

**Bhagavad Gita Chapter 13, Part 02, dated 17\_01\_2021 by Swami Dayatmanada (Lecture delivered online from India.)**



**Subjects:** C13, V1: distinction between **Atma** and **Anatma**:

Ignorance/Maya/Illusion/**Mithya**: What is Subject(**Atman**)? What is Object(**Anatman**)? What is the meaning of **Kshetram**/cultivable field: Illustration of a Table: Characteristics of **Kshetrajna** and

**Kshetra**: What is **Jnanam**/knowledge? **Analogy of Bow and**

**Arrows MundaKa Upanishad**: What is the nature of this Brahman? **Adhyaropa-**

**Apavada-Prakriya**; Similarities and Dissimilarities between **Purusha** and **Prakruti**:

What is **Jivatma/Chidabhasa**? What is meant by **Asi-padhartha**?

**Illustrations:** Illustration of a Waker and Dreamer: Swami Vivekananda and His answer for - "How did the infinite ever become finite?": Illustration of a Waker and Dreamer: Illustration of the Electricity: Analogy of Rope and Snake: Illustration of a Dream.

**Recollection:**

We have taken up the 13th Chapter of the Bhagavad Gita for discussion. The Chapter is very aptly named as 'The Discrimination between **Kshetrajna** and **Kshetra**'. **Kshetra** means field. **Kshetrajna** means the knower of the field. That is to say, what is the real nature of the subject and object? The subject is one and the objects are almost uncountable, innumerable. We don't say infinite objects. There are six things that Arjuna wants to know. In some versions of the Bhagavad Gita, this first shloka of Arjuna's question is not there. If it is there, the total number of *shlokas* in the 13th chapter would be 35. If it is not there, it will be 34. What is Arjuna asking? The first verse of the 13th chapter is:

**Bhagavad Gita: Chapter 13, Verse 1.**

अर्जुन उवाच ।

प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।

एतद्वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥ C13, V1

**arjuna uvācha**  
**prakṛitiṁ puruṣhaṁ chaiva kṣhetraṁ kṣhetra-jñam eva cha**  
**etat veditum ichchhāmi jñānam jñeyam cha keśhava**

**arjunaḥ uvācha**—Arjun said; **prakṛitiṁ**—material nature; **puruṣham**—the enjoyer; **cha**—and; **eva**—indeed; **kṣhetram**—the field of activities; **kṣhetra-jñam**—the knower of the field; **eva**—even; **cha**—also; **etat**—this; **veditum**—to know; **ichchhāmi**—I wish; **jñānam**—**knowledge**; **jñeyam**—the goal of knowledge; **cha**—and; **keśhava**—Krishna, the killer of the demon named Keshi

Arjun says, “O Keshav, I wish to understand what **Prakṛuti** and **Puruṣha** are. And what are **Kṣhetra** and **Kṣhetrajña**? I also wish to know what true knowledge is. And what is the goal of this knowledge?”

Arjuna wants to know:

1 &2) What are **Prakṛuti** and **Puruṣha**?

3 &4) What are **Kshetram** and **Kshetrajna**?

5 & 6) What are **Jnanam** and **Jneyam**?

**They are not Six Topics, but only Two Topics.**

In this context, yesterday we also have seen that whether Arjuna calls it **Puruṣha**, whether he calls it **Kshetrajna**, whether he calls it **Jneyam**, it is exactly same, they are all three synonymous words. (**Puruṣha, Kshetrajna and Jneyam** are synonymous words.)

**Prakṛuti, Kshetram** and **Jnanam** are the same. They are all three synonymous words.

**It means the distinction between Atma and Anatma:**

In simple words, we can deduce it.

- What is that knowledge that gives me the right knowledge, correct understanding?
- What is the subject and what is the object?
- What is the **Purusha**?
- What is **Prakruti**?
- What is **Atma**?
- What is **Anatma**?
- What is **God**?
- What is the **world**?

I am putting it in so many sentences, but it means the distinction between **Atma** and **Anatma, the Self and the non-Self**. In Vedanta literature, everything is divided into **Atma** and **Anatma**. We have to always keep in mind that **Anatma** is not non-existence. **Anatma** is the same **Atma**. When **Atma** is experienced in the form of names, forms and qualities, that is called **Anatma**. In other words, there is confusion as though the 'One' has divided itself into 'two', the subject and the object, the knower and the known, the experiencer and the experienced, the seer and the seen, as the witness and the witnessed. That division is called Samsara or worldliness.

**What is the problem? This division itself is not the problem.**

- We say that God is God, also called **Purusha, Kshetrajna** and **Gneyam**. And He is the goal of life. 'As if' He is somewhere very far away from us. And what about me? I am the body, I am the mind, I am the **Anatma**. So this division, I am not God, but I am this body-mind complex, which is called ignorance, *Maya, Avidya*.
- **This ignorance/Maya is the problem.** What is wrong with it? Can we not live happily with this concept? Two things are incorrect about it. One thing

is unhappiness, suffering, misery, this is inevitable, so long as we are in this world of duality. What is meant by dualities? This is a world consisting of dualities, **Dvandvas** in the Sanskrit language. **Dvandva** means dualities. We will not even know what is cold unless we know hot. So we must know both good and evil, happiness and unhappiness, light and darkness, all these go together. The knowledge of one doesn't exist. For example, if I am in perpetual darkness, I cannot know that it is darkness. I must know light. Then only in contrast, I will know this is darkness and this is light. This is good, this is evil, this is happiness, this is unhappiness. Very paradoxical. If somebody is continuously unhappy, he will never experience unhappiness. He will not know what unhappiness is. So sometimes he must have experienced what we call happiness. Only then this person will know both. This is called the world of duality.

- **By understanding the scriptures, this dualistic concept is ignorance.** It is an illusion or a delusion. And so long as we are in the dualism/ignorance, birth and death, happiness and unhappiness, dissatisfaction, sometimes a bit of satisfaction is inevitable. This is a false division between the subject and the object. This division does not exist at all. I give you an illustration of a waker.
- **Illustration of a Waker and Dreamer:** A waker experiences a nightmarish dream. He sees a terribly evil character coming to destroy him forever. He tries to run away. He shouts in the dream. Immediately his shouting wakes him up. Now, he understands, it was a dream. When he identifies as the waker, he laughs at himself. In the dream, he creates both himself and all the characters. Such a thing is not real. The **Anatman** is not non-existence. It is a mistaken existence. A partial knowledge of existence that is called **Mithya** and we suffer from it.

### **How can we get out of this Ignorance/Maya/Illusion/Mithya?**

Therefore, we have to get out of it. How? By getting complete knowledge. Interestingly, when we get a full understanding, we know there is no second. When there is no second, there is no desire, there is no duality,

there is no dissatisfaction, there is nothing to be obtained. It's a well-known fact. Nobody says, I want myself. Everybody wants something other than themselves. We think that if I get the other thing, then I will be a complete person. Logically, this is untenable because I can be only happy when I am myself. Whatever number of things, small or big, one or many, I can obtain and make it my own, but it is not going to make me complete or be my own. I give you some examples to explain the point. Take the example of water and salt, water and sugar or water and mud. It might look one but not really. In a sugar and water solution, we cannot see sugar but it is there. Sugar does not become one with water. We cannot see salt in a salty solution of water but it is there. Of course, the mud appears in muddy water. Both sugar and salt are completely separate from water but hiding. How do we know? Boil the solution, then salt will be left behind, sugar will be left behind, and mud will be left behind. No two things in this world can be mixed. So, *Anatman* and *Atman* cannot be mixed. But there is no need to worry about it because there are no two things at all. Whatever exists is *Atman*. From where has this avidya, ignorance come? For some strange reason, no satisfactory explanation can be given. It is useless even to ask that question. That can never be explained.

### **Swami Vivekananda and His answer for - “How did the infinite ever become finite?”**

The greatest Jnani, Swami Vivekananda delivered a talk on this subject in his *Jnana-Yoga* lectures. After hearing his talks on Jnana Yoga, someone among the audience said, “Swami, you tell us that everything is ‘that infinite’. How did this infinite ever become finite or appear to be finite?” Swami Vivekananda, did not answer because it was an illogical question. How can the infinite ever become finite? Is it ever possible? Not possible. So, he escaped the answer and said, “Ask me a logical question. I will give you a logical answer. Illogical questions do not have even illogical answers. Only logical questions will have logical answers.”

**Atman/infinite/God can never become the finite world.**

The infinite Atman cannot become the *Anatman*. Then, what is our experience? We don't see the infinite. We see only the finite. We experience many, many finite things. This illogical understanding is a characteristic of the mind. It is a thought in the mind. The mind itself tells us that there is no such answer and so the bondage, the unhappiness, the undesirable, the miserable are also parts of this mind. The answer is also part of this mind. What is the real answer? We get the real answer through spiritual practice. We need to rise beyond this mind. Then all the logic, illogicality of the mind will be destroyed along with the destruction of the mind. This is called *Amani-Bhava Amanask-Bhava*. That is Yoga - *Chitta Vritti Nirodaha* then there is no question, there is no questioner, there is no answer. What remains is the only truth. That is what we are going to study now. We need to get into it. 11.46

### **What is Subject(Atman)? What is Object(Anatman)?**

Yesterday we discussed what is called *Kshetram*. What did we discuss? Anything that the **Subject(Atman)** experiences, witnesses, sees through the eyes, hears through the ear and smells through the nose, tastes through the tongue and touches by the skin is called *Drishya*/experienced. Whatever is experienced is called an **Object**.

- Every object that is experienced is limited. Every limited thing comes and goes.
- Every object always changes *Parinami*. Because every limited thing is subject to time and time means change. Let's take the example of a baby. A new baby is one day old. On the second day, the baby is two days old. After ten years he is ten years old. After fifty years he is fifty years old. A time comes, when that concept of the body disappears and the body also disappears. So we are all subject to limitation.

The important points are:

- 1) First, anything that we witness is first of all an object which means it is not the Subject/Atman. So if I am seeing you - I am the subject and you are the object.
- 2) Second, if I am seeing you I am not you. I am seeing a house I am not the house. I see a horse I am not the horse. This is the second point. It applies to all of us and it doesn't require any subtle intellect to understand this point.
- 3) Third is that every object is continuously changing but the Subject(Atman) absolutely remains the same. The Subject has no birth it has no death. Every object when we experience it we call its birth. And when it goes and some other object comes. We forget about the first object which is called death. Every object is dualistic sometimes good sometimes not good. Sometimes it gives us happiness sometimes misery. Therefore we should never rely upon it.

The whole world is striving to do something objectively to make it permanent for example, a perpetual energy-giving machine, a light-giving machine, a non-stopping working machine. People have tried but it's not going to work out. If something has to work then it has to be supplied with energy. The object does what we expect it to do -as long as the energy supply is there. It can also stop functioning not because there is no energy but because something has gone wrong. Everything becomes old called wear and tear or metal fatigue. That's why aeroplanes suddenly drop from the skies because a nail or a screw or something is so fatigued that it cannot hold. And because of that small defect, the whole aeroplane comes unravelled and then it crashes.

**The recording time is 15 minutes.**

**These are some of the characteristics of an object. What is an object?**

- 1) That which is limited.
- 2) That which is constantly changing.

- 3) That which is continuously subjected to birth and death. Such a thing is called *Mithya*. We can never rely upon it. So it cannot give any lasting happiness. If we can understand this much then our quest will turn to that which can really provide us happiness/joy. It is only by realising God.

### **What is the realisation of God?**

To know without the least bit of doubt that I am that Brahman. *Aham Brahmasmi* that is the goal of the scriptures, it can be any scripture.

The recording time is 16 minutes approx:

### **Coming back to the 13Th Chapter:**

We are discussing the 13th Chapter of the Bhagavad Gita. Yesterday I mentioned that *Asi Padartha*. The individual soul/*Jeevatma* is not different from the Universal-Soul/*Paramatma*. *Jeevatma* is one with *Paramatma*. What does make it complete? Oneness makes this really complete. *Tat Tvam Asi - Tvam* first six chapters, *Tat* the next six chapters, *Asi* you are that. That knowledge is posited in this 13th chapter. That's what we are going to study.

### ***Kshetram*/cultivable field:**

What does it mean? Cultivable means just as a farmer cultivates a field. This world is the field. This body and mind are the instruments. Through these instruments, we can cultivate spiritual qualities. We sow spiritual seeds. We continue to look after these seeds. In the course of time, seeds will yield wonderful fruit. There is only one spiritual tree. There is only one spiritual fruit and that fruit is called Moksha. Moksha is to know - that besides 'me' nothing else is there. *Kshetram* means the body-mind complex. It is Anatma. It is an object. Briefly, that is the meaning of *Kshetram*. We will explore this idea in our the future classes.

### **Coming back to Object and Subject:**

We talked about the object. Who really is thinking about the object? An object doesn't and cannot think about itself. It is only a conscious being called the subject, the knower, the experiencer, the seer, the witness who can really understand the object.

Remember something most wonderful. A seer first of all knows - I am a seer. The seer also knows there is an object. I know about this object.

**There are four characteristics/qualities of a Seer:**

1. I am.
2. I am the subject.
3. There is an object.
4. I know about this object.

So, the subject has these four qualities. In other words, the pure consciousness that manifests as the reflection in the mind or *buddhi* of every living creature is called the **Subject /Sakshi/ Drik/ Knower/Witness**. That is called ***Kshetrajna***.

*Jna* means knower. ***Kshetrajna*** means knower of the ***Kshetra***. What is meant by the knower of the ***Kshetra***? Knower of the body-mind, what is body-mind? Body-mind represents the entire universe. And also the past, present and future. We do not know any other world - except this body-mind nothing else is there. This is a most wonderful truth - the only truth. Shri Krishna says in this 13th chapter, "***Kshetrajna*** is none other than ***Parameshwara Parabrahma***. He himself manifests in every BM complex body-mind complex as consciousness and as awareness." Thus this ***Kshetrajna*** is one all-pervading consciousness

**Two Important points:**

Two points we have to remember.

1. First of all the subject is none other than pure consciousness.
2. Second point we discussed yesterday - this one consciousness alone is manifesting in an infinite number of all living as well as non-living creatures.

### **How does this Paramatma/Brahman/ Atman manifest in everything?**

What we call inert lifeless objects - this pure consciousness manifests as existence. Every object that exists also has 'objective knowledge'. I give you an illustrations to explain the point.

#### **Illustration of a Table:**

There is a table. We see the table. It doesn't say, I am a table. But the table exists. The existence of a table is associated with the knowledge that this is a table. We can never separate an object from its objective knowledge identity. We say, "There is a table and I know about this table." This can be done only by a conscious being. That consciousness is only 'One' not many whether it is manifesting in me, in you, in a mosquito, in a bird etc.

#### **There is only One Consciousness:**

There is only 'One' consciousness like the Space. There is only one space. That pervades the entire universe.

#### **Illustration of Electricity:**

Electricity is the same. When it passes through bulbs, it gives heat and light. The intensity of heat and light depends upon the type of bulb. The same electricity manifests as motion when it passes through a fan. It produces heat in the heater, cold in the refrigerator and as magnetic power in the magnet. Electricity is the same. Where is the difference? The difference is in the objects. These differences are due to the instrument, not the electricity. This is according to *Advaita* Vedanta. According to *Dvaita* Vedanta/ dualistic schools of philosophy, there are as many consciousnesses as many living creatures. Bhagawan clearly says, "**Kshetrajna** is only one."

I explained the reason yesterday evening. The objects can be separated from each other based on their qualities - small, big, green, red, blue, white, fat, thin, old, young etc. But consciousness can never be divided in that way. The same light may appear dim or bright. The limitation is not in the light but it is a limitation in those instruments through which the light manifests itself. We experience this every day. The early morning sun radiates some light. The midday sun radiates bright intense light. The setting sun becomes dimmer and dimmer. The limitation is not in the sun. Limitations are in the position and limiting objects. We must keep this fundamental idea in the mind.

### ***What is Jnanam/knowledge?***

It is discussed from the 8th to the 12th verse. Shri Krishna talks about some important values/ *sadhanas*. This prepares the mind for self-knowledge. We mentioned yesterday. The word ***Jnanam*** is translated as knowledge.

**What do we mean by the word knowledge?** It has two main meanings.

- 1) First of all that kind of knowledge, those kinds of instruments through which right knowledge can be obtained for example when we want to know a particular object there must be full light so that the object is not at all hidden even to the slightest degree. Will it give me the right knowledge? No! Then secondly my body and mind should be in a fit condition. My eyes should have good vision so that I do not distort the image of the object. My mind should be calm and quiet to concentrate. Because when a person with good vision and a focused mind looks at that object then his knowledge will be complete. What happens when the same person's mind is overcome by emotional agitation? The agitation will make his mind distracted. The knowledge of the object is proportionate to his emotional agitation and concentration. The knowledge of that object will be less and less. Here *Jnanam* means - I want to know. Who am I? That is the final knowledge. I am Brahman. I am God. I am *Brahmasmi* that is the final meaning of knowledge.

2) Secondly we have to develop certain qualities. Of course, it goes without saying that a very healthy energetic fit body is the very first instrument. But the mind is the most important. Through the purified mind alone the highest knowledge can be obtained. For that, we have to develop certain qualities. That is what is being said from the eighth to the twelfth verse of this thirteenth chapter. These Qualities need to be cultivated. We discussed certain qualities in the twelfth chapter that need to be developed to be called a fit devotee. The certificate of a fit devotee cannot come, must not come from anybody else but only from God Himself - Here is my devotee. He is very dear to me because he is very near to me. (Near and dear always go together)

**These verses in the Thirteenth Chapter describes some of these spiritual qualities.**

They are - humility, simplicity, non-violence, forbearance, honesty, service to the teacher, purity, steadfastness, self-control, detachment from sense objects, absence of egoism, constant awareness of the misery in birth, death, and disease. *janma-mṛityu-jarā-vyādhī-duḥkha-doṣhānudarśhanam*

**Bhagavad Gita: Chapter 13, Verse 9, 10, 11, 12.**

[इन्द्रियार्थेषु वैराग्यमनहङ्कार एव च ।

जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ 9॥

असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।

नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ 10॥

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।

विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ 11॥

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।

एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ 12॥

*indriyārtheṣhu vairāgyam anahankāra eva cha  
janma-mṛityu-jarā-vyādhī-duḥkha-doṣhānudarśhanam  
asaktir anabhiṣvāṅgaḥ putra-dāra-gṛihādiṣhu*

*nityam cha sama-chittatvam iṣṭāniṣṭhōpapattiṣhu  
mayi chānanya-yogena bhaktir avyabhichāriṇī  
vivikta-deśha-sevitvam aratir jana-sansadi  
adhyātma-jñāna-nityatvam tattva-jñānārtha-darśhanam  
etaj jñānam iti proktam ajñānam yad ato 'nyathā*

**indriya-artheṣhu**—toward objects of the senses; **vairāgyam**—dispassion; **anahankāraḥ**—absence of egotism; **eva cha**—and also; **janma**—of birth; **mṛityu**—death; **jarā**—old age; **vyādhi**—disease; **duḥkha**—evils; **doṣha**—faults; **anudarśhanam**—perception; **asaktiḥ**—non-attachment; **anabhiṣhvaṅgaḥ**—absence of craving; **putra**—children; **dāra**—spouse; **gṛiha-ādiṣhu**—home, etc; **nityam**—constant; **cha**—and; **sama-chittatvam**—even-mindedness; **iṣṭa**—the desirable; **aniṣṭa**—undesirable; **upapattiṣhu**—having obtained; **mayi**—toward Me; **cha**—also; **ananya-yogena**—exclusively united; **bhaktiḥ**—devotion; **avyabhichāriṇī**—constant; **vivikta**—solitary; **deśha**—places; **sevitvam**—inclination for; **aratiḥ**—aversion; **jana-sansadi**—for mundane society; **adhyātma**—spiritual; **jñāna**—knowledge; **nityatvam**—constancy; **tattva-jñāna**—knowledge of spiritual principles; **artha**—for; **darśhanam**—philosophy; **etat**—all this; **jñānam**—knowledge; **iti**—thus; **proktam**—declared; **ajñānam**—ignorance; **yat**—what; **ataḥ**—to this; **anyathā**—contrary.]

**Vairagya** dispassion : Non-identification with son wife house etc. This is called **anasakti** being always equanimous in desirable and undesirable situations. Life can never move in the same direction all the time. There will always be ups and downs. Some people face more ups and downs. Some people face fewer ups and downs. But nobody can escape ups and downs. Our mind should be equanimous. The mind should not agitate. The mind should be clear enough to study the situation and to react appropriately. That is the most important quality being always equanimous in desirable as well as undesirable situations.

**bhaktiḥ**—devotion: The next is unwavering devotion to the Lord.

***vivikta-deśha-sevitvam aratir jana-sansadi*** : Then comes seclusion.

Ramakrishna highly recommends non-indulgence people's company. So, when we are in the company of people, our mind should be tied only to the feet of God. Our company may be of rich, powerful, attractive or inimical people. Whatever the situation we should have complete rest only at the feet of God. It needs constant self-enquiry. We should not lose sight of our goal - the fruit of self-knowledge. Ekalavya's goal in life was to become the greatest archer. The only goal of Shri Ramakrishna was to have a continuous vision of the divine mother. A person should have only one goal in life /one *Lakshya* in life.

### **Analogy of Bow and Arrows (Mundaka Upanishad):**

We have also seen with the analogy of bow and arrows.

***dhanur grhītvaupaniṣadaṃ mahāstraṃ śaraṃ hyupāsānīṣitaṃ sandhayīta |***

[The phrase refers to **Mundaka Upanishad 2.2.3**, a famous verse that uses the metaphor of archery to describe the process of spiritual meditation and self-realisation.

The standard Sanskrit text is:

***dhanur grhītvaupaniṣadaṃ mahāstraṃ śaraṃ hyupāsānīṣitaṃ sandhayīta | āyamyā tadbhāvagatena cetasā lakṣyaṃ tadevākṣaraṃ somya viddhi |***

### **Meaning and Metaphor**

The verse instructs a seeker to use the teachings of the Upanishads as a bow to target the "Imperishable" (Brahman).

- **The Bow (*Dhanuḥ*):** Take the bow furnished by the Upanishads, the "great weapon" (*mahāstraṃ*).
- **The Arrow (*Śaraṃ*):** Place upon it the arrow of the mind or self, sharpened by constant meditation and devotion (*upāsānīṣitaṃ*).
- **The Aiming (*Āyamyā*):** Draw the bow with a mind fixed on the thought of Brahman.

- **The Target (*Lakṣyaṃ*):** Penetrate and hit the mark—the immortal, imperishable Brahman.

### Context

This verse is immediately followed by **Verse 2.2.4**, which clarifies the metaphor:

- **The Bow:** The sacred syllable **OM** (*Pranava*).
- **The Arrow:** The **Atman** (individual self).
- **The Target: Brahman** (Supreme Reality).

By releasing the arrow (the self) from the bow (OM) with total concentration, the seeker becomes one with the target (Brahman), just as an arrow becomes one with the mark it strikes.]

There should be only one goal. An undeviating/unwavering mind is always trying to acquire the appropriate qualities. The arrow must be totally sharpened. How? Through continuous unwavering thinking - meaning the obtainment of those qualities having which alone we can progress towards God. That is called not losing sight of the fruit of Self-knowledge. What is the fruit of Self-knowledge? I become free. Because I realise ***Aham Brahmasmi***. The entire Bhagavad-Gita's essence is to teach this *Mahavakya* "***Thou Art That***". Guru/the teacher teaches the *Mahavakya*. And the student acquires it through *Sadhana*. *Sadhana* means the acquisition of these spiritual qualities. And when we have acquired sufficient of these spiritual qualities - the realisation automatically takes place. And I realise that I am that Brahman. I become Brahman. ***Brahmavid brahmaiva bhavati*** [is a profound Sanskrit mantra from the *Mundaka Upanishad* (3.2.9) that means "The knower of Brahman becomes Brahman indeed".] That is the goal called ***Jneyam*** ज्ञेयं.

***Jneyam*** ज्ञेयं means in simple words - those requisite spiritual qualities which alone can make me progress in spiritual life and ultimately realise God. What is the nature of God? What is the nature of my goal? That is called ***Jneyam***. The next six verses thirteenth to eighteenth describe *Jneyam*.

The recording time is 30 minutes.

[ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते ।  
अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ 13॥

*jñeyam yat tat pravakṣhyāmi yaj jñātvāmṛitam aśhnute  
anādi mat-param brahma na sat tan nāsad uchyate*

**jñeyam**—ought to be known; **yat**—which; **tat**—that; **pravakṣhyāmi**—I shall now reveal; **yaj**—which; **jñātvā**—knowing; **amṛitam**—immortality; **aśhnute**—one achieves; **anādi**—beginning-less; **mat-param**—subordinate to Me; **brahma**—Brahman; **na**—not; **sat**—existent; **tat**—that; **na**—not; **asat**—non-existent; **uchyate**—is called.

Translation: I shall now reveal to you that which ought to be known, and by knowing which, one attains immortality. It is the beginning-less Brahman, which lies beyond existence and non-existence.]

### The Description of Atman/Brahman/Truth by Shri Krishna:

Shri Krishna describes the truth, which has to be known. Atma/ Truth means Brahman.

### What is the nature of this Brahman?

1. It is **beginning-less Anadi**.
2. It is **sat, asat, param** beyond *sat and asat* existence and non-existence.
3. **Atman is all-pervading.**
4. Atman is far away for the ignorant **ateva duram ateva samipyam** very near for the wise.

5. **Atman is Akhanda.** It appears to be divided into all the objects that we see because of our ignorance. Really speaking like space it is **Akhanda** undivided. Imagine, as if there are a hundred pots in an open place. Space will appear to be divided into many small spaces depending upon the size and shape of the pots. But really Space is undivided. So Bhagwan Paramatma is **Akhanda**/undivided. Why? Because *niravayava* he doesn't have any parts. It appears divided because of our *maya* because of our *avidhya*.
6. Brahman seems to be the creator, sustainer and destroyer of everything experienced in the world. That Brahman is called **Jneyam ज्ञेयं**. It is the light of consciousness which resides in the hearts of every being.
7. **It is Subtle.**
8. It is **Pure Awareness and pure Existence.** It cannot be known in its pure form. Yet it shines in the body and world as awareness and existence. One has to recognise it as Pure Awareness and Existence by distinguishing it from the body and the world.

### ***Adhyaropa-Apavada-Prakriya;***

This method of teaching is called ***Adhyaropa-Apavada-Prakriya***. This is the method of a superimposition or ***Adhyaropa***. And then the removal of that superimposition called ***Apavada*** or negation. ***Adhyaropa*** means superimposing something and ***Apavada*** means destroying that superimposition.

### **Analogy of Rope and Snake:**

Here we can recollect that beautiful analogy the rope and the snake. In semi-darkness, a rope that appears to be a snake is called a superimposition. It appears as if - we have removed the rope part of the object and substituted it with the snakiness part of the snake. We say, "Here is a snake." We become frightened. It produces fear and we want to run away. Some people

might imagine that the snake has seen me and is going to kill me. All these are false imaginations and this superimposition is creating havoc in that person's life. Then some wise person wants to help him. What does he do? He catches hold of that person. He strikes a match against the matchbox. Immediately light is produced. And then this person for himself with his own eyes looks at it and says: Oh I thought it was a snake now I know it is only a rope. This seeing the rope is called **Adhyaropa**/superimposition and removing that snake-ness by bringing proper light is called **Apavada** or destroying that illusion These topics Bhagavan Krishna talks about as we mentioned earlier in these shlokas.

### ***Purusha and Prakruti:***

Then we move on to **Purusha** and **Prakruti**. Let us not forget **Purusha**, **Gneya** and **Atman** they are the same. They are not different topics but different nomenclatures and different synonymous names. **Purusha** means pure consciousness. **Prakruti** means that which is devoid of consciousness. This is the last pair. What do we mean by the last pair? Arjuna asks about **Purusha** and **Prakruti** synonyms of **Kshetrajna** and the **Kshetra**. Finally, he asks about the pairs 'the Subject and the Object' and '**Purusha and Prakruti**'. And remember from the highest Vedantic viewpoint there are no two. There is no separate subject, no separate object, no separate seer, no separate seen. All is One only. I will give an illustration of a dream to explain this point.

### **Illustration of a Dream;**

Sometimes we see something unexpected and terribly frightening in a dream. When we wake up we do not try to trace the reason for the dream. We do not question, why that person or that animal was chasing. And where is it hiding now? The moment we come out of the dream. What do we see?

- First point is -we realise that there are no other objects except me.
- Second point is - these are all beautiful dramas created by my own mind.

- Third point is - I myself was afraid of seeing my own shadow. So this is what is being said here.

### **The world is nothing but a combination of *Purusha* and *Prakruti*.**

We must remember, *Prakruti* means *Maya* or *Avidya*. Many times a question comes in the mind. Does Brahman have *Avidya* as its locus? What is the locus? I hope you understand what a locus is. When we talk with someone, we say that evilness exists, that redness exists, that blueness exists, that smallness exists. This is sometimes not possible to understand because these are called qualities. Goodness, evilness, redness, blueness, smallness, bigness, fatness, and thinness are nothing but qualities. A quality cannot exist without an object. There must be an object and the qualities always adhere to that particular object. A red rose is the object. That redness is a quality of that rose. The qualities of various objects distinguish those objects from each other. When we want a red rose. We say, "I want that red rose, not that yellow rose, not that blue rose etc." What is the important point? A quality has no separate existence of its own. It must always be seen only in the form of the object. But the curious fact is that if we remove all the qualities from an object that object itself will not remain an object. It will become pure existence, pure knowledge and pure ananda. These are most marvellous psychological truths that we must listen, think, appreciate and understand. A great joy will come to us if we can do that.

### **Similarity between *Maya/Prakruti* and *Purusha/Ishwara*;**

So long as we are in this phenomenal world, *Maya/Prakruti* and *Ishwara/Purusha* both go together. Both are Anadi/beginning-less but that is where the similarity ends. What are the dissimilarities between *Purusha/Consciousness* and *Prakruti*?

### **Similarities and Dissimilarities between *Purusha* and *Prakruti*:**

So there is *Purusha and Prakruti*; consciousness and non-consciousness; Atman and Anatman.

### **Similarity between *Purusha* and *Prakruti*:**

Both are beginning-less that is the only similarity.

### **Dissimilarities Between *Purusha* and *Prakruti*:**

Although, both *Purusha* and *Prakruti* are beginning-less, they are completely opposite in nature. What is the opposite nature?

### **Let's take *Purusha*/God/Atman/Subject:**

- ***Purusha***/God or Atman is eternal.
- ***Purusha***/Subject is One only.
- ***Purusha*** is pure consciousness.
- ***Purusha***/God is *Nirvikara* and *Nishkriya*. These qualities have been discussed in the 2nd, 10th and 11th chapters of the Bhagavad Gita.
- ***Purusha*** is changeless.
- ***Purusha*** is *Satyam*/Truth/real. Whatever is changeless that is real. The English counterpart of *Satyam* is real. What does it mean? There is a beautiful definition of *Satyam* in Vedanta. What is *Satyam*? *Trikaala Abadhitam Satyam*. Whatever remains exactly the same in the past, present and in the future - that is *Satyam*. *Satyam* is changeless. A truth can be described a million times but it remains the same. It does not change over time, space and causation. So whatever is truth, is *Satyam*.

### **Let's take *Prakruti*. What is *Prakruti*?**

This body and mind and every object in this world, all of them collectively are called ***Prakruti***. How many of these objects are there? There are billions and billions of objects.

- ***Prakruti* is Inert: *Prakruti*** (everything we experience in the world) is inert (meaning without consciousness)

**Prakruti**/objects (meaning that which is seen, which is experienced) is completely inert. Why do we call it inert? I am taking time so that these basic concepts can become clear in our minds. (With the clarity of these Vedantic jargons, it will be easier to understand the scriptures. Before the study of any Vedantic scripture, the disciple goes through a training period called familiarity to explain the meaning of various Vedantic Concepts. What is consciousness? What is Brahman? What is creation? How did creation come about? What is the nature of the creation? It consists of *sattva*, *rajas* and *tamas*. What is *sattva*? What is *rajas*? What is *tamas*? And many more subjects and technical terms. We must be thoroughly familiar with them.)

### **The world is a mixture of consciousness and inertness.**

(From the highest Vedantic point of view, every object has consciousness. But in non-living objects, it manifests only as *Sat*/pure existence. In living creatures, it manifests not only as *Sat*/existence but also as *Chit*/knowledge and *Ananda*/bliss. In the inert object like a foot rug, all three *Sat*, *Chit* and *Ananda* are there but only *Sat* is manifested, *Chit* and *Ananda* are not manifested.

How do we know? You ask an ordinary person, “Is the foot rug alive?” He will say, “Of course not.” It exists but it does not have *Chit* or *Ananda*. Now, you ask the same question to Sri Ramakrishna or a Rishi or any realised soul. He will say, “My friend, except pure consciousness/ God nothing else exists.” God is *Sat-Chit-Ananda*. I want you to remember. We discuss the Bhagavad Gita or any other Upanishad only from the dualistic point of view.

- **Prakruti** (everything we experience in the world) is inert (meaning without consciousness).
- **Prakruti** is subjected to time, space and causation.
- **Prakruti** is always changing. We cannot rely on something which is changing.
- **Prakruti** is untruth. **Prakruti** is unreal.

- **Prakruti** is unconscious. Its existence is only cognised by a living person. A table doesn't say, "I am a table." A table doesn't know that it is a table. It is only a conscious being who looks at this particular object and says: This is a table and has more or less knowledge of that object.

### **What is Jivatma/Chidabhasa?**

**Purusha** pervades this body as **Kshetrajna**. That pure consciousness reflected in the mirror of this body is called **Jivatma**. The reflected light is also known as **Chidabhasa**. **Chidabhasa** assumes that I am the knower. I am the desirer. I am the actor. I am the doer. I am the enjoyer. Why? Because of delusion. These four knower-ship, desirer-ship, doer-ship and the enjoyer-ship are all false and are called **Mithya**. Because the **Prakruti** borrows consciousness and assumes that I am Atma; I am conscious; I desire this thing; I do this action to obtain my desired object; and I enjoy experiencing what I have acquired through all these activities. All these fall under one name **Prakruti**. This is constantly changing, going through happiness and unhappiness.

### **How can we achieve Constant Happiness?**

Everyone wants happiness. We need to learn and understand. How can we achieve constant happiness? Everyone wants continuous happiness. The only way is to become that happiness. So long as we try to obtain happiness, it will only come in dribbles and droplets. When we become 'happiness' then the happiness will be constant and unchangeable. A spiritual aspirant who practises discrimination and meditates upon **Paramatma**. Then what happens? He realises there is no two but One only. **Purusha** and **Prakruti**, the seer and the seen, the enjoyer and the enjoyed, the witness and the witnessed, the knower and the known are not separate but One only. In a dream, a person feels he is enjoying a delicious meal at a five-star restaurant. On waking up he understands. I was the food, the restaurant, and I was the enjoyer of that particular food in that restaurant. All dualities become one pure consciousness. So also upon realisation, the **Sadhaka** merges **Prakruti** and **Purusha** and realises it as nothing but pure Brahman.

## What is meant by *Asi-padhartha*?

A *Sadhaka* obtains spiritual qualities and the result is ***Asi-padhartha***. What is ***Asi-padhartha***? Guru says, "You can realise Brahman through ***Sravana Manana Nidhidhyasana***." *Sadhana* develops spiritual qualities and realises Brahman. Now, the aspirant understands that what I have been aiming for all this time, is none other than me. Brahman and I are not different. Once a person obtains this knowledge, he is called a ***Mukta-Purusha***. That state is called *Moksha*. Such a person is called a saint or a ***Jivan-Mukta***. And so long as the body is there that person with that knowledge swims in the ocean of bliss and at the end of the fall of this body he completely merges himself into himself this is the essence of certain important points we have discussed

We will discuss in our next class. How we can get that knowledge?

**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)