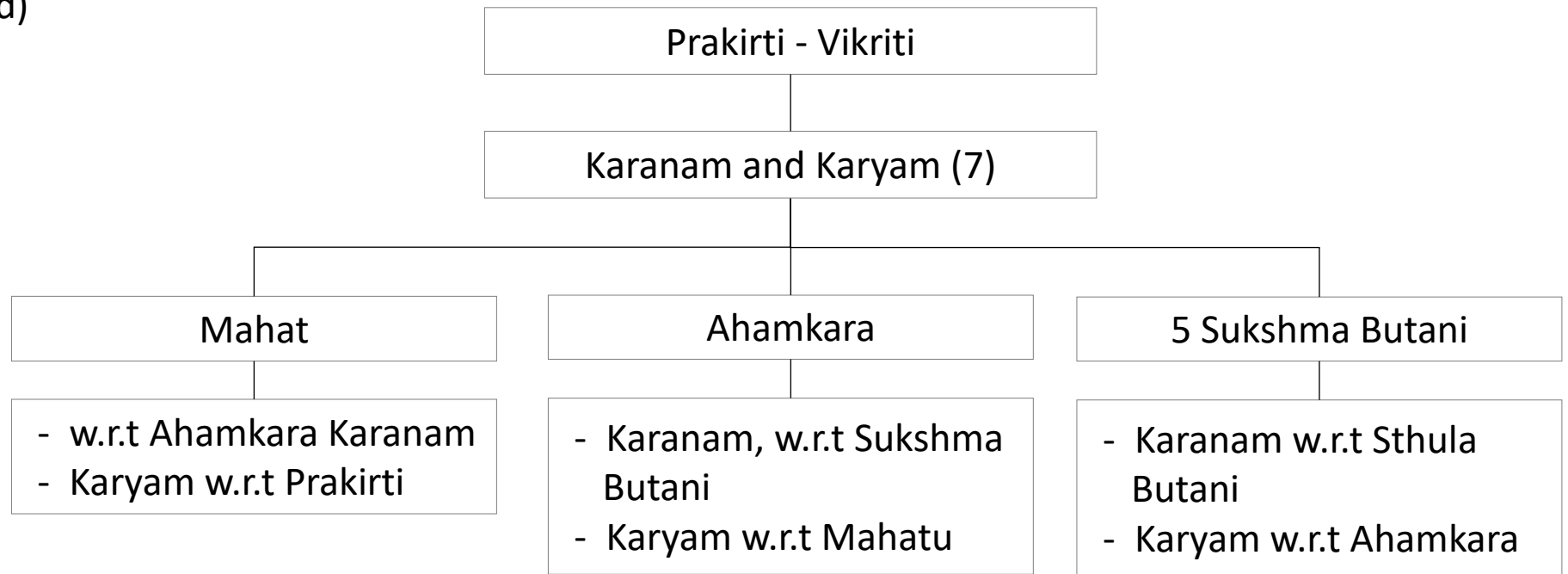
### b) Manaha, 10 Sense organs, 5 Sthula Butani :

- 16 Tattvams, Keval Karyam, only products, never Karanam, always Karyam.

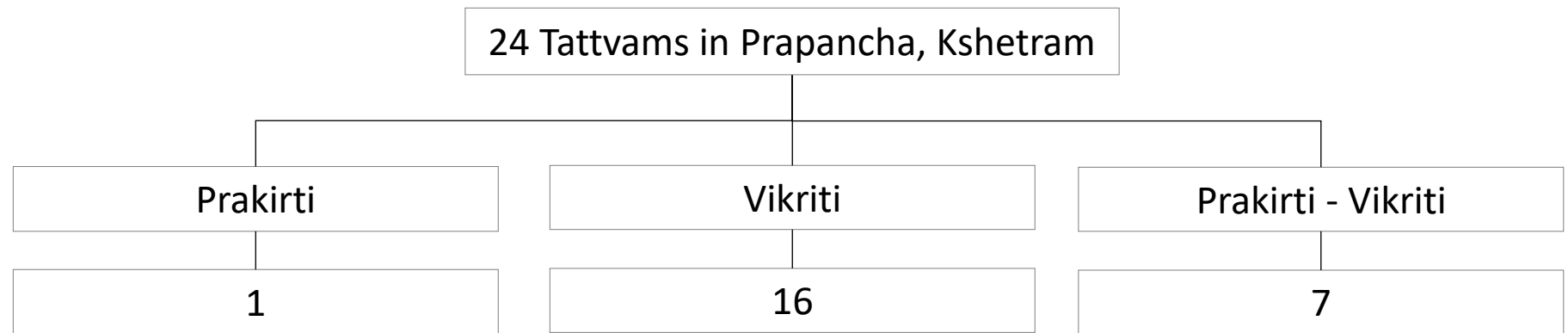
c)



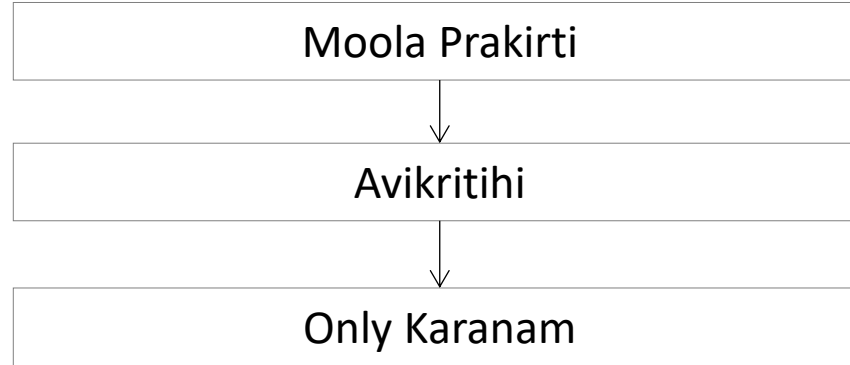
d)



e)



- IV) a) Sankhya Karika - Original is lost  
b) Now Available is Written by Ishvara Krishna  
c) It describes 24 Tattvams  
d)



- e) Mahatdaya Prakirti – Vikriti (7)  
f) Shodakasthu Vikara – 16 Vivikaras  
g) Purusha = Atma – Karya, Karana Vilakshana  
h) Na Prakirti – Vikrti

**V) a) Vivekachudamani :**

प्रकृतिविकृतिभिन्नः शुद्धबोधस्वभावः  
सदसदिदमशेषं भासयन्निर्विशेषः ।  
विलसति परमात्मा जाग्रदादिष्ववस्था-  
स्वहमहमिति साक्षात्साक्षिरूपेण बुद्धेः ॥ 135 ॥

*prakṛtīvikṛtibhinnah śuddhabodhasvabhāvaḥ  
sadasadidamaśeṣaṁ bhāsayannirviśeṣaḥ |  
vilasati paramātmā jāgradādiṣvavasthā-  
svahamahamiti sāksātsākṣirūpeṇa buddheḥ || 135 ||*

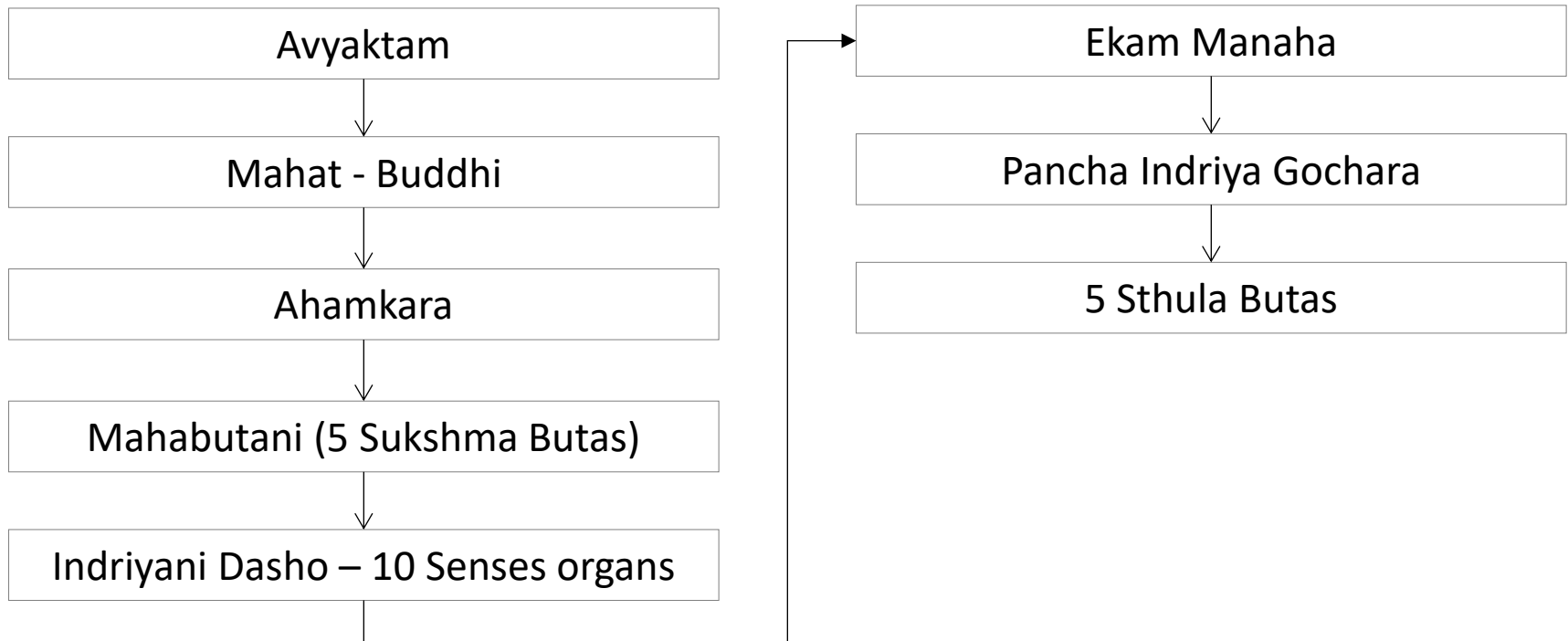
Different from Prakriti and its modifications is the Supreme Self, of the nature of pure knowledge. It is Absolute and directly manifests the entire gross and subtle universe as the very essence behind the steady sense of egoism. It manifests Itself as the Witness of the intellect, the determining faculty in man. [Verse 135]

b) Atma is different from Prakirti - Vikriti

## VI) 5<sup>th</sup> Verse of Chapter 13 :

a) Enumerates 24 Tattvams

b)



महाभूतानि इति ॥ महाभूतानि महान्ति च तानि भूतानि, सर्वविका-  
रव्यापकत्वात् । भूतानि च सूक्ष्माणि (न स्थूलानि) । स्थूलानि तु इन्द्रियगोचर- शब्देन  
अभिधायिष्यन्ते । अहङ्कारः महाभूतकारणं अहंप्रत्ययलक्षणः । अहङ्कारकारणं बुद्धिः  
अध्यवसायलक्षणा । तत्कारणं अव्यक्तम् एव च, न व्यक्तं अव्यक्तं अव्याकृतं  
ईश्वरशक्तिः “मम माया दुरत्यया” [७.१४.] इयुक्तम् । एवशब्दः प्रकृत्यवधारणार्थः  
—एतावती एव अष्टधा भिन्ना प्रकृतिः । ‘च’ शब्दः भेदसमुच्चयार्थः । इन्द्रियाणि  
दश—श्रोत्रादीनि पञ्च बुद्ध्युत्पादकत्वात् बुद्धीन्द्रियाणि, वाक्पाण्यादीनि पञ्च  
कर्मनिर्वर्तकत्वात् कर्मेन्द्रियाणि; तानि दश; एकं च—किं तत् ?—मनः एकादशं  
सङ्कल्पाद्यात्मकम् । पञ्च च इन्द्रियगोचराः शब्दादयः विषयाः । तानि एतानि  
साङ्ख्याः चतुर्विंशतितत्त्वानि आचक्षते ॥

mahābhūtāni mahānti ca tāni sarvavikāravāpakatvāt bhūtāni ca sūkṣmāṇi |  
sthūlāni tu indriyagōcaraśabdēna abhidhāyīṣyantē ahaṅkāraḥ  
mahābhūtakāraṇam ahaṁpratyayalakṣaṇaḥ | ahaṅkāra kāraṇam buddhiḥ  
adhyavasāyalakṣaṇā | tatkāraṇam avyaktaṁēva ca, na vyaktaṁ avyaktaṁ avyākṛtaṁ  
īśvaraśaktiḥ ‘mama māyā duratyayā’ (bha. gī. 7 | fourteen) ityuktaṁ | ēvaśabdaḥ  
prakṛtyavadhāraṇārthaḥ ētāvatyēva aṣṭadhā bhinnā prakṛtiḥ | caśabdaḥ bhēdasamuccayārthaḥ |  
indriyāṇi daśa, śrōtrādīni pañca buddhyutpādakatvāt buddhīndriyāṇi, vākpāṇyādīni  
paca karmanivartakatvāt karmēndriyāṇi; tāni daśa | ēkaṁ ca; kiṁ tat? manaḥ  
ēkādaśaṁ saṅkalpādyātmakam | paca ca indriyagōcaraḥ śabdādayō viṣayāḥ | tāni  
ētāni sāṅkhyāḥ caturvimśatitattvāni ācakṣatē || 5 ||

The elements are 'Great' or pervasive. They pervade all transformations of Prakirti. The elements in this expression are subtle. The gross ones will be referred to as Sense-objects. The ego is the cause of the great elements and it is marked by the i-sense. The cause of the ego is the intellect whose characteristic is determination. Its cause is the unmanifest or what is not manifest, i.e., the unevolved, the State of Prakirti that is devoid of modification or God's power, denoted in 7.14 by the expression, 'My Maya is hard to cross over'. The word Eva (Too) Serves to delimit Prakirti. So far only is the realm of the eight-fold Prakirti. And (Ca) adds up the different items. The ten senses are the ear, etc. Those that Generate the five-fold Cognition are called the Cognitive Senses. The five such as tongue, hand and so forth are the organs of action since they Serve to Accomplish actions. These add up to ten. There is 'One' more, namely, the Mind as the eleventh. This eleventh has, as its essence, conception, etc. Then follow the five Objects of the senses such as sound etc. The Samkhya's designate all these together as the Twenty-four principles.

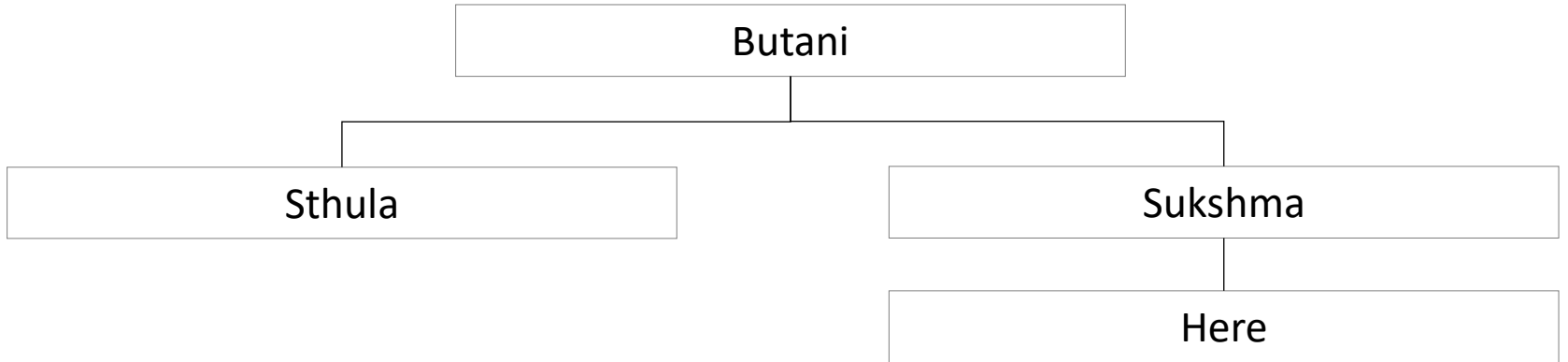
## 84) Bashyam : Chapter 13 – Verse 5 Starts...

महाभूतानि महान्ति च तानि भूतानि, सर्वविका- रव्यापकत्वात् ।  
भूतानि च सूक्ष्माणि (न स्थूलानि) । स्थूलानि तु इन्द्रियगोचर- शब्देन  
अभिधायिष्यन्ते ।

mahābhūtāni mahānti ca tāni sarvavikāravypakatvāt  
bhūtāni ca sūkṣmāṇi | sthūlāni tu indriyagōcaraśabdēna  
abhidhāyiṣyantē |

l) a) Mahabutani = Karma Dharaya Samasa.

b)



c) Why called Mahabutani?

- Sarva Vikara Vyapakatvat
- 5 Elements Constitute entire Objective Creation.

d) Vikara = Product, Karyam Pervades all products.

e) Where is Panchabutas?

- Everywhere

f) Therefore, Maha = Vyapaka

g) Pervading elements = Mahabutani

II) How Shankara Knows they are Sukshma butas?

a) Indriya Gochara comes later which is Sthula Butani

b) Gross elements mentioned later.

c) Hence these Butas must be Subtle elements.

**85) Bashyam : Chapter 13 – Verse 5 Continues...**

अहङ्कारः महाभूतकारणं अहंप्रत्ययलक्षणः । अहङ्कारकारणं बुद्धिः  
अध्यवसायलक्षणा । तत्कारणं अव्यक्तम् एव च, न व्यक्तं अव्यक्तं अव्याकृतं  
ईश्वरशक्तिः “मम माया दुरत्यया” [७.१४.] इयुक्तम् ।

ahaṅkāraḥ mahābhūtakāraṇam ahaṁpratyayalakṣaṇaḥ | ahaṅkāra kāraṇambuddhiḥ  
adhyavasāyalakṣaṇā | tatkāraṇam avyaktaṁēva ca, na vyaktaṁ avyaktaṁavyākṛtaṁ  
īśvaraśaktiḥ ‘mama māyā duratyayā’ (bha. gī. 7 | fourteen) ityuktam |

l) a) Avyaktam = Ishvara Shakti

b) Ahamkara = Mahabuta Karanam

= Cause of Tamo Guna 5 Sukshma Butani

c) Ahamkaras Karanam = Mahatu

= Cause of Cosmic Ego

= Virat

d) Buddhi = Mahat Tattvam of Sankhya

= Mahat is Cause of Ahamkara

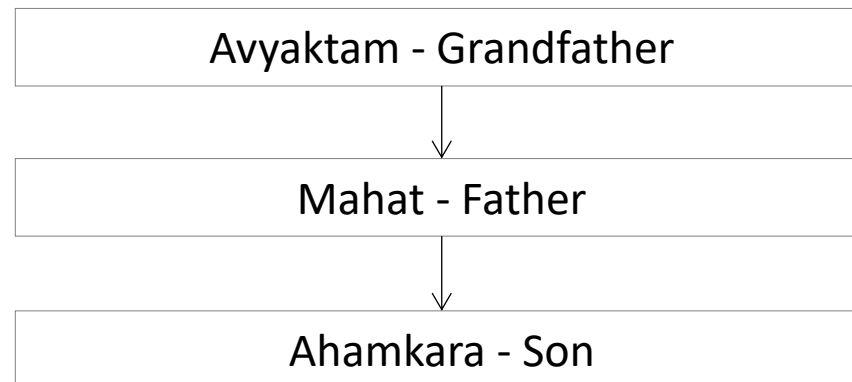
= Cosmic Intelligence

= Knowing power, discriminating Power

= Adhyavyavasaya, at Macro level not individual Level

e) Karanam of Mahat = Avyaktam

f)



g) 3 Generations

h) Ahamkara is Cause of 16 Children

i) Avyaktam not Available for Sensory perception

j) During Pralaya Kala, Avyaktam alone is there.

II) a) 5 Subtle elements are absent in Pralayam

- 23 Tattvams, 14 Lokas, all Bodies Absent.

b) Only Maya Avyaktam is there

- It will not be Available for experience or Transactions

c) Transactions require Triputi

d) In the Absence of Triputi, Sense Organs are not there

e) What is the experience in Pralaya Kalam?

f) Model = Sleep, no Triputi in Sleep

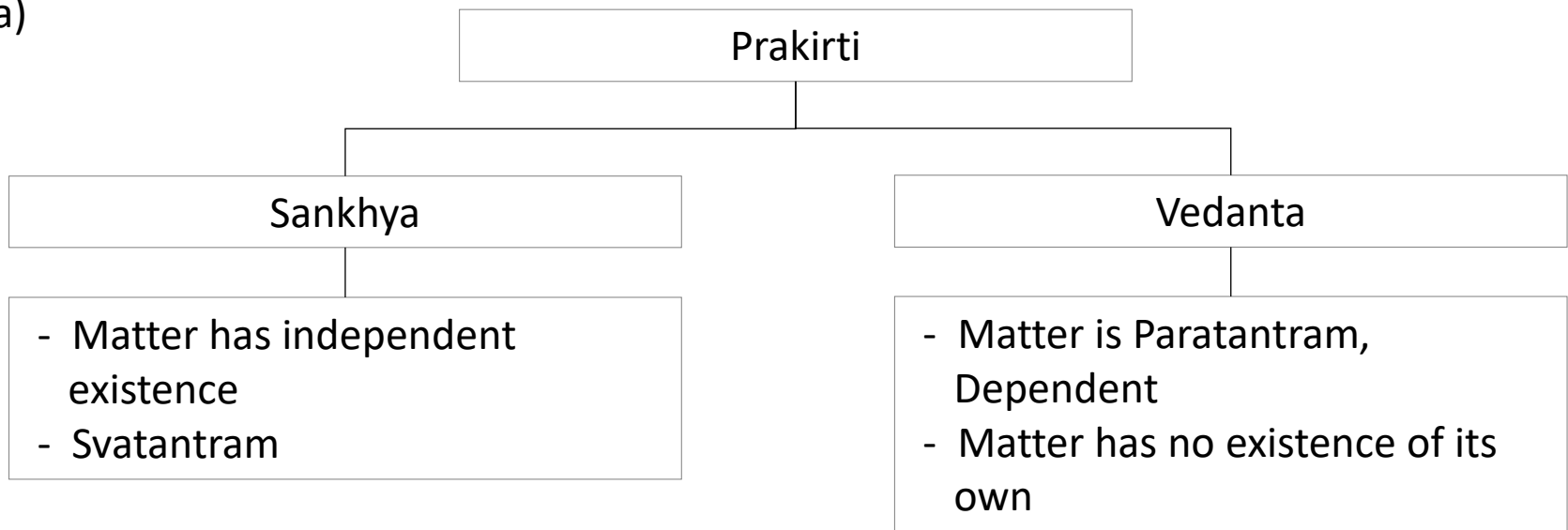
g) Sleep = Layam

- Pra-layam = Macro Laya  
= Maha Sushupti  
= Avyaktam

**h) Brahma Sutra :**

- Avyakta Vichara
- Nature of Matter.

III) a)



b) Dvaita Darshanam – Madhavacharya same as Sankhya, Yoga, Nyaya, Veiseshika

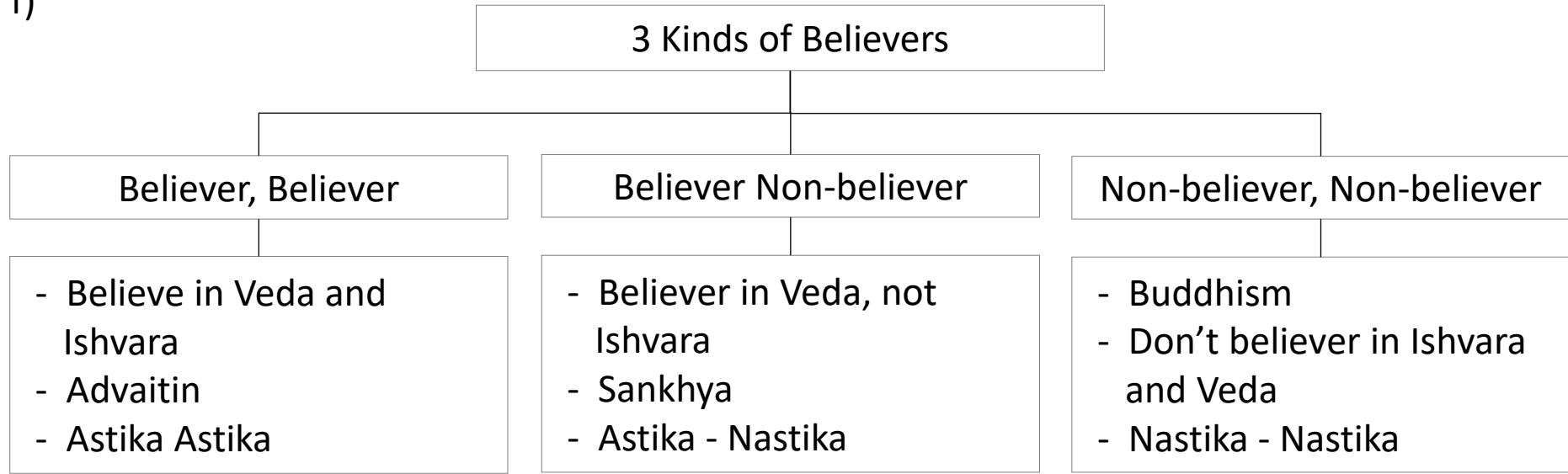
c) We borrow Sankhya Srishti but we add Ishvara Shakti.

d) Sankhya has no Ishvara, Nastika but Astika, Non-believer – Believer.

e)

| w.r.t God | w.r.t Veda                  |
|-----------|-----------------------------|
| - Nastika | - Believer<br>- Accept Veda |

f)



g) No Ishvara Shakti in Sankhya

h) Gita – Chapter 7 :

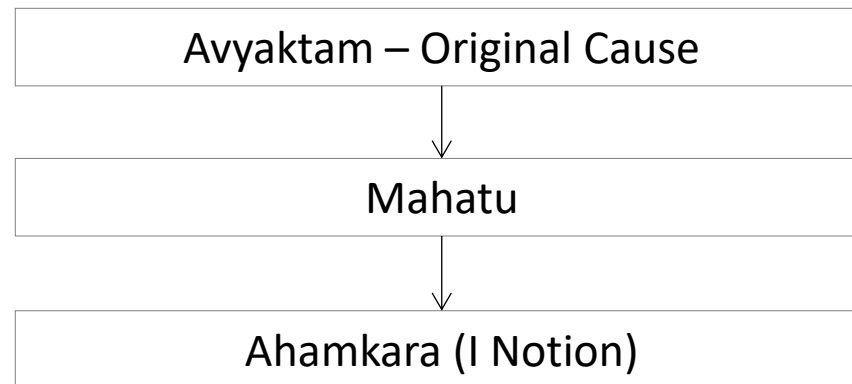
दैवी ह्येषा गुणमयी  
मम माया दुरत्यया ।  
मामेव ये प्रपद्यन्ते  
मायामेतां तरन्ति ते ॥७-१४॥

daivī hyēṣā guṇamayī  
mama māyā duratyayā |  
māmēva yē prapadyantē  
māyāmētāṃ taranti tē || 7.14 ||

Verily, this divine illusion of Mine made up of gunas (caused by the qualities) is difficult to cross over; those who take refuge in Me, they alone can cross over this illusion.  
[Chapter 7 – Verse 14]

## Revision : Chapter 13 – Verse 5 :

- I) a) Kshetra – Kshetrajna Viveka Jnanam in Verse 4
- b) Verse 5 Onwards, Kshetram - Main teaching.
- c) Kshetram Mentioned as Shariram in Verse 1
- d) Shariram represents Kshetram
- e) Entire Kshetram in Verse 5 and 6
- f) 24 Tattvams = Kshetram of Sankhya.
- g)



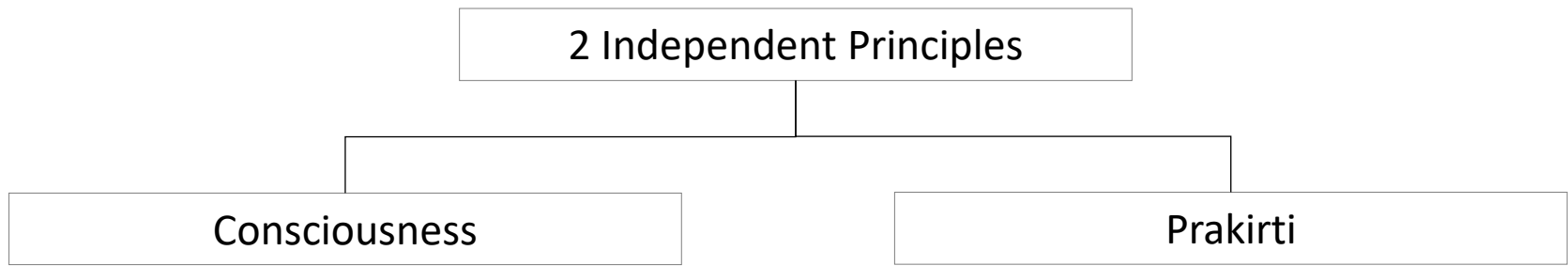
## II) Sankhya – Avyaktam :

- a) Prakirti, Independent entity, Basic matter, having Existence of its own Satyam for Sankhya Darshanam.

## III) Shankara :

- a) Prakirti - Jadam, Does not have Existence of its own
- b) If Prakirti has independent existences, we will all be Dvaita Darshanams.

c)



**d) Prakirti = Ishvara Shakti**

e) Any power does not exist Separate from Powerful entity, Substance.

f) Talking Power, Can't exist Separately.

- If it exists, I will Stay at Home, Sleep, will Sleep talking power to Class.
- Listeners will Send listening power to Class.

**g) Shakti and Shakta are always together.**

h) Self = Avastha Traya Sakshi, Pancha Kosha Vilakshana, Sharira Trayam Vilakshana.

i)

| World | Brahman / Ishvara |
|-------|-------------------|
| Jadam | Chetanam          |

j) Prakirti, Non-separate from Purusha Chaitanyam

k) Tat Karanam Avyaktam Eva Cha

L) Avyaktam = Na Vyaktam  
= Indriya Agocharam  
= Unmanifest  
= Ishvara Shakti  
= Maya

m) That Prakirti does not exist Separately

**n) Gita – Chapter 7 :**

दैवी ह्येषा गुणमयी  
मम माया दुरत्यया ।  
मामेव ये प्रपद्यन्ते  
मायामेतां तरन्ति ते ॥७-१४॥

daivī hyēṣā guṇamayī  
mama māyā duratyayā |  
māmēva yē prapadyantē  
māyāmētāṃ taranti tē || 7.14 ||

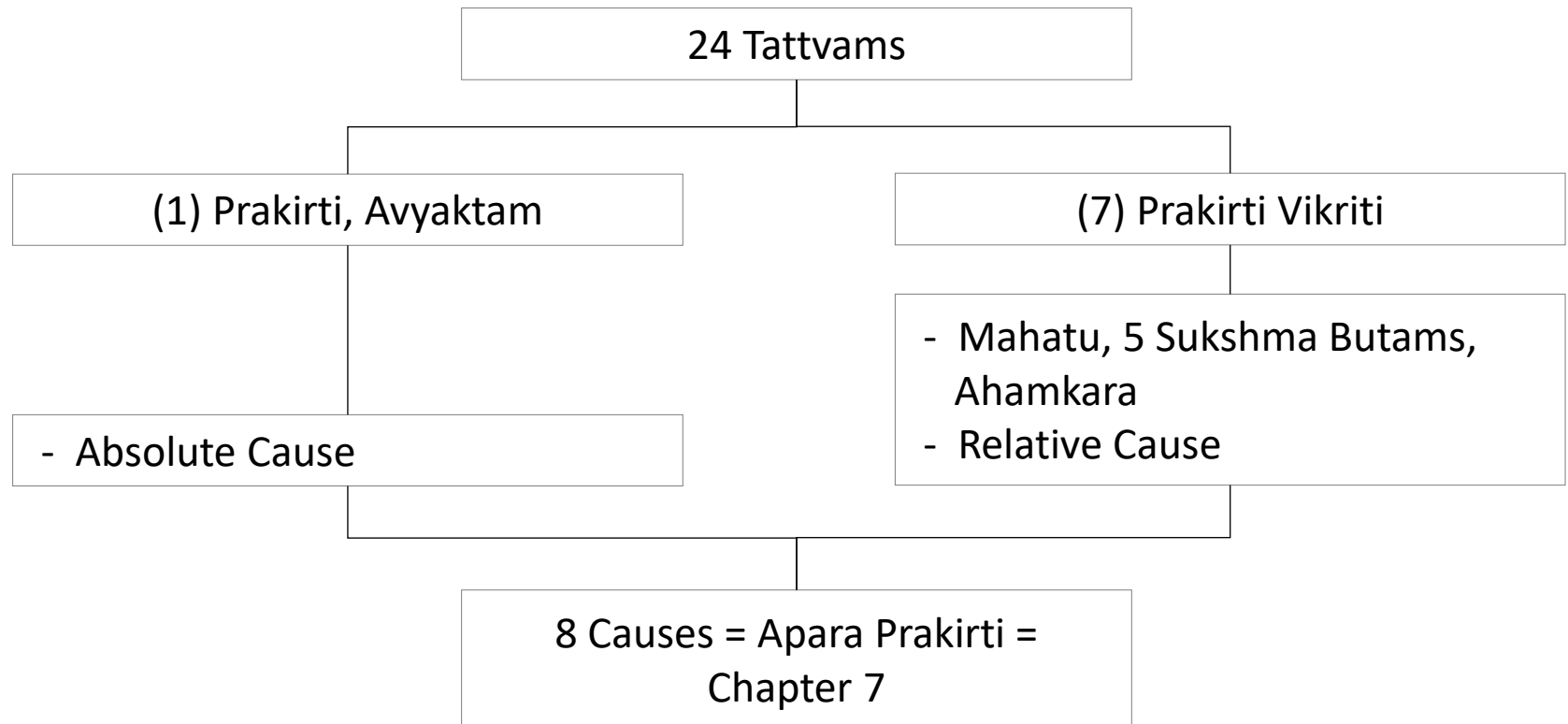
Verily, this divine illusion of Mine made up of gunas (caused by the qualities) is difficult to cross over; those who take refuge in Me, they alone can cross over this illusion.  
[Chapter 7 – Verse 14]

## 86) Bashyam : Chapter 13 – Verse 5 Continues...

एवशब्दः प्रकृत्यवधारणार्थः — एतावती एव अष्टधा भिन्ना प्रकृतिः ।  
'च' शब्दः भेदसमुच्चयार्थः ।

ēvaśabdaḥ prakṛtyavadhāraṇārthaḥ ētāvatyēva aṣṭadhā bhinnā prakṛtiḥ |  
ca śabdaḥ bhēdasamuccayārthaḥ |

I)



## II) Gita – Chapter 7 :

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

bhūmirāpō'nalō vāyuh  
khaṁ manō buddhirēva ca ।  
ahaṅkāra itīyaṁ mē  
bhinnā prakṛtiraṣṭadhā ||7-4||

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

- a) 8 Fold Apra Prakirti
  - b) 1 Absolute and 7 Relative Causes of World = Eva in 5<sup>th</sup> Shloka
  - c) Shankara Emphasizes 8 fold Prakirti Mentioned in Chapter 7
- III) 8 = Part of 24 Tattvams in Chapter 5  
= Kshetram

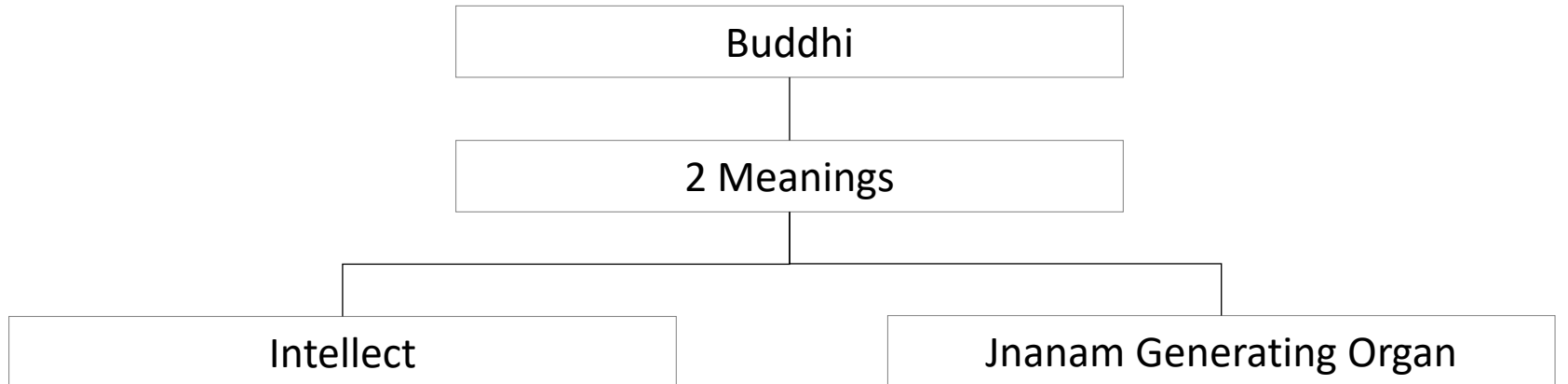
## 87) Bashyam : Chapter 13 – Verse 5 Continues...

इन्द्रियाणि दश—श्रोत्रादीनि पञ्च बुद्ध्युत्पादकत्वात् बुद्धीन्द्रियाणि, वाक्पाण्यादीनि पञ्च कर्मनिर्वर्तकत्वात् कर्मेन्द्रियाणि; तानि दश; एकं च—किं तत् ?—मनः एकादशं सङ्कल्पाद्यात्मकम् । पञ्च च इन्द्रियगोचराः शब्दादयः विषयाः । तानि एतानि साङ्ख्याः चतुर्विंशतितत्त्वानि आचक्षते ॥

indriyāṇi daśa, śrōtrādīni pañca buddhyutpādakatvāt buddhīndriyāṇi, vākpāṇyādīni pañca karmanivartakatvāt karmēndriyāṇi; tāni daśa | ēkaṁ ca; kiṁ tat? manaḥ ēkādaśam saṅkalpādyātmakam | pañca ca indriyagōcarāḥ śabdādayō viṣayāḥ | tāni ētāni sāṅkhyāḥ caturvimśatitattvāni ācakṣatē || 5 ||

I) a) Pancha Jnana Indriyas.

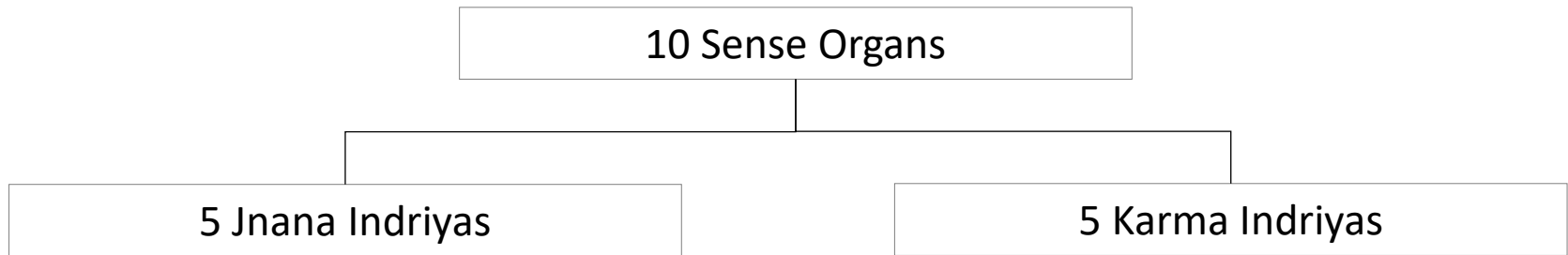
b)



### c) 5 Karma Indriyas :

- Vak, Pani, Pada, Payu, Upastha
- Organs of Action
- Generate Actions.

d)



e) Ekam Cha = Mind, Regulator for 10 Sense Organs, Inner Controller, Co-Ordinator

f) Mind decides which Sense Organs should function

- Focus on hearing, eyes go Blank
- Look, ears Blank.

II)

Is Mind Independent Sense Organ,  
Organ of Knowledge

Bamati Sampradaya

- Yes mind is independent Sense Organ
- In Meditation, Atma Jnanam comes
- Aparoksha Jnanam only in Meditation
- Because Manaha is Karanam
- Manaha Svatantra Karanam

Vivarta Sampradaya

- Mind is not organ of knowledge
- Meditation can't Produce Jnanam
- Sravanam alone produces knowledge
- Meditation for Pratibandha Nivrutti
- Mana Paratantra Karanam

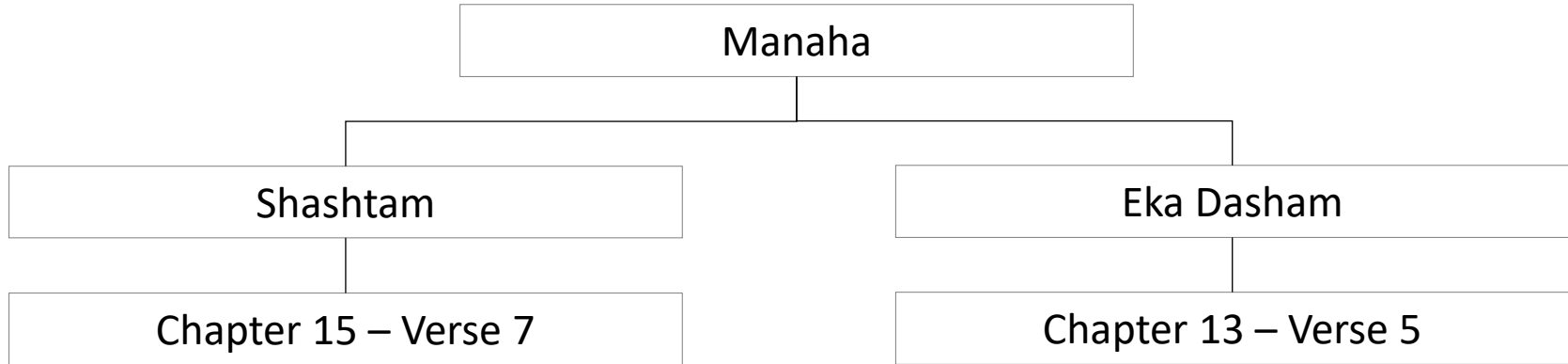
III) a) Gita – Chapter 15 :

ममैवांशो जीवलोके  
जीवभूतः सनातनः ।  
मनःषष्ठानीन्द्रियाणि  
प्रकृतिस्थानि कर्षति ॥१५-७॥

mamaivāṁśō jīvalōkē  
jīvabhūtaḥ sanātanaḥ |  
manaḥṣaṣṭhānīndriyāṇi  
prakṛtisthāni karṣati || 15 - 7 ||

An eternal portion of myself, having become a living soul in the world of life, abiding in Prakirti, draws (to itself) the (Five) senses, with mind as the sixth. [Chapter 15 - Verse 7]

b)



**Git - Chapter 13 :**

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

ṛṣibhīrbahudhā gītāṃ  
chandōbhirvividhaiḥ prthak  
brahmasūtrapadaiścaiva  
hētumadbhirviniścitaiḥ || 13-5 ||

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

### c) Bamati - Definition of Manaha :

- Sankalpa Vikalpa Atmakam.

d) Mind has a faculty of Volition or Oscillation.

- Go or not, Talk or not, See or not.

e) Mind thinks of Pros (Sankalpa) - Cons (Vikalpa)

f) Manas Includes Chittam, Buddhi, Ahamkara – Antahkaranam

g) Pancha Indriya Gochara, Shabda Adi Vishaya

### h) What falls within 5 Sense Organs :

- Shabda, Sparsha, Rupa, Rasah, Gandha = 5 Sense Objects.

IV)

| 1                              | 7                | 16       |
|--------------------------------|------------------|----------|
| - Absolute Cause<br>- Prakirti | - Relative Cause | Products |

- = 24 Tattvams
- Kshetram

### V) Thani Sankhya Etani Achakshate :

- These basic 24 Principles are Enumerated, Enlisted, Chatur Vimshati Tattvani.

VI) a) Entire Creation is Product of 24 Tattvams only – All Matter – Prakirti

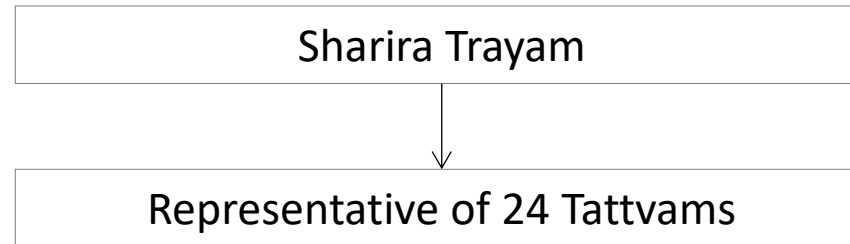
b) Sharira Trayam also contains 24 Tattvams

c) Avyaktam = Karana Shariram

d) Sukshma Shariram = 5 Butani, 5 Indriya Manaha

e) Sthula Sharira has 5 Indriya Gochara

f)



g) Therefore, Idam Shariram = Kshetram

h) Achakshate = Enumerated.

**Anvaya :**

- 5<sup>th</sup> Together with 6<sup>th</sup> Later.

## 88) Introduction to Chapter 13 – Verse 6 :

अथ इदानीं आत्मगुणाः इति यान् आचक्षते वैशेषिकाः, ते अपि क्षेत्रधर्मा  
एव, न तु क्षेत्रज्ञस्य इति आह भगवान्—

atha idānīm ātmaguṇā iti yānācakṣatē vaiśeṣikāḥ tēpi kṣētradharmā  
ēva na tu kṣētrajasya ityāha Bhagavān-

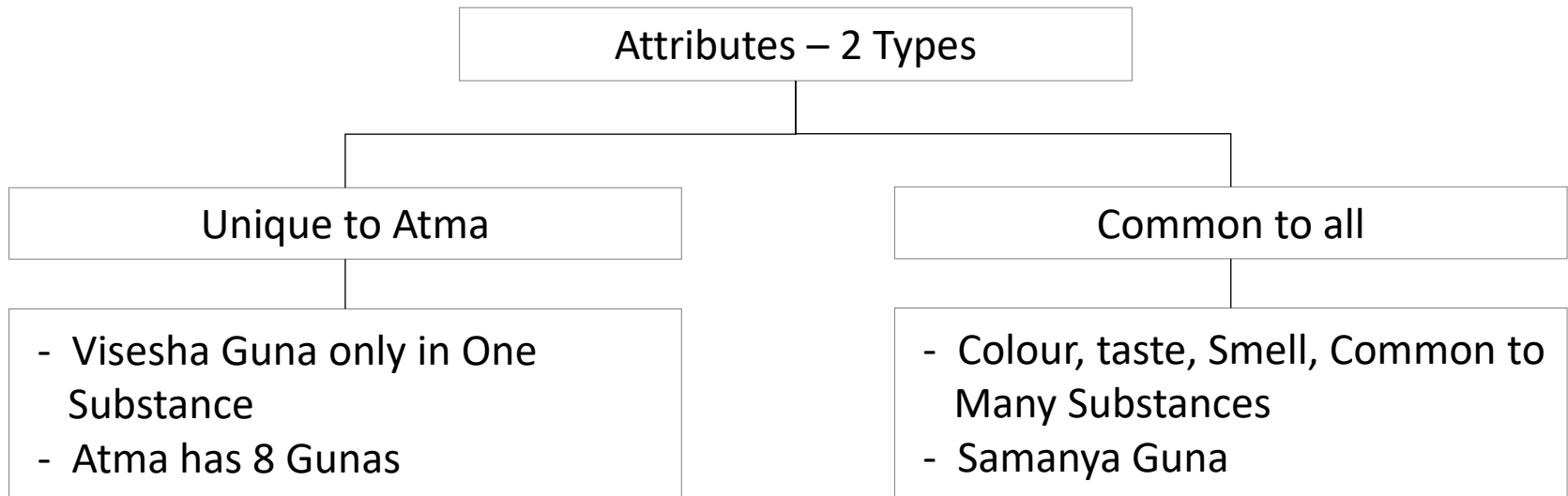
Now the Lord Says that what the Veiseshikas call the qualities of the Self also are the attributes of the field only and not those of the field-knower:

I) Nyaya – Veiseshika Close Philosophies

### II) Veiseshika Philosophy :

- a) Atma - Many, each one of us have one Atma
- b) Atma Jadam, All pervading
- c) Atma = Substance, Dravyam
- d) All Substances have Properties
- e) No Substance is Nirguna
- f) Every Substance has attribute
- g) Atma is also a Substance, inert, Atma as attributes.

h)



### III) a) 8 Gunas of Atma :

- Consciousness comes to Atma temporarily in Jagrat, Swapna Avasthas
- Atma becomes Conscious
- In Sleep Atma is inert

### b) Pleasure, Pain :

- When Atma is Conscious, it experiences Pleasure and Pain through Sense Organs, exposed to world.
- Pleasure, Pain Temporary attribute, goes off in Sleep.

**c) Raaga – Dvesha :**

- Consequence of Pleasure, Pain is Raaga, Dvesha
- It does not belong to the Mind but to Atma.
- It is an attribute of Atma.

**d) Will :**

- We use will to Reproduce Sukham and Avoid Dukham.
- Will is called Prayathna
- Born out of Raaga, Dvesha, go towards or Away from Objects.

**e) Punyam - Papam :**

- Get Adrishta Punyam, Papam.

**f) Vasana – Samskara :**

- With Repeated Action, Develop Samskara.
- Get up at 5 Am.

#### IV) Ashta Vishesha Guna Atma :

- 1) Consciousness
- 2) Pleasure
- 3) Pain
- 4) Raaga
- 5) Dvesha
- 6) Will
- 7) Punyam - Papam
- 8) Vasanas

V) a) Lord Krishna in Verse 6 Says they belong to Manaha

b) Vyasa refutes Veiseshika's in this Shloka

c) They don't belong to Kshetrajna but Anatma Kshetram

d) Attributes belong to Substances, Anatma, Kshetram, Kshetra Dharma.

#### VI) Nirvana Shatkam :

न मे द्वेषरागौ न मे लोभमोहौ  
मदो नैव मे नैव मात्सर्यभावः ।  
न धर्मो न चार्थो न कामो न मोक्षः  
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ३

Na Me Dvesha Ragau Na Me Lobha Mohau  
Mado Naiva Me Naiva Matsarya Bhavah  
Na Dharmo Na Chartho Na Kamo Na Mokshah  
Chidananda Rupa Shivoham Shivoham

I have neither dislikes nor likes, neither greed nor delusion, neither pride nor jealousy. I have no duty to perform, nor any wealth to acquire, I have no craving for pleasures and the Self is never bound, so I have no desire for Liberation. I am of the nature of pure Consciousness and Bliss, I am all auspiciousness, I am Siva. [Verse 3]

VII) I, Kshetrajna don't have Raaga Dvesha, Technically important Shloka.

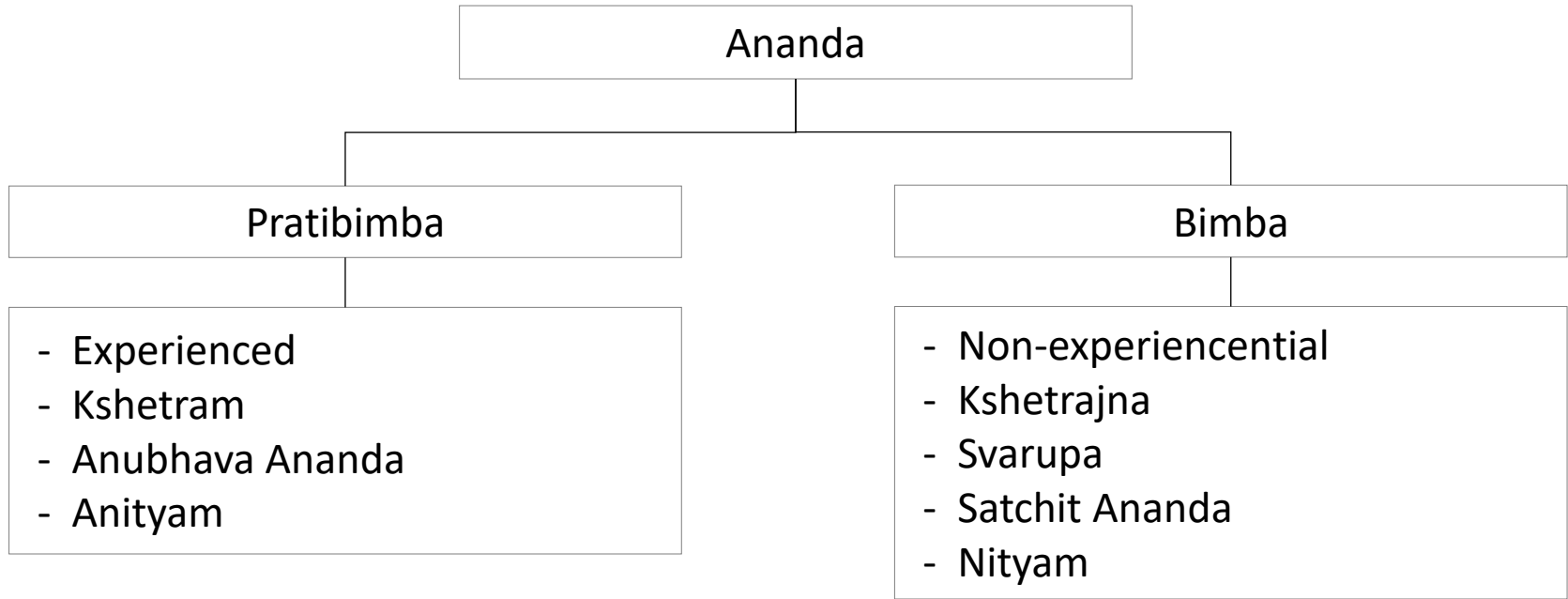
महाभूतान्यहङ्कारः  
बुद्धिरव्यक्तमेव च ।  
इन्द्रियाणि दशैकं च  
पञ्च चेन्द्रियगोचराः ॥ १३-६ ॥

mahābhūtānyahaṅkārah  
buddhiravyaktamēva ca |  
indriyāṇi daśaikaṃ ca  
pañca cēndriyagōcarāḥ || 13-6 ||

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

I) a) Ichha, Dvesha, Sukham, Dukham belong to Anatma Mind

b)



c) Dukham - Drithihi = will

d) 5 Mentioned of Veiseshika

II) a) Other 3 Krishna Adds

**b) Sangataha :**

- Assemblage, Configuration of Sthula, Sukshma Shariram.

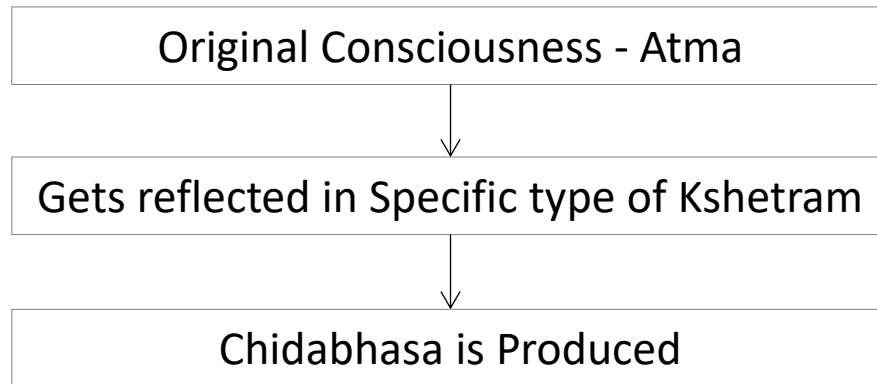
c) Only in a Particular Configuration of Kshetram, Life, Jiva is Possible.

d)

| Statue                                                                       | Body                                                                          |
|------------------------------------------------------------------------------|-------------------------------------------------------------------------------|
| <ul style="list-style-type: none"><li>- Kshetram</li><li>- No Life</li></ul> | <ul style="list-style-type: none"><li>- Kshetram</li><li>- Has life</li></ul> |

e) Hence Body, Kshetram has to be Separately Enumerated.

f)



g) Chit – Original Consciousness not a product always cause

h) Chidabhasa – Always product, part of Anatma, Kshetram.

i) Chidabhasa is called as Chetane

j) Veiseshika has Mistaken Reflected Consciousness Chidabhasa as chit, Original Consciousness.

- As Attribute of Atma

III) a) Chidabhasa expresses itself as Self Awareness

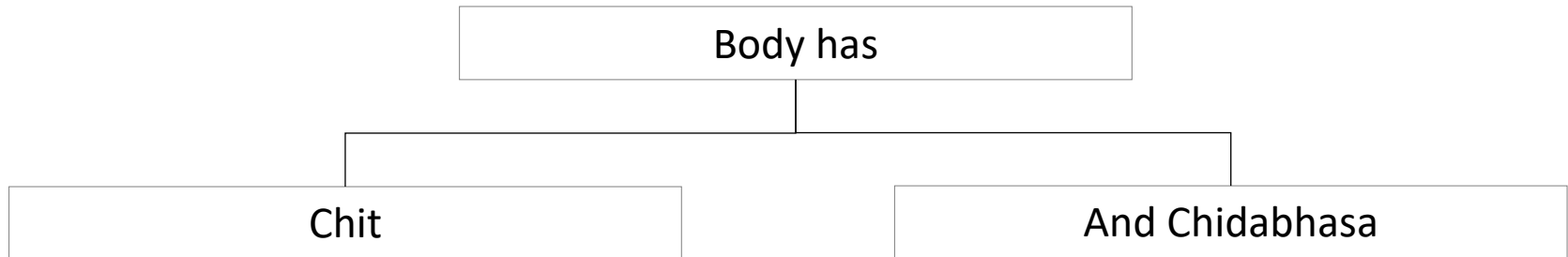
b) Where Chidabhasa is there, there is Self Awareness

c) When Original Consciousness alone is there, no self Awareness.

d) Self Awareness = Mind and Reflected Consciousness

e) Wall also Kshetram but has no Chidabhasa, only Original Consciousness, no self Awareness.

f)



g) Original Consciousness and Reflected Consciousness → Gives life to Reflected Medium.

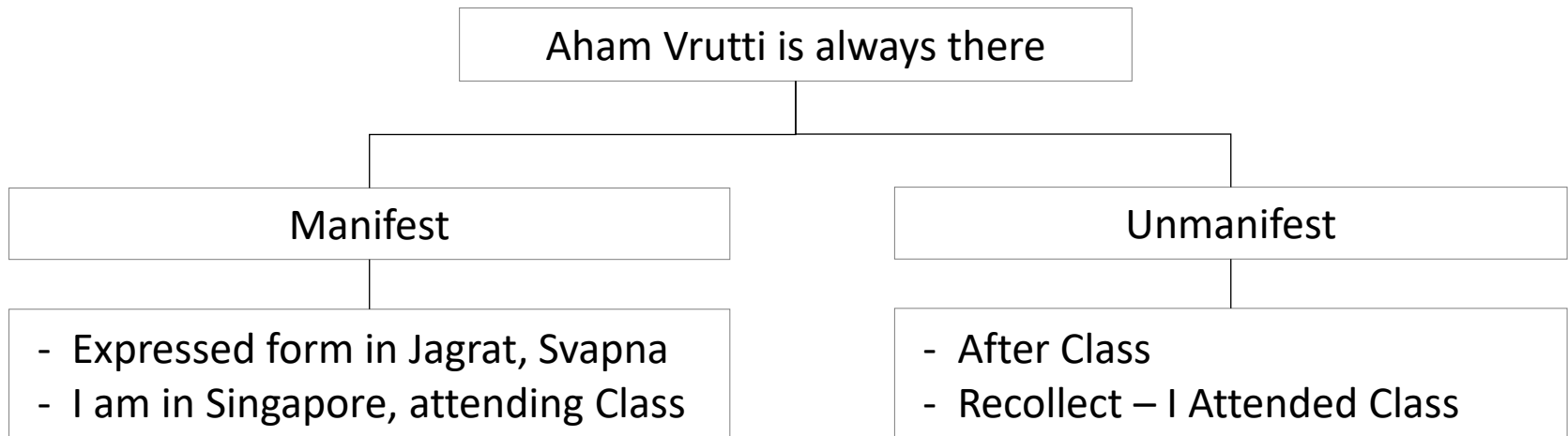
h) Chidabhasa is Responsible for self Awareness

IV) a) Self Awareness is expressed as I thought, Aham Vrutti

b) Chidabhasa and Mind = Aham Vrutti

= Self Awareness

c)



d) To Recollect Aham Vrutti, Aham Vrutti must have been there in Class.

e) Without that no Recollection, Memory, Pratyabingya.

V) a)

Chidabhasa is there in the form of Self Awareness



b)

Self Awareness is there in the form of I thought

c)

Aham Vrutti Always there

Expressed form

Unexpressed form

Manifest form

Unmanifest form

## VI) Dakshinamoorthi Stotram :

राहुग्रस्त दिवाकरेन्दु सदृशो माया समाच्छादनात्  
सन्मात्रः करणोप संहरणतो योभूत्सुषुप्तः पुमान् ।  
प्रागस्वाप्स मति प्रभोदसमये यः प्रत्य भजायते  
तस्मै श्री गुरुमूर्तये नम इदं श्री द क्षणामूर्तये ॥ ६ ॥

rāhugrasta divākarendu sadṛśo māyā samācchādanāt  
sanmātraḥ karaṇopa saṁharaṇato yo-bhūtsuṣuptaḥ pumān |  
prāgasvāpsamiti prabhodasamaye yaḥ pratyabhijñāyate  
tasmai śrī gurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 6 ||

On folding up all the functions of the senses, He who enters into a state of deep-sleep and there becomes existence veiled in maya, like the sun or the moon during eclipse, and who, on waking, remembers to have slept.. To Him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 6]

VII) a) Chetana = Chidabhasa = Kshetram = Janyam

b) Chit = Kshetrajna = Ajanya

c) Entire Kshetram = Reflected Consciousness and Reflected Medium.

## VIII) Pramanam for Reflected Consciousness :

### a) Brihadaranyaka Upanishad :

- Chapter 2 - 4 and Chapter 4 - 5 - 12

### b) Brihadaranyaka Upanishad :

स यथा सैन्धवखिल्य  
उदके प्रास्त उदकमेवानुविलीयेत,  
न हास्योद्ग्रहणायेव स्यात्,  
यतो यतस्त्वाददीत लवणमेव,  
एवं वा अर इदं  
महद्भूतमनन्तमपारं  
विज्ञानघन एव । एतेभ्यो भूतेभ्यः  
समुत्थाय तान्येवानु विनश्यति,  
न प्रेत्य संजास्तीत्यरे ब्रवीमीति  
होवाच याज्ञवल्क्यः ॥ 12 ॥

sa yathā saindhavakhilya  
udake prāsta udakamevānuvilīyeta,  
na hāsyodgrahaṇāyeva syāt,  
yato yatastvādadīta lavaṇameva,  
evaṃ vā ara idaṃ  
mahadbhūtamanaṇtamapāraṃ  
vijñānaghana eva | etebhyo bhūtebhyah  
samutthāya tānyevānu vinaśyati,  
na pretya saṃjñāstītyare bravīmīti  
hovāca yājñavalkyaḥ || 12 ||

As a lump of salt dropped into water dissolves with (its component) water, and no one is able to pick it up, but whomsoever one takes it, it tastes salt, even so, my dear, this great, endless, infinite Reality is but Pure Intelligence. (The self) comes out (as a separate entity) from these elements, and (this separateness) is destroyed with them. After attaining (this oneness) it has no more consciousness. This is what I say, my dear. So said Yājñavalkya. [2 - 4 - 12]

स यथा सर्वासामपां समुद्र एकायनम्,  
 एवं सर्वेषां स्पर्शानां त्वगेकायनम्,  
 एवं सर्वेषां गन्धानां नासिकैकायनम्,  
 एवं सर्वेषां रसानां जिह्वैकायनम्,  
 एवं सर्वेषां रूपाणां चक्षुरेकायनम्,  
 एवं सर्वेषां शब्दानां श्रोत्रमेकायनम्,  
 एवं सर्वेषां सङ्कल्पानां मन एकायनम्,  
 एवं सर्वासां विद्यानां हृदयमेकायनम्,  
 एवं सर्वेषां कर्मणां हस्तावेकायनम्,  
 एवं सर्वेषामानन्दानामुपस्थ एकायनम्,  
 एवं सर्वेषां विसर्गीणां पायुरेकायनम्,  
 एवं सर्वेषामध्वनां पादावेकायनम्,  
 एवं सर्वेषां वेदानां वागेकायनम् ॥ १२ ॥

sa yathā sarvāsāmapāṃ samudra ekāyanam,  
 evaṃ sarveṣāṃ sparśānāṃ tvagekāyanam,  
 evaṃ sarveṣāṃ gandhānāṃ nāsikaikāyanam,  
 evaṃ sarveṣāṃ rasānāṃ jihvaikāyanam,  
 evaṃ sarveṣāṃ rūpāṇāṃ cakṣurekāyanam,  
 evaṃ sarveṣāṃ śabdānāṃ śrotramekāyanam,  
 evaṃ sarveṣāṃ saṅkalpānāṃ mana ekāyanam,  
 evaṃ sarvāsāṃ vidyānāṃ hṛdayamekāyanam,  
 evaṃ sarveṣāṃ karmaṇāṃ hastāvekāyanam,  
 evaṃ sarveṣāmānandānāmupastha ekāyanam,  
 evaṃ sarveṣāṃ visargāṇāṃ pāyurekāyanam,  
 evaṃ sarveṣāmādhvanāṃ pādāvekāyanam,  
 evaṃ sarveṣāṃ vedānāṃ vāgekāyanam || 12 ||

As the ocean is the one goal of all sorts of water, as the skin is the one goal of all kinds of touch, as the nostrils are the one goal of all odours, as the tongue is the one goal of all savours, as the eye is the one goal of all colours, as the ear is the one goal of all sounds, as the Manas is the one goal of all deliberations, as the intellect is the one goal of all knowledge, as the hands are the one goal of all sorts of work, as the organ of generation is the one goal of all kinds of enjoyment, as the anus is the one goal of all excretions, as the feet are the one goal of all kinds of motion, as the organ of speech is the one goal of all Vedas. [4 - 5 - 12]

c) Yajnavalkya tells Meitreyi :

| Original Consciousness                                                                           | Reflected Consciousness                                                             |
|--------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------|
| <ul style="list-style-type: none"><li>- Never Born</li><li>- Eternal</li><li>- Samjnya</li></ul> | <ul style="list-style-type: none"><li>- Born with Birth and gone in Death</li></ul> |

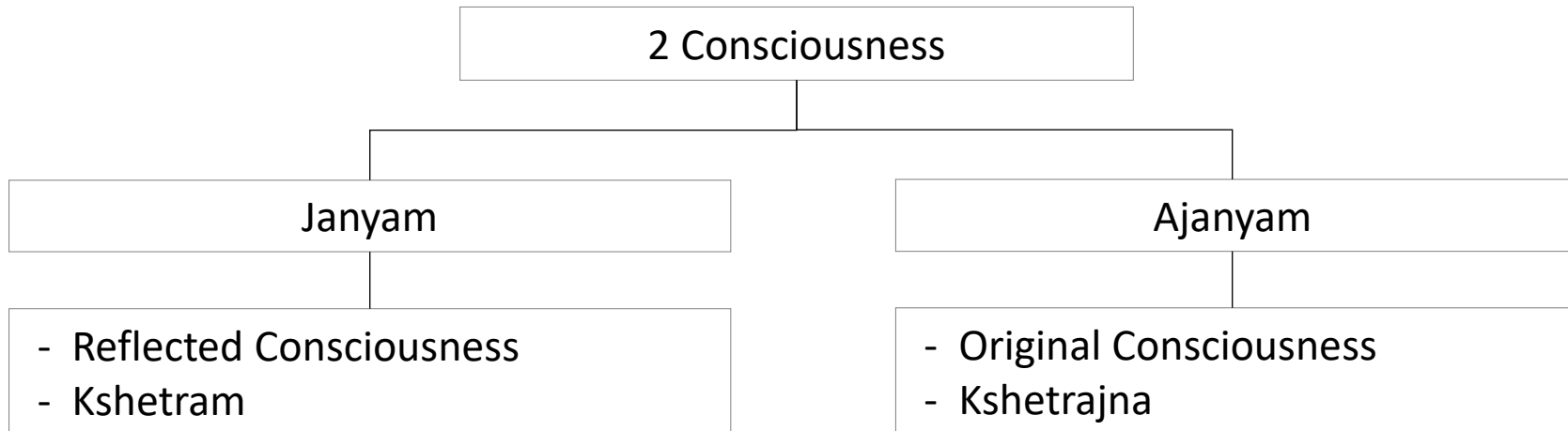
d) Meitreyi tells Yajnavalkya, you are always confusing.

e) When there is Dualistic matter, Consciousness seems to be born as Chidabhasa.

f) When dualistic matter goes into unmanifest condition, Chidabhasa seems to be gone.

g) Chit - Original Consciousness is never born or gone, is eternal.

h)



i) In brief I have Enumerated Chidabhasa with its Products in the form of Pleasure - Pain etc.

इच्छा इति ॥ इच्छा—यज्जातीयं सुखात्मकं अर्थं उपलब्धवान् पूर्वं, पुनः तज्जातीयं समुपलभमानः तं अर्थं समादातुं इच्छति सुखहेतुरिति; सा इयं इच्छा अन्तःकरणस्य धर्मः, ज्ञेयत्वात् क्षेत्रम् । तथा द्वेषः—यज्जातीयं अर्थं दुःखहेतुत्वेन अनुभूतवान्, पुनः तज्जातीयं अर्थं उपलभमानः तं द्वेष्टि; सोऽयं द्वेषः ज्ञेयत्वात् क्षेत्रमेव । तथा सुखं—अनुकूलं प्रसन्नसत्त्वात्मकं, ज्ञेयत्वात् क्षेत्रमेव । दुःखं—प्रतिकूलात्मकं; ज्ञेयत्वात् तदपि क्षेत्रम् । सङ्घातः देहेन्द्रियाणां संहतिः । तस्मिन् अभिव्यक्तान्तःकरणवृत्तिः, तप्ते लोहपिण्डे अग्निः इव, आत्मचैतन्याभासरसविद्धा चेतना; सा च क्षेत्रं, ज्ञेयत्वात् । धृतिः यया अवसादं प्राप्तानि देहेन्द्रियाणि ध्रियन्ते; सा च ज्ञेयत्वात् क्षेत्रम् । सर्वान्तःकरणधर्मोपलक्षणार्थं इच्छादिग्रहणम् । यत् उक्तं तत् उपसंहरति—एतत् क्षेत्रं समासेन सविकारं सह विकारेण महदादिना उदाहृतं उक्तम् ॥

icchā? yajjātiyaṁ sukhahētumarthaṁ? upalabdhavān pūrvam? punaḥ  
tājājātiyamupalabhamānaḥ tamādātumicchati sukhahēturiti sā iyaṁ icchā  
antaḥkaraṇadharmāḥ jñēyatvāt kṣētraṁ | tathā dvēṣaḥ? yajjātiyamarthaṁ duḥkhaheṭutvēna  
anubhūtavān? punaḥ tājājātiyamarthaṁupalabhamānaḥ taṁ dvēṣti sō'yaṁ dvēṣaḥ jñēyatvāt  
kṣētraṁ ēva | Tathā sukham anukūlaṁ prasannasattvātmaṁ jñēyatvāt kṣētraṁ ēva | duḥkham  
pratikūlātmaṁ jñēyatvāt tadapi kṣētraṁ | saṁghātaḥ dēhēndriyāṇāṁ saṁhatiḥ |  
tasyāmbhivyaktāntaḥkaraṇavṛttiḥ? tapta iva lōhapinḍē agniḥ ātmacaitanyābhāsarasaṁviddhā  
cētanā sā ca kṣētraṁ jñēyatvāt | dhṛtiḥ yayā avasādaprapṭāni dēhēndriyāṇi dhriyante sā ca jñēyatvāt  
kṣētraṁ | sarvāntaḥkaraṇadharmōpalakṣaṇārthaṁ icchādigrahaṇam | yata uktamupasaṁharati ētat  
kṣētraṁ samāsēna savikāraṁ saha vikārēṇa mahadādinā udāhṛtam uktam || yasya kṣētrabhēdajātasya  
saṁhatiḥ idaṁ śarīraṁ kṣētraṁ iti uktam? tat kṣētraṁ vyākhyātaṁ mahābhūtādibhēdabhinnam dhṛtyantam |

Here 'Desire' is taken as an attribute of the inner Sense. Due to it one Seeks to acquire, once more, the Object that yielded Pleasure earlier. Being an object of knowledge, it is part of the field. So too 'Antipathy'. The kind of thing which was once experienced as a Source of pain is hated when it is met with again. This is 'Antipathy'; it too is part of the field, being an object of knowledge. Similarly 'Pleasure' or that which is agreeable and essentially, Sattva, is also field only for the same reason. What is antagonistic, i.e., pain too is field, being knowable. 'The 'group' refers to the body and the Senses. 'Awareness' is a modification of the inner Sense Manifested within the 'group'. Like fire Manifest in heated metal, the 'Group' is pervaded by the quintessence of Self's intelligence as 'Awareness'. That, too, being a knowable is field. 'Sustentation', by which are upheld the depleted body and the Senses, also, being a knowable, is field. Desire, etc., are Cited here to connote all the attributes of the inner sense. What was Stated is concluded in the words: 'Briefly thus has been set forth the field together with its transformations like the Universal Mind'.

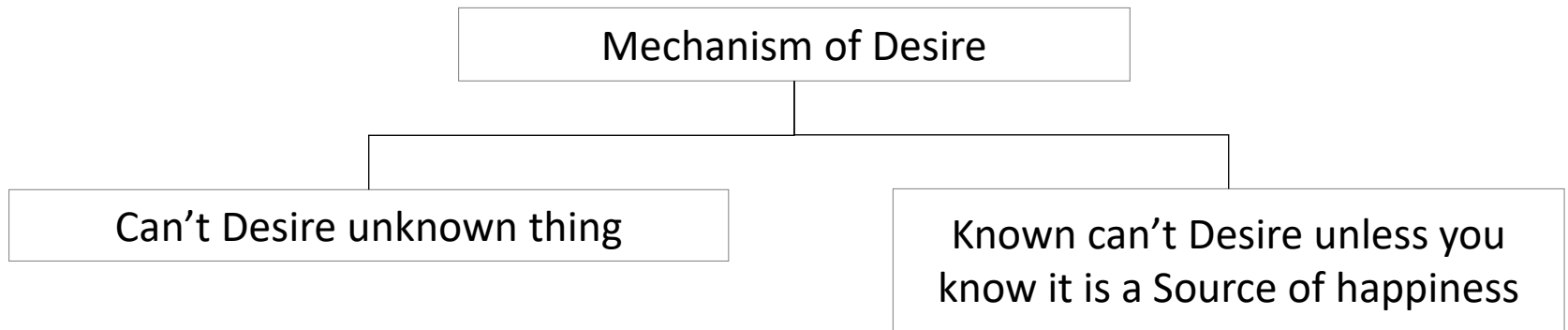
## 90) Bashyam : Chapter 13 – Verse 6 Starts...

इच्छा—यज्जातीयं सुखात्मकं अर्थं उपलब्धवान् पूर्वं, पुनः  
तज्जातीयं समुपलभमानः तं अर्थं समादातुं इच्छति सुखहेतुरिति ;  
सा इयं इच्छा अन्तःकरणस्य धर्मः, ज्ञेयत्वात् क्षेत्रम् ।

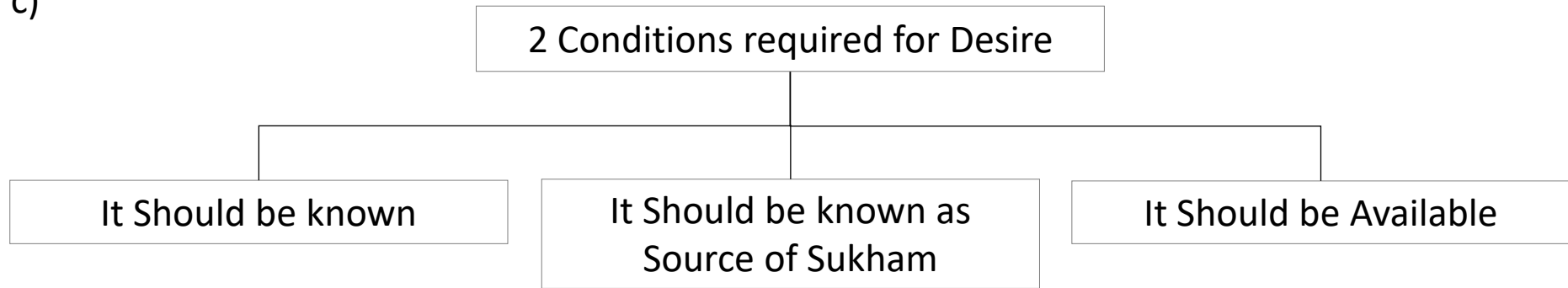
icchā? yajjātīyaṁ sukhahētumartham? upalabdhavān pūrvam? punaḥ  
tajjātīyamupalabhamānaḥ tamādātumicchati sukhahēturiti  
sā iyaṁ icchā antaḥkaraṇadharmāḥ jñēyatvāt kṣētram |

I) a) Ichha – Desire

b)



c)



## II) a) Example :

- Dish in Plate, 1<sup>st</sup> Swallowing, 1<sup>st</sup> Experience with Neutral Mind
- Experience because of Prarabdam.

b) Object of Happiness - Sukha Hetuhu

c) Next time, look for that Dish

d) Know as Sukha Hetu

e) Can't desire for the Same Object, that Object is gone

f) Vadai gone

g) It is an Object belonging to Same Species, must be Artham, Indriya Vishayam, experienced before.

h) Can't desire for Unavailable Object.

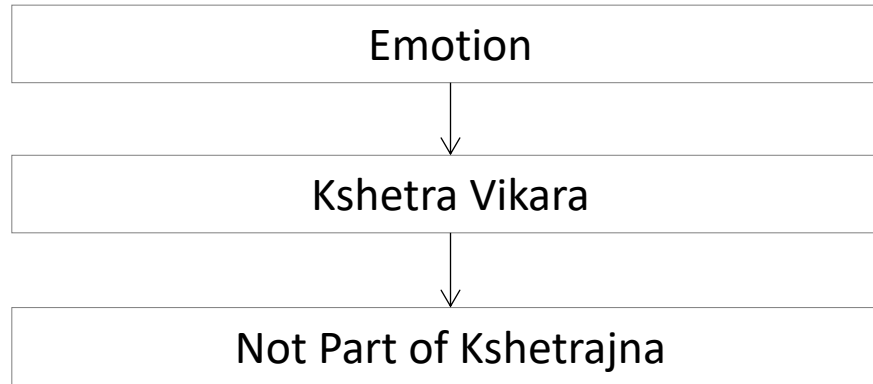
**i) Known, known as Source of happiness, Available = 3 Conditions for Desire.**

## Revision : Chapter 13 – Verse 6 :

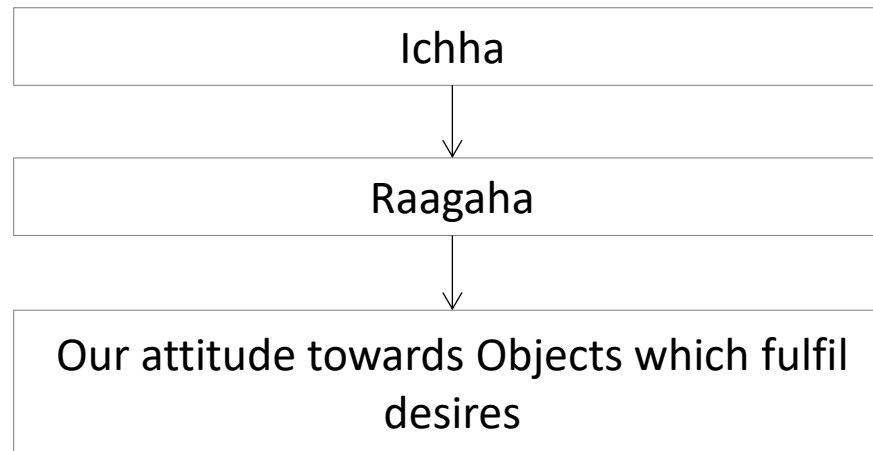
I) a) 2 Shlokas 5 and 6

- Lord Krishna is Describing 24 Tattvams, Kshetram, and attributes of Kshetram, Vikara, products.

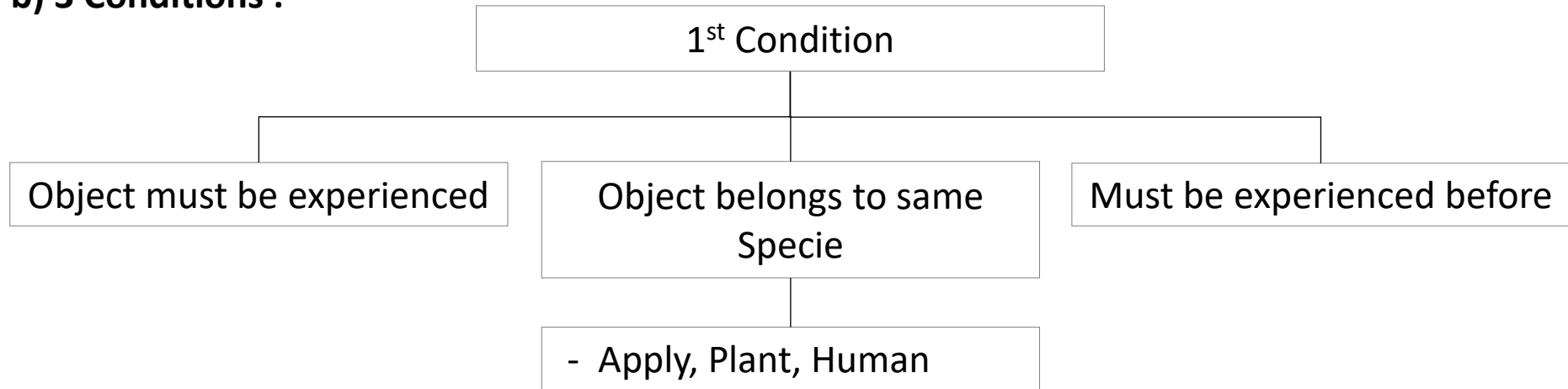
b)



II) a)



**b) 3 Conditions :**



**c) 2<sup>nd</sup> Condition :**

- Conclusion - Object is Source of happiness
- This Mental attribute is called Ichha

d) According to Tarqa, it is an attribute of Atma

**e) Lord Krishna :**

- It is an attribute of Atma

f) Sukha Hetutva.

**g) 3<sup>rd</sup> Condition :**

- Object must be Available now.

h)

3 Conditions for Minds attribute of  
Ichha Raaga

Past Experience

Sukha Hetu

Available now

**III) Brihadaranyaka Upanishad - Saptanna Bramanam :**

‘त्रीण्यात्मनेऽकुरुत’ इति मनो वाचं प्राणं,  
तान्यात्मनेऽकुरुत; ‘अन्यत्रमना अभूवम्,  
नादर्शम्,’ ‘अन्यत्रमना अभूवम्, नाश्रौषम्’ इति,  
मनसा ह्येव पश्यति, मनसा सृणोति ।  
कामः संकल्पो विचिकित्सा श्रद्धाऽश्रद्धा  
धृतिरधृतिर्हीर्धीर्भीरित्येतत्सर्वं मन एव;  
तस्मादपि पृष्ठत उपस्पृष्टो मनसा विजानाति;  
यः कश्च शब्दो वागेव सा । एषा ह्यन्तमायता,  
एषा हि न; प्राणोऽपानो व्यान उदानः समनोऽन  
इत्येतत्सर्वं प्राण एव; एतन्मयो वा अयमात्मा,  
वाङ्मयो मनोमयः प्राणमयः ॥ ३ ॥

‘trīṇyātmane'kuruta’ iti mano vācam prāṇam,  
tānyātmane'kuruta; ‘anyatramanā abhūvam,  
nādarśam,’ ‘anyatramanā abhūvam, nāśrauṣam’ iti,  
manasā hyeva paśyati, manasā sṛṇoti |  
kāmaḥ saṁkalpo vicikitsā śraddhā'śraddhā  
dhṛtiradhṛtirhrīrdhīrbhīrityetadsarvaṁ mana eva;  
tasmādapi pṛṣṭhata upasprṣṭo manasā vijānāti;  
yaḥ kaśca śabda vāgeva sā | eṣā hyantamāyattā,  
eṣā hi na; prāṇo'pāno vyāna udānaḥ samano'na  
ityetatsarvaṁ prāṇa eva; etanmayo vā ayamātmā,  
vāṅmayo manomayaḥ prāṇamayaḥ || 3 ||

‘Three he designed for himself’ means: The mind, the organ of speech and the vital force; these he designed for himself. (They say), ‘I was absent-minded, I did not see it,’ ‘I was absent-minded, I did not hear it.’ It is through the mind that one sees and hears. Desire, resolve, doubt, faith, want of faith, steadiness, unsteadiness, shame, intelligence and fear—all these are but the mind. Even if one is touched from behind, one knows it through the mind; therefore (the mind exists). And any kind of sound is but the organ of speech, for it serves to determine a thing. but it cannot itself be revealed. Prāṇa, Apāna, Vyāna, Udāna, Samāna and Ana—all these are but the vital force. This body is identified with these—with the organ of speech, the mind and the vital force. [1 - 5 - 3]

- All emotions belong to Kshetram, not Kshetrajna.

IV) a) I am Happy, I - Subject

b) I love that object

c) Why I - Mind not Atma.

**V) Kshetrajna Bashyam :**

**a) All experienced emotions belong to experienced Mind**

b) Not to experiencer Atma

c) This is General Rule

d) These applied to Avidya, ignorance, knowledge, Vidya

e) Here emotions, Jneyatvat, object of experience, Antahkarana Dharma

f) Antahkarana Guna.

g) Sattva, Rajas, Tamas also Antahkarana Guna, products of Prakrti.

h) Tasmāt Kshetram.

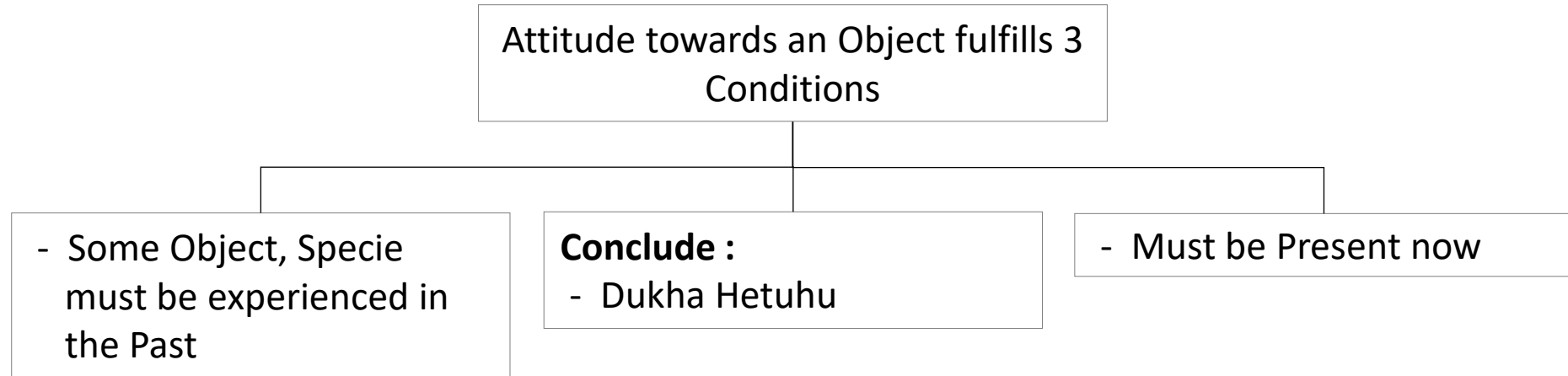
### 91) Bashyam : Chapter 13 – Verse 6 Continues...

तथा द्वेषः—यज्जातीयं अर्थं दुःखहेतुत्वेन अनुभूतवान्, पुनः  
तज्जातीयं अर्थं उपलभमानः तं द्वेष्टि; सोऽयं द्वेषः ज्ञेयत्वात् क्षेत्रमेव ।

tathā dvēṣaḥ? yajjātīyamārtham duḥkhaheṭutvēna anubhūtavān? punaḥ  
tajjātīyamārthamupalabhamānaḥ taṁ dvēṣṭi sō:'yam dvēṣaḥ jñeyatvāt kṣētram ēva |

l) a) Dvesha = Dislike, Aversion Similar to Ichha

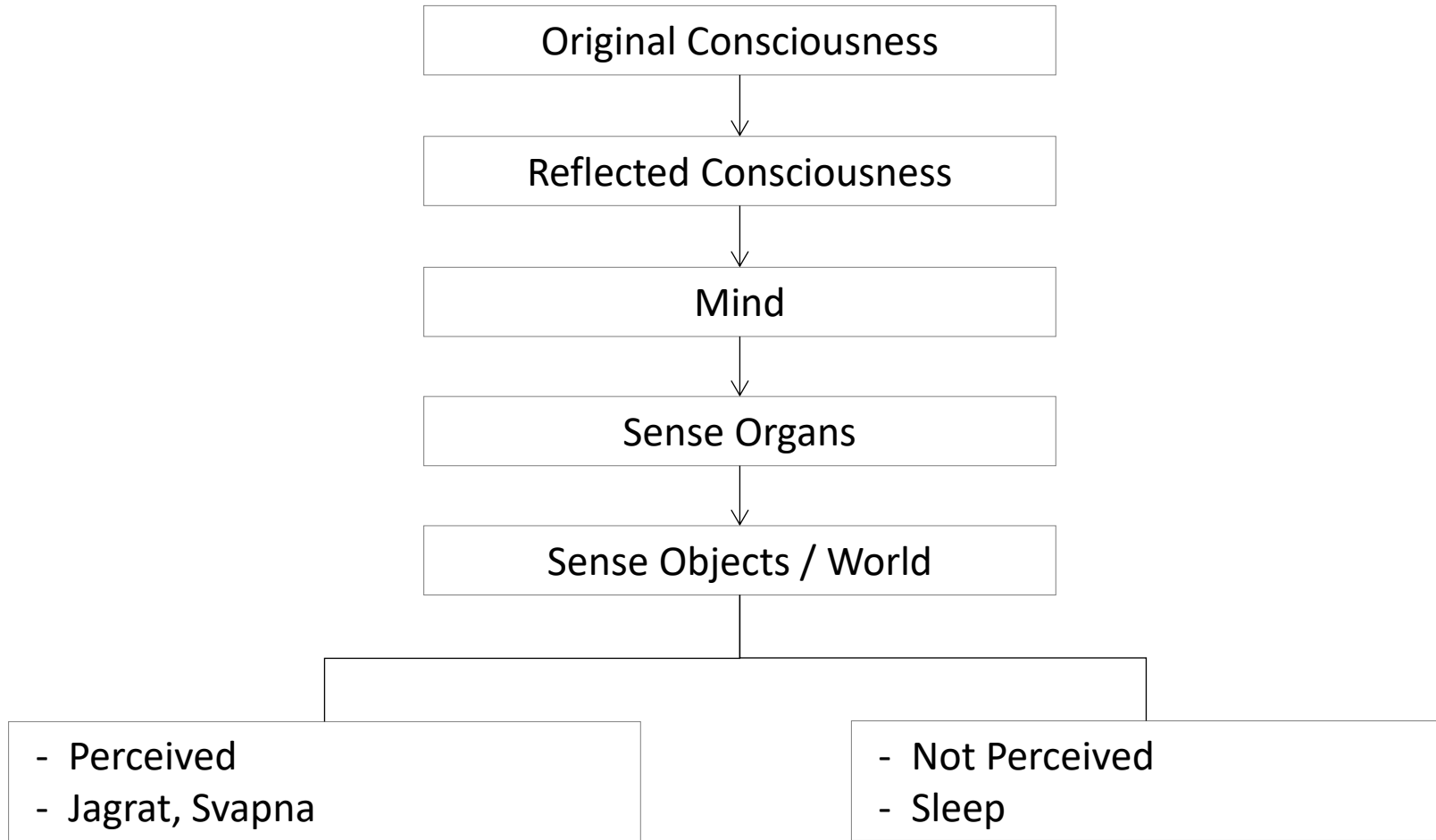
b)



c) Awareness of the world comes from Vruttis Pervading 5 Sense Objects.

d) Reflected Consciousness – Determines Range of experiences by an Individual Mind.

e)



f) Perception also depends on memory

g) Mind is the Radar, Antenna of World perception.

h) 3 Conditions required for Dislike to be Generated.

**i) Condition No. 1 :**

- Anubuvatatvam = Fast Anubhava, experience of Specie, Object.

**j) Condition No. 2 :**

- Dukha Hetutvam.

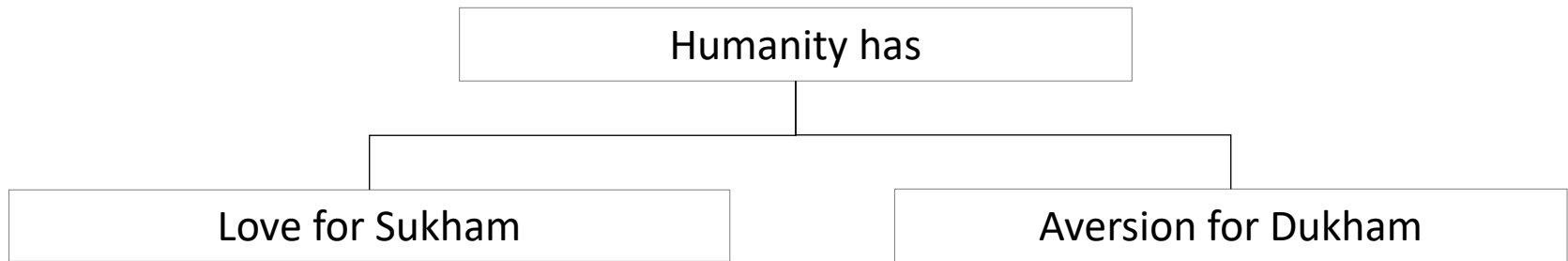
**k) Condition No. 3 :**

- In the Present, must fall within Range of my experience through Pratyaksham, Anumanam.

l) Any Pramanam or Memory, Sakshi Pratyaka Rupena Anubuyate

m) When Object comes, hatred is Natural.

n)



**o) It is instinct Based not will based.**

p) Gita – Chapter 3 :

इन्द्रियस्येन्द्रियस्यार्थे  
रागद्वेषौ व्यवस्थितौ ।  
तयोर्न वशमागच्छेत  
तौ ह्यस्य परिपन्थिनौ ॥ ३-३४ ॥

indriyasyēndriyasyārthē  
rāgadvēṣau vyavasthitau |  
tayōrna vaśam āgacchēt  
tau hyasya paripanthinau || 3-34 ||

Attachment and aversion for the objects of the senses abide in the senses; let none come under their sway; for, they are his foes. [Chapter 3 – Verse 34]

II) a) Jnanis Manage Raaga Dvesha, can't Avoid

b) Tayor Na vasham Na Agachhet

c) We can't eliminate Raaga Dvesha but can Avoid Slavery to Raaga Dvesha.

**d) Tam Veshti :**

- Instinctive

e) Such Emotion, Bavana, attribute is Vrutti based

f) When Dvesha Anger, Love, Arrives, I am Aware

g) Reflected Consciousness Limited by Mind Antenna

- Original Consciousness Limitless - Natural without Upadhi of Mind.

h) I See the Emotions intimately rising and falling.

i) Experience of Emotions belongs to the Mind.

### III) Logic given in Atma Bodha :

a) Raaga, Dvesha, Sukha Dhi

#### Atma Bodha :

रागेच्छासुखदुःखादि बुद्धौ सत्यां प्रवर्तते ।

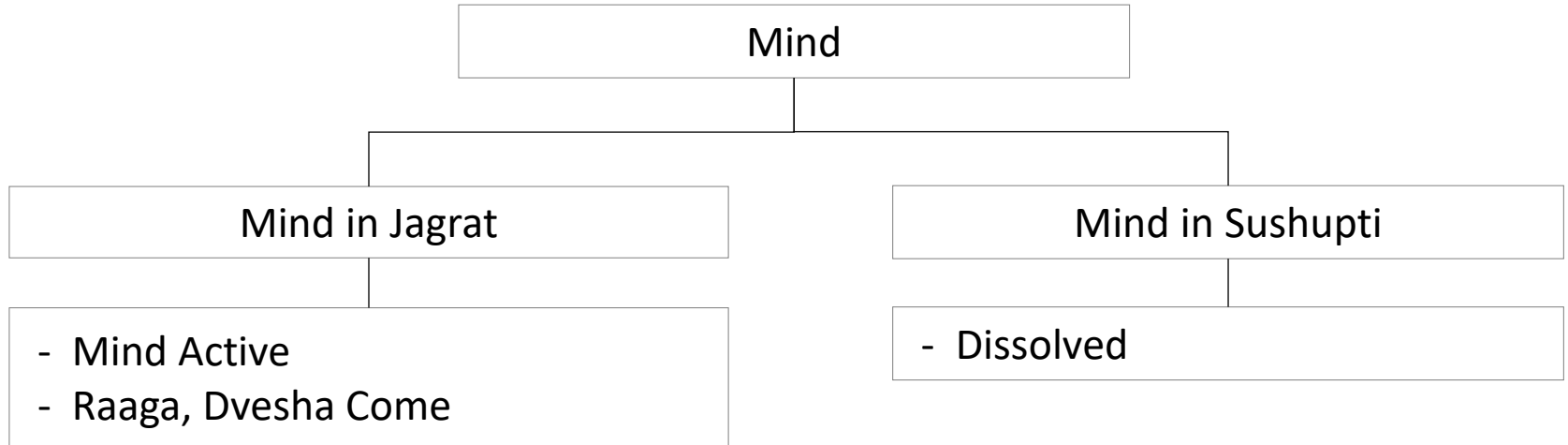
सुषुप्तौ नास्ति तन्नाशे तस्माद्बुद्धेस्तु नात्मनः ॥ २३ ॥

ragecchasukhaduhkhadi buddhau satyam pravartate,

susuptau nasti tannase tasmadbuddhestu natmanah ॥ 23 ॥

Attachment, desire, pleasure, pain and so on are perceived to exist only as long as the intellect or mind functions. They are not perceived in deep sleep when the mind ceases to exist. Therefore they belong to the mind alone and not the Atman.

b)



c) Mind Sattve, Raaga Dvesha Sattvam

d) Mind Abhave, Laye, Raaga Dvesha Abhavam.

e) Mind Eva Raaga Dvesha Sthanam.

IV) a) If Atma is Sthanam, We would have experienced Raaga Dvesha in Sleep also

b) Anvaya Vyatireka Anuvidayatvat – Logic is Logic No. 2

**V) Shankaras Logic Here :**

- “Jneyatvat”

**VI) 2 Conclusion :**

- Therefore Mind belongs to Kshetram.

**92) Bashyam : Chapter 13 – Verse 6 Continues...**

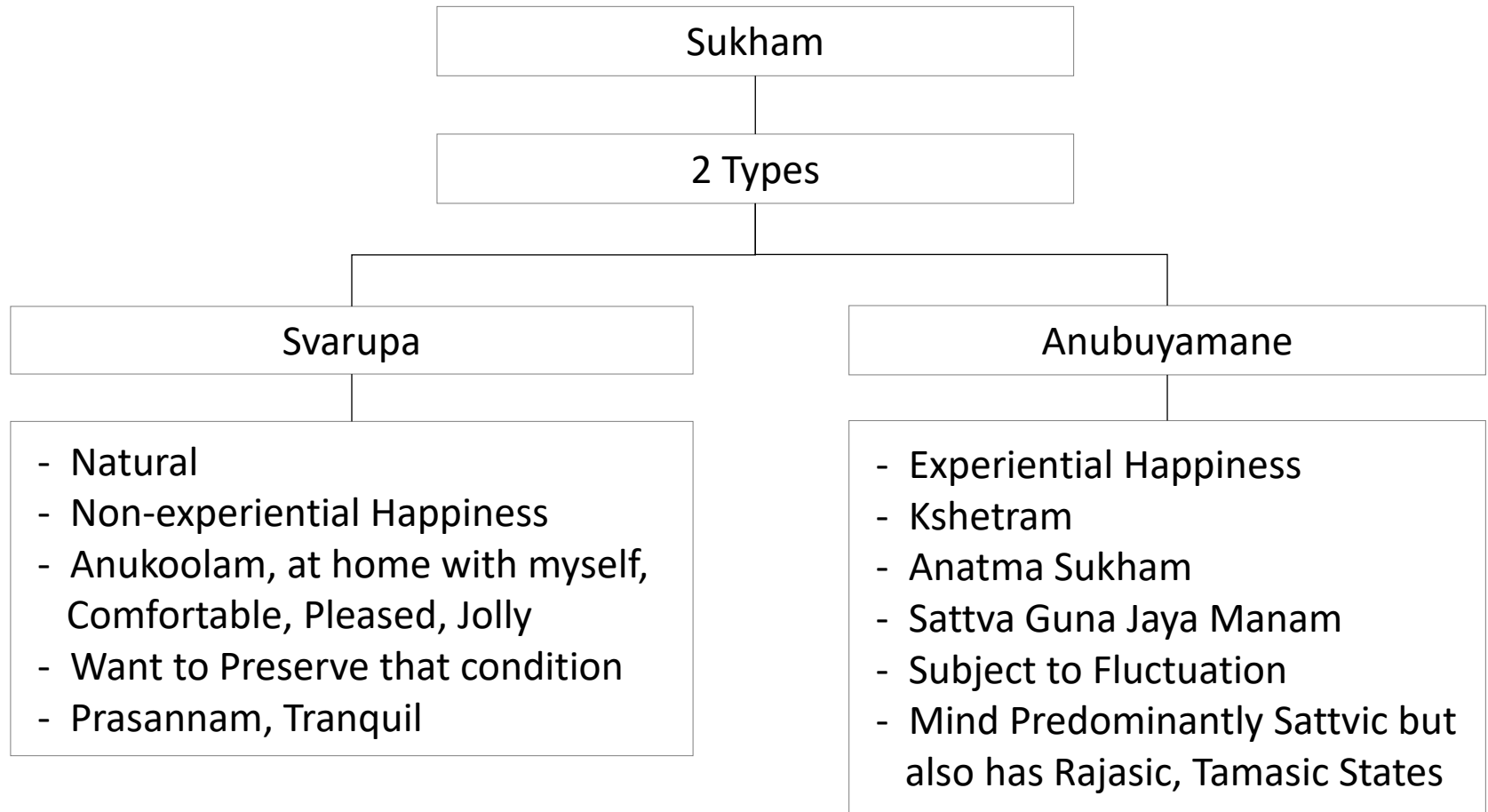
तथा सुखं—अनुकूलं प्रसन्नसत्त्वात्मकं, ज्ञेयत्वात् क्षेत्रमेव ।  
दुःखं—प्रति-कूलात्मकं; ज्ञेयत्वात् तदपि क्षेत्रम् ।

Tathā sukham anukūlaṁ prasannasattvātmakam jñēyatvāt kṣētram ēva |  
duḥkham pratikūlātmakam jñēyatvāt tadapi kṣētram |

I) a) Ichha – Dvesha Over

b) Sukham = Happiness.

c)



## II) Tattva Bodha :

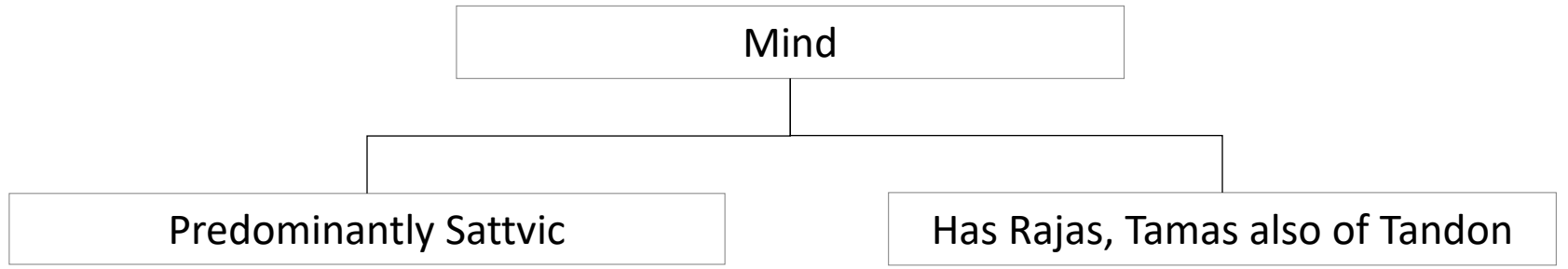
a) Mind is born out of Sattva Guna of Pancha Butas

## III) Vichara Sagara, Advanced Vedantic text

a) Mind is Bhava Sagara

b) Definition Revised.

c)



#### IV) Gita – Chapter 14 :

ऊर्ध्वं गच्छन्ति सत्त्वस्थाः  
मध्ये तिष्ठन्ति राजसाः ।  
जघन्यगुणवृत्तिस्थाः  
अधो गच्छन्ति तामसाः ॥ १४-१८ ॥

ūrdhvaṃ gacchanti sattvasthā  
madhye tiṣṭhanti rājasāḥ |  
jaghanyaguṇavṛttisthā  
adhō gacchanti tāmasāḥ || 14-18 ||

Those who are abiding in sattva go upwards; the Rajasika dwell in the middle; and the Tamasika, abiding in the function of the lowest Guna, go downwards. [Chapter 14 - Verse 18]

#### V) Pratibimba Sukham :

- Priya, Moda, Pramada Vrutti

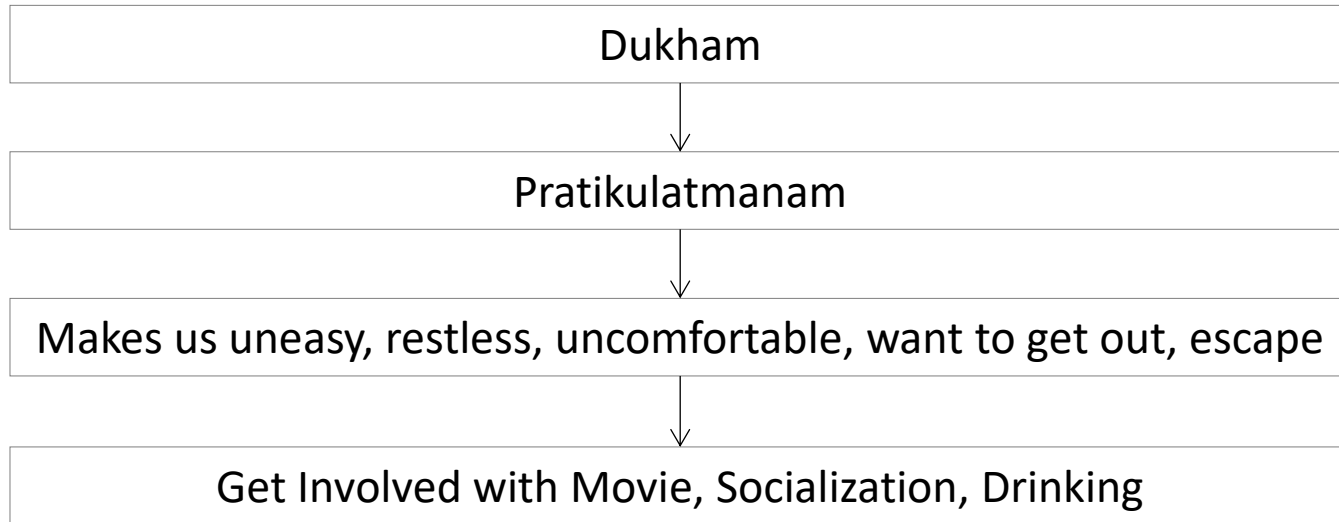
VI) a) Being Vrutti, Jneyam, Object of Sakshi

b) Sakshi Pratyakshatvat (Technically)

c) Experienced by Sakshi.

d) Hence, Kshetram.

e)



f) We want to Suppress, unfriendly Mental State/

### VII) a) Important Definition :

| Anukulam | Pratikulam |
|----------|------------|
| Sukham   | Dukham     |

b) Jneyatvat, Sakshi Pratyaksham

c) Intimately experienced Sorrow = Dukham, Kshetram.

d) Tarqa = Dukham = Atma Gunaha

- Vedantin = Dukham = Antah Karana Dharma.

### 93) Bashyam : Chapter 13 – Verse 6 Continues...

सङ्घातः देहेन्द्रियाणां संहतिः । तस्मिन् अभिव्यक्तान्तःकरणवृत्तिः, तप्ते लोहपिण्डे अग्निः  
इव, आत्मचैतन्याभासरसविद्धा चेतना; सा च क्षेत्रं, ज्ञेयत्वात् ।

saṁghātaḥ dēhēndriyāṇāṁ saṁhatiḥ| tasyāmbhivyaktāntaḥkaraṇavṛttiḥ? taptaiva lōhapinḍē agniḥ  
ātmacaitanyābhāsarasaṁviddhā cētanā sā ca kṣētram jñēyatvāt|

#### I) a) Sangatah :

- Deha Indriyanam Samhatihi

b) In 24 Tattvams, Pancha Sthula, Sukshma Butams Mentioned

c) Not Bautika Shariram or Prapancha, also Kshetram

d) Sangatah = Assemblage, Combination

e) Transaction possible only with Shariram and Golakams

II) a) Sukshma Shariram Survives Death, Travels, but can't experience without Golakams.

b)

| Golakam                    | Sukshma Indiryam               |
|----------------------------|--------------------------------|
| By itself can't experience | By themselves can't experience |

c) Need Indriya Golaka Samhatihi

d) Minds Golakam = Hridayam = Kshetram.

### **III) Deha - Indriya Samhita has Unique Power :**

- a) Can reflect Consciousness and make Body Alive
- b) Atma Chaitanya Enliven Sangatah, forms Pratibimba

**c) Chidabhasa rises only in Sthula, Sukshma Sharira Sangatah, expresses as self Awareness.**

- d) Mere Sukshma Shariram, no Self Awareness
- e) Only in Samhati, there is Ahamkara Vrutti

#### **f) Chetane :**

- Uniquely Possible.

- g) In Sushupti, no Self Awareness, Sakshi alone exists.
- h) Nobody can Say, I am Sleeping
- i) Can Say, I was Sleeping, on Waking up

### **IV) Tasyam :**

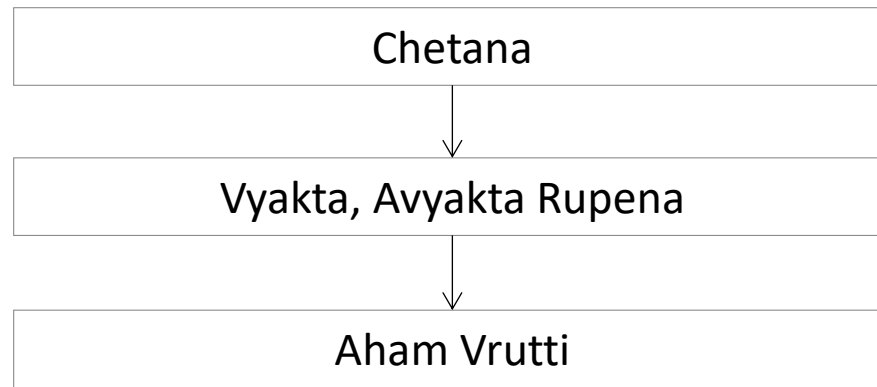
- **In that Sangatah, I Awareness, Abhivyaktaha, Manifests, rises.**

### **V) Example :**

- a) Fire Manifests in iron Ball when in Contact with Agni for Sometime
- b) Iron Rod is Pervaded by Agni Tattvam
- c) Similarly, Sukshma Shariram is pervaded by Chidabhasa.
- d) In Iron, Agni is Manifest, Visible.

**e) Atma Chaitanya Abasa is Rasa, Essence of a Jiva.**

- f) Interpenetrated, Pervaded by Mind as Aham Vrutti, self Awareness, I
- g) Uniqueness of Aham Vrutti, it is Always there, in Manifest or Unmanifest form.
- h) We don't Deliberately entertain Aham thought in a Class.
- i) Later, if Somebody asks were you Present in the Class
- j) You can recollect Aham Vrutti of the Class and Say I was there.
- k) On Waking up from Sleep, I recollect Aham Vrutti of Sleep, Pratyabingya.
- L) We do Collect Aham Vrutti in Sleep, Recollect Same Changeless Aham Vrutti in Waking.
- m)

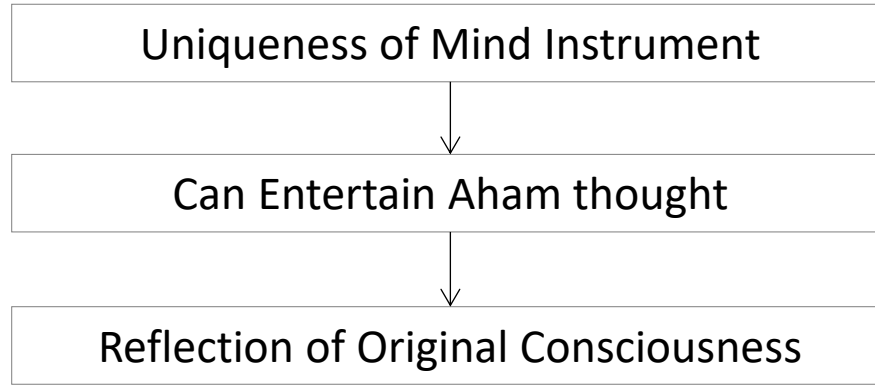


n) Self Awareness in the Body

- Mind Complex is called Aham Vrutti = Chidabhasa = Integral part of Kshetram.

o) When mind Resolves Chidabhasa, I thought Resolves.

p)



q) Aham Vrutti = Anityatvat, Kshetram

r) Self Awareness also resolves in Sleep but Original Aham, Original Consciousness, Continues.

s) Original Consciousness = Eternal I, Big I, Chit I,

t) Pramanam for this is Meitreyi Brahmanam quoted in Last Class.

**Brihadaranyaka Upanishad :**

स यथा सैन्धवखिल्य  
उदके प्रास्त उदकमेवानुविलीयेत,  
न हास्योद्ग्रहणायेव स्यात्,  
यतो यतस्त्वाददीत लवणमेव,  
एवं वा अर इदं  
महद्भूतमनन्तमपारं  
विज्ञानघन एव । एतेभ्यो भूतेभ्यः  
समुत्थाय तान्येवानु विनश्यति,  
न प्रेत्य संज्ञास्तीत्यरे ब्रवीमीति  
होवाच याज्ञवल्क्यः ॥ १२ ॥

sa yathā saindhavakhilya  
udake prāsta udakamevānuvilīyeta,  
na hāsyodgrahaṇāyeva syāt,  
yato yatastvādadīta lavaṇameva,  
evaṃ vā ara idaṃ  
mahadbhūtamanantamapāraṃ  
vijñānaghana eva | etebhyo bhūtebhyaḥ  
samutthāya tānyevānu vinaśyati,  
na pretya saṃjñāstītyare bravīmīti  
hovāca yājñavalkyaḥ || 12 ||

As a lump of salt dropped into water dissolves with (its component) water, and no one is able to pick it up, but whomsoever one takes it, it tastes salt, even so, my dear, this great, endless, infinite Reality is but Pure Intelligence. (The self) comes out (as a separate entity) from these elements, and (this separateness) is destroyed with them. After attaining (this oneness) it has no more consciousness. This is what I say, my dear. So said Yājñavalkya. [2 - 4 - 12]

स यथा सर्वासामपां समुद्र एकायनम्,  
 एवं सर्वेषां स्पर्शानां त्वगेकायनम्,  
 एवं सर्वेषां गन्धानां नासिकैकायनम्,  
 एवं सर्वेषां रसानां जिह्वैकायनम्,  
 एवं सर्वेषां रूपाणां चक्षुरेकायनम्,  
 एवं सर्वेषां शब्दानां श्रोत्रमेकायनम्,  
 एवं सर्वेषां सङ्कल्पानां मन एकायनम्,  
 एवं सर्वासां विद्यानां हृदयमेकायनम्,  
 एवं सर्वेषां कर्मणां हस्तावेकायनम्,  
 एवं सर्वेषामानन्दानामुपस्थ एकायनम्,  
 एवं सर्वेषां विसर्गाणां पायुरेकायनम्,  
 एवं सर्वेषामध्वनां पादावेकायनम्,  
 एवं सर्वेषां वेदानां वागेकायनम् ॥ १२ ॥

sa yathā sarvāsāmapāṃ samudra ekāyanam,  
 evaṃ sarveṣāṃ sparśānāṃ tvagekāyanam,  
 evaṃ sarveṣāṃ gandhānāṃ nāsikaikāyanam,  
 evaṃ sarveṣāṃ rasānāṃ jihvaikāyanam,  
 evaṃ sarveṣāṃ rūpāṇāṃ cakṣurekāyanam,  
 evaṃ sarveṣāṃ śabdānāṃ śrotramekāyanam,  
 evaṃ sarveṣāṃ saṅkalpānāṃ mana ekāyanam,  
 evaṃ sarvāsāṃ vidyānāṃ hṛdayamekāyanam,  
 evaṃ sarveṣāṃ karmaṇāṃ hastāvekāyanam,  
 evaṃ sarveṣāmānandānāmupastha ekāyanam,  
 evaṃ sarveṣāṃ visargāṇāṃ pāyurekāyanam,  
 evaṃ sarveṣāmadhvanāṃ pādāvekāyanam,  
 evaṃ sarveṣāṃ vedānāṃ vāgekāyanam || 12 ||

As the ocean is the one goal of all sorts of water, as the skin is the one goal of all kinds of touch, as the nostrils are the one goal of all odours, as the tongue is the one goal of all savours, as the eye is the one goal of all colours, as the ear is the one goal of all sounds, as the Manas is the one goal of all deliberations, as the intellect is the one goal of all knowledge, as the hands are the one goal of all sorts of work, as the organ of generation is the one goal of all kinds of enjoyment, as the anus is the one goal of all excretions, as the feet are the one goal of all kinds of motion, as the organ of speech is the one goal of all Vedas. [4 - 5 - 12]

## 94) Bashyam : Chapter 13 – Verse 6 Continues...

धृतिः यया अवसादं प्राप्तानि देहेन्द्रियाणि ध्रियन्ते ; सा च ज्ञेयत्वात् क्षेत्रम् ।

dhṛtiḥ yayā avasādaprāptāni dēhēndriyāṇi dhriyantē sā ca jñēyatvāt kṣētram |

### I) a) Drithihi :

- Will power

- b) When body is tired, taking rest, an important wish comes to reply to one WhatsApp message.
- c) You get up = Will power
- d) Weakened body, activated again by sheer will power
- e) You have a few steps to reach Temple on the hill, by sheer will power you take the last few steps.

### II) Nyaya Shastra :

- a) Will = Attribute of Atma
- b) They call it Prayathna, here Drithihi
- c) Yaya = Faculty by which Body, Hands, Legs, Held to work  
= Dragging the body to School / Work is Drithihi
- d) Drityante, held together in activity.

e) Chapter 18 - Gita – Sattva / Rajas / Tamas - Drithihi

f) Will power = Kshetram only

95) Bashyam : Chapter 13 – Verse 6 Continues...

सर्वान्तःकरणधर्मोपलक्षणार्थं इच्छादिग्रहणम् ।  
यत् उक्तं तत् उपसंहरति—एतत् क्षेत्रं समासेन सविकारं  
सह विकारेण महदादिना उदाहृतं उक्तम् ॥

sarvāntaḥkaraṇadharmōpalakṣaṇārtham icchādigrahaṇam |  
yatauktaṁupasamharati ētat kṣētram samāsēna savikāraṁ  
saha vikārēṇa mahadādinā udāhṛtam uktam ||

I) a) Only some Emotion, faculties of Mind are mentioned here

b) Representative list here

c) Anger, fear = Kshetram

d) These are Upalakshanam, Indicators of some Mental attributes.

**II) Uktam :**

a) 2<sup>nd</sup> Line of Verse 6 is the Conclusion

b) Cosmos, Stars, Planets, Galaxies = Kshetram.

c) Sa Vikaram = Along with Products

d) Mahat, Ahamkara, are Products of Moola Prakirti

e) Undahrutam = Said

III) a) Is there Seeming Contradiction?

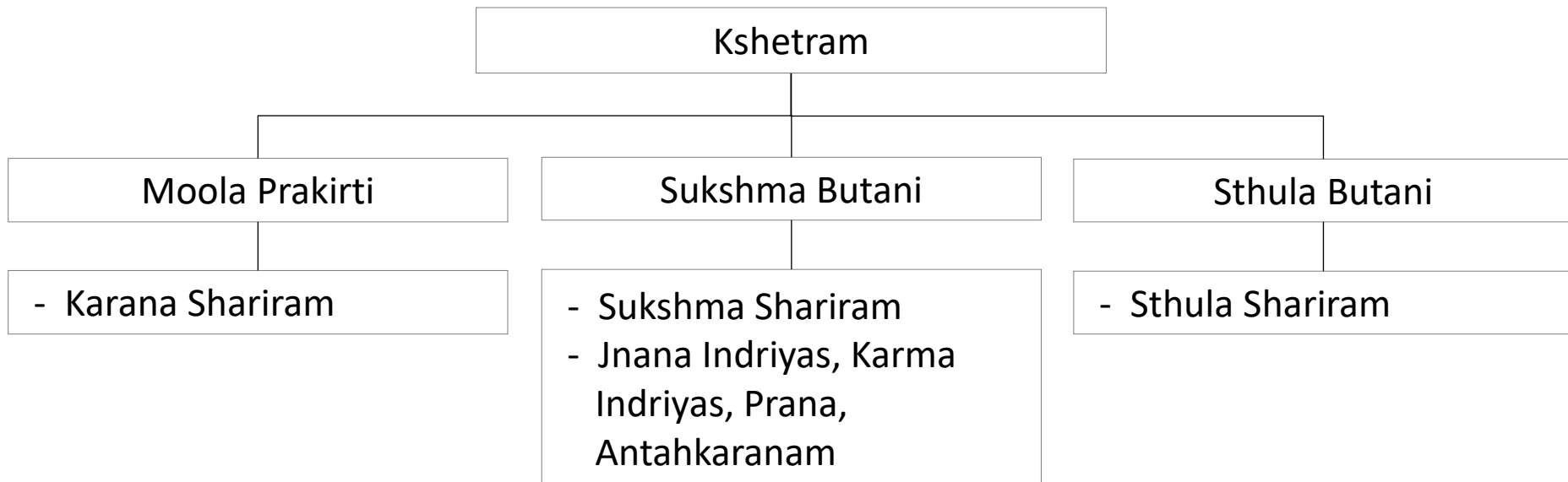
b)

| Beginning                                                                           | End                                                                                     |
|-------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------|
| <ul style="list-style-type: none"><li>- Body = Kshetram</li><li>- Verse 1</li></ul> | <ul style="list-style-type: none"><li>- Creation = Kshetram</li><li>- Verse 6</li></ul> |

c) It is seeming contradiction, different names for one group of 24 Tattvams only.

d) All 24 Tattvams are packed in the body as well as in the Prapancha.

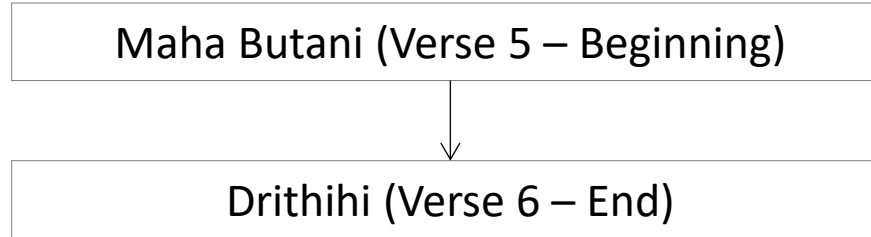
IV)



V) a) Sharira Trayam = Prapancha Trayam

= 24 Tattvams Packed together

b)



c) 5<sup>th</sup> Verse - 2 Lines } = 24 Tattvams  
6<sup>th</sup> Verse - 1 Line } = Jagat  
= Matter

### **Anvaya - Verse 5 :**

- Mahabutani, Ahamkara, Buddhihi, Avyaktam Eva Cha, Dasha Indriyani, Ekam Cha, Pancha Indriya Gocharaha...

### **Anvaya - Verse 6 :**

- Iccha, Dvesha, Sukham, Dukham, Sangataha Chetana, Drithincha, Etatu Savikarm, Kshetram, Samsara Udakrutam.
- Samsara - Sankshepena, briefly enumerated.