

Notes on Bhagavad Gita

Chapter 13

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Based on Classes
By
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अध्याय - १३ क्षेत्रक्षेत्रज्ञयोगः ।

Verse 1	- Arjun's question what is प्रकृतिः पुरुषः क्षेत्रं क्षेत्रज्ञं ज्ञानं ज्ञेयम् ?
Verse 2	- Brief description of body as क्षेत्रम् and consciousness क्षेत्रज्ञः
Verse 3	- oneness - जीवात्मा परमात्मा ऐक्यम्
Verse 4	- introduction of elaboration of objective world and subjective consciousness
Verse 5	- glorification of this topic
Verses 6-7	- क्षेत्रम् - Elaboration of objective world.
Verses 8-12	- ज्ञानम् – ज्ञानसहायकगुणाः Virtues that help gain knowledge
Verses 13-19 -	ज्ञेयः – परं ब्रह्म उपनिषद्सारः - ब्रह्मविद्या - to be known, similar to क्षेत्रज्ञः, benefit is immortality अमृतम्, freedom from mortality
Verses 20-24	पुरुषः and प्रकृतिः – consciousness and matter पराप्रकृतिः and अपराप्रकृतिः
Verses 25-28	Sadhanas, preparatory discipline for self knowledge
Verses 29-35	Benefits of knowledge

अध्याय – १३-१८ – चरण-षट्कम्

Topic 1:	ऐक्यम् । असि पदार्थः । जीवईश्वरस्वरूप ऐक्यम् । Essential nature of जीव and ईश्वरः is the same, the difference is at the superficial level.
Topic 2:	ज्ञानयोगः as साधना । enquiry into nature of individual and God. This is Vedantic श्रवण-ममन-निदिध्यासनम् to come to the discovery of ऐक्यम् ।
Topic 3:	गुणाः । Importance of values.

Bhagavad Gita Topics

3 Topics in each षट्कम्	Chapters 1-6	Chapters 7-12	Chapters 13-18
Topic 1	Nature of individual जीवस्वरूपम् त्वम् पदार्थः	Nature of God ईश्वरस्वरूपम् तत् पदार्थः	Oneness between individual and God ऐक्यम् । असि पदार्थः
Topic 2	Action as practice कर्मयोगः साधना	Meditation as practice उपासनायोगः साधना	Knowledge as practice ज्ञानयोगः साधना
Topic 3	Importance of effort पुरुषार्थः प्रयत्नः	Importance of Lord's grace ईश्वरानुग्रहः ईश्वरकृपा	Importance of value development सद्गुणाः आत्मगुणाः साधनचतुष्टयसंपत्तिः

Arjun's question

Arjun wants to know about

१. प्रकृतिः २. पुरुषः ३. क्षेत्रम् ४. क्षेत्रज्ञः ५. ज्ञानम् ६. ज्ञेयम् । These are jargons परिभाषाशब्दाः ।

प्रकृतिः and क्षेत्रम् । These are almost synonymous, there are sublet differences. Both mean matter, inert material world, they are object of our experience. This group includes invisible energy, our body, and mind all of which are made of matter.

पुरुषः, क्षेत्रज्ञः, and ज्ञेयम् । All these mean conscious principle चैतन्यम्, sentient principle चेतन् तत्त्वम् ।

ज्ञानम् । ज्ञानम् has several meanings, particular meaning is knowledge. Here ज्ञानम् means virtues and values सत् गुणाः

Krishna's answer.

क्षेत्रम् । Lord Krishna starts the answer with क्षेत्रम्, it is used for शरीरम् to which our attachment is the most.

१. क्षीयते इति क्षेत्रम् – क्षीयमाणत्वात् । क्षीय means that which decays and ultimately dies, body is subject to decay and destruction.

हेहः त्रीविध तापैः दह्यते इति देहः । Body suffers from three kinds of afflictions:

- आध्यात्मितापः । internal suffering from varieties of diseases
- आधिभौतिकापः । suffering from outside – dust, pollution
- आधिदैविकापः । suffering caused by nature or कर्म । thunder, lightening, flood etc. After death also, the body is burned by cremation fire, therefore body is called field क्षेत्रम् ।

२. क्षेत्रवत् क्षेत्रम् । a field for raising crop is called क्षेत्रम् body is compared to the field. Just as land is required to sow the seed, raise the tree and reap the fruits, the body medium is needed to sow the seed of our good and bad actions which results into पाप-पुण्यकर्मफलम् ।

Mind and external world is also called क्षेत्रम्, in short whatever you experience is called क्षेत्रम् । The world, body, mind we experience, all of them are object of experience. They are made up of matter, all three are subject to constant change, सविकारम् body, mind, world. Lord Krishna focuses on the body as we have maximum attachment to the body, world is matter mud, body is mud. Lord Krishna wants to specifically remind us that the body is also an object of experience, thus is the field इति क्षेत्रम् ।

एतत् यः वेत्ति तं क्षेत्रज्ञः इति प्राहुः । whatever illumines, experiences the क्षेत्रम्, the experiencer, sentient subject is क्षेत्रज्ञः । Without the perceiver, there cannot be perceived objects. तद् विदः । say this who know this.

क्षेत्रम्	क्षेत्रज्ञः
World, body, mind (experienced object)	Sentient, illuminator, conscious principle, consciousness (experiencer subject)

Features of consciousness

1. Consciousness is not part, product, and property of the body. It is an independent entity
2. Consciousness is an independent entity which pervades the inert body and makes it sentient देहविलक्षणम् देहव्यापी ।
3. This consciousness is not limited by the boundaries of the body, it extends beyond property of body
4. Consciousness will continue to exist even when body perishes, it is eternal.
5. Surviving consciousness is not recognizable because there is no body through which it can express.

Shifting from परोक्षज्ञानम् to अपरोक्षज्ञानम्

परोक्षज्ञानम्	अपरोक्षज्ञानम्
I say am body, I have आत्मा (Identification with क्षेत्रम्)	I say I am आत्मा, body is incidental medium for transaction with the world (Identification with क्षेत्रज्ञः)

Shifting of identification from क्षेत्रम् to क्षेत्रज्ञ is अपरोक्षज्ञानम् अपरोक्षीकरणम् । Steps of knowledge:

Step1 - I am body

Step 2 - I am body with consciousness

Step 3 - I am consciousness with incidental body

Step 4 - I am consciousness in all the bodies and also in-between bodies, I am सर्वगतः

Step 5 - I am consciousness आत्मा which has two names:

- जीवात्मा when looked at from stand point of individual, micro - व्यष्टिः
- परमात्मा when looked at from stand point to total, macro – समष्टिः

जीवात्मा परमात्मा ऐक्य ज्ञानम् ।

Water	
Wave	Ocean
Small name-form	Big name-form
Both are water	

आत्मा - ब्रह्मन्	
जीवात्मा	परमात्मा
Small name-form क्षेत्रज्ञः	Big name-form ज्ञेयम्
Both are Atma	

Oneness - ऐक्यम्

क्षेत्रज्ञं (जीवात्मानं) मां (कृष्णं परमात्मानं) विद्धिः । you know क्षेत्रज्ञः जीवात्मा as

कृष्णः परमात्मा । containers are different, content consciousness is the same. From body, intellect standpoint we are different, but at experiential consciousness we are the same अहं ब्रह्मास्मि । So,

क्षेत्रक्षेत्रज्ञयोः यत् ज्ञानम् । knowledge regarding क्षेत्र and क्षेत्रज्ञ is

तत् ज्ञानम् । the real knowledge पराविद्या all other forms of knowledge are अपराविद्या अज्ञानम् ignorance only. This is called self-knowledge आत्मज्ञानम् । आत्मज्ञानम् is अपरोक्षज्ञानम् अपरोक्षीकरणम् । जीवात्मा परमात्मा ऐक्य ज्ञानम् ।

Elaboration of क्षेत्रम् and क्षेत्रज्ञः

Lord Krishan will explain:

यत् क्षेत्रम् । What is the क्षेत्रम्, the comprehensive list of objective world.

यादृक् च । What is the nature of क्षेत्रम्

यद् विकारि च । what are the causes out of which various effects are born कारणम्

यतः च यत् । what are the effects कार्यम् born out of various causes कारणम्

सः च यः । what exactly is क्षेत्रज्ञः consciousness principle चैतन्यम्

यत् प्रभावः च । what are the glories, the great features of the क्षेत्रज्ञः

तत् समासेन शृणु । may you listen to that

Glorification of the topic of क्षेत्रम् and क्षेत्रज्ञः

ऋषिभिः गीतम् । all the Rishis talk about this topic

विविधैः छन्दोभिः गीतम् । all the vedic mantras also deal with this topic

पृथक् । distinctly that consciousness is सत्यम् matter is मीथ्या Brahman is the consciousness principle.

ब्रह्मसूत्रपदैः च एव । ब्रह्मसूत्राणि = वेदान्तसूत्राणि Brahmasutras also deal with this topic.

Brahmasutras deal with logical analysis of philosophical उपनिषदिक् portion of वेदाः ।

मीमांसा deals with logical analysis of ritualistic portion of the Vedas.

हेतुमद्भिः । full of reasoning, logical analysis of various views

विनिश्चितैः । which is conclusive, well ascertained, logically ascertained. Brahmasutras has 555 sutras in 4-chapters 16-sections and 192-topics

Elaboration of क्षेत्रम् material objective universe

क्षेत्रम्				
Evolution of 24-tattvas in 4-stages				
Potential form	Stage 1	Stage 2	Stage 3	Stage 4
प्रकृतिः —————> अव्यक्तम् (१)	महत् तत्त्वम् बुद्धिः (१)	अहङ्कारः (१)	महाभूतानि (१६)	इन्द्रियगोचराः (५)
Basic matter - beginning less principle	Cosmic intelligence	Total matter, cosmic ego	मनः 1-cosmic mind दश-इन्द्रियाणि 10-sense organs पञ्च-सूक्ष्मभूतानि 5-subtle elements	पञ्च-स्थूलभूतानि 5-gross elements (from 5-subtle elements)

गुणाः विकाराः - Properties of क्षेत्रम्

All the 24-tattvas constantly change and generate properties called विकाराः or गुणाः as follows:
संघात । body mind complex

चेतना - मनः । mind is peculiar form of matter. It has unique nature to manifest, it reflects consciousness and appears as though sentient. It is able to absorb the conscious principle क्षेत्रज्ञः । This borrowed sentiency is called चेतना, it is called चिदाभासः or चित्तप्रतिबिम्बः, प्रतिबिम्बचैतन्यम् । It is part of क्षेत्रम् as it is reflected from material mind. The moment the mind becomes a live mind, it begins to categorize, it begins to have desire

इच्छा – रागः comes because we like this people, then द्वेषः comes because we don't like this people, it is the other side of attachment. The objective natural world is replaced by subjective private world. I see only colored world, similarly रागद्वेषः are colored glasses worn by mind.

सुखदुःखम् । once world is divided into desirable and non-desirable world, it leads to happiness and sorrow. Both desirable and undesirable object produces सुखदुःखम्

When desirable object arrives, it produces सुखम् and when it leaves, it produces दुःखम् । When undesirable objects leaves, it produces सुखम् and when it arrives it produces दुःखम् । Thus the world gets capacity to produce सुखदुःखम् by our developing रागद्वेषः । Vedanta calls this change of पदार्थः into विषयः as object capable of binding me. That which binds is विषयः । Thus we convert whole क्षेत्रम् into विषयः by developing रागद्वेषः and make world capable of giving सुखदुःखम् । Thus इच्छा द्वेषः सुखम् दुःखम् संघात are क्षेत्रम्

धृतिः । will power is also क्षेत्रम् । You use your will power to acquire objects of happiness and use will power to run away from objects of unhappiness, you engage in प्रवृत्तिः and निवृत्तिः । हेतुमत् धृतिः whole life is making decisions, the list constantly changes and whole life is a struggle to take care of this list. All these are क्षेत्रविकाराः properties born out of क्षेत्रम् । एतत् क्षेत्रम् । these 24-items along with सविकारम् । modifications is उदाहृतम् । declared

ज्ञानम् - गुणाः topic of values of life

गुणाः → relaxed mind → healthy mind → Intellectual application

Now a list of 20 virtues will be described. Normally ज्ञानम् means knowledge, but here it means values सत् गुणाः । Values are called knowledge because if these virtues are there in a person, knowledge is very easy to get ज्ञानकारणत्वात् ज्ञानम् इति उच्यते । Virtues prepare the mind for knowledge ज्ञानयोग्यः, unprepared mind will resist the knowledge and even if knowledge is received, it will not be assimilated.

१. अमानित्वम् । humility, freedom from मानित्वम् self admiration. It is an internal feeling of greatness at the thought level. It is an addiction, we want it all the times, deprivation of which causes lots of disturbances. Excitement from glorification causes loss of discrimination and then causes delusion. Then I loose sight of important and significant facts like:

- I can never take full credit for the accomplishment since 99% of credit goes to so many other factors.
- According to Gita talent is a gift from the Lord manifesting through me. So self conceit is an obstacle to devotion.
- However great I am, there are always people better than me, a self conceit person is very jealous to them, and may go to the extreme to eliminate them

२. अदम्भित्वम् । simplicity विनयः दम्भित्वम् is physical expression of मानित्वम् through various means like dress, jewelry, attention seeking ornaments. Unexpressed दम्भित्वम् is मानित्वम् । Expressed मानित्वम् is दम्भित्वम् । अदम्भित्वम् is opposite to दम्भित्वम् । Empty vessel makes lots of noise, full vessel do not.

३. अहिंसा । No-violence at three levels physical, verbal and mental level कायिक, वाचिक and मानस । Verbal hurt is the worst one. At mind level also हिंसा is possible via thought. अहिंसा is a major व्रतम् । Why ?

- I should not do what I don't expect others do to me.
- The whole world is like a bank, whatever I deposit into it, that alone I can take. I have to deposit अहिंसा if I want अहिंसा
- We have got lots of expectations from our set up, family, neighbors, government रागद्वेषः । When expectations are not fulfilled, I get raged, I get hurt. Once I get hurt, immediate reaction is to attack the object which was cause of my pain. Once I feel pain of others, I will not cause हिंसा, so we should develop empathy to follow अहिंसा. Sensitive

mind is needed to appreciate subtle topic of Vedanta. Crime becomes impossible for a sensitive mind, so we need सूक्ष्मबुद्धिः ।

४. क्षान्तिः । mental immunity to external fluctuations like weather, behavior, economy.

We are physically immune, we need to develop mental immunity. It is called अनायासः in scriptures – stress free relaxed mind. It has two aspects:

१. तितीक्षा । capacity to accept, acceptance of all choice less situations अपरिहार्याथः

without resistance. There are two types of acceptances, one is healthy acceptance where what can not be cured has to be enjoyed. The other is unhealthy acceptance with bitterness, self-pity, with anger towards world and God. In this case I am immobilized, complaining person. It is possible for a person to accept unfavorable situations and go ahead with constructive manner – e.g Steven Hawkins. I have to accept past and present. I have capacity to change the future with प्रायश्चित्कर्माणि । I need not accept future since it is choice full, I can use my free will, my resources उद्धरेत् आत्मानम् आत्मना । to change my future outcome.

२. क्षमा । capacity to wait. Any transformation requires time, I have to be patient. I need capacity to wait for the future to unfold. This is क्षमा capacity to wait. क्षान्तिः is required to develop अहिंसा, अनायासः stress free relaxed mind.

५. आर्जवम् । alignment of three fold personality; namely, physical, verbal, and mental कायिक, वाचिक, मानस । If all of them are in alignment, that person has integrated, harmonized, healthy personality. मनस्येकमं वचस्येकं कर्मण्येकं महात्मना मनस्यन्यत् वचस्यन्यत् कर्मण्यन्यत् दुरात्मना । Without alignment strain builds up gradually and causes disintegration of the personality. One cannot achieve higher goal without integration of personality. The means to develop आर्जवम् are punctuality and keeping the words. Truthfulness सत्यम् is subdivision of आर्जवम् ।

६. आचार्योपासनम् । worship, reverence towards the teacher. The worship goes to the शास्त्रज्ञानम् represented by the teacher. Scripture represents ईश्वरः, so worship goes to ईश्वरः । Knowledge can be acquired only by शास्त्रम् वेदाः which is like the 6th sense, the knowledge acquired by that 6th sense of वेदाः cannot be validated by any of the 5-senses, just like what you see by eyes cannot be validated by the ears. You need to accept it, this acceptance is called faith श्रद्धा । श्रद्धा is extremely difficult to develop – worship उपासना is the method to develop the faith.

७. शौचम् । cleanliness at different levels: surroundings, body, speech, thought. Cleanliness of mind by cultivating अमानित्वम् etc.

८. स्थैर्यम् । स्थिरता will power, perseverance, commitment. If I withdraw from a pursuit because of obstacles, it is अस्थिरता ।

९. आत्मविनिग्रहः । self mastery, self-management, being the master of my instrument, equipment. We have 17-organs; 5-organs of action, 5-organs of knowledge, 5-prans, mind, and intellect. Through these instruments alone I have to accomplish any goal in life. They have to be healthy and have to be under my control. आत्म means स्थूलसूक्ष्मशरीरम्, विनिग्रहः means mastery. Entire अष्टाङ्गयोगः is meant for this mastery. आसनम् for अन्नमयकोशः management, प्राणायामः is for management of प्राणमयकोशः, प्रत्याहारः mastery over sense organs, धारणाध्यानसमाधिः mastery over the mind, developing focusing, absorption

capacity. समाधि: is absorption capacity. Entire yoga system is for आत्मविनिग्रहः preparation for Vedanta श्रवणम् ।

१०. इन्द्रियार्थेषु वैराग्यम् । दमः प्रत्याहारः mastery over sense organs which are instruments gifted by the Lord to interact with the world and through which we do spiritual साधना । वैराग्यम् is dispassion, you can enjoy pleasure without becoming slave. We need to make sure we don't give into demands of the sense organs, otherwise they will throw a tantrum when we say no, that is why Lord Krishna says यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः । Once intellect fails few times, it does not know how to handle guilt. Then intellect joins and justifies the addiction, it manipulates. So prevention is better than cure. So once in a while say 'no' to anything you do regularly – sense slavery. This is प्रत्याहारः in योगशास्त्रम् and in Vedanta it is called दमः ।
११. अनहङ्कारः । freedom from self conceit, pride, vanity at verbal level. अमानित्वम् also means the same thing at the thought level. The person with अहङ्कार will convert any topic into “I” topic with world like अहम्, मया, मह्यम् – अहम्करणम् blowing his own trumpet. अनहङ्कारः is freedom from that.
१२. जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् । don't consider your life as something committed to only physical existence. Don't neglect the body, use it as a means for higher pursuit and not the end in itself. It is only an अन्नमयकोशः the outer most sheath. अनुदर्शनम् means constant remembering, remembering of fivefold problems दोषाः – जन्म मृत्यु जरा व्याधिः दुःख । जरा – helplessness as you age, व्याधिः diseases, मृत्युः leaving everything dear and near to me. All these दुःखम् is defect of physical life. If you see all these दोषाः you will never be interested in देहाभिमानः । It is pre-requisite for आत्मज्ञानम् ।
१३. असक्तिः । detachment, dispassion at mental level, avoidance of mental slavery with respect to object, situation or person. It is मनोनिग्रहः शमः mental detachment and cannot be easily attained, mind continues to have वासना । Mind has to be educated with respect to addiction. If I stop because of discrimination, I transcend – get the inner detachment. इन्द्रियार्थेषु वैराग्यम् also means sensory detachment. It can be relatively easily attained by physically being away from the objects of senses.
१४. पुत्रदारगृहाहिषु अनभिष्वङ्गः । अभिष्वङ्गः means over attachment तीव्ररागः । अनभिष्वङ्गः absence of excessive attachment towards son/daughter, wife/husband, house and few other close things like dog, cat, and people with whom you move constantly. You cannot avoid attachment, but don't have excessive attachment. Attachment is ममकारः, I claim thing, person, etc as mine. When the object is gone, I have to continue to live. When the attachment is excessive it is not ममकार but I become one with the object. If the person dies, my life becomes empty. Every life has its own meaning regardless of everyone else. Everyone has come independently, God has connected us with few people to help us with our spiritual journey.
१५. नित्यं च समचित्तत्वम् इष्टानिष्ट उपपत्तिषु । freedom from elation in favorable situation, and freedom from depression in un-favorable situation. This समचित्तत्वम् should be throughout working life नित्यम् । Every human being will have favorable and un-favorable situations, no शास्त्रम् can give you life 100% favorable, there are examples of अवताराः going

through this in पुराणानि इतिहास । Spiritual growth requires suffering also, it is more in suffering. Opposites are bound to be there. Vedanta teaches how to keep equanimity in opposites:

- कर्मयोगः । प्रसादबुद्धिः with respect to the outcome of the effort. Every experience is Lord's प्रसादः for my spiritual growth. This is the first aid method to get relative peace of mind.

- ज्ञानयोगः is ultimate cure to get permanent peace.

प्रसादभवना is possible if I have devotion to God. Without devotion there is no कर्मयोगः ।

कर्मयोगः is a level of भक्तियोगः itself. कर्मयोगः presupposes faith in God. Without devotion कर्मयोगः is not possible. So

१६. मयि भक्तिः । invocation of form less God through any form you like, your ईष्टदेवता । What kind of devotion आर्त अर्थार्थी, जिज्ञासु वा ज्ञानी ? It cannot be ज्ञानी because the साधना is practiced by ignorant for ज्ञानम्, आर्त and अर्थार्थी do not seek self-knowledge, they will ask for freedom from crises and material benefit respectively. Lord is the goal, the end in itself for the जिज्ञासु । He has the maturity to understand that everything other than God is perishable which cannot give permanent happiness. वेवेकजन्य वैराग्यजन्य भक्तिः is a devotion in which I know God alone can give me पूर्णत्वम्, security, fulfillment, etc. That devotion is called अव्यभिचारिणी भक्तिः devotion with undivided attention, even in presence of worldly transaction, I know that my goal is something else, पूर्णत्वम् प्राप्तिः is the purpose of this life. Reminding this is अनन्ययोगभक्तिः ।

१७. विविक्तदेशसेवित्वम् । developing habit of going to a secluded place now and then without a friend. This is to find out if I can confront myself, I can accept myself. Seclusion introduces me to myself and my problems. Once I know my problems, I can work on them. One expression of संसारः is loneliness. It can happen in the middle age when children go out of the house for study or because of marriage. When we grow old, people around us go. It is impossible to fight when it comes, better learn to enjoy solitude, learn to tackle loneliness. Loneliness can be made use for वेदान्तिकनिदिध्यसनम् । To enjoy old age is to learn to enjoy loneliness.

१८. अरतिः जनसंसदि । resorting to seclusion does not mean you should not mingle with people, don't get addicted to peoples company रतिः रमणम् – don't get carried away with जनसंसदि । Being in company doesn't allow us to know our problem. We are becoming mentally weak that we are not able to spend time with our self. सत् जनसंसदि रतिः is ok, since they will guide you properly. Any other people, you should be careful so जनसंसदि अरतिः ।

१९. तत्त्वज्ञानार्थदर्शनम् । seeing benefit of knowledge of reality. तत्त्वज्ञानम् knowledge of reality, अर्थः प्रयोजनम् फलम् the benefit of that knowledge – liberation मोक्षः । I should know the benefit of knowledge is आत्मनि एव आत्मना तुष्टः irrespective of external conditions – favorable or unfavorable. If I value knowledge, I value the virtues that prepare for the knowledge.

गुणाः → ज्ञानयोग्यता → ज्ञानम् → जीवनमुक्तिः

Regularly remind yourself that ज्ञानम् gives me inner freedom, the world cannot black mail me. Once you see that you will value virtues.

२०. अध्यात्मज्ञाननित्यत्वम् । systematic and consistent study of वेदान्तिक scripture for a length of time under the guidance of a competent guru आचार्यः । अध्यात्म deals with आत्मा and ज्ञानम् is enquiry via वेदान्तिक श्रवणमनननिदिध्यासनम्, it is विचारः मीमांसा । श्रवणम् means there must be a speaker गुरुः । शास्त्र and गुरुः go together. Guru opens the scripture just as Sun opens the Lotus bud वेदान्ताम्बुजसूर्यः so आचार्योपासनम् and अध्यात्मज्ञाननित्यत्वम् is called शास्त्रविचारः । All the other virtues prepare the mind and this listening to the teaching produces the knowledge. If you follow the virtues, the knowledge will take place and if you don't it will not. So

एतत् ज्ञानम् इति प्रोक्तम् अज्ञानं यत् अतः अन्यथा । गुणाः = ज्ञानम् because it leads to knowledge

सद्गुणाः → ज्ञानम्

ज्ञेयम् is similar to क्षेत्रज्ञः - to be known

यत् ज्ञेयं तत् प्रवक्ष्यामि । will declare one subject every human being has to study, because यत् ज्ञात्वा । knowing which

अमृतम् अश्नुते । one gets freedom from mortality, insecurity. That to be known is

परं ब्रह्म – ब्रह्मन् । सत्यं ज्ञानम् अनन्तं ब्रह्म infinite Brahman – space, time and attribute wise infinite. That Brahman

अनादिमत् । does not have beginning – space and time wise, so अनन्तम् ।

न सत् तत् न असत् उच्यते । is not cause nor effect.

सत् = कार्यम् product, effect – as good as existence available for our use.

असत् = कारणम् cause – seemingly not existent being in potential form.

Brahma is beyond cause-effect, that means it is beyond time, yesterday's food is today's body, Brahman is कालातितम् no forms, no attributes, no time. It is not a concept to be conceived, then how to know Brahman ?

How to know Brahman?

ब्रह्मन् is ultimate essence, substance out of which the world is made. It is abstract, intangible, invisible अशब्दम् अस्पर्शम् अरूपम् अरसम् अगन्धम् not available for hearing, touching, seeing, tasting, and smelling. So understanding it is relatively tougher. Analysis of Brahman will look like a jumble of words, if you go on dwelling on them, they will make sense over time, you have to wait for the acclimatization.

Adjective	Noun
Tall (property)	Tree (substance)
Golden (substance)	Bangle (property) form
Bungled (property) form	Gold (substance)
Golden (substance)	Ring (property) form
Wooden (substance)	Chair (property) form

Adjective can reveal property or substance. Noun can reveal property or substance

Brahman “is” सत् ब्रह्मन् । everything is Brahman



Tree is
Existent tree



Fan is
Existent fan

	Adjective	Noun
General view (Work of maya)	Existent (property)	Tree (substance)
	Existent (property)	Fan (substance)
Vedantic view (Result of knowledge)	Existent (substance)	Tree (property) form
	Existent (substance)	Fan (property) form
	Brahman-ed (substance) सत् ब्रह्मन्	Tree (property) form नामरूपम्

World is name-form-ed Brahman नामरूपात्मकम् ब्रह्म

त्रयम् वा इदं नामरूपम् कर्म जगत् । ब्रु.उ the world is different name, different form and different function. There is no substance called world, existence (सत्) is the only basic substance, every thing else is name-form-function. When you experience the world, you experience basic substance Brahman, so you experience Brahman everywhere. But I am experiencing Existence with different name-form, not in absolute form. Through senses I experience नामरूपसहितसत् । Because senses are capable of revealing नामरूपसहितसत् । You come to pure Existence after you remove name-form. You need to close your eyes, ears, nose – all sense organs, all name-form should be gone, then basic substance without name-form is there.

How to experience that basic form ब्रह्म ?

छान्दोग्य-उपनिषद् chapter 6 says you can never experience pure existence since it is not an object, but it is you the seer the subject तत् त्वम् असि pure consciousness I am अहं ब्रह्म अस्मि । I am सत्-रूप चितरूप the whole world is नामरूप resting upon me. This is the essence of वेदान्त ।

This is very difficult to swallow, scientists are trying to find this substance, they will never find it, being not an object. Example is our dream experience in which the objects give me fear, sorrow, pleasure. You are the essence of the dream world, dream has come out of you, is resting in you, and it resolves when you wake up. Upon waking up there is nothing separate from me the dreamer. I (the witness साक्षीचैतन्यम्) am the substance. ब्रह्मन् the Existence principle appears with different नामरूप, it is called विश्वरूपईश्वरः that substance has

सर्वतः पाणिपादम् । hands and legs every where

सर्वतः अक्षिशिरोमुखम् । eyes, head and mouth every where

सर्वतः श्रुतिमत् लोके । countless ears every where

सर्वम् आवृत्य तिष्ठति । pervades every where

All the sense organs reveal that ब्रह्मन् all the time, all of them experience “is” all the time शब्दः सत्, रूपम् सत् । You are attracted to नामरूप so you lose site of the inherent Existence in all of them. We need subtle intellect to not lose site of the ब्रह्मन् behind नामरूपम् ।

ज्ञेयम् is the ultimate truth ब्रह्मन् to be known by us all, will get liberated after knowing it. ब्रह्मन् is सत् चित् रूपम्, सत्यम्, ज्ञानम् । सत् is Existence is the most unique thing, it is the same as consciousness सत् एव चित्, चित् एव सत् । Both has following characteristics:

1. Existence is not part, product or property of any body, or object
2. Existence is an independent entity, ultimate substance which permeates the body and makes it existent.
3. Existence extends beyond dimensions of the body, is not limited by boundary of body.
4. Existence survives even after death of the body.
5. Surviving Existence is not recognizable because of absence of reflecting media

That Existence is consciousness ब्रह्मन्, that Existence is you तत् त्वम् असि । This is not easy topic. First understand Existence with the world (अध्यारोपन्यायः), then once the world is removed (अपवादन्यायः) what is remaining is Existence.

Knowing सद्रूपम् निर्गुणम् ब्रह्मन् with अध्यारोप-अपवाद-न्यायः ।

सर्वेन्द्रियगुणाभासम् । Existence is appreciated by you through sense organs अध्यारोपः । गुणाः means operation, usage, आभासम्: is manifested. Existence is recognized and manifested through every sensory operation. In and through every sense operation, Existence is recognized. Ears – there “is” sound. Eyes – there “is” color/form, nose – there “is” smell

This “is” is common, अस्ति is Existence

सर्वेन्द्रियविवर्जितम् । At the same time the ब्रह्मन् is free from sense organs or objects.

Sense organs and objects are not intrinsic part of ब्रह्मन् (अपवादः) । Thus you appreciate Existence through the world, but the world in itself is not an intrinsic part of Existence, ब्रह्मन् is world free.

सर्वभृत् च एव । Existence supports everything सर्वाधारः, because of ब्रह्मन् everything exists – अध्यारोपः ।

असक्तः । Existence is free from all objects of the world. Objects are not innate part of ब्रह्मन् – अपवादः ।

गुणभोक्तृ । Existence is associated with all the properties, every property “is” – अध्यारोपः निर्गुणः । The properties are not intrinsic nature of ब्रह्मन् – अपवादः ।

ब्रह्मन् is everywhere सर्वगतम् only one एकम् manifested and unmanifested व्यक्तम्/अव्यक्तम्



Existent Tree
manifested व्यक्तम्



Existent space
unmanifested अव्यक्तम्



Existent Fan
manifested व्यक्तम्

Existence is not only in the body, but it is outside also. Body manifests it, in between bodies it is in unmanifest form. Existence is present everywhere. So,

बहिः अन्तः च भूतानम् । Existence is outside and inside.

अचरम् चरम् एव च । It is moving and non-moving too. It is seemingly moving when the medium moves, and it seemingly non-moving when the medium is steady. Existence does not travel, but seems to travel because of movement of medium.

दूरस्थं च अन्तिके च तत् । Brahman is far away also and near also – in your heart. Brahman is everywhere. For a wise person ब्रह्मन् is nearest, and for an ignorant person ब्रह्मन् is far away since he keeps on searching and searching. How come I don't recognize the ब्रह्मन् ?

Why ब्रह्मन् is not recognized? It is subtlest सूक्ष्मम्, indivisible अखण्डम् ।

सूक्ष्मत्वात् । Existence is the subtlest nature, it free from attributes which help me in reorganization. So

तत् अविज्ञेयम् । It is extremely difficult to comprehend. Brahman is subtler than space, so comprehending ब्रह्मन् is the toughest job.

अविभक्तम् च भूतेषु । Brahman is indivisible and at the same time

विभक्तम् इव स्थितम् । it seems divided among beings. The consciousness in-between objects is not recognizable. There is seeming division, it is in-between in unrecognizable form.

And

तत् ज्ञेयम् । that Brahman is to be known as जगत् स्थिति लय कारणम् ।

प्रभविष्णु । सृष्टि कारणम् । प्रभः is उत्पत्तिः ण्णु is cause. Brahman is creator

ग्रसिष्णु । लय कारणम् । ग्रस् is swallow लयः । Brahman is destroyer

भूतभर्तृ । स्थिति कारणम् । भर्तृ is sustainer. Brahman is sustainer.

The light of all lights = Formless Existence = Formless consciousness

सद्रूपम् ब्रह्मन् = चिद्रूपम् ब्रह्मन् । Formless Existence is the same as formless consciousness.

Consciousness survives after fall of the body, surviving consciousness is not accessible to us because of lack of medium. That consciousness is the Existence ब्रह्मन्, Lord Krishna describes that as:

ज्योतिषामपि ज्योतिः । the light of all lights. In Vedanta “light” is used as a technical term, it means

that in whose presence things are known. All the luminaries in the sky are called light, सूर्यः चन्द्रः नक्षत्राणि विद्युत् are called light because their presence we are able to know things. In their absence things are not known. Every sense organ can also be called light because in their presence things are known. Every instrument of knowledge प्रमाणम् is also called light. Even worlds can be called light वाक्यैः because words reveal things. The ultimate light is nothing but conscious principle. If consciousness is not there, inert things can not know, all sense organs become meaningless.

तमसः परम् उच्यते । consciousness makes you know, illumines darkness. Eyes cannot know darkness, eye need light to see. We are able to experience darkness because of consciousness.

The consciousness is everywhere, but is recognized in the mind

ज्ञानं ज्ञेयं ज्ञानगम्यम् । This सत्-चित्-ब्रह्मन् alone is in the form of everything. Just as formless energy gets converted into formed matter, the intangible ब्रह्मन् appears as tangible matter. It is the cause of everything जगत् कारणम् । That ब्रह्मन् is सर्वम् ज्ञानमयं जगत् । So, it is

ज्ञानम् । means of knowledge – knowing instrument

ज्ञेयम् । object of knowledge – known object

ज्ञानगम्यम् । destination ब्रह्मन् through knowledge – knower

हृदि सर्वस्य विष्ठितम् । विष्ठितम् = available, recognizable. Even though the consciousness is everywhere, you recognize it in your mind. I am conscious of thought, that is how I recognize consciousness in my mind. Blankness of mind also I am conscious of. That consciousness is वृत्तिभावाभावशाक्षी the witness of presence and absence of thought. This is ज्ञेयम् परमात्मा brahman at the cosmic angle, and क्षेत्रज्ञः जीवात्मा at the microcosmic angle, both are the same ब्रह्मन् with two different names, just like a man is called father, son from two different reference points.

Knowing Brahman, devotee attains Brahman

इति क्षेत्रम् (क्षेत्रज्ञः) ज्ञानं ज्ञेयं च उक्तं समासतः । thus four topics are taught briefly, the details are in उपनिषद्

मद् भक्तः । भक्तिः is an important qualification for gaining self-knowledge

एतत् विज्ञाय । devotee will necessarily get knowledge, vedanta has to be listened again and again

मद् भावाय उपपद्यते । मद्भावाय = ईश्वरस्वरूपम्, उपपद्यते = becomes qualified. He will attain the same nature as me, Brahman. He will attain his real nature where there is no isolation, no sense rejection of संसारः ।

पुरुषः = परा = ब्रह्मन् consciousness । प्रकृतिः = अपरा = माया matter

ईश्वरस्वरूपम्	
पराप्रकृतिः intelligent	अपराप्रकृतिः material
अनादिः, नित्यः Both are eternal, never created never destroyed	
चेतन consciousness	अचेतन inert matter
निर्गुणचैतन्यम् without attribute	सगुणचैतन्यम् with attributes
निर्विकारतत्त्वम् free from modifications under any condition	सविकारतत्त्वम् subject to continuous modifications
सत्यम् independently Exists स्वन्त्रः सत्	मीथ्या परतन्त्रः dependent on intelligent principle परा
पराप्रकृतिः + अपराप्रकृतिः = जडचेतनस्वरूपईश्वरः	



पुरुषः and प्रकृतिः – consciousness and matter.

प्रकृतिं च पुरुषं च अनादी विद्धि । Such a God existed before creation, even आकाशः was not there before creation since it came from ईश्वरः । आकाशोत्पत्तेः पूर्वम् ईश्वरः आसीत् । चेतनतत्त्वम् is निर्विकारम् all the time, all the changes must happen to प्रकृतितत्त्वम् basic matter or energy principle at the time of creation:

विकारान् प्रकृतिसम्भावान् विद्धि । विकारान् = कार्यम् products. Out of the प्रकृतितत्त्वम् this universe evolves. The matter evolves into universe just as seed evolves into plant, and then into tree. कारणम् evolves into सूक्ष्मावस्था, which evolves into स्थूलावस्था thus evolution takes place and all the विकारान् all कार्यम् all products are born out of basic प्रकृतिः or माया, so we call creation मायिकम् ।

प्रकृतिः is the material for the universe

Initially पञ्चभूतानि (elements) → they mix to gather to form भौतिकम् (elementals) → लोकाः plants, mountains, physical body. The body grows and shrinks so it has to be a product of प्रकृतिः, so is mind as it goes through moods. Bodies are refined version of प्रकृतिः as they are able to manifest consciousness – reflected consciousness.

गुणान् च प्रकृतिसम्भावान् विद्धि । various properties of the objects are also born out of प्रकृतिः just as a child inherits qualities from the parents. कारणगुणाः कार्ये अनुवर्तते । प्रकृतिगुणाः प्रपञ्चे अनुवर्तते । So the world has सत्त्व रजस् तमो गुणाः and has शब्द स्पर्श रूप रस गन्धः and even रागद्वेष also

belong to प्रकृतिः alone, everything in the universe including body-mind-complex originates from प्रकृतिः so:
कार्यकरणकर्तृत्वे हेतुः प्रकृतिः उच्यते । प्रकृतिः alone does all the work in the creation of physical and subtle bodies of the living beings. कार्यम् = physical body, करणम् = सूक्ष्मशरीरम् ।
Another angle: कार्यम् = भौतिक elements, कारणम् = पञ्चभूतानि ।
पुरुषः is the witness consciousness, the subject अहं ब्रह्म अस्मि । So
पुरुषः सुखदुःखानाम् भोक्तृत्वे हेतुः उच्यते । It is enclosed in the material BMC, so पुरुषः is भोक्ता the experiencer witness, subject principle. It is the witness of all the conditions of the BMC like रागः द्वेषः लोभः मोहः क्रोधः काम the properties of the observed प्रकृतिः । Don't look for that subject, it is you तत् त्वम् असि ।

पुरुषः – all pervading ब्रह्मन् enclosed in the BMC transacting medium

Before the world got evolved, there was subject, object transaction. When the universe evolved, the BMC was created and the all pervading पुरुषः got enclosed in the BMC enclosure, the BMC became the means for transaction with the world, पुरुषः becomes the subject, and the प्रकृतिः becomes the object. So:

पुरुषः प्रकृतिस्थः हि । the पुरुषः is behind the BMC शरीरम् as experiencer साक्षीचैतन्यम् ।

भुङ्क्ते प्रकृतिजान् गुणाः । it experiences भुङ्क्ते whatever happen to the BMC प्रकृतिजान् गुणाः all the products, modifications of the प्रकृतिः, various pleasure and pain thoughts, काम thoughts, anger thoughts. Some are सात्विक some are राजसिक and some are तामसिक thoughts.

Witnessing, illuminating is not an activity of the पुरुषः but in the presence of the पुरुषः the BMC gets illumined, just as in the presence of the Sun the objects gets illumined but the Sun is not doing the activity of illumination, the Sun is the same before and after the objects arrive. The witnessing principle does not have any attributes, but I unknowingly take the attributes as though they are mine, just like we get absorbed in the movie and identify ourselves with the actors and scene being played, this is called अनोन्यभावः The enclosed प्रकृतिस्थः साक्षी experiences whatever happens in BMC, even the blank condition of the mind, but does not do any action, and does not change.

गुणसङ्गः पुरुषस्य जन्मनः कारणम् - the reason for rebirth.

गुणसङ्गः सद् असद् योनिसन्मसु कारणम् । गुणः = attributes of BMC which belong to प्रकृतिः । I get attached सङ्गः तादात्म्यम् तन्मयत्वम् just as in movie, अभिमान with प्रकृतिः is संसारकारणम् । Nothing happens to the space in a hall when the walls are pulled down, similarly “I” am the same when the BMC wall comes down. Instead of claiming this birthlessness of पुरुषः I identify with प्रकृतिः and suffer.

Identify with the पुरुषः and de-identify with प्रकृतिः (शरीरम्)

अस्मिन् देहे पुरुषः परः । the witness पुरुषः परः extends beyond the container body. The consciousness is everywhere, free from all limitations. It is

उपद्रष्टा । intimately pervades every cell of the body, illumines the body. It intimately witnesses everything happening inside the body.

अनुमन्ता च । blesses, consents the activity of प्रकृति: the inert BM.
भर्ता: । husband, here it means – that which lends existence स्थितिकारणम् । the sustainer.
भोक्ता । seeming, as though भोक्ता । experiencer from the stand point of ignorant person.
महेश्वरः । for wise person स्वतन्त्रः, master स्वामी । प्रारब्धः affects body, not the पुरुषः
परमात्मा च अपि उक्तः । when I learn to separate myself from प्रकृति: and attributes, I the जीवात्मा
will itself get the name परमात्मा । Attributed “i” is जीवात्मा, ignorant “i” is जीवात्मा, wise
“I” is परमात्मा ।

प्रकृतिपुरुषज्ञानेन मोक्षः - the reason for liberation knowledge.

य एवम् वेत्ति । one who knows that I am mixture of प्रकृति: and पुरुषः

गुणैः सह । he knows that all the physical attributes (bald, fat, thin, handsome etc) and subtle
attributes (anger, envy, etc) कारणशरीरगुणाः ignorance belong to the प्रकृति and not the
पुरुषः । न मे द्वेषरागौ .. चिदानन्दरूपम् शिवोऽहम् शिवोऽहम् ... He has trained his mind to identify
with the पुरुषः – निदिध्यासनम् । In worldly transaction he knows he has to identify with the
प्रकृति but at the same time he learns चिदानन्सरूपम् शिवोऽहम् अहम् then

सर्वथा वर्तमानोऽपि । even while playing role in the world, has inner transformation

स भूयः न अभिजायते । such a ज्ञानी does not have rebirth.

स्थूलसूक्ष्मशरीरसंयोगः = जन्म । association of mind with a body is birth

स्थूलसूक्ष्मशरीरवियोगः = मरणम् । separation of mind from body is death

I am neither body स्थूलशरीरम् nor mind सूक्ष्मशरीरम् । I am पुरुषः this wisdom is मोक्षः you are not
संसारि

आत्मनि आत्मना आत्मानं पश्यति । sees one's self in the one's body by one's intellect

आत्मनि = हृदयाकाशे (in one BMC) आत्मना = बुद्ध्या, शास्त्राचार्यसंस्कृतान्तःकरणेन intellect as
instrument refined by scriptural teaching from a guru आत्मानम् = सत्त्वितानन्दात्मानम्

Preparatory stages - साधना ।

Stages of साधनाs - Each stage removes one obstacle				
Stage 1 कर्मयोगः	Stage 2 उपासना	Stage 3 श्रवणम्	Stage 4 मननम्	Stage 5 निदिध्यासनम्
मलनिवृत्तिः	विक्षेपनिवृत्तिः	अज्ञाननिवृत्तिः	संशयनिवृत्तिः	विपरितभावनानिवृत्तिः
Removes रागद्वेष काम क्रोध लोभ मद मत्सर	Removes Extrovertedness, makes mind focused, harmonized	Removes ignorance	Removes doubts, converts knowledge into conviction, gets intellectually satisfied	Removes habitual responses, reactions. Removes self piety, anxiety. Attachment. De-conditioning

कर्मयोगेन अपरे पश्यन्ति । here कर्मयोगः includes उपासना । some people are born with refined
mind, so in early child hood itself they are attracted to spirituality

अन्ये सांख्येन योगेन पश्यन्ति । here सांख्य = श्रवणम्, मननम्, some people are born to start at the
3rd/4th stage.

ध्यानेन आत्मनि पश्यन्ति । here ध्यानम् = निदिध्यासनम्, some people are born to start at the 5th stage,

they are spiritual prodigy., 95% of the job is done in previous life

Right content is important, not the text

We don't insist on Vedantic श्रवणम् only, but insists on the teaching part only. A teacher can take the essence and present it in any language that is understood by the audience. The teaching that "you are whole" is important, not the language.

अन्ये तु एवम् अजानन्तः । they do not gain knowledge through original scriptures – उपनिषद्, प्रस्थानत्रयम्, but

अन्येभ्यः श्रुत्वा । they go to teachers who are capable of preparing and communicating in language people can understand. Source is not important, context is important

उपासते । they follow the साधना of understanding and following

ते अपि श्रुतिपरायणाः । committed to the words of a गुरु – गुरुवाक्यश्रवणपरायणाः in any language.

They has so much श्रद्धा in the words of the teacher, they

मृत्यं तरन्ति । attain liberation. In the olden days the Vedas were not available to all, but the content was available all the time.

Self ignorance is cause of body identification

Mistake = you miss the original and take the wrong thing. We left पुरुष and we took body identification प्रकृतिः

पुरुषाज्ञानम् → प्रकृतिअभिमानम्

क्षेत्रज्ञाज्ञानम् → क्षेत्राभिमानम् ।

आत्माज्ञानम् → अनात्माभिमानम् ।

यावत् सत्त्वम् संजायते । सत्त्वम् whatever is there, it is

क्षेत्रक्षेत्रज्ञसंयोगात् । because of the union of the field and field-knower

स्थावरजङ्गमम् । both non-moving (trees) and moving (humans, animals)

संजायते । birth and death is because of the wrong identification that I am the body.

इति विद्धि । every error is the product of the mistake, you have to attack the cause of the error

अज्ञानम्, ज्ञानम् destroys अज्ञानम् । ज्ञानात् एव मोक्षः

Benefits of knowledge ज्ञानफलम् ।

१. सर्वत्र समदर्शनम्, सम्यक् दर्शनम् । right vision of the world, proper perspective, seeing, via eye of wisdom, one changeless आत्मा in and through changing BMC. Benefit is freedom from रागद्वेषः । Wise person does not loose site of this, so:

विनश्यत्सु सर्वेषु भूतेषु । भूतेषु = the BMC which are innumerable, just as wave are innumerable.

They are subject to birth and death विनश्यत्सु and they are all different विषमम् । Among them there is one समम् ।

अविनश्यन्तं समं परमेश्वरं । here परमेश्वरः = पुरुषः अरूपईश्वरः, one imperishable सत्त्वितात्मा,

तिष्ठन्तं यः पश्यति । he is in every one's body, wise does not loose site of this fact, so

सः पश्यति । he alone has right vision, has right appreciation. He is aware of both

the प्रकृतिः and पुरुषः, he is called the "Seer", the sage प्रकृति will not provide all the higher

needs, the “missing something” प्रकृति will not provide. This is higher spiritual need which can be only be provided by owning up the पुरुषतत्त्वम् । Not losing sight of आत्मतत्त्वम् in and through all transaction is called आत्मनिष्ठा, सहजसमाधि:

२. अमृतत्वं प्राप्तिः । transcending mortality, immortality is the second benefit of self knowledge. समं पश्यन् सर्वत्र । समदर्शनम् in and though all transactions विषयदर्शनम् just like being aware of the screen while watching a movie, otherwise the movie is scary, प्रकृति is frightening. समवस्थितः ईश्वरः (पुरुषः अरूपईश्वरः) । see the पुरुषः as the support of the प्रकृति, like the screen is the support for the movie - सम्यक् अधिष्ठानत्वेन अवस्थितं पश्यन् with ज्ञानचक्षुः परां गतिं याति । अमृतत्वं याति attains immortality.

Ignorant destroys himself, Wise does not.

Ignorant identifies himself with the body अनात्मा, then he performs verities of actions and becomes कर्ता । He performs पुण्यपापकर्माणि which are responsible for the creation of body, not the God, not the parents. I alone am responsible for repeated birth and death, so I am आत्मह from the stand point of the body. From the stand point of the higher nature also, I don't desire benefits of the higher nature because of sheer ignorance, so higher nature is as though destroyed, as the आत्मा cannot be really destroyed. Self ignorant person does not enjoy पूर्णत्वम् । But the ज्ञानी does not destroy the self, so:

न हिनस्ति आत्मना आत्मानम् । does not destroy from the stand point of the body or आत्मा । परां गतिं याति । so he goes to अमृतत्वम् immortality.

३. अकर्तृत्वप्राप्तिः । discovering the fact that I am अकर्ता and so अभोक्ता do not reap कर्मफलम् in the form favorable and unfavorable situations. कर्तृत्वम् is because of प्रकृतिअभिमानम् once I claim अहं पुरुषः I get out of कर्तृत्वम् and भोक्तृत्वम् । So Lord says:

प्रकृत्या एव कर्माणि क्रियमाणानि । all the actions are done by प्रकृति (BMC), doing action requires movement, change - कर्म means विकारम्, पुरुष being changeless is incapable of doing action. Wise person is aware of this and does not identify with BMC, he says in my presence प्रकृति does everything, I am अकर्ता

अकर्तारं स पश्यति । प्रकृति cannot be stopped, but I transcend the प्रकृति like after waking up from a dream, I identify with पुरुषः

Steps to understand आत्मा - ब्रह्मन् - पुरुषः ।

Hall and Space example					
Step 1	Step 2	Step 3	Step 4	Step 5	Step 6
Hall (enclosure) has space within it	All halls have space inside them	Halls are many and varied, space is same in all of them	Not only one space is inside all halls, but space is outside all halls also	Space is not inside and outside the halls, but all the halls are inside space	Space is not only स्थितिकारणम् but all the halls are born out of space alone, and all of them resolve into space आकाशात् वायुः वयोः अग्निः ..

Extend this example with
space = consciousness
hall = body

This consciousness I am, then you get अहं ब्रह्म अस्मि ।

४. ब्रह्मतत्त्वप्राप्तिः । I recognize that I am ब्रह्मन् who is जगत् सृष्टि,स्थिति,लय कारणम् ।

भूतपृथक् भावं एकस्थम् अनुपश्यति । अनु = following the teaching of गुरुशास्त्रम् the wise person sees the fact of existence of manifold things and beings one me only. भावम् = Existence in एकस्थम् = एकस्मिन् आत्मनि मयि स्थितम् only me alone. I am स्थितिकारणम्

ततः एव च विस्तारम् । from me alone the world emerges out, this creation is my creation, I am सृष्टिकारणम् । I am लयकारणम् we have to supply.

इति यदा पश्यति । when I can say and mean it then

ब्रह्म समद्यते तदा । I can say I am ब्रह्मन्, I am woken up and I am same with my higher waker nature

आत्मा is associated with everything but is not affected

Self knowledge is compared to waking up from dream. There is one difference; dream world disappears upon waking up, but this world continues in front of me even after self knowledge.

This is called जीवनमुक्तिः after which the wise does not get frightened by the word, the gain and loss in this world does not make any difference to him. So,

अहम् अव्ययः आत्मा । not subject to any change – निर्विकारः because

अनादित्वात् । आत्मा is without beginning, so does not have any of the six modification of the born. There is no substantial modification, like modification of milk into curd.

निर्गुणत्वात् । there is no modification because of attribute like modification of gold into ornament,

आत्मा is attribute-less. So आत्मा is absolutely changeless even after staying in the body, so

शरीरस्थः अपि । while in the body after waking up

न करोति न लिप्यते । आत्मा remains अकर्ता so अभोक्ता the body, senses, and mind has results,

not the आत्मा । संसार is कर्तृत्वम् and भोक्तृत्वम्, the आत्मा is free from both. आत्मा is associated with everything but is not affected by anything like screen of a movie. Lord

Krishan gives two examples to illustrate this १. आकाशः २. प्रकाशः । There is one difference between आत्मा and आकाशः/प्रकाशः and that is both are matter, while आत्मा is not. Common features between आत्मा and आकाशः are:

१. एकत्वम्, २. सर्वव्यापकत्वम् ३. अचलम् ४. निर्विकारत्वम् ५. अखण्डत्वम् ६. असङ्गत्वम्

७. सर्वाधारत्वम् (सर्वत्रावस्थितत्वम्), ८. सूक्ष्मत्वम्

सर्वगतम् आकाशं न लिप्यते सौक्ष्म्यात् । not affected by anything because of extremely subtle nature, in the same way

आत्मा न लिप्यते । आत्मा is not affected, tainted by anything.

सर्वत्र अवस्थितः देहे । even though associated with body.

Common features between आत्मा and प्रकाशः are:

१. एकत्वम्, २. सर्वव्यापकत्वम् ३. अचलम् ४. निर्विकारत्वम् ५. अखण्डत्वम् ६. असङ्गत्वम् ७.

सर्वत्रप्रकाशकम्, ८. सूक्ष्मत्वम्

एकः रविः । one Sun

इमं कृत्स्नं लोकं प्रकाशयति । makes everything known, that Atman I am, like आकाशः and प्रकाशः

५. मोक्षः - जीवनमुक्तिः final benefit of knowledge

ज्ञानचक्षुषा । One who has got the penetrating eye of wisdom,

क्षेत्रक्षेत्रज्ञयोः एवम् अन्तरम् । who can discriminate the difference between consciousness and matter

भूतप्रकृतिमोक्षं च । here मोक्षम् = मीथ्यात्वम् of inert things and beings भूतप्रकृतिम्, this is the way of release from Prakruti.

ये विदुः । one who know अहं सत्यं जगत् मीथ्या

परं याति । they attain freedom from fear of the world, they attain जीवनमुक्तिः