

**Bhagavad Gita Chapter 13, Part 1, dated 16_01_2021 by
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Subjects: Introduction of The Thirteenth Chapter *Kshetra Kshetragna Vibhaga Yoga*. What is the relationship between Body-Mind complex and attachment? Three Shatakas (Group of Six) of the Bhagavad Gita: What is ignorance? What is the cause of selfish/wicked behaviour? In this chapter, the Lord deals with (apparently) six topics: Do plants experience happiness and unhappiness? What is the purpose of *Kshetram*/field? Who is the *Kshetrajna*/the cultivator? There is only 'One Pure-Consciousness': Everything exists: Each individual soul experiences all the time two things: What are thoughts? What are your thoughts? What is the witness consciousness? Original Consciousness and Reflected Consciousness:

Illustrations: Illustration of 'Space' by *Advaita Vedanta*: Illustration of Electricity and Bulbs of different Power: Illustration of Reflections in a Mirror:

Introduction of The Thirteenth Chapter *Kshetra Kshetragna Vibhaga Yoga*.

Today we are starting a new chapter in the Bhagavad Gita. It is called ***Kshetra Kshetragna Vibhaga Yoga***.

- Meaning of ***Kshetra Kshetragna Vibhaga Yoga***: The discriminative separation between the seer and the seen, the knower and the known, the experiencer and the experienced.
- **This particular chapter has 35 *shlokas*.**
- **The main topic of this chapter is** the clear distinction to be understood through proper discrimination between the field and the cultivator or the knower of the field. That is the first point. This is the reason, it is called ***Kshetra*** means field.
- ***Kshetra* क्षेत्र** means anything that is experienced. I see a tree. I hear a sound. I smell a beautiful fragrance. I taste something or I touch something. Any knowledge obtained through any of these five sense organs is called experienced - ***Kshetra***/the field.

- **What is meant by *Kshetra*? Whatever is experienced is not me.**

But the master of the field is totally separate from it. It is most commonsensical. Suppose you see a car. You don't feel I am the car. You see a table. You don't say I am the table. You see a knife. You don't say I am the knife. This we know somewhat, not completely. Even though we know I see this house, I am not the house. We know it, but somehow this possession comes. This is my house, my property, my wealth, my clothes, my family. Even though we are experiencing the world around us; according to this law, whatever is experienced is not me. Crystal clear. And yet when it comes to body-mind, we all fall under that delusion. If someone else that I love belongs to me, my husband, my wife, my children, my grandchildren, my friends, my co-religious people, people who speak my own language, if something happens to them, I feel the pain. And that is called ignorance. Anything that is experienced is called ***Kshetra***. Why is it called ***Kshetra***? By definition, ***Kshetra*** means that which can be cultivated. That means we can be attached; we can be detached; we can do good to them, or be completely indifferent towards them. It all depends upon the seer.

- **What is meant by *Kshetragna* क्षेत्रज्ञ :** There is a seer called ***Drik***. Here is called ***Kshetragna***/the knower of the field. He is totally separate. Although, he witnesses all the time. What does he witness? The waking, the dream as well as the dreamless state. But somehow due to ignorance called ***Avidya***, he feels I am the body, I am the mind, and by proxy, everything that is experienced through the body-mind, which means the whole world, somehow either I am attracted or repelled. I get attached, or I become indifferent, or I become a terribly hating person. All these things are called bondage And it is what binds us. What limits us. What keeps us in this bondage of samsara. In this particular chapter, this distinction between the knower of the field, cultivator of the field, and the field is totally separate. We must always remember, truly speaking, that in the highest reality, there is no such division. Only in *Maya*, *Ishwara*, the *Jivatma* and the world are different. This triangular difference lasts until we rise beyond the mind, just as when we are deeply asleep, there is no me, there is no body, there is no mind, therefore there is no world at all, there is no happiness, unhappiness, friend, enemy, my family, not my family, all these distinctions completely disappear. But that, as soon as we wake up, immediately, the *Mahamaya* jumps on our shoulders.

- **What do we need to do? What is the Goal of Life?** We have to do *sadhana*. All spiritual practices proceed in two stages:

1) The first stage is that I belong to God. This world is not God, this is the first stage.

2) The second or the last stage is no such distinction called God, world, and I. Everything is the same reality, manifesting through, of course, with different names and forms. That should be the goal of life. But for that, we have to acquire discrimination, dispassion, control of the body, control of the senses, control of the mind, called popularly *Sadhana Chaitustaya Sampatthi*, the treasury of the fourfold spiritual qualities.

- **In this chapter, the Lord deals with (apparently) six topics.** What are these six topics? Because the very first verse is of Arjuna. He specifically asks the Lord, “1) What is ***Prakruti***? 2) What is ***Purusha***/who is the knower? 3) What is the *Jeeva*? 4) And what is the world and everything? 5) What is *Vidya*? 6) What is *Avidya*. All these topics have been divided into six categories. Remember, all the topics can be divided into only two - 1) I, the pure consciousness, 2) and everything else. Remember, this division is only for the beginners in the spiritual practice/ sadhana. When we want to slowly detach ourselves from this world (that means from attachment to the body and mind.) This division slowly disappears. 7.15

What is the relationship between Body-Mind complex and attachment?

Always let us remember, attachment to the world always takes place only through the attachment through the body and mind and through nothing else. If we can somehow separate ourselves from the body-mind, become a pure witness, as we see a drama or a cinema, then we become completely free. It is very difficult, but it can be done. This is called spiritual practice. Whether a person is Hindu, Christian, Muslim, Buddhist, anything, anybody he could be, the only thing is, God is the whole, and everything is God. But so long as we think, I am different, world is different, God is different, we are swimming in the ocean of ignorance. And that creates naturally, sometimes we are happy, sometimes we are unhappy. So, this is the background, six topics dealt with.

Three Shatakas (Group of Six) of the Bhagavad Gita:

I mentioned in my previous classes. The Bhagavad Gita contains 18 chapters. Some teachers and commentators, divide these 18 chapters into three divisions.

The division depends upon the *Mahavakya*. What is that *Mahavakya*?

Tat Tvam Asi - **Tat** means that. **Tvam** means you. **Asi** means that. 'You are That'.

First Shataka (Chapter 1-6): So, the first six chapters, according to them, expound the nature of the individual soul, called **Jivatma**.

Second Shataka (Chapters 7-12): In the next six chapters, seventh to twelfth, we have seen, more or less it is true, not 100% true. These are the main topics. The next set of six chapters (from the seventh to the twelfth) expound on: 1) What God is. 2) How does He create? 3) What is the relationship? 4) And then, one has to surrender to such a Divine Lord. These are the topics for expounding the nature of **Tat**.

Third Shataka (Chapters 13-18): (First six chapters, expound the nature of *Jivatma*/I. The second six chapters from seventh to twelfth, expound the nature of *Tat/Parmatama*.) From the thirteenth to the eighteenth, six chapters, expound what brings about union between the individual and the universal. **Asi padartha**, asi means that. Thou art that, you are that. That which destroys all the differences between the *Jiva*/individual soul and God/the universal soul. What is the distinction between God and the *Jiva*? That is mostly expounded from the thirteenth to the eighteenth chapter. I can say thirteenth to seventeenth. Then what about the eighteenth? It summarises all previous chapters in a very concise and beautiful form. We will see when it comes about.

What is the final stage of the spiritual journey?

A true seeker goes through these stages of understanding. He practises spiritual disciplines. He becomes ready for the final stage. What is the final stage of the spiritual journey? That is to obtain the knowledge of the identity between the *Jiva*/individual soul and *Ishwara*. The following six chapters 13th-18th deal with this topic. In this thirteenth chapter, we get, these six topics.

1) **Kshetram**, a field, which means whatever is experienced.

2) **Kshetragna**, and the knower of the field, the witness of the field. These are the two.

3) and 4) **Gnanam** ज्ञानम्, **Geyam** ज्ञेयम् **what** is real knowledge and what is the ultimate knowledge, which we have to obtain and what are the spiritual qualities we have to develop to obtain that final knowledge? What is that final

knowledge? It is nothing but I and God are not two separate beings. We are the same in our true nature. These are the two topics - the Field and its knower. Knowledge is the special spiritual qualities which we need to obtain and that is called spiritual practice. What is the true knowledge? The unity between the individual and the universal.

5) and 6) are **Purusha** and **Prakruti**. **Purusha** means exactly the same as pure consciousness. **Prakruti** means I and everything else. I and everything else. Though these topics are six in number. We should remember. They are not actually six but two. The knower of the field, the ultimate knowledge and **Purusha** are exactly the same as Pure-Consciousness. They are not different at all. Similarly, **Kshetram**/the field as well as **Prakruti** are also two names for the same topic. Therefore there are only two topics. I, the pure consciousness, call it individual soul, call it universal soul, call it **Purusha** or all-pervading universal God. Three names are for the same. Similarly Geynam remember when we say a person has knowledge, truly speaking, knowledge of the person and the person are not different at all. I give you a Simple example. Here is a person. He is a very good person. Why? He has good qualities. He is good. He is peaceful. He is calm and quiet. He controls his body and mind and he is very compassionate, caring and sharing. So why is he caring and sharing? Because he compares himself. I am also like everybody else. He puts himself in the shoes of everybody. That is his knowledge. Therefore, he becomes one with the knowledge. All these qualities are only manifestations of that knowledge which is that there is no difference between me and anybody else. I don't wish to suffer at the hands of other people. I do not want anybody to hurt me. Therefore, I also should reciprocate. I should not hurt anybody. On the contrary, what can I do to make them happy? I should do what makes people happy. That is one example.

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What is ignorance? What is the cause of selfish/wicked behaviour?

Suppose somebody is wicked. He is selfish because he thinks that I am great, everyone else is inferior to me and they can be exploited. A person cultivates the land. He thinks, that the land is something which belongs to him. He can do whatever he likes with it. He has a tree. He gets fruits out of it. He believes that its only purpose is to serve me. Similarly, he has a cow, a horse or a car and their purpose is only to serve me, to make me happy. This is called ignorance. A motor car, an animal and a plant, all these things are

also nothing but God in another form. This selfish person separates himself from everything else. He would like to take advantage of everything. He believes that all the objects must serve to make him a happy person. What is the cause of his selfishness? It is the result of one particular knowledge. What is that knowledge? I am different from them. I am great and all these are small. So, everything should serve me. That is called selfishness. His knowledge, behaviour and his life are completely inseparable, they become one.

Kshetram, Prakruti, Jnanam:

Let us discuss these six topics in detail. ***Kshetram, Prakruti, and Jnanam***. All these are synonymous words. ***Kshetram*** means a field. As soon as we utter the word field, knowledge immediately comes to us. I have a field. I have some land. That means I own it. I am the owner of that land. I am the being and this field has to serve me. How can that field serve me? How can an animal, a tree, a plant serve me? How can a river, a mountain serve me? How can the wind, the fire, the water, the earth and everything become an object of experience? We keep ourselves at that level. I am a conscious being and everything else is an object. Everything must serve my purpose and I am the master. I can do whatever I like with these things. This knowledge springs, purely from ignorance. ***Kshetram*** means what? The entire universe is objective. That means whatever I experience through the five sense organs consists of this experienced and visible universe. I am the experiencer and the universe is experienced. So everything that is experienced is called ***Kshetram***.

What is the purpose of *Kshetram*/field?

So that I can cultivate the field. Cultivate what? Cultivate a good relationship. I and my field are same. I and my animal, we are the same. Treat the animal with compassion because it also goes through so-called *dukkha*.

Do plants experience happiness and unhappiness?

Definitely, it has feelings of happiness and unhappiness. Sir Jagadish Chandra Bose and many Russian scientists have proved it. They did wonderful experiments with music and plants. I mentioned it in my past classes. Again I will repeat. There are some very fast-growing plants. Russian scientists did some interesting experiments. They kept two speakers and some plants near those speakers. Through both speakers, they started streaming some music. One speaker played Ravi Shankar's beautiful

classical sitar music. The other speaker played rock music day and night 24 hours. These plants kept near the speakers were very fast-growing. Every day practically they can grow one or two inches. Some of them can grow even one foot in a single day. These plants were creepers. I have seen these plants they can grow at least half a foot daily. It is unbelievable. After setting up the experiment, the scientist began to record the growth. Then the wonder happened. They were astonished by the result. The plants near the rock music started distancing themselves from the speaker and began to approach the speakers where classical Indian music was being streamed. They repeated the experiment several times to eliminate any doubts. What was their conclusion? Yes, they proved that plants have feelings. Animals also have feelings.

Do animals have feelings?

We know cows love music and a certain type of music makes them very happy. They will be going on nodding their heads. What was the secret of the cows under the supervision of Bhagawan Krishna that used to give plenty of milk? It was the divine melody of His flute. The trees of Brindavan used to grow beautiful sweet fruits. Why? So that Krishna can enjoy them. Why? Because they instinctively realised that Krishna is our greatest friend: 'He will protect us and he loves us. He will give up his life for us.' The Cows, plants, earth, rivers and the whole nature realised the love of Krishna. Even the demons realised that if we want *mukti/liberation*, this is the person we have to go to. Of course, what can a poisonous snake Kaliya offer to Lord Krishna? Only poison. Similarly, Putana and so many Asuras (Dhenukasura and Bakaasura etc.) came and tried to harm Krishna. Because that was their nature what God really gave them. What can the poor fellows do? If God wanted them to love Him? He should have planned well and wisely and given them a sweet loving nature. No, no, but he gave them this *Asuric* demonic nature. Naturally, when they turn towards God they can offer what they had. This is the beautiful explanation in the Bhagavatam that we get.

What do we mean by cultivating the *Kshetram*/field of life?

Okay, coming back to that whatever is experienced can be cultivated. That means what? I can physically cultivate a field (of my life) with those things which will enhance my future happiness. So also animals, so also a house, so also a car, so also everything. I can do that but more than that I have to change my own nature, my attitude, how I look at the plants, at the animals, at objects that I use, whether it is a car, a house, a carpet, bread, everything can be loved and if we can do that, that will yield definitely more

happiness, much more happiness than we are getting everyday. Why do we call it **Kshetram**/field? **Kshetram** means that which can be cultivated. It is also called **Prakruti**. Everything that we experience comes under this category. It includes not only the external objects. But the entire universe, cosmic intellect, **Ahamkara**, all the elements, sense organs, actions, perception, mind and its modifications. All these fall under one category called **Kshetram**. We can make our lives blessed by properly cultivating the field of life.

Who is the **Kshetrajna**/the cultivator?

But then who is the cultivator? Who is the knower of the field? First of all, we should know that I am separate from whatever I experience. Such experience is the result of consciousness. This is the most important word, consciousness. If we are unconscious, we are neither good nor bad. The world is neither good nor bad. Why? The simple reason is that there will be no cognition at all. It is called **Kshetrajna**. **Jna** means, the beautiful Sanskrit word, a knower. That is why if you add a negative prefix of 'Na'. *Na-Jnaha* becomes *Ajnaha*/ Ignorant person. If you add another one, you add *Visesh-Jnaha* meaning superior special knowledge. The entity who knows what he is experiencing, is called **Kshetrajna**. A knower of the field.

This knower has several synonyms. He is the seer. He is the knower. He is the experienter. He is the witness. All these names mean only one thing.

What is the difference between **Kshetra** and **Kshetrajna**?

Kshetra: The difference is that which is known to us through experience is inert. Here is a great *Advaitic/non-dualistic* principle.

- Whatever is experienced is limited.
- Whatever is experienced is non-conscious.
- Whatever is experienced is separate from me.
- Whatever is experienced is a source of all unhappiness and suffering.

Kshetrajna: Who is called the experienter?

Drig, experienter, seer, knower and what we call Sakshi. All these are synonymous terms. That conscious principle which illumines everything that is experiencing - is known in Sanskrit as **Kshetrajna**. Having defined what a field is, that which is experienced. Who is the knower of the field? He who experiences, means consciousness, pure consciousness.

There is only 'One Pure-Consciousness':

Having defined who experiences, Krishna reveals that this ***Kshetrajna*** is manifesting through Me, through you, through 7.5 billion human beings and billions and billions of animals, birds, insects, and any living creature.

Remember, every living creature is that which has a *Prana*/vital force. And vital force is nothing but a manifestation of pure consciousness. Where there is life, there is consciousness. Where we see consciousness, there is life. A dead body, has neither *Prana*/vital force, nor consciousness. This is a beautiful way of understanding who this is. A normal mistake we make is that I have consciousness. I am the individual person. You have consciousness. You are another conscious being. So 7.5 human beings, all the birds, all the insects, all the animals, all the plants, are all separate, separate, separate consciousnesses.

Krishna cuts this understanding into pieces. He says: There are no two consciousnesses - this is from the non-dualistic philosophical point of view. *Advaita's* point of view. For the dualists, everybody is separate. Everybody is a separate conscious being and not everybody is completely equal to God. They have consciousness but are separate. That is the lowest stage. Conscious but like parts of the whole, like cells of the body. From the viewpoint of *Advaita/non-dualist*, there are no two separate consciousnesses, let alone many. What is the reason for that? Let's take the example of chairs. There are two chairs. How do we know there are two chairs? One chair is small, the other is big. One chair is on the left side, the other one is on the right side. One is above, the other is below. One is red, the other is blue coloured. Like this, one is very ornamental, the other is very plain. These are called qualities through which we distinguish one object from another. To separate one object from the other, there must be some distinguishing characteristic. These are called qualities small, big, red, blue, above, below, left, right, round, square, etc. If we try to say there are two consciousnesses, what is the measurement we apply? This is small consciousness, this is big consciousness, and this is red consciousness, this is blue consciousness. Absolutely there is no such thing. It is illogical. Pure consciousness is beyond qualities.

Illustration of 'Space' by *Advaita Vedanta*:

Advaita Vedanta has a beautiful example of space. You take one big empty pot and put it outside. Now before we kept that pot outside, the space was undivided. As soon as we put it, 'as if', remember from the *Advaitic* point

of view, 'as if' that space is divided now, space outside the pot, space within the pot. Now, you take a smaller pot and place it within the bigger pot. Now the space inside the big pot gets further divided. The space inside the larger pot is larger, and that serves as the outer space for the smaller pot. The space within that smaller pot is the small space. So what do we see? A small space inside the small pot, a bigger space outside the small pot but inside the bigger pot and a vast space, which is outside the bigger pot. This is how we make foolish distinctions. *Advaita* Vedanta breaks this kind of illogicality. It states: pure consciousness cannot be divided into small and big. Are the consciousness within an ant, the consciousness within an elephant, a normal ordinary human being and the consciousness within a saint, a realised soul the same? According to *Advaita*, yes. Then why do we say this is small or big, all these things? The division is not of the consciousness but because of the limiting adjuncts. This division is from the body-mind point of view. The ant's consciousness, an elephant's, a human being's, or a saint's consciousness appear 'as if' small consciousness, bigger consciousness, even bigger consciousness and the biggest consciousness. But in the pure consciousness itself, there is no distinction.

Illustration of Electricity and Bulbs of different Power:

I'll give you another example. There are light bulbs of different powers. A 5-watt bulb gives 5-watt light. A 50-watt bulb gives 50-watt light. A 100-watt bulb gives 100-watt light. A 50,000-watt halogen lamp emits 50,000 watts of light. So, we experience a dim light, a bright light, a brighter light, and an extremely bright light based on the power of the bulbs. Is the difference in the electricity? No. There is no difference in the electricity. Electricity manifests as light. Where is the difference? The difference is in the power of bulbs. We have to understand it. We say: The Sun is the biggest light and heat source in our galaxy. It is also limited. Physicists and astronomers tell us there are billions of times more powerful light-emitting stars in this world. Ours is one of the smallest.

The recording time is 31 minutes approx:

First manifestation of Brahman is Existence:

There is no distinction between Consciousness and Knowledge:

Everything exists:

There is no distinction between Consciousness and Knowledge. What does that mean? From the body and mind point of view, I am different, you are

different, and everyone is different. I am different from an animal, a tree, a mosquito etc. From the viewpoint of consciousness, absolutely there is no difference between you, me, an ant, a mosquito or anything for that matter. There is no distinction between even that which exists. I exist, a mountain exists and earth exists. What is common? Everything exists. I am known because I exist. If I do not exist I cannot be known at all. Please remember always, first comes existence. It is called *Sat*. If there is an object that nobody has ever seen then nobody will ever know about it. When we say: There is an object. What does it mean? Someone must have experienced it either in the past, now or maybe in the future. I give you a simple example to clarify this point.

How do we know that something exists or existed?

Existence of Dinosaurs:

Scientists and biologists tell us that billions of strange animals, birds, plants, and insects, existed millions of years ago. They have gone out of existence. How do we know? Scientists have found fossils of these creatures in the mountains, at the bottom of the sea and in so many other places. We are still finding out more fossils. They made some intelligent guess. Nobody has seen these creatures live and no photographs are available either. Nowadays technology has advanced. Scientists can reconstruct that animal from fossils. I believe that our ancestors, human beings etc. were there. So what is the point I am labouring at? How do we know that something exists or existed? Somebody must have experienced that object. The object must be experienceable either by some person in the past, in the present or at least in the future.

To summarise:

- God, Brahman *Ishwara* manifests first as existence.
- There is absolutely no difference in existence. Existence of an object has a particular form, a particular name, a particular purpose and it is given one name. A mosquito is in that form, in that name with those qualities. A plant, an animal, a bird, a mountain and a human being exist and have specific names, forms and qualities. That is how first comes existence.
- That existence to assert that it is existing somebody must experience it.

- The experience of that somebody who has experienced that object always comes in the form of knowledge, in the form of awareness, knowledge conditioned, delimited, limited by the form, the name, the qualities of that particular object is what we call existence. That means outside it is existence and inside it is knowledge called consciousness or awareness. These two are the same, what is the difference between existence and knowledge? Existence is always something experienced. The knowledge of that experience is experienced as a thought in our mind that is called chit/Knowledge.

Each individual soul experiences all the time two things:

Each *Jiva*/individual soul experiences two things all the time. What are they?

- 1) **Pure Consciousness:** One is pure consciousness, unadulterated, unconditioned by time space and causation.
- 2) **Conditioned Consciousness:** The other is limited by the body and mind which makes it an individual object. Instead of saying this is wood; we say this is a chair, this is a small chair, this is a table, it is a big table, this is a tree, this is a plant, this is a bird etc. This is called conditioned consciousness. What does it mean? Consciousness is conditioned enveloping the form, the name, and the qualities of a particular object. This gets by the name 'I' in each creature. This is called the 'Lower I'.
- 3) **'Lower I' and 'Higher I':** This 'lower I' is experienced by something higher. The 'higher I' experiences the 'lower I'. What is that 'lower I'? Body and mind - so I am healthy, I am sick, I am stout, I am thin, I am starving, I need food, I am thirsty, I need water. This is the experience of the body. Correspondingly this is food, this is drink, that's called the world. I am happy, I am unhappy, I am satisfied, I am unsatisfied, I hate, I love, these are thoughts - responses to the actions of the outside world. These are called reactions. These reactions are in the form of (certain types of) knowledge. This is pleasant and I love it; this is unpleasant and I hate it - so these two are experiences. Oh, my mind is happy with this food and it is getting attached. Oh, my mind, rejects this food because it is bitter. And so it is not pleasant. Some people say this is very healthy I love it, this is not healthy, I do not like to have it, this is experiencing the ever- changing thoughts.

What are thoughts? What are your thoughts?

Consciousness, awareness limited by certain mental forms and names is called thoughts. That is called *vritti* वृत्ति and *pratyaya* प्रतयाय् beautiful Sanskrit names. Why do I say beautiful? Because what is spiritual life? All the thoughts first must be coloured with one colour that is the colour of spirituality, consciousness or God, by whatever name you call it. Then afterwards all these coloured thoughts think only about God. Different thoughts but the central object of every thought is nothing but God. For example the form of Krishna and the beautiful flute sound he makes, the smile of Krishna and the way he loves me all these things are separate functions but they are all connected to the central figure of Krishna. Krishna connects all these thoughts, so Rama, so Buddha, Jesus, God, Allah or anybody. These thoughts are all limited, but that which is witnessing these thoughts is pure consciousness, “Oh my Krishna is beautiful. I love my Krishna. And he did not listen to my prayer. I wish he were in front of me. I can give him a big blow and then he will understand it.”

A lovely Bengali Song expresses these ideas:

Why am I talking like this? Yesterday I heard a lovely Bengali song supposedly composed by a devotee of Krishna. The song is about Radha, the beloved of Sri Krishna. Radha knows nothing but Krishna. She expresses her feelings in the form of this beautiful *Kirtan* called *Vaishnava-Padavali* or *Shyam-Sangeet* or *Vaishnava-Kirtana*.

Radha sings, “Oh Krishna, you don't understand how much I suffer. Because you broke your promise. You promised me that you would come to meet me at this time. I have been waiting hours and hours. You didn't come. You produce a lot of excuses. You never apologise. You don't say - I am sorry. You behave as if I were a slave. You make me wait whatever the time. You choose to come at your own sweet will. Do you know how much I am burning in *Virahagni*/fire of separation? Because I am unable to see your sweetest form. I wish I could pray to God for my next birth. What does Radha want to pray? “I will be born as Krishna and I will pray to God that you will be born as Radha. You will long for me. I will break my promises to you as you do now. And then you will feel the pain of fire of separation, *Virahagni*. Your whole body will be burning in the fire of separation. Perhaps then you can understand a little bit of what this Radha is going through now.”

What is the witness consciousness?

That's why I mentioned this one. I am thinking of God; I am happy now, I don't feel like thinking about God, I am quite likely to watch some entertaining movies. All these thoughts are being witnessed by witness consciousness. Remember witness consciousness is that which is not at all involved. It doesn't get emotionally evolved or involved, doesn't get identified.

We often give the illustration of drama or cinema. You go and watch a drama, or a movie. This illustration serves its purpose but not really 100%. How does it serve? Because when you see a beautiful scene, you are very moved. When you see a horrific scene on the cinema screen - A gangster tortures, kicks, beats, injures and kills a person. He also cuts his limbs one by one. Do you think that you are really witnessing? No! You are horrified, and sometimes you can have a heart attack. Really you are not a witness there. Some other person is doing something with that person. You don't know the person. You don't know what he is thinking. How can you be a complete witness? Because you have no relationship. By the way, you have a tremendous relationship even with a cinema. That's why you say these are the best movies. These are the worst movies. These are movies that can be seen again and again. You advise your friends to go and see the movie. We are not really acting as witnesses. This is one point. But I also want to add another point about this, yes you are really witnesses only. How and why?

Because when a person kills another person or pierces a knife in another person on the cinema screen or in a drama. You don't scream police, police a murder has taken place, please come and apprehend the criminal. You don't do it, why? Because you undergo all these emotions. A great director makes you go through all these emotions. At the back of your mind, you know this is cinema. I am watching a film. I am enjoying it. So that is being a witness. You enjoy it emotionally, this is called aesthetic enjoyment *Saundarya Aradhana*.

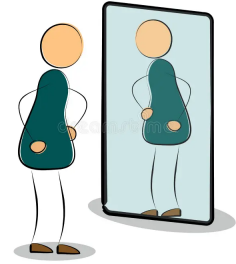
Original Consciousness and Reflected Consciousness:

You hear a bhajan, read a good book, listen to a wonderful talk or anything. You know you are actually witnessing. That means there are two types of manifestations of consciousness - 1) Original consciousness 2) Reflected consciousness. I give you two examples to explain the point.

Illustration of Reflections in a Mirror and Mirrors:

There are three scenarios.

The first Scenario is: There is a huge mirror. You are standing in front of it. So how many objects are you experiencing? You are experiencing 1) Yourself, 2) The mirror, 3) The reflection in the mirror. So you are experiencing three things.



The second Scenario is: Suppose ten people are standing in front of the mirror. And you are one of them. What are you experiencing in front of the same mirror? Now you see ten reflections. But you do not worry about whatever happens to the other reflections. Your mind is focused only on your reflection. This is a second variant.

The third Scenario is: There are three mirrors - a normal mirror, a concave mirror and a convex mirror and you are there at an angle in a half circle. What are called curved monitors. You are standing in front of these three mirrors. In one mirror, you look tall and thin. In another mirror reflection, you look short and very fat. In the third mirror, you look normal.

The fourth Scenario is: There are one hundred small mirrors. How many reflections will there be? One hundred reflections will be there. How many people are standing in front of these mirrors? Only one person is standing. What is this example for? The purpose of it is that original consciousness is like you are standing in front of a mirror or mirrors. Whether there is one mirror, whether there are three mirrors, whether there are a hundred mirrors, you are the only one. But all the reflections are different and limited by the nature of the mirror, small mirror, big mirror, concave mirror convex mirror etc. So you are not a different person. However the number and quality of reflections vary.



How do we apply this illustration?

- The pure original consciousness is Brahman, *Shuddha-Chaitanya*.
- 'As if' there are billions of mirrors. The minds of all humans are like different mirrors. All the animals, their minds are mirrors. Insects' minds are mirrors, plant kingdoms' minds are mirrors. The mountain is a mirror and the rivers are mirrors. The space is a mirror, everything is a mirror.

- One pure consciousness is shining in myriads of ways as reflections in all those objects. That reflection of pure consciousness is called the ***Jeevatma***/ individual soul.
- Remember according to Hinduism, mountains are also individual souls, rivers are also individual souls not only individual souls they are actually *devatas*, celestial beings - Ganga Mata, Godavari Mata, Yamuna Mata, Saraswati, Kaveri. The Himalayas and all mountains, every plant, Prithvi Mata/earth, water god, fire god, air god, space god, everything is divinised.
- A wise person with a pure mind, sees the same Brahman reflected in everything. Not only does he see the same Brahman, but he also sees that the mirrors are nothing but manifestations of the one supreme consciousness. So this is called ***Kshetrajna***.

The Essence is: That is a wonderful point Krishna brings up in this chapter. Even though the fields are innumerable almost countless, there is only 'One Knower'. That knower is reflecting in each mind, in each body 'as if' it is separate. When we get true knowledge, this distinction is completely removed. This is a marvellous point which we will discuss in our next class tomorrow morning.

**Vasudeva sutham devam kamsa Chanoora mardhanam,
Devaki paramanandam Krishnam vande Jagat Gurum.**

वसुदेवसुतं देवं कंसचाणूरमर्दनम् ।

देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥

May Shri Ramakrishna, Holy Mother and Swami Vivekananda bless us all.

Om Shanti Shanti Shanti

Kind regards

(Mamta Misra)