

# Bhagwat Geeta, Class 172 – Chapter 13 Verses 14 and 15

From the 13<sup>th</sup> verse to 19<sup>th</sup> verse, Lord Krishna is introducing the fourth topic, jñeyam. The word jñeyam means that it is to be known by everyone, the ultimate truth of the universe. Every human being wants immortality; therefore, everyone should know this truth. This is brahma vidya.

## Verse 14

*It has hands and legs everywhere. It has eyes, heads, and mouths everywhere. It has ears everywhere. It remains pervading everything in the world.*

In the Upanishads, brahman is defined as basic essence, the ultimate content of the universe. All the sciences are also trying to find out the ultimate substance of the universe. Initially, they thought that the whole universe is made up of combinations of elements. Then they arrived at molecules; thereafter they said that all the molecules are made up atoms and the whole universe is invisible atoms in motion, creating a visible universe. Thereafter, the scientists broke the atoms into particles and that was the ultimate substance. Then they divided the particles, and they thought the energy is the ultimate substance of the universe. As you go deeper, the visible becomes invisible, tangible becomes intangible; concrete becomes abstract. Scientists have not yet arrived at the final answer. But Vedanta has arrived at Brahman as the ultimate substance of the creation; being the ultimate substance, Brahman will be abstract, intangible, invisible with no form, sound, smell etc. Therefore, understanding Brahman will be difficult because it is not available for touching, smelling, or seeing.

We see lot of substances in the world like “a tall man”. We

use a noun and an adjective to describe a substance. Adjectives reveal the property of an object. Nouns reveal the substance. Let us take the example of a golden bangle or a wooden chair. Bangle is noun and golden is adjective. The word golden does not refer to the property but the very substance of the bangle. Gold is the substance of the bangle. In this case, adjective reveals a substance but not a property. In the example of a tall person, tall reveals a property. An adjective can reveal either a property or a substance. Bangle is a noun, but it does not reveal a substance, because there is no substance called bangle. There is only a substance called gold. Then what does the word bangle refer to? When the gold is in a particular form or shape, then that shape alone is called bangle. Bangle is only the form or shape of the substance; the name of the substance is gold. Bangle is the name of the form only and the form is changed when the gold is melted. Adjectives reveal property or substance. Nouns can reveal adjectives or property. Examples:

- Adjective revealing Property: Tall
- Adjective revealing Substance: Golden; wooden.
- Noun revealing Substance: Tree
- Noun revealing the property: Bangle, chair.

When I experience the world, for example, there is a wall. The verb "is" points to existence. Examples are there is a tree, there is a man. Everything you experience in the world is an existent object. If anything is non-existent, then we will not experience it.

What is the noun and adjective in the sentence "there is a man". The word existent is adjective and man is the noun. What type of adjective and noun it is? An adjective can reveal a substance or property; The word existent adjective reveals the property or the substance? Until we come to

Vedanta, our conclusion is that the world is the substance and the word existent is an attribute or property. Vedanta says that is the work of Maya. Maya makes you commit a big mistake of making you think that the existent adjective is not revealing the attribute, but the substance or according to Vedanta, Sat Brahma. Existence is the fundamental, absolute substance and as a result is invisible, intangible and abstract, without form or any other property.

If the adjective reveals a substance, according to Vedanta, every noun reveal a property; bangle is not the substance, but the shape of the gold, substance is gold. The whole world is not a substance at all but a different name and form. Existence is the only substance. When you are experiencing different objects, you are experiencing the fundamental substance; when you are experiencing a chair, you are experiencing the wood. So, when you experience world, you are experiencing the basic substance, existence, Brahman.

You are experiencing the basic substance, the existent with different name and form; existent is never experienced in pure form, but only with a name and form through my sense organs. Sense organs are equipped to experience only substances with properties – shape, name, smell, taste etc. How can I experience pure existence? When you remove all the name and form, what is left behind is pure existence. But the sense organs can never experience the pure existence. To experience the ultimate substance, close all your sense organs, what is left behind is basic substances which is pure existent. How do you experience the pure existent without any sense organs? You can never experience pure existent because it is not an object of experience. Then how do I know it is there? It is you, the witnessing consciousness. Pure existence is nothing but pure consciousness and that is me, the existent consciousness.

The example given in the Upanishads is dream experience. A dream is capable of frightening you, but when you are in

dream, you are the essence of the dream world, the dream world is resting on you and on waking up the dream will go away, When you are in dream, it is very difficult to accept that. But when you wake up, the dream world will not exist. It is difficult to accept that the dreamer is the substance. During the dream it is difficult to accept that I am the dreamer. Similarly, it is difficult to accept that I am the substance of the world. That "I" is Brahman and that Brahman is existent and that Brahman alone appears with different nama roopa. Just as gold is inherent in all ornaments, existent is inherent in all objects. If an object does not have existence, it is a non-existent object.

Verse 15

*It is manifested through the functions of all organs. Yet it is free from all organs. It sustains everything. Yet is unattached. It is the experiencer of gunas. Yet it is free from gunas.*

All the sense organs reveal Brahman all the time. Eyes can reveal only color, but not sound. Ears can only reveal sound but not color. All the sense organs experience one thing in common, that is existence. They all reveal uniformly Brahman. But we are attracted by nama roopa and lose sight of the inherent existent substance, Brahman. But due to the mixing up of nama roopa, we miss the substance.

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## **Bhagwat Geeta, Class 171 – Chapter 13 Verses 12 and 13**

Lord Krishna is dealing with the topic of jñānam from verses 8 to 12. In this context jñānam means all the virtues of mind

which are conducive to the attainment of knowledge. In the 11<sup>th</sup> verse, Lord Krishna emphasizes the importance of Bhakti. Jñānam is only possible with the bhakti. Karma yoga, upasana yoga and jñāna yoga all are bhakti yoga. When Krishna prescribes bhakti as a necessity, it is not jñāna bhakti as this is a sadhana to become a jnani. Artha bhakti is only conducive for worldly goals. Here the goal is God and not a means to worldly end. So, this bhakti can only be jigyasu bhakti. We should have the maturity enough to know that everything other than God is perishable and God alone can give me security and completeness. This devotion to God must be undivided. Even when the worldly transactions are going on, this devotee must remember that the purpose of life is poornatvam.

The next virtues are.

1. Viviktha desa sevitvam: Resorting to a secluded place; resorting to solitude; this is also expression of samsara; Developing a habit of going to a secular place of solitude and find out whether I can confront myself. One version of samsara is the fear of solitude or loneliness. This is the other purpose of this solitude is to face loneliness. This will also help to gracefully handle old age.
2. Tattva jñānam artha darshanam: Knowing value for Jñānam; knowing the benefit or the value of Jñānam. We should know what we will get out of this knowledge. Regularly remind us that jñānam gives inner peace and inner freedom.
3. Adhyatma Jñāna nithyātvam: Systematic and consistent study of Vedantic scriptures for a length of time under the guidance of a competent acharya. Without systematic study, we will get only a few ideas. The word sravanam presupposes study of the scriptures under a competent acharya. This guru should deal only with sastra. All

other virtues prepare the student and this virtue provides the knowledge.

These 20 virtues together with satvic study will lead to gyanam. Opposite of all these virtues is ajñānam. Negative virtues will solidify ignorance.

Verse 13:

*I shall teach you that which is to be known, upon knowing which one attains immortality. It is the supreme Brahman which is beginning less. It is said to be neither an effect nor a cause*

Arjuna wanted to know about six topics. Now Krishan takes up the topic of Jñeyam in verse 13 to 19. Jñeyam is same as kṣetram. This subject matter everyone should know because this solves the fundamental and universal problem of insecurity that every human being suffers. The ultimate thing to be known is brahman. Brahman is free from three limitations:

1. Space limitation (can only be in one place),
2. Time Limitation. We have a date of birth and date of death.
3. Attribute limitation. Presence of one attribute, excludes all other attributes; One color excludes all other colors.

Brahman is free from all the three limitations; Any cause is in potential form, but it is not available for use, so it is as though does not exist, and it is called asat. Everything we see and experience is the result of cause-and-effect flow. The difference between kariyam and karanam is time.

Brahman is beyond time, space and attribute and is beyond the realm of cause and effect.

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# Bhagwat Geeta, Class 170 – Chapter 13 Verses 8 to 12

In verses 8 to 12, Lord Krishna is dealing with jñānam. Jñānam is a set of virtues that indicate the level of mental health. This mental health is useful to enjoy a peaceful mind and is required for a vedantic student. If the mind is not healthy, the intellect will be a hostage of sick mind. A disturbed mind will suppress intellect. Mind is healthy when these virtues are followed.

1. Vairāgyam: Mastery of sense organs. Mastering Jñānendriyani, which receives input from the world and mastering Karmendriyani which transact with the world.
2. Indriyasthesu; Mastery form sense objects. Controlling sense organs requires being alert all the time because these sense organs come in contact with sense objects on a regular basis and these sense organs develop attachment to sense objects. You are allowed to enjoy pleasures without becoming a slave to those pleasures.
3. Anahangarah: Freedom from arrogance, vanity, pride; humility; Different than amanithyam; Amanithyam is freedom at the thought level; Anahangara is freedom at the verbal level; Adhambithvam is at physical level.
4. Don't be body-oriented life: This will lead to sorrow related to pain in birth, old age, disease and death. This doesn't mean neglecting the body, but remembering it is only an instrument. Constantly remember pain related to these dosha.
5. Asakthi: Mental or inner detachment, avoidance of mental slavery with regard to any external objects. Dispassion through discrimination and not by

suppression.

6. Anabishishvangaha; Absence of excessive attachment with child, spouse, house etc.; things with which we move constantly. Attachment to these can't be avoided, but we should avoid excessive attachment. Attachment is mamakara, excessive attachment is when I become one with that object and don't see any difference between that object and me.
7. Samacit tatvam: Being equanimous; this is the essence of karma yoga. Freedom from elation and depression of good and bad situation. Don't be carried away in good and bad situations. Every human being will have favorable and unfavorable situations. Spiritual growth requires suffering also. Accept every experience as eeswara prasadam for my spiritual growth.
8. Ananya Yogana: Bhakti; There is no question of secular karma yoga; karma yoga presupposes faith in God or bhakti. Prasadam means tranquility of mind; accept everything as a prasadam from lord. This is possible only when there is devotion to the Lord. Without bhakti and devotion, there can't be karma yoga.

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## **Bhagwat Geeta, Class 169 – Chapter 13 Verses 8 to 12**

From verse 8 to 12, Krishna deals with jñānam which is those virtues that will make the mind fit for self-knowledge. These virtues must be cultivated by everyone. Gaining self-knowledge is relatively easy, but cultivating these virtues take time and effort. These virtues are more important than vedantic studies. We have seen the first three in the last



class. The virtues are:

1. Amānitvam: . Amānitvam is freedom from self-admiration or self-conceit or humility.
2. Adhambithvam: Adhambithvam is not requiring admiration at physical level. Not seeking attention; simplicity.
3. Ahimsa: Nonviolence; not hurting other beings.
4. Shanti: There are two aspects of shanti:

1. The first aspect of Shanthi is titikṣā, which is acceptance without resistance of all choiceless situations of life. There are many situations over which have no control. Those situations are all choiceless situations. Since I do not have control over these situations, I can only change my attitude towards these situations. This acceptance is called titikṣā. I have no control over past, even God can't change the past. So, the past comes under choiceless situation. The present is also choiceless, because it has already arrived. So, we can only prepare our mind to accept the situations of past and present. This acceptance can be healthy or unhealthy. Unhealthy acceptance is with bitterness and self pity and frustration and anger towards world and God. This is not titikṣā, because our mind and other resource are not available for any constructive activities. Healthy acceptance is where I don't allow the choice less situation to overwhelm me, I ignore the situation and allow my resources to function in a constructive manner. It appears very difficult, but it is possible to ignore unfavorable situations. An example is Stephen Hawkins.

1. The second aspect of shanti is shama. The future is not choiceless, but the future can be changed with free will and resources. With regard to the

future, we do not need acceptance, because the future is not choiceless and can be transformed. But any such transformation or change requires time and patience. We require the capacity to wait. This second aspect of Shanthi is shama which is capacity to wait; everything takes its own time. The future has to unfold in its own time. Develop patience in the present. Shanti is required to develop ahimsa.

5. Aarjavam: Alignment of threefold personality – physical, verbal and mental. If thought, word and deed are in alignment, that person is a integrated, harmonized, healthy personality. When there is no alignment, it results in a split personality and there is a strain taking place in the personality. Without alignment, there is a gradual buildup of stress, resulting in disintegrated personality. The first exercise in aarjavam is punctuality. Truthfulness is a sub division of aarjavam.
6. Acharya upasanam: Reverence towards teacher. When we worship a guru, the worship goes to the sastra as acharya represents the sastras in him. Why should we worship sastras and vedas? Sastras and vedas are like the sixth sense organ; it gives knowledge that the other sense organs cannot give. Other sense organs cannot verify or contradict the knowledge given by sastras. This accepting capacity is shraddha. This shraddha is difficult to develop and should be done through acharya upasanam. You accept the knowledge from Vedas as fact. Without this shraddha we will never be able to assimilate vedanta.
7. Soucham: Purity; cleanliness at personal level and surrounding levels; cleanliness at verbal and thought levels. Developing all the virtues (amānitvam, ahimsa and shanti) that keep our mind calm and healthy.

8. Sthyriyam; Will power; commitment; perseverance. When we start any pursuit, there will be obstacles and setbacks. Sthyriyam is continuing the pursuit despite obstacles and setbacks.
  9. Atma vinigraha: Self-mastery; self-management; Being the master of my own instruments. We have 17 indriyam or organs; Through these instruments alone we accomplish any goals. Before using any of these instruments, we have to make sure the instrument is healthy and under our control. This is atma vinigraha. In this context, atma stands for sthūla, sukshma śarīram. Ashtanga yoga is one way to get atma vinigraha and prepare for vedanta sravanam.
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## **Bhagwat Geeta, Class 168 – Chapter 13 Verses 8 to 12**

In verses 2 to 7, Lord Krishna elaborates kṣetram and kṣetrajña. These topics are also discussed in Chapter 2 as consciousness and matter principles.

Verses 8 through 12

*Humility, simplicity, non-violence, forbearance, uprightness, service to the teacher, purity, steadfastness, self-control, detachment from sense objects, absence of egoism, constantly seeing the defect of identification with son, wife, house, etc., always being Equanimeous in desirable and undesirable situations, unswerving devotion to Me with constant self-inquiry and not losing sight of the fruit of self-knowledge – all this is said to be gyanam. That which is opposed to this jñānam.*

In verses 8 to 12, Lord Krishna deals with jñānam. In this context jñānam means group of mental virtues required to enjoy a fit mind for gaining spiritual knowledge. In the presence of these virtues mind will be jñāna yoga. An unfit mind will resist jñānam and it will receive the jñānam and even it receives the knowledge it will not be unassimilated. This can be counterproductive. So, one should focus more on the values required for moksha/ jñānam. These values are otherwise known as dharma. Dharma is the steppingstone for moksha purusārtha. Without going through dharma, a person can't hope to obtain jñānam or moksha.

In these verses, about twenty virtues are given by Krishna.

1. Amānitvam: Mānitvam is self-glory, looking upon oneself as a great person. Amānitvam is freedom from self-admiration or self-conceit or humility.

1. Self-admiration is a big obstacle for jñānam, because it is addictive, and we will need it all the time. Deprivation of admiration by society causes problems like any other addiction. While it is the duty of society to admire accomplishments, we ourselves should not join that admiration.

1. Self-discriminative power is lost by self-glorification and excitement. Once the discriminatory power is lost, I lose sight of important facts:

1. Whatever the accomplishment, there are enumerable other factors and people involved. My contribution is only one of the factors, but in excitement I take full credit for the accomplishment. Whatever the name and fame, most of the credit goes to other factors.

1. Whatever the accomplishment, it is because of the talent I was born with which is a gift

from God; I forget god's contribution.  
Self-conceit and bhakti cannot co-exist.

1. However great I am, I can never claim myself to be the greatest one, because I live in a world where there are people, there were people and there will be people who are greater than me. Because I forget this fact, I can never admire another person who is greater than me. A self-conceited person can't admire another person. When this self-conceit is replaced by anger and jealousy. Once self-conceit sets in the door of devotion is gone.

In our purna there are many stories illustrating amānitvam.

- Adhambithvam: Dhambithvam is physical expression of mānitvam. Adhmbithvam is not requiring admiration at physical level. Not seeking attention; simplicity; inconspicuous in a crowd.
- Ahimsa: Nonviolence; not hurting other beings. We have three weapons for hurting others:
  - Body – kayikam or action
  - Speech (animals don't have this weapon). Humans have this weapon which can be used wisely or abused.
  - Mental. Mentally cursing others, hurting others through thoughts.

In ashtanga yoga, the first vow to be followed by a spiritual seeker is ahimsa. The significance of ahimsa:

1. I do not want to do anything to others that I don't want other to do to me. This is our instinctive feeling, so this is also instinctive feeling for others. This is the universal law and anytime we violate universal law, we are violating dharma. When we violate dharma, nothing happens to dharma, but we hurt ourselves.
  2. Whatever I contribute to the world now that alone I can withdraw later. If I contribute himsa, I only get himsa back. If I don't want to be injured by the world, then we should follow ahimsa.
  3. The tendency to hurt others is impulsive and natural. When expectations are not fulfilled then I am hurt. Then the immediate reaction is to hurt that object which is the cause of my hurt. An injured person injures others and there is no gap between my injury and causing injury to others. If this natural reaction can stop only when my mind becomes sensitive, that when I hurt someone else, the sensitive mind should feel the pain of others. For a sensitive person, hurting another person is like causing self-injury. Sensitized mind and empathy are required to follow ahimsa. A sensitive mind is required to understand sensitive topics of vedanta. Crime itself becomes punishment for a sensitive mind.
  4. Shanti: One meaning of shanti is mental resistance or immunity so mind is not disturbed when expectations are not fulfilled. Shanti is developing that mental immunity so that I am not vulnerable to external fluctuations.
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# Bhagwat Geeta, Class 167 – Chapter 13 Verses 5 to 8

In the beginning of 13<sup>th</sup> chapter, Arjuna asked for the clarification of six technical terms: Of these six terms, Lord Krishna defines Kṣetram as the body which includes any object of experience in the creation and Kṣetrajña as the experiencer or the subject.

Now Krishna gives simple elaboration of these two words. What is kṣetram, what is the cause of kṣetram and what is the effect of kṣetram. All the causes come under kṣetram, and the effects also come under kṣetram. The entire kārīya kāraṇa prabañca comes under kṣetram. The corollary of this statement is kṣetrajña should be other than cause and effect. The knowledge of these two alone is real knowledge.

## Verse 5

*This has been taught by the sages variously. This has been revealed distinctly through various Vedic hymns. This has been taught through logical and well ascertained upaniṣadic statements which reveal Brahman.*

Kṣetram includes the entire material world; kṣetrajña is consciousness. The entire creation is the mixture of these two, that is consciousness and matter. All the rishis and vedic mantras distinctly explain these two. Consciousness is sathyam or reality and matter is mithya, and I am the consciousness principle.

## Verses 6 and 7

*The five subtle elements ahankara, mahat, prakriti, the ten sense organs, the mind, the five gross elements, desire hatred, pleasure, pain, the body mind complex, sentiency, fortitude – all this enumerated above briefly, is kṣetram,*

*together with its modification.*

The vedic philosophers have categorized the universe into various tattvas. Here the universe is categorized into 24 tatvam.

1. The first basic matter principle is prakriti; potential form of universe; this prakriti is basic matter and does not have origination. In scientific language it is the condition before big bang.
2. Mahat is the total matter in the first stage of evolution.
3. Next is Ahankara. Ahankara is the name of total matter and not individual ego, cosmic ego.
4. 16 tatvam originate from ahankara:
  1. Cosmic mind.
  1. Ten indriyam; ten sense organs or powers of perceptions.
  1. Panca sukshma budhani; five subtle elements.

5. From the subtle elements five sthūla budhani originate

These 24 are matter or kṣetram, the inert material objects. All these tatvam undergo constant change. Due to the constant changes gunas are created.

Our physical body and the mind are modification of the subtle elements so they both are matter. The mind is an inert matter, but it has the ability to reflect the consciousness and appear to be sentient. Reflected consciousness makes the mind appear to be sentient; this borrowed sentiency is chethana. This reflection can exist wherever there is a reflecting medium, which is kṣetram. So, the reflected consciousness is also kṣetram or the material universe. The objective world created by the Lord is replaced by the subjective world created by me. Raga and dwesha, desirable



and undesirable worlds, are the result of this creation. This results in sugam and duḥkam. No object in the public world does produce sugam and duḥkam, however every object in my private world produces sugam and duḥkam. Every object produces joy by arrival, and it produces sorrow by departure. So, every object produces sugam and duḥkam. Every undesirable object produces sugam when it departs from me and produces duḥkam when it arrives. This capacity of this world is not intrinsic, but only because of my classification of the world as desirable and undesirable. So, every object is not capable of producing joy and sorrow; world produces sorrow or joy only after we classify them desirable and undesirable by attaching raga and dwesha. This list constantly changes, and lifelong struggle is to take care of this list.

#### Verse 8

With verse 7, Krishna concludes the analysis of kṣetram, but he does not elaborate kṣetrajña. He will elaborate the discussion of jñānam and purusha later. Now Krishna comes to the third topic, jñānam from verse 8 to 12. In these verses, jñānam means spiritual knowledge in these verse and it represents sat guna or virtue. If these virtues are there, self-knowledge is automatically obtained.

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## **Bhagwat Geeta, Class 166 – Chapter 13 Verses 3 and 4**

Arjuna asked for the clarification of six technical terms. The six terms are:

### 1. Prakriti

2. Purusha,
3. kṣetram,
4. *kṣetrajña*
5. jñeyam.
6. jñānam

Lord Krishna takes up the two words kṣetram and kṣetrajña. The word kṣetram means the entire objective universe experienced by us. It includes the world, the body and mind. Among these three, the world is away from us and the body/mind is intimately associated with me the observer. So, the body and mind appear to be integral part of me.

An object which serves as an instrument is integrally connected to the subject and we include that with the observer. Similar to how we include spectacles as part of us. Similarly, body and mind are instruments, but they appear to be an integral part of the observer. But both of them should be included in kṣetram, the objective universe consists of three: Body, mind and universe. Kṣetrajña is different than the body but makes the body an enliven body. The principle behind kṣetram is kṣetrajña. We should understand that an individual is a mixture of body and consciousness or dheha and dhehi or atma and anatma. Generally, we tend to identify with the body only. After the study of vedanta, we say that we are body and behind the body there is an eternal consciousness or atma. That is not the right approach. The right approach is saying that I am the consciousness and body is only an incidental medium through which we transact with the world. We are using the body temporarily and should be willing to give it back to the world. This shift of identification from kṣetram to *kṣetrajña* called aparoksha jñānam.

Verse 3

*Oh Arjuna! Moreover, know the kṣetrajña to be Myself,*

*obtaining in all bodies. The knowledge which deals with kṣetram and kṣetrajña is true knowledge. This is My teaching.*

The steps in understanding ourselves:

1. First, we identify ourselves with body and say I am the body.
2. Then we say that I am the body backed by consciousness.
3. Then we say I am not the body with consciousness, but I am the consciousness with an incidental body.
4. Finally, we say I am the consciousness not only behind my body but also the consciousness behind every body. The consciousness is also there in between the bodies. The consciousness in between the bodies is not recognizable because there is no medium to transact the consciousness. Consciousness pervades everywhere. Wherever body is there, consciousness manifests itself and wherever body is not there, consciousness does not manifest itself.

Consciousness has two names. From the standpoint of a single body or individual body, it is called jivatma. The very same consciousness from the standpoint of all the body or totality, it is called paramatma. From a micro standpoint it is jivatma and from the macro standpoint it is paramatma. If you negate micro and macro, it is atma. Jivatma is atma, paramatma is atma, both are essentially the same. This recognition is jivatma paramatma aikya Jñānam. This is similar to wave and ocean; they both are water only and the wave and ocean are different names and forms given to water. The containers (different bodies) are different, but the content is only one atma. This is the real knowledge that must be acquired by everyone. This is para vidya and all other knowledge are apara vidya. Shankaracharya boldly says apara vidya is ignorance.

How does this knowledge change our lives? Consider two waves;

one wave knows that I am the wave; the other wave knows that it is water. The first wave keeps growing as it approaches the shores, but it knows that it will be no more when it reaches the shore. As long as it thinks itself as wave, it can't evade this insecurity. But the second wave knows that the wave is only a name and form but in reality, it is water and therefore does not have the same insecurity. Similarly, as long as we consider ourselves as the mortal body, there will be insecurity. When we see ourselves as atma, that knowledge will give security. All other knowledge only will give only a false sense of security.

But we must note that vedanta does not give security; Vedanta removes the sense of insecurity by revealing that you don't need any support from outside to be secure.

Verse 4

*What is kṣetram? Of what nature is it? Of what effects is it? Which effect comes out of which cause? What is that kṣetrājña. And of what glory is it? Hear that from me briefly.*

In the previous two verses, Krishna briefly described kṣetram and kṣetrājña. In this verse, he elaborates the following:

What is kṣetram?

What is the nature of kṣetram?

What are the causes of kṣetram?

What are the effects of kṣetram?

Krishna also elaborates kṣetrājña.

What is kṣetrājña or consciousness?

What are the glories or features of kṣetrājña?

A scientist says consciousness is that which is not subject to

the laws of creation and it does not have a physical location; it is beyond time and space.

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## **Bhagwat Geeta, Class 165 – Chapter 13 Verses 1 and 2**

In the 12<sup>th</sup> chapter makes the end of madhyama śatakam of Bhagavat Gita. Each śatakam consists of six chapters. The three śatakam and the topics highlighted are:

Prathama śatakam: First part of Gita (First to 6<sup>th</sup> Chapter);  
Topics:

1. Jiva swaroopam,
2. Karma yoga,
3. Importance of individual effort or prayarthana.  
Everything is not pre-determined; we also have free will. Fate alone does not determine our future and we should not embrace fatalism. Vedic approach is fate is only one of the contributors to our future. In addition to fate, the other important factor is our free will or purusārtha or parayarthana. Only when you work for your own upliftment, God will come to your help.

Madhyama śatakam: Seventh to 12<sup>th</sup> Chapter Topics:

1. Eeswara swaroopam.
2. Eeswara upasana yoga. Meditation up on eeswara. This can be in the form of ishta devata upasanam or in the form of viśvarūpa upasanam, meditating up on the lord as

the very universe itself.

3. Importance of Eeswara anugraha or the help from the Lord. Even the greatest advaidin should value the role of eeswara anugraha.

Charama śatakam (13<sup>th</sup> to 18<sup>th</sup>)

1. Eeswara jiva swaroopa aikyam. The essential oneness of eeswara swaroopam and jiva swaroopam. We indirectly convey there is superficial difference between jiva and eeswara, similar to wave and ocean. The difference between the two (like size, length of time etc..) are only superficial. The essential nature of ocean and wave is water. There are no waves without water and there is no ocean without water. If you shift your focus to water, then waves and ocean are essentially one and the same. Similarly, jivatma is essentially atma; paramatma is essentially also atma.
2. jñāna Yoga as a sadhana, meant to discover the essential oneness. Once the wave discovers that it is water, then there is no end for the wave. jñāna yoga is understanding the equation that jivatma equals paramatma. When you look at eeswara and when you look at jiva, they are very different. paramatma is omniscient, omnipotent, omnipresence. Jivatma is exactly the opposite of this. But the differences are only superficial. When you arrive at the essence of jivatma and paramatma, you discover that they are essentially one and the same. The inquiry you make to arrive at this conclusion is jñāna yoga or vedanta sravana, manana nidhithyasanam.
3. Importance of values; developing sat guna, noble virtues. Just like we prepare the ground, before sowing the seeds, we should develop noble virtues to understand vedanta; these values are also known as sadhana catuṣṭaya sampatti.

Verse 1:

*Arjuna asked – Oh Lord! I desire to know the following: prakriti, purusha, kṣetram, kṣetrajña, jñānam and jñeyam.*

Arjuna gives six technical words of vedanta and asks for clarification. The words are:

1. Prakriti
2. Purusha,
3. kṣetram,
4. kṣetrajña
5. jñeyam.
6. jñānam

Some of these words are synonymous. The words prakriti and kṣetram, are synonymous, both of them are products of material world and are the objects of our experience. According to vedanta, it includes the world, energy, body, and mind.

Purusha, kṣetram and jñeyam are all synonymous, they all stand for chaithanyam or consciousness.

jñānam is the only word left out. In this chapter, jñānam means virtues or values or sat guna.

So, the six technical words are condensed into three concepts:

1. Prakriti and kṣetram. These two words stand for material aspects.
2. Purusha, kṣetram and jñeyam; they all stand for consciousness.
3. Jñānam, meaning sat guna in this context.

Verse 2

*Lord Krishan said Oh Arjuna! This body is known as kṣetra (There is a conscious principle) which knows this (body).*

*Wise men declare that knower principle to be kṣetrajña.*

Krishna rearranges the questions, Krishna starts with the third item, kṣetram. This body you are experiences is kṣetram. Meanings of kṣetra as told by Sankarachariyar:

- One that is subject to decay; disintegrates and dies. The word śarīram also means the same thing. The word śarīram or dehaha refers to suffering from threefold factors:
  - Internal, (body getting old, getting decease, etc.).
  - External.
  - Nature or dharma
- Any agricultural field is called kṣetram and our physical body is comparable to a field. Just like the seeds grow at different times, our karma also fructifies at different times. Just like seeds require land to grow into plants, we require body to convert pavam into suffering and punyam into sugam. We also should include the mind and external world as kṣetram. Body, mind, and external world are all called kṣetram; whatever you experience is kṣetram. All the three are objects of experience and made up of matter. All the three are subject to constant change. World, body, and mind are all subject to change and savikaram. Krishna focusses on the body because we are focused mostly on body.

The second topic is whatever illumines the kṣetram. An experience presupposes a sentient experiencer or perceiver or conscious principle and that is called *kṣetrajña*. In short, *kṣetrajña* means consciousness principle. kṣetram means material principle.

What is the nature of this consciousness is a fundamental



question. According to vedanta, consciousness has the following principles:

1. It is not a part, product, or property of the body.
  2. It is an independent entity that pervades the inert body and makes it sentient.
  3. It is not limited by the boundaries of the body; it extends beyond the periphery of the body.
  4. It will continue to exist even after the body perishes; it is eternal.
  5. The surviving consciousness is not recognizable because there is no body for it to manifest or express.
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## **Bagawad Gita Class 180; Chapter 13 Summary**

Continuing his teachings

Swamiji said today,

I will give you a summary of chapter 13. This chapter is the beginning of the third

shatakam of the Gita. The first shatakam highlighted Karma Yoga; the second

shatakam, from chapter 7-12, highlighted Upasana Yoga. Now in the third

shatakam from Ch.13-18 we are in Gyana Yoga. Specifically Chapters 13,14 and 15

provide us the essence of Gyana Yoga as well as essence of Upanishads. Even among

them, Chapter 13 is very important from a philosophical point of view. This

chapter begins with a question from Arjuna; some books show

this question,  
while others do not. In first shloka Arjuna asked for clarification on six technical terms used, namely: Prakrti, Purusha, Kshetra, Kshetragnya, Gyanam and Gneyam. On scrutiny we find these six terms can be reduced to three, as some are repetitive. Thus Kshetragnya, Purusha and Gneyam all three words are really discussing the One Atma. Similarly, Kshetram and Prakriti imply Anatma. So, Atma is one topic and Anatma the other; finally Gyanam is the third topic; so we have reduced six topics to three. These three topics were discussed from shlokas # 2 to # 24.

**Anatma:** is also known as Kshetram and Prakriti. Sri Krishna says, whatever I experience in front of me will come under Anatma; so, anything experienced is anatma. Even heaven falls under anatma as it can be experienced or it is objectifiable. So, the world is anatma. Our body is also an object of experience; as I experience it very closely including intellectual condition. Thus, World+ Body + Mind+ All other conditions=Anatma.

What  
is nature of Anatma?

1. Anatma is Achetana swarupam. It is jadam in nature. It is inert matter. Even body's sentiency is non-intrinsic; it is borrowed; hence, at death, the body becomes insentient; hence it is not sentient. Extending this

- idea, mind is also material, made up of subtle matter.
2. Sagunam: Anatma is full of attributes.
  3. Savikaram: Anatma changes from moment to moment.

And because of its changing nature, it will not remain in this visible condition all the time. Because of its changing nature, it will broadly go through two conditions; one is called the manifest visible condition; in Sanskrit called karya-avastha or vyaktha avastha; vyaktha means manifest or visible condition and very same thing will at the time of destruction it will go back to karana avastha or avyaktha avastha.

**Just as when you boil the water, the visible water is gone but you know the water is not destroyed; but what has happened to water? The visible vyaktha-jalam has become avyaktha. Similarly, this cosmos also has got vyaktha avastha called prapancha and it has got an avyaktha avastha, also known as maya. Therefore, maya is also an unmanifest form of matter only. So manifest matter is called universe; unmanifest matter is called maya. So, therefore, maya or the universe, including the body, including the mind, all of them come under anatma; which is achetanam, sagunam, and savikara tatvam. So this is the description of anatma.**

## **Atma:**

The next topic is Atma. Kshetragnya, Purusha and Gneyam all three mean Atma.

What is Atma? If whole universe is an object of experience, it presupposes presence of an experiencer (subject). Without subject, no object is

possible. The  
subject can never become an object. An object is never  
possible without a  
subject. Subject cannot be objectified.

If I am seeing different colors and forms in front of me, the perception of every form, the perception of every color, presupposes the existence of the eyes, but the unfortunate fact is that the eyes themselves are not Perceivable. But even though the eyes are not perceivable, I can never doubt the existence of the eyes, because the very perception is possible because of the perceiver alone. Thus, extending this principle, we can say, **the entire experienced object proves the existence of the experiencer; but the experiencer himself cannot become an object of experience. And this unobjectifiable experiencer principle is called Atma.** The unobjectifiable experiencer is called Atma. And since Atma is the unobjectifiable-experiencing-principle, it will be necessarily a chetana tatvam. – If every object is achetanam, the subject has to be Consciousness principle only. And who is that experiencer principle? Who is experiencing the world?

You  
will say. I myself am experiencing. **And therefore Atma is I, the consciousness principle, which objectifies everything but which itself is not available for objectification. This is the atma.**

The  
five features of Atma:

1. I, the observer consciousness principle, am not a part, product nor property of the body.
2. I, the consciousness, am an independent entity that pervades and enlivens the body. It is like the electricity that pervades and enlivens the fan.
3. I, the consciousness principle, am not limited by

boundaries of body. It is like electricity which is not located in fan alone; I am the all pervading Atma. The Sanskrit root word for Atma is Aap (to pervade) like in Apnoti.

4. Then what is the next point, we had seen. That I the consciousness principle, will continue to exist even when the body, the manifesting medium collapses or dies; I will survive and therefore, mortality is a feature of the body; but not of me, the consciousness, pervading the body. So I am sarvagatah, I am nityaha; Atma sarvagataha, Atma Nityaha.
5. And fifth and finally, we have to remember that if the body medium dies, I, the consciousness will continue to survive, but that I will not be available for transaction; not because I am absent but because the medium for transaction is not there. It is exactly as it happens in deep sleep state; the body is not functioning, resting, the mind is not functioning, resting; transactions have ended; but I have not ended. While sleeping, are the transactions ending or am I ending? Thank God, only the transactions are ending and not I; the transactor continues to survive.

And that I is the atma, the chetana tatvam and to conceive of this consciousness principle, Sri Krishna gives two beautiful examples later, which we can remember in this context. What are the two examples; consciousness is comparable to akasha, the space-principle, and to the Prakasha-tatvam. So, if you want to conceive of consciousness, we have to see the features of these two examples then we will get a better picture. And what are the features in these two. Both are ekam. Akasha is one. Surya Prakasha is one. Sri Krishna says consciousness is also one, Ekatvam.

And then, Akasha is achalam; Akasha cannot move from place to place; everything moves in Akasha but

Akasha itself

does not move; similarly, Surya Prakasha also does not move. Even this Prakasha in the hall, the light, does not move. My hand moves in light, but the light itself does not move. Exactly like that, the consciousness principle itself is achalam.

Like Akasha and Prakasha, Atma is achalam.

Next feature is akandha. Space is indivisible. You cannot apportion space. The earth can be divided. Water can be divided and we have quarrels also between Karnataka and Tamil Nadu, but the space itself cannot be divided. Similarly, Prakasha also cannot be cut and therefore both of them are akhandam; Similarly atma the chaitanyam is akhandam. So Achalam, it is akhandam, it is Ekam.

Next, akasha is assangam. Space is everywhere but it is never contaminated by anything. Space is uncontaminable. It is unpollutable. Water can be polluted; earth can be polluted; everything else can be polluted; vayu can be polluted, but not space. Similarly Prakasha, the light is also asanga. It cannot be contaminated by anything. Shankaracharya says whether the light falls on dirty coovam water or Ganga water, the dirty water cannot pollute the light. And therefore asangatvam is the next feature.

And Akasha is sarvadharam. It is the support of everything and similarly, consciousness is the support of matter. Not vice versa. We think matter is supporting consciousness but Sri Krishna says, it is not so. Consciousness is not located in brain rather all the brains are located in one all-pervading consciousness. And if it becomes a dead brain, Einstein's brain is preserved it seems; not because consciousness has departed or gone away; what has happened is that the capacity of the brain to manifest the consciousness is lost. The medium

has lost the capacity like a fused bulb; power is very much there; but the bulb has become fused. So, therefore, it is not the absence of electricity but absence of a functioning medium, which can manifest. And therefore consciousness is sarva adhara, like Akasha and finally, consciousness like the Surya Prakasha, the light of the Sun, it illumines everything, because of the presence of consciousness alone; things are known; and therefore, sarva adharaha and sarva Prakasha, is that atma and that atma I am.

So this is called atma-anatma viveka Gyanam, discriminating between consciousness and matter and claiming that I am the consciousness principle who is functioning through the body but I myself am not the body. So the medium comes, the medium goes, but I never come and go. So these are the features of atma.

Anatma and atma, two topics are over. And now we go to Gyanam.

**Gyanam:** has a unique meaning in Ch.13 and it is not knowledge. All the virtues required to gain gyanam are called Gyanam; or a Dharmic way of life. Thus, ethics and morality enter Vedanta. **Only an ethical and moral mind can receive gyanam.**

Twenty values are enumerated. They are required to transform us. Thus Study+Value=Transformation; while Study-Value=Information. Sadhana Chatustaya  
Sampathi: The Four Ds. Discrimination, Dispassion, Discipline and Desire.

**Discrimination:**

Discrimination means the understanding that God alone can give Purnatvam and security in life. Fullness or peace or security can come only from one source and that is nitya vastu, the Ishvara tatvam. And the world; however wonderful, beautiful it might be, you can experience it, enjoy it, you can possess it, you can handle it, but the world cannot give peace, security and Purnatvam. This understanding is called Discrimination.

### **Dispassion:**

God  
as priority is called spiritual desire, world being lesser  
than that is  
dispassion.

Dispassion  
is, after this understanding, changing the priorities of life;  
between God and  
World; which one is primary and which one is subservient. With  
regard to this,  
I have to do some reshuffling and in that reshuffling, when  
world becomes  
subservient and secondary, that attitude is called dispassion,

### **Desire:**

And  
when God or Brahman or Nitya vastu becomes the top priority,  
it is called spiritual  
Desire. God as priority is called spiritual desire with world  
being lesser than  
that; this state is called dispassion.

**Discipline:** is the  
integration of the entire personality. Physical body, the 10  
sense organs,  
organs of action and organs of knowledge, the mind, the  
intellect, all of them  
when they are disciplined and organized and instead of I,



becoming their slave,  
I become their master. Then I am the master of my sense organs; when I master my mind, self-mastery; self-integration it is called discipline.

Discrimination,  
Dispassion; Desire and Discipline; these four are called sadhana chathushtayam. Sri Krishna has expanded these four alone, into 20 values.

So  
20 condensed is four. Four diluted is twenty. So in the summary, we will see four.  
The expansion we will see 20.

So  
sadhana chathushtaya sampathi is  
here called Gyanam. With this, Sri Krishna has covered all the six topics from  
shloka No.2 to 24.

In  
shlokas 25-35 Sri Krishna concludes the chapter with Gyana Sadhanani and Gyana Phalam, the stages to obtain knowledge and the benefits of knowledge.

Five  
stages to knowledge are:

1. Practice of Karma yoga to remove impurities of mind.
2. Practice of Upasana meditation on a God with attributes to remove extroverted-ness and bring tranquility; and focus to the mind.
3. Sravanam: consistent systematic study of Vedantic scriptures under a competent Acharya for a length of time. It removes ignorance.
4. Mananam: After study of vedantic scriptures I raise my doubts. During Sravanam doubts are not raised. So,

removal of all doubts is mananam.

5. Nidhidhysanam: is dwelling upon the teaching because I have to change my perspective of how I see myself. Because all the time I have been looking upon myself as the body. The body orientation is the most powerful vasana. And therefore, whatever happens to the body, I take it as happening to myself and therefore, the response is different; that is called samsara and therefore I have to spend some time and tell myself, I am not the body; but I am functioning through the medium of the body. In sleep, I have dropped all the transactions but I continue to exist. Similarly in death also, the body may end, but I continue to survive. And therefore, I am not a mortal one is the shift of self-perspective. **And when I change my opinion about myself, my opinion about the world also will change. And this process is called Nidhidhyasanam or meditation to remove old orientation. Otherwise we can also call it deconditioning.**

Thus after completion of five levels of sadhana's: karma, upasana, sravanam, mananam, and nidhidhyasanam, I own up to the fact that Aham Nithyah Chaitanya Rupa Atma Asmi. So these are the sadhanas.

## **Benefits**

### **or Phalam:**

1. Sarvatra Samadarshanam: Perspective changes from Anatma to one underlying Atma. In and through all transactions I am aware of Atma. Practical benefit is freedom from Raga( attachment), Dvesha (aversion); the cause of Samsara.
2. **Amrtatva prapthihi:** When I took myself as the anatma-body, I concluded I am mortal. When I know I am the atma, now I claim I am immortal. When the wave thought that it is a wave; it was afraid of its mortality. But

the moment wave shifted the vision, and claims I am the water, the wave is not afraid of mortality; because as water, it does not die. Therefore, amritathva prapti, immortality is the second benefit.

3. Akartrtvam and Abhoktrtvam: I am neither Karta nor Bhokta, but in my presence, illumine everything but I am not tainted by anything.

4. Brahmatvam: Aham

Brahma Asmi or limitlessness. Once I know I am water, I can claim I am everywhere. This is Jivan mukti.

Sri

Krishna says, so gain this knowledge, Arjuna, to make a difference in your life from bondage to liberation.

Sri

Krishna concluded Chapter 13, named as Kshetra, Kshetragnya Vibhaga Yoga.

### **Take Away:**

**Maya:** Just as when

you boil the water, the visible water is gone but you know the water is not

destroyed; but what has happened to water? The visible vyaktha-jalam has become

avyaktha. Similarly, this cosmos also has got vyaktha avastha called prapancha and it has

got an avyaktha avastha, also known as maya. Therefore, maya is also an unmanifest form of matter only.

The experienced objects proves the existence of the experiencer;

but the experiencer himself cannot become an object of experience. And this

unobjectifiable experiencer principle is called Atma.

And

therefore Atma is I, the  
consciousness principle, which objectifies everything but  
which itself is not  
available for objectification. This is the atma.

Only

an ethical and moral mind can receive gyanam.

And

when I change my opinion about myself, my opinion about the  
world also will change.

And this process is called Nidhidhyasanam to remove the old  
orientation. Otherwise, we can also  
call it deconditioning.

**With Best**

**Wishes,**

**Ram Ramaswamy**

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## **Bagawat Gita, Class 179: Chapter 13, Verses 30 to 34**

**Shloka**

**13. 30: When one realizes that the state of diversity  
of living things is rooted in the One, and that their  
manifestation is also  
from That, then one becomes identified  
with Brahman.**

Continuing

his teachings Swamiji said up to the 24th shloka of this chapter, Sri Krishna dealt with the six topics that Arjuna wanted to know and from shloka No.25 up to the end, now, Sri Krishna winds up the present discourse by talking about Gyana sadhanani and Gyana phalam. In three shlokas, 25, 26 and 27, the sadhanas were talked about in the form of karma yoga, upasana, vedanta vichara, etc.

And now from the 28th shloka onwards, the Gyana phalam is being talked about. Of that, we have seen up to shloka No.30 the first phalam that was mentioned by Sri Krishna was sarvatra sama darshanam. Even though superficially, the sense organs continue to see the differences, the eye of wisdom sees the inherent non-duality. The inherent oneness behind this superficial duality, the Gyani sees and this very sama darshanam, saves him from strong raga dvesha. **Powerful raga dvesha alone is the cause of samsara. Raga dvesha gets weakened because of the sama darshanam.** This is benefit No.1.

Then the second benefit mentioned was amrtatva prapthi. When a person sees plurality and limitation, finitude and mortality are inevitable. When I see the variety of waves, certainly I will see the birth and death of the wave, mortality is my vision; but when I see the water behind the waves, from the standpoint of the water, there is neither birth nor death and therefore, ekatva darshanam or sama darshanam leads to amrtatva prapthi that is the second phalam mentioned.

And the third phalam mentioned in the 30th shloka is akartvta darshanam. This is recognition of the fact that all the actions belong to the Prakrti, the

matter principle only  
and I the Purusha who is the sakshi behind the  
Prakrti, who is the kshetragnya  
behind the Kshetram that I do not  
perform any action. In my presence actions take place but I,  
myself, am akarta. This  
akartrtva prapthi, freedom  
from the notion of doership is the third phalam. So Sama  
darshanam, amrtatva  
prapthithi,  
akartrtva prapthi are all  
benefits.

And then the fourth phalam, which I introduced in the last  
class, in shloka No.30 is brahmthva prapthi. I recognize I am  
Brahman, the jagat karanam; The jagat adhishtanam. And to  
assimilate this idea, in the scriptures, self-knowledge is  
compared to waking up from a dream. Imagine I am transacting  
in dream, when I am in dream identified with the dream body; I  
feel I am a small creature, located within dream-time and  
dream space. And within the dream itself I see varieties of  
things and beings who are all capable of frightening me,  
giving me Raga, dvesha, and even I run away from some of the  
dream objects. And I run towards some of the other dream  
objects; pravrtti, nivrtti, all of them are there. Therefore,  
when I am in dream, I feel that I am located within the dream  
world. I am a creature in the dream-world. But the moment I  
wake up, I discover I am not a member within the dream-world;  
on the other hand, the whole dream-world, including the  
Dreamtime; dream-space, dream-objects; dream-mountains, stars,  
my pravrtti, my nivrtti, everything is existing within me, the  
waker. **As a dreamer, I am a creature within the dream, whereas  
as a waker, I am the creator of the dream.**

A big reversal, the creature becomes the creator. And this  
conversion did not require any change at all; it only required  
waking up, which is nothing but dis-identifying with the dream

body and claiming my waker nature. And therefore this reversal is not an impossible thing. What reversal? Reversal from creature to creator; or reversal from creature within the dream, to a creator of the dream. Not only I am the creator of the dream, I am the one who sustains the dream. Not only srshti karanam, sthithi karanam and at the time of waking up, the whole dream world resolves within my own mind. Not only dream world, even dreamtime and space are followed. **I am not within the dreamtime; On the other hand, dreamtime is within me. I am not within the dream space; but the dream- space is within me. I am not a product within the dream world; the dream world itself is a product of my mind.**

What does Vedanta say: This universe is also another channel of the dream and **just as I convert myself from dream-creature to dream-creator, I can convert myself from the waking-world-creature to waking-world-creator and this conversion is accomplished by dis-identification from the body.** Dis-identification from the dream body made me waker No.1. Dis-identification from this body will make me a higher waker. **And as a higher waker, what do I claim? I am the consciousness principle from whom, this world, this time, this space, including this body is born. Just as I create a special dream-body for myself for transacting in the dream world, this body is also created by me who am the original waker, who is called the consciousness principle and therefore, I create this world along with time and space. I sustain this world along with time and space; and ultimately I resolve this world into Myself. This is revealed in the well-known Kaivalya upanishad mantra: that says, that everything is born out of Me. The waker is able to make this statement with regard to the dream creation. Gyani is able to make this same statement with regard to this creation. What is this creation? Everything is born out of me; the Me being the creator, the conscious principle.**

And the day I am able to claim this

glory that I am not a creature, but the creator himself; that I am not a karyam, but I am karanam; then Sri Krishna says, then and then alone, you can claim aham brahma asmi.

These

are all wonderful verses giving you the essence of the Upanishads. The shloka

says, the wise person sees this following fact and how does he recognize this

fact. Who helps him wake up, just as for waking up from this dream, some parent

mother or father has to wake him up? Similarly, the guru and the shastram shake me.

**So, supported**

**by the teaching of Guru and shastra, this wise person sees the existence of this manifold**

**universe in one atma, which is himself.** So when the wise person recognizes the fact that this

pluralistic universe of things and beings is resting in me, the non-dual self. **So in me alone the world rests, from me**

**alone the world emerges; just as we can say that the dream world rests in me,**

**and the entire dream world emerges out of me.** But the tragedy is that the

dream that comes out of me; the very same dream, which I create, becomes a

nightmarish experience for myself. So it also becomes in real life as well.

Thus, I am srshti karanam as well. I am also, thus, the Laya karanam. When I can make this statement, not merely

verbally, but I can make this statement from my own inner heart only then can I

claim Aham brahma asmi. Sri Krishna says then and then alone, Gyani

has become one with his higher nature, just as the dreamer on waking up, has become one with his own higher waker



nature. Thus, I have become one with Brahman, my own higher waker nature. After waking up, dream is not a problem. It is in dream that dream is a problem. So, the fourth benefit is Brahmathva prapthi.

**Shloka**

**13:31:**

**Being without beginning**

**and without alities, O son of Kunti, this immutable, supreme Self does not act.**

**nor is It affected [Also translated as tainted.-Tr.], although existing in the body.**

I said that self-knowledge could be compared to waking up from dream. Even though there are many similarities between self-knowledge and waking up from dream, there is one major dissimilarity that we have to remember. So whenever we give an example, the example and the original will have many similarities; but we should remember the example and original will have dissimilarities as well. If there is no dissimilarity at all, it will not be an example it will be an original. So Gyanam is comparable to waking, but there is a small difference. What is the difference? When I wake up from dream, the dream totally disappears from my experience. When I wake up from dream, the dream-world physically disappears. But in the case of Self-knowledge, I do wake up from this dream; but **even after waking up, for some time, this world continues to appear in front of me. In this respect, there is a difference between waking from the**

**dream and waking up from ignorance.** And therefore Gyani knows I am the karanam and the world is my projection alone but the world continues to appear and this state is called jivan-mukthi; if you can imagine, it is like a person who wakes up from dream and continues to have the dream. We only say, imagine. Imagine the dream world continues. What will happen? You will enjoy the glory of the dream, but you will not be frightened; because of the dream-ness of the dream is known to you. Similarly, the Gyani continues to live in the world, continues to be in the body as well, but he has the knowledge that the body is like dream and I am like the waker. So, gain or loss in this world will not make any difference for me, who am the waker, who has the higher nature.

And therefore, Sri Krishna says here, ayam paramatma avyayaha. I the atma, my own higher nature of consciousness, is avyayaha, is not subject to any change. Atma is Nirvikaraha. Just as the waker is not wet by the dream rain; not burned by the dream fire, not wounded by the dream tiger biting; whatever happens in the dream world, the waker is not affected; similarly, I, the paramatma, avyayaha. And what is the reason, because the atma is without a beginning or Janma rahitvat. And you should remember what Tatva Bodha says; Janma is one of the six modifications; asthi, jayathe, vardhathe, viparinamathe, apakshiyathe, vinashyathe. Birth is one of the six modifications.

If birth modification is not there, all the other modifications are also not there. And therefore, atma is avyaya or nirvikara.

It also

means it is attribute less or without any modifications. Now, modifications are of two types. When milk becomes curd, the modification is known as substance modification; substantial modification, the milk substance itself has undergone a change. So this is called **substantial change**.

When you are making ornaments out of gold, when gold becomes a bangle, there is no change in the substance. So when gold becomes ornaments, the change is only in the superficial form or an

attribute. Thus change is two-fold;

substantial and **attribute change**. Atma does not have both changes. Being birthless, it does not have substantial change; being attributeless, it does not have attribute-change. Therefore, it is absolutely changeless.

Thus, even after waking up and knowing that I am the atma, I continue

to be in the body, however, the atma

remains akarta; free from

actions and continues to be abhokta, without the phalam. The Shariram and mind alone have action and results, but atma does not

have karma or phalam. And therefore, the next benefit of atma Gyanam is

that it is an abhokta.

Thus, I have akartvam

and abhoktva.

And remember, samsara is defined

as akartṛtva and bhokṛtṛtvam only; thus doership and enjoyership belong to samsara alone; atma is free from both.

### **Shloka 13.32:**

**As the all-pervading space is not defiled, because of its subtlety, similarly the Self, present everywhere in the body [The singular number is used to denote a class, i.e. all bodies. See S.-Tr.], is not defiled.**

In the previous shloka Sri Krishna said, atma is associated with everything; but not affected by anything. This is also called immanence and transcendence. Immanence means it is associated with everything and transcendence means it is not affected by anything. Just as the screen of the movie is associated with every object in the movies; thus on screen it is intimately associated with fire, but it is not burned. Similarly, in the movie Titanic, water is all over; screen is intimately associated with the water, but it not wet by water. This pervasion is called immanence but remaining untainted is called transcendence. Similarly, atma is associated with all but not affected by any; in this context Sri Krishna wants to give two examples that he borrows from the Upanishads, one example is akasha, another example is prakasha. Akasha means space and remember space is not emptiness, but it is the subtlest form of matter. Space is not nothingness or emptiness; it is the subtlest form of

matter. Space is one example, and prakasha, the light, is another example.

Space and atma have got several common features. That is why it is an ideal example. What are some of the common features?

Ekathvam. Both are only one.

Sarva vyapakathvyam. Atma is all-pervading.

Achalatvam – Being all pervading, atma cannot move from one place to another, akasha cannot also move. Your body can go. You cannot go. akasha remains the same. It does not get older or younger. it does not get out of shape; akasha is Nirvikara (changeless) atma is also nirvikara. Akhandathvam. atma is part-less. Khanda means part. akasha also does not have part.

Akashah is indivisible and akasha and atma are asangaha.

This is the main thing Sri Krishna is going to talk about.

akasha is

associated with everything but it is not polluted; is not tainted by either the

good qualities or the bad qualities; it does not become

turbid. it does not become fragrant or foul smelling, asangatvam.

And finally akashaha is sarva adharatvam. It accommodates, supports everything. The whole cosmos is located in it, therefore akasha is vishvadharam, and atma is also vishvadharam.

And therefore, atma is like akashaah; but

Atma

is not akasha. Aksha is jadam, achetana

tatvam; whereas atma is chetana tatvam; therefore it is only comparable to akasham.

And one more quality is , Sukshmatvam.

Akasha cannot

be easily comprehended, intellectually. That is why scientists had confusion in determining the nature of akasha. Sometime they thought that it is emptiness; for some time, they thought that it is ether; I do not know whether Scientists clearly know what space is: Therefore it is not easily comprehensible, you cannot see; you cannot hear it; you cannot touch it, see it, but somehow you conceive of akashaha.

Therefore Sukshmatvam is another common feature between akashaha and atma And therefore Sri Krishna gives this example that All pervading space is not affected by anything.

Because of its extremely subtle nature; Fine nature; minute nature, it is not affected by anything. Similarly, the atman also is not tainted or polluted by anything, Even though it is associated with everybody. Body may be fat; but atma is not fat; you need not slim the atma. atma is not lean; mind may have raga dvesha kama krodha, but atma does not have these qualities. So thus atma is comparable to akashaha. Then the next example.

**Shloka # 13.33:**

**As the single sun illumines this whole world, similarly, O descendant of the Bharata dynasty, the Knower of the field illumines the whole field.**

The second example is surya prakashaha. We are not talking about the source of the light; but we are talking about the sunlight, the formless light, which pervades the entire earth during daytime. And atma is comparable to the sunlight. And here also you can find several common features, many of them similar to the akasha example. So here also Ekathvam, Sunlight is only One, because there is only one Sun. and here also Sarvagatatvam; the sunlight pervades the entire earth, at least relatively, and achalatvam; sunlight does not move because it is already everywhere; Nirvikaratvam, the light does not undergo any change at all when I move the hand; light is not moving or changing. And similarly, asangatvam, the light does not get polluted, even when it falls on my hand. Light falls on my hand but light does not get dirty.

Similarly, akhandavtham, light is partless; it cannot be cut; and finally, the light illumines everything and like the light atma also illumines. Illumines means makes everything known, because of consciousness alone, things are known or illumined; without consciousness, if matter alone is there; in the universe, there will be nobody to know anything. Imagine, without us being present, things like, light fan, etc. are there, Who is conscious of whom?

There is no subject object relationship at all. Subject can come only when consciousness comes and therefore consciousness is the illuminator of everything like the Sun.

And

therefore Sri Krishna says one sun or sunlight, illumines this entire universe  
but without getting  
polluted by it.

And similarly sukshmathvam, the light also cannot be touched by me; light is here; I cannot touch it; you cannot taste it; light cannot be smelled; you cannot hear the light; in fact you cannot even see the light here. I have often told you when

the light is there; without a reflecting medium, the light by itself is incomprehensible. So therefore light is sookshmam. Similarly, atma also cannot be touched, cannot be smelled; cannot be heard; cannot be seen; Therefore you cannot say that it is not there; since I cannot touch the atma, therefore atma is not there; one cannot tell that way; since I cannot touch the light, you cannot say that light is not there; you cannot say that: light is there; even though intangibly.

This

is the definition of atma

given by Kathopanishad. Where atma is compared to akashaha and prakashaha.

And that atma I am. I am like akashaha and I am like prakashaha. So two brilliant examples were given by Sri Krishna. They are not original examples but borrowed one's from the Upanishads.

**Shloka # 34:**

**Those who know thus through the eye of wisdom  
the distinction between the field and the Knower of the field,  
and the  
annihilation of the Matrix of beings,-they reach the Supreme.**

So the final benefit of this knowledge is given here in the form of moksha itself. The one who has got the discrimination between Kshetra and Kshetragna or to put in another language, the difference between Purusha and Prakrti; Or, to put in English, the difference between consciousness and matter; How do they see the difference; with Gyana chakshu; with the penetrating discerning eye of wisdom. So the sense organs cannot differentiate. Just as I cannot differentiate the electricity and fan by this eye, but the differentiation is in terms of my understanding. The light and hand are not physically separated, but intellectually you know the difference between the light and hand. Similarly, brain and



consciousness; they are not one and the same; brain is matter; consciousness is a separate principle. The one who knows the difference and what are the differences?

We

saw four differences:

One

is chetanam, another

is achetanam;

sentient; and insentient; one is nirgunam another is sagunam;

one is attributeless; the other is attributed. Consciousness

is attributeless; matter is attributed. Nirvikaram-Savikaram,

Consciousness is changeless; matter

is ever changing.

And

Sri Krishna wants to emphasize the fourth difference in this sloka, which is

the most important and technical difference. Do you remember the fourth

difference?

It

is Sathyam and mithya. Consciousness alone exists independently; matter cannot

exist independently. So consciousness has got intrinsic existence; matter has

got only borrowed existence. Just as the screen exists independent of the

movie; but movie characters cannot exist, independent of the screen. If Screen

goes, movie characters cannot be there; but if movie characters go, screen will

still be there.

Similarly

**I the consciousness exist independently;**

the whole world is like a movie running in me and just as movie cannot taint the screen, the mithya prapancha cannot affect I, the sathya Purusha.

So  
here moksham refers to mithyathvam.  
Very careful. Here moksha means the absence of real existence. That means it has got only borrowed existence; like the dream or movie. So mithyathvam of what? Purusha or Prakrti?

The mithyathvam here is of Prakrti as well as the other inert things, and beings. The mithyathvam of matter, indirectly also includes the satyathvam of consciousness.

So,  
those  
who recognize aham sathyam jagan mithya and therefore world cannot touch me; they  
alone attain freedom from the fear of the world. That is called jivan mukthi  
that they attain.

This  
is the final benefit of self-knowledge.

With  
this Sri Krishna concludes Gyana phalam topic as well.

Thus  
ends the thirteenth chapter called kshetra kshetragnya vibhaga yoga or Prakrti Purusha yoga.

### **Take away:**

Powerful raga dvesha alone is the cause of samsara. Raga dvesha gets weakened because of the Sama darshanam.

As a dreamer, I am a creature within

the dream, whereas as a waker, I am the creator of the dream.

I am not within the dream time; On the other hand, dream time is within me. I am not within the dream space; but the dream-space is within me. I am not a product within the dream world; the dream world itself is a product of my mind.

Just as I convert myself from dream-creature to dream-creator, I can convert myself from the waking-world-creature to waking-world-creator and this conversion is accomplished by dis-identification from the body.

Even after waking up, for some time, this world continues to appear in front of me. In this respect, there is a difference between waking from the dream and waking up from ignorance.

Similarly I the consciousness exists independently; the whole world is like a movie running in me and just as movie cannot taint the screen, the methya prapancha cannot affect I, the sathya Purusha.

**With Best Wishes,**

**Ram Ramaswamy**