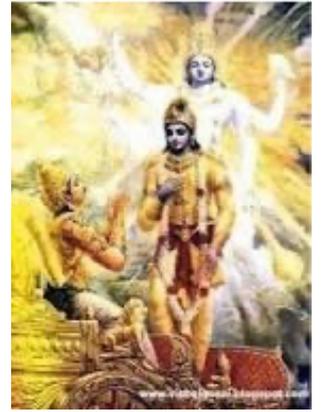


Bhagavad Gita Chapter 13, Part 3, dated 21_01_2021 by Swami Dayatmanada (Lecture delivered online from India.)



Subjects: C13,V3: I am alone the Reality. Whatever I experience changes constantly. Triangle of Brahman, *Jiva* and *Jagat/Nature*: Meaning of *Dharmakshetra* and *Kurukshetra*: The stages of spiritual progress. What is *Jneyam*? Verses 13th to 18th: How does one do it? Verses 8th-12th: The last pair is *Purusha* and *Prakruti*. An

awakened person starts practising spiritual disciplines, what does he get? 25th to 35th Verses:

Illustrations: Plants are conscious and have a plant language: Example of a Dream:

Recollection:

We have just entered the 13th Chapter of the Bhagavad Gita, called ***Kshetra Kshetrajna Vibhaga Yoga***.

- **Why is it called Yoga?** Yoga because this knowledge will give us the true knowledge about who we are, that we are Ishwara, God Himself. *Aham Brahmasmi*, knowledge will come. What is the status of our present understanding? We see separately that I and everyone else, those of you who have been listening to this *Dakshinamurthy Stotram* can very well understand what we have been talking about. In this *Vishwam*, this whole universe is nothing but I and everything else, nothing but that. Here, Bhagavan Krishna says “***Kshetrajna*** क्षेत्रज्ञ is I, ***Kshetram*** क्षेत्रं is everything else.” What's our problem? We keep God, our pure consciousness, and this whole world separately. How do we keep it separate? By experiencing it. We divide every experience, every millisecond as I am the experiencer and everything else is the experienced.
- Let us always remind ourselves. **We experience our mind and body continuously.** And identify ourselves with the mind and body. We experience that I am happy, I am unhappy. This is called identification with every thought either in the form of knowledge or emotion. But we know at

the same time that there is a happy thought and an unhappy thought. I am lucky, I am unlucky and there is a thought of I am lucky, I am unlucky. This is my friend, this is my enemy. I feel happy meeting my friends, but feel unhappy meeting those whom I do not like. At the same time, there is a thought of likes and dislikes, love and hate. This duality, this mixture of one minute identifying ourselves with every rising thought in the mind and the next moment witnessing it. As if we witness something else, somebody else. All these phenomena have been going on all the time.

- **Synonymous words:** The Lord wants us to have continuous knowledge. I am the experiencer and what I experience. The experiencer is called **Kshetrajna** and whatever I experience is called **Kshetram**. One word is **Kshetram**, another word is **Kshetrajna**; one word is **Prakruti**, another word is **Purusha**; one word is ज्ञेयं **Jneyam**, another word is ज्ञाता **Jnyata**. Remember these are synonymous words. The essence is “I” and everything else. (Please refer to the transcript of Chapter13, Part 2.)

I am alone the Reality. Whatever I experience changes constantly.

At the beginning of our sadhana, we have to understand that I am alone the reality, the truth, the abiding, the eternal. And whatever I experience every millisecond is changing.

- **How is it changing?** I see a tree and that tree is real - true, so long as I see it. Next minute, I see a bird, and the tree is forgotten. Now I remember the bird, bird alone is the truth. Whatever I forget (in a way of saying) it has become non-existent. Because we do not even remember now seeing a tree earlier. Next millisecond we see a human being then the tree is forgotten, the bird is forgotten thus every fresh thought replaces the old thought. When the old thought is removed/forgotten then that is ‘as if’ it is dead.
- **What is meant by Flashes of Reality?** An experience remains permanently imprinted in one part of our mind called **Chittam** in the form of

memory/**Smriti**. We call it *Smriti* in Sanskrit. The remembrance of something is an interesting phenomenon. Supposing I am sitting in front of you and then suddenly I hear a sound until that time I have been seeing you, you are right in front of me then I forget all about you after hearing that sound. The sound I heard, I identified it as the sound of a cat. And immediately I remember this darned cat has come again and had eaten some of my sweets three days back, ten days back, and is continuing to do it. As soon as that remembrance comes, I immediately forget you and whatever we were talking about. Everything is forgotten, only that particular thought of the cat alone comes and remains in my mind for a fraction of a second and that what we call reality. What am I driving at? Every thought that remains even for a flash of a second in our mind is what we call reality. This is what is called flashes of reality, snatches of reality, flickering of consciousness, many words we use. What is the point of this discussion?

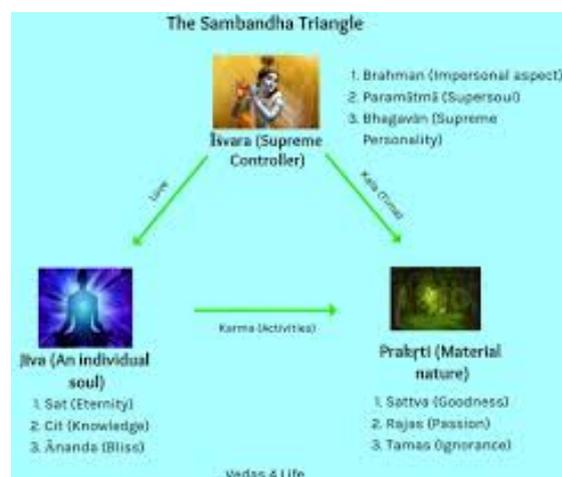
- **I am pure Consciousness and the World is Inert.** I have seen a man, a bird, a tree, a cat, I remember a cat. Whatever the thought, the I is constant, continuous, it never changes. If we can focus attention on this then everything will be fine. That's what the Lord wants to say that this entire chapter is devoted to the discrimination between I and everything else. We can say in one sentence: I am pure consciousness and the world is just the opposite, inert. I (alone) am permanent, and everything else is flashes of consciousness. I (alone) am the reality, everything else is unreal. I alone am the happiest person, everything else is completely dead matter.

How can we cultivate this kind of Discrimination?

This kind of discrimination should go on. How can we cultivate this kind of discrimination and then keep it constantly in view? So that we never get trapped. This is called spiritual practice. That's what the Lord is going to talk about in some of these verses.

Then what do I gain out of it in the last phase?

1. **What is the first stage?** I and the world, that means I and the body, I am the body, I am the mind, what I am saying indirectly, I am the world.
2. **What is the Second stage?** I am separate, the world is separate. This is the process of discrimination. The attainment of this discrimination is the result of all our spiritual practice/ *Sadhana*. So, we deny any reality that we experience. But this is only a middle stage, not even the final stage.
3. **What is the third stage?** What happens when we approach the true reality? I know that I am separate from the world. But what am I in reality, in truth? I am all-pervading, eternal, unaffected, one without a second, which has no birth, no death, and is unchanging. That is my real identity with the Divine Lord. And I do not even remember, I was separate from the Lord, now I have become one with the Lord. These are thoughts only in the mind.
4. **What is the Final stage?** Ultimately the mind itself will get destroyed. And then there is no (one) mind to say: I am Brahman. In that ultimate state, the individual, the world and *Ishwara*, Ishwara and the world, *Jagat* and myself/*Jivatma*, the *Kshetrajna*, everything becomes absolutely one. Remember, even to say it becomes one is a human language. It is a thought in the mind. But when the experience occurs, there is no mind, so there would be nobody even to declare that, simply 'One' remains, "One" abides in that pure consciousness. These are some of the important points.



if we remember. —

- **First of all, there is only one reality called Brahman.**
- **Power of Maya:** And because of some power which we cannot describe as existence or non-existence, that is called *Avidya* or *Maya*, whatever name we call it, somehow brought about this division through the instrumentality of time-space causation or simply the mind. I feel God is separate.
- **Triangle of Brahman, *Jiva* and *Jagat/Nature*:** Imagine a triangle, which has three angles. What are these three angles?
 1. One angle is **Brahman**.
 2. The second angle is ***Jiva*** or I am the second angle.
 3. The third angle is world/***Jagat***/nature.
- **Merge Brahman and *Jiva*:** Now *Jiva* tries to become one with God. The second angle (*Jiva*/I) becomes identified with the first angle which is ***Ishwara*** or God. Now we are left with two angles only - God and the world.
- **Merge God and the World:** In the final run, that world is also merged into that One angle/God. As soon as both angles (2 and 3) disappear, the third angle also cannot be thought of as an angle. A triangle can only be imagined if there are three angles. When there is only one angle, there is nobody to say that there is one angle. There is no one to say, I eliminated all angles, now there is only me, one angle, call it God, call it *Ishwara*, whatever name you want. That thought also is a thought, only a mentation in the brain, in the mind, that also will disappear. ***Avang-manasa-gocharam*** (अवाङ्-मनस-गोचर) in Sanskrit, which translates to "beyond the reach of words (vāk) and mind (manas)". Who is to express it? No one!

Let us recapitulate what we have done so far.

The First point is:

- **There is only one reality.** That is Brahma.
- **We somehow imagine the division.** Why do we say imagine? Because it is not real.

- **What is not real?** This division of reality into God/the creator, the created world and me/*Jiva*/a speck of consciousness. This division is artificial, seeming, unreal, momentary. When this division is completely destroyed by right knowledge, then I become free. That is the goal of life. Gita, Bible, Vedas or Tripitaka, Koran, everything is leading us towards that goal. Only people call it by various names, that's all, it doesn't really matter. Once we have that knowledge, we will be eternally happy, eternally existent and eternally knowledgeable. These descriptions are thoughts in the mind, really nobody is there to describe them.

The Second Point is:

- We are living in a separated world as three entities- 1) God, 2) World and 3) *Jiva*/me.
- Now through the grace of scripture, and through the grace of the Guru, I develop the faith that the scriptures are true.
- My Guru confirms it. God alone is there. The world and *Jiva*/individual soul are false divisions. The individual soul and the world are not separate from God. They are nothing but God.
- This faith brings us into a state called enquirer/*jignasu*.
- The Guru and scriptures indicate certain steps for us, do this and do not do this. That is called spiritual practice.
- Once we follow implicitly with tremendous faith. We progress spiritually. The world and the individual soul merge and a transformation happens. They (*Jiva* and the world) get absorbed into that Divine Light.
- Ultimately only the Divine Light which is ever conscious, Self-conscious, I am, (not I am somebody) remains. That becomes the abiding reality and we become 'Free'.
- This is the teaching of the Bhagavad Gita. The Bhagavad Gita is the essence of all Upanishads and all scriptures in the world. With this understanding, let us proceed.

Recollection.

- As I mentioned earlier, ***Kshetra, Prakruti and Jneyam*** are synonymous.
- Similarly, ***Kshetrajna, Purusha and Jnayata*** are also synonymous terms.

- We briefly discussed **Kshetram** in my last class. What is **Kshetram**? That which a cultivator cultivates, that is a **Kshetram**, a field. A field is always something that needs to be cultivated.
- **This field requires certain qualifications.** What is it? It should be a field with some essence. It must not be an infertile field. It must be a fertile field. The field is okay, the climate is okay, all conditions are okay, water is available, birds and insects are there, everything is in favour. Now if somebody is there. He knows that there is a fertile field. And I can cultivate this field. But his knowledge stops there, his actions come to a standstill there. That means he doesn't really cultivate it. That is also useless. That's why it is said a field is not only a fertile place where we can cultivate but we must do, we must be intensely active.

The recording time is 15 minutes approx.

Meaning of Dharmakshetra and Kurukshetra:

That is why in this very Bhagavad Gita, the very first word is **Dharmakshetra**. It is **Dharmakshetra**. What is Dharma? Whatever we sow, that alone we reap. When somebody sows the right seeds, only good, enjoyable and auspicious fruits will come. Otherwise, they will only be the opposite, evil, unhappiness. That's why it is called Dharma. The very word Dharma means there is justice. Whatever we deserve, we get. This is the basis of the **Karma-Siddhanta**. **Dharma-Siddhanta** has transformed into **Karma-Siddhanta** in our practical field. What is this field? Its body and mind. Don't say only body or mind - say body plus mind. Both are cultivable fields. Because we have to cultivate the body and the mind. We must unify body and mind. They should be integrated. There should not be any division or separation between body and mind. Our body should not do anything opposite to the mind. That should never happen. That is why it is **Dharmakshetra**.

Kurukshetra: We must be consciously active, discriminatively and intelligently active. It is **Kurukshetra**. What does it mean? Kuru means to do something physically and mentally. Mentally in the form of thoughts, in the

form of beautiful imaginations. Why? Because we have the capacity to imagine creatively. First, a creative person thinks about an idea. He works hard for it and completes the picture beautifully.

Somebody defines a genius_Who is a genius? What are the components of being a genius? 1% inspiration, 99% perspiration. It should never be the other way round. 99% inspiration and most of us fall into that category and only 1% perspiration. 99% perspiration should be there. 1% inspiration is more than sufficient. So this combination of thought, speech and action is called the cultivation. Our action must be the right action and guided by the scripture. That means we have to listen to the words of the scriptures. We should not merely listen to the scripture. We must use our intellect and rationality. We need to have a very clear understanding of the teachings of the real scripture. We should know what to do and what not to do. Then we should put it into practice. That is called **Kshetram**. It must be a fertile land, ready for whatever seeds we sow we can reap. If we sow wild seeds then we get only unpleasant results, and vice versa.

What is meant by **Kshetrajna**?

That conscious principle which illumines the entire field. (That is the entire experienced object, the entire universe that is called **Kshetra**). The word - **Jna** in Sanskrit means knower. So **Vijnanha**, **Veshesha**, **Rupena** means very intense, very wide understanding person. **Ajnanha** means not at all an intelligent person. He is an ignoramus. That's why **Vijnanha**, **Ajnanha** and **Jnana** are very significant words. **Kshetrajna** means one not only knows that this entire life, opportunity, time, my body and mind are the parts of the field. But the entire world also is the field. The person who recognises that this is a field and I am the knower of the field. What does he recognise?

What does a knower of Kshetra and Kshetrajna recognise?

I am totally separate from the field. I am a conscious being. Everything else is inert matter. Such a person is called **Kshetrajna**.

We go on separating ourselves. How?

Now another point is. I am here. You are there. X, Y and Z are there. So Rama is there. Krishna is there. John is there. Jane is there. Jack is there. All of us are human beings. Naturally, the most rational person also thinks I am a separate conscious being and Rama is a separate conscious being. Krishna is another separate conscious being. Jane all these also separate conscious beings. Everything that is living is a conscious being totally separate from each other. What unites us. There are living and non-living objects. We all fall under the living thing. How does this intelligence work? Very briefly we will discuss it. This is the way it goes.

1. The first step is that we divided the whole universe of experience into two categories. I and everything else.
2. The second step is that I am a conscious being. Whatever I experience - I subdivide into two categories - the living and the non-living. Mountains, rivers, the earth, the stars, the wind, the fire, the sun, all these fall under non-living inert. The second category is of living beings with *prana*. So this is how we divide it.
3. Do we stop there? No. We further divide all living beings. And start from the lowliest living creature. So it is an amoeba. It is a virus. It's a bacterium. Then slowly a small insect and a small ant. Like that, we divide. Then further evolution is there. These are birds. These are plants. These are animals. We further divide the animals. There are highly evolved animals which are called human beings.
4. **We go on separating ourselves from everyone else.** I am a human being. We divide human beings into men and women. So there are some women and some men. Then we divide again. These people are Indians. The rest are non-Indians. Then we divide them. These people belong to Karnataka. Everybody else are Indians but not from Karnataka. We divide ourselves further. That I live in Bangalore and everybody else is non-Bangalorean. Then further we divide that I live in this particular state.

Everybody else is outside. Then I live in this house. Everybody is different. I am the only one. Then there are my parents, brothers, sisters, wife, husband and children. Like that, we go on dividing and finally we identify ourselves with our individual bodies. Then we say: the body is also an inert thing. Then we say: I am the mind because I am capable of thinking. Thus we go on dividing. Division means separation. We go on separating ourselves from everyone else.

Now we have to reverse the process. How?

Now we have to reverse the process. We should say that:

- 1) **I identify myself with all men and women. We are human beings.** I am not only an Indian. I am a living human being.
- 2) **I am not only a human being. I am a living creature.** Whether there is an insect, a bird, a plant, or an animal, I identify myself with all living things.
- 3) **Finally, I identify myself with everything living or non-living.**
- 4) **Finally, how do I do that? Everything exists, I also exist.** Therefore, there is no separation between one existence and the second existent thing. So this should be the line of progress which we have to advance. That is why when we say. A patriot of a country transcends his limited individuality. And then he identified himself with the whole country. Unfortunately, usually patriotism stops there. They become irrational whether the other countries are doing well or badly. Whatever the leaders say, this is a bad country. Everybody living in that bad country is a bad person. Not only that, there are people who, in their irrationality, go so far as to say that all these people are made out of mud. Only God has specially made us with his own hands and everybody is made out of cow dung or even worse. This is how hatreds and divisions will come. This is the play of **Mahamaya**. So it goes on.

- 5) **When we practise spiritual disciplines then we say, “I am a conscious being. I have a body and mind.”** Earlier, we used to say, “I am the body-mind.” Our identity with the body-mind was extremely strong. We can separate ourselves from everything else including our family members. What is the closest association to us? The body, even closer than the body is the mind. That's where our identity is almost complete. When I say in one breath, my hand is aching and I am in pain. We say, “My mind is happy, and I am a happy person. My mind is very unhappy, and I am a very depressed person.” So we go on identifying with whatever is experienced. This identification of the consciousness with the inert is called *Maya, Ajnana, Avidya*, ignorance, delusion. All these synonymous words are used.
- 6) **Spirituality is nothing but the elimination of the separation.** As we increase our wisdom, the power of discrimination increases. And slowly this separation is eliminated. Spirituality is nothing but the elimination of the separation. We have to go on renouncing to eliminate that separation. I am not the body; I am not the mind; I am not an Indian; I am not a Hindu; I am not merely a human being, I am not merely a living creature and I renounce many other things as well. What is spiritual life? Slowly eliminating this differentiation and separation. We gradually but definitely get identified with the larger entity. It will take time. In fact, it will take ages together, many lives together. The Divine Lord says in the Bhagvad Gita

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।

वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ C7, V19॥

bahūnām janmanām ante jñānavān māṁ prapadyate

vāsudevaḥ sarvam iti sa mahātmā su-durlabhaḥ

Translation: BG 7.19: After many births of spiritual practice, one who is endowed with knowledge surrenders unto Me, knowing Me to be all that is. Such a great soul is called Mahatma and is indeed very rare.

Swami Vivekananda says, "At any given age, there are only 4 or 5 Mahatmas/liberated souls in this world."

What is morality?

Morality means to feel completely identified with the other person. Then move further and identify with other animals and other living creatures. Ultimately identify with the entire nature consisting of both the living and the non-living. We have discussed three angles (see above). Ultimately we realise that these two angles - the first angle is I am the individual soul. The second angle is the world separate from me. These two become merged. And then the knowledge comes that everything is God. The world is nothing but God, I am part of the world, I am also nothing but God.

Three stages of Spiritual Progress:

1. **First stage is *Dvaita/Duality*.** I am one with the entire universe but separate from God.
2. **The second stage is *Visishta-Advaita/Qualified Non-dualism*.** that I and the world are separate but united in God.
3. **The third stage is *Advaita*:** Then the day will come when a person realises that there is only one thing. Everything is nothing but Brahman ***Sarvam Khaluvidam Brahman***. This is the highest formulation of the goal of spiritual life whether we follow the devotional path or any other path. This is the process of spiritual progress in spiritual life. So what are we talking about?
 - First, a man says, "I am an individual, I am consciousness. I am the body, I am the mind." This is the first stage. We are at the first stage.
 - We move on to the next step by doing spiritual practice. What is it? I am *Jivatma*; I am consciousness; I am the experiencer; I am the cultivator of the field; I am the *Purusha*; I am the knower and I am the witness. Everything else is the field, the known, the experienced and the witnessed.

In the second stage, there is a relationship. I am united and that principle which unites me with everything else is called God Consciousness or God Divinity. This is called विशिष्ट अद्वैत *Visishta Advaita*. We are united in diversity. There is diversity because my body, your body, a bird's body and an animal's body are separate. We are all united as what? As existence, as knowledge, as bliss. क

The recording time is 30 minutes approx.

Everything wants to be bliss.

You must have heard. The non-living metal gets fatigued if used without giving rest. That's why many aeroplanes have dropped from the sky, and many people died. Upon enquiry, people came to know that maybe a small bolt or a small screw became defective due to constant use/ fatigued. And it snapped. Because it snapped it brought that particular part of the plane into dysfunction. And it resulted in the plane crashing.

Plants are conscious and have a plant language:

Sir Jagadeesh Chandra Bose had conclusively proved. Every plant is living, conscious, has feelings as we do, and even has language. Recently, some scientists and biologists have discovered that plants have language. Of course, it is plant language and they can communicate with each other. A very interesting observation was made in Australia. Animals ate a particular plant species in large amount. The species was near extinction. The dying plants started suddenly sending messages to the living plants about the danger. What was the message? You'd better develop a strategy to protect yourselves. And immediately living plants understood the message and started producing a kind of venom. The animals ate these plants, and they started dropping dead. The scientists became curious. They went to discover the reason of death of animals. They found out that through the root system, the dead plant conveyed the message of danger: "You be careful my brothers and sisters. We are dying because animals are eating us. You'd better protect your survival." Who can say rivers do not communicate? Who can say

mountains do not communicate? Who can say the stars do not communicate? We have a long way to go before we realise this entire universe is one living, breathing, conscious, feeling entity. We realise this when we progress in spiritual life.

The stages of spiritual progress.

The first step of spiritual progress is: The aspirant separates himself. He believes that I am a conscious being and that there are inert objects in nature.

The second step is: Then he questions. Are there different entities, different conscious beings? Is there any difference between my consciousness and the consciousness of a plant or an animal or a bird?

The final step of a spiritual aspirant is: There is no difference between the consciousness of a human being, a plant, a river, a bird and a mountain. Consciousness is only one. Pure-consciousness cannot be divided like space cannot be divided.

The Divine Lord says:

Bhagavad Gita: Chapter 13, Verse 3.

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।

क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ C13,V3॥

***kṣhetra-jñāṁ chāpi māṁ viddhi sarva-kṣhetreṣhu bhārata
kṣhetra-kṣhetrajñayor jñānaṁ yat tat jñānaṁ matam mama***

kṣhetra-jñāṁ—the knower of the field; **cha**—also; **api**—only; **mām**—me; **viddhi**—know; **sarva**—all; **kṣhetreṣhu**—in individual fields of activities; **bhārata**—descendent of Bharat; **kṣhetra**—the field of activities; **kṣhetra-jñayor**—of the knower of the field; **jñānam**—understanding of; **yat**—which; **tat**—that; **jñānam**—knowledge; **matam**—opinion; **mama**—My.

[O descendent of Bharat, I am also the knower of all the individual fields of activity. The understanding of the body as the field of activities, and the soul and God as the knowers of the field, this I hold to be true knowledge.]

O, Arjuna, know for certain in every field and everything that is experiential, I am the One unitary consciousness. There are no two or more than two conscious beings, I am only the One.

What is *Jneyam*? Verses 13th to 18th:

We have to understand what ***Jneyam***? What is the right knowledge? In the 13th to 18th verses, Krishna talks about the truth to be known.

- It is beginning-less, beyond existence and non-existence, all-pervading and subtle.
- It is far from the ignorant and near for the wise.
- Though it appears to be divided, it is really undivided.
- It is the creator, sustainer and destroyer of all.
- It is the light of consciousness which resides in the hearts of all.
- Being subtle, it cannot be known in its purest form. Yet it shines in the body as awareness, as existence, as knowledge, as bliss and in the world.
- In the experience, it only manifests as existence. One has to recognise it as pure awareness existence by distinguishing it from everything else.
- This method of teaching is called ***Adhyaropa Apavada***. ***Adhyaropa*** means: first, we say this is separate, that is separate; then we say that is not, that and this are not separate at all. This recognition of ignorance is called ***Adhyaropa***/superimposition and negation or removal of this superimposition is called ***Apavada***.

How does one do it? Verses 8th-12th:

For that we need knowledge. What is that knowledge? **From the 8th to the 12th Verse** Krishna talks about some important spiritual characteristics and qualities. Which being there alone, prepare the mind for the obtainment of Atma-Jnana, self-knowledge. What are these?

[**Bhagavad Gita: Chapter 13, Verse 8, 9, 10, 11,12.**

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ 8॥
इन्द्रियार्थेषु वैराग्यमनहङ्कार एव च ।
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ 9॥
असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ 10॥
मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।
विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ 11॥
अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।
एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ 12॥

*amānitvam adambhitvam ahinsā kṣhāntir ārjavam
āchāryopāsanam śhaucham sthairyam ātma-vinigrahaḥ
indriyārtheṣhu vairāgyam anahankāra eva cha
janma-mṛityu-jarā-vyādhi-duḥkha-doṣhānudarśhanam
asaktir anabhiṣvaṅgaḥ putra-dāra-grihādiṣhu
nityam cha sama-chittatvam iṣṭāniṣṭopapattiṣhu
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*

amānitvam—humbleness; *adambhitvam*—freedom from hypocrisy; *ahinsā*—non-violence; *kṣhāntiḥ*—forgiveness; *ārjavam*—simplicity; *āchārya-upāsanam*—service of the Guru; *śhaucham*—cleanliness of body and mind; *sthairyam*—steadfastness; *ātma-vinigrahaḥ*—self-control; *indriya-*

artheṣhu—toward objects of the senses; *vairāgyam*—dispassion; *anahankārah*—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

[BG 13.8-12: Humbleness; freedom from hypocrisy; non-violence; forgiveness; simplicity; service of the Guru; cleanliness of body and mind; steadfastness; and self-control; dispassion toward the objects of the senses; absence of egotism; keeping in mind the evils of birth, disease, old age, and death; non-attachment; absence of clinging to spouse, children, home, and so on; even-mindedness amidst desired and undesired events in life; constant and exclusive devotion toward Me; an inclination for solitary places and an aversion for mundane society; constancy in spiritual knowledge; and philosophical pursuit of the Absolute Truth—all these I declare to be knowledge, and what is contrary to it, I call ignorance.]

Remarkably similar to what Sri Ramakrishna had taught us. Here is a list:

- Humility,
- Simplicity.
- Non-violence.

- Forbearance.
- Honesty.
- Service to the teacher.
- Purity.
- Steadfastness.
- Self-control.
- Detachment from the sense objects.
- Absence of egotism.
- Awareness of the misery, birth is misery, death is misery, disease is misery.
- Developing dispassion.
- Non-identification with family members *putra*—children; *dāra*—spouse; *griha-ādiṣhu*—home - children, wife, husband, house, servants, fields etc.
- Being always equanimous under both desirable and undesirable situations.
- Constant and unshakable devotion to the Lord.
- Now and then what Sri Ramakrishna calls going to the solitude, non-indulgence in people's company that means we are quite happy even if there is nobody around. This Covid situation is an ideal opportunity for all of us to develop what we call self-happiness. What does that mean? I am happy in my own company.
- Constant inquiry into the nature of our real Self.

- And not losing sight of the fruit of Self-Knowledge which is liberation.
- This is the goal one has to have.

The last pair is *Purusha* and *Prakruti*.

- As discussed, ***Purusha***, ***Jneyam*** and the ***Kshetrajna*** knower of the field are synonymous words. Arjuna asks this question so we bring this up. So what is it?
- ***Purusha and Prakruti***, the consciousness and the field of consciousness. Both are beginning-less. Nature can only function in the presence of consciousness. Both are beginning-less. But both have opposite natures. What is the opposite nature?
- ***Purusha***, which means the Self, the individual consciousness - is conscious, changeless and real. Whereas everything else that is experienced is inert, changing and unreal. We'll discuss this beautiful point when the opportunity comes.
- ***Prakruti*** - Our body and mind, and all that belongs to the body and mind come under ***Prakruti*** or nature.
- The Pure Consciousness is a mere witness, a mere illuminator of all these.
- ***Purusha*** as an individual soul in the body is known as ***Kshetrajna***. The *Individual-Soul* 'as if' resides inside the body-mind complex. And feels I am the doer, I am the knower, I am the experiencer, *Kartha, Jyatha, Bhokta* etc. But as the Paramatma, as the Brahman, Absolute, this *Individual-Soul* even though seemingly affected really is unaffected and remains ever the same.
- We have discussed this topic earlier in the ***Dakshinamurth Stotam***. There is rain and there is a fight in the city. The reflection in the mirror also shows all those events but the mirror is never affected. Take the example of cinema. The screen doesn't get wet if it is raining. The screen doesn't turn

into ashes if there is fire. Somebody throws dirty water in the cinema scene - the screen doesn't become dirty. And if anybody disappears from there, the screen will not become empty. Whatever happens, it remains absolutely the same. How? Because everything is an appearance. So also the entire life is nothing but an appearance.

Example of a Dream:

The most wonderful example is of a dream. When we dream everything is as real, true and effective as in the waking state. But the moment we wake up from the dream state, we know it is all false and we are not affected by it. If somebody dies in a dream, we do not carry on crying upon waking up. A person may dream of winning a lottery ticket. When he wakes up, he does not jump up and down with joy. Why? Because he knows this was only an imaginary thought in my brain. His blood pressure remains the same upon waking up. But the same person while dreaming is likely to go through all these emotions. He can even have heart attacks due to joy, coronary heart disease and can die. Several people die in their dreams because of nightmarish dreams.

We do not know the truth that I am not body and mind, I am pure consciousness and everything else is also consciousness. How can we understand this? We need to understand the dream again. Before a person goes to sleep, he is a waker. He creates an entire dream world in his dream. He divides himself 'as if' into three -

- 1) The witness.
- 2) The participant.
- 3) And everything that is experienced in the dream.

The dreamer experiences the entire dream world. At the same time, he witnesses the dream and remembers it. Always remember that the remembrance, the memory belongs to the witness not to the participant because when a participant participates, he becomes one with the event,

there is no question of remembering it. Just like you know, when two people are fighting hand-to-hand, with a knife in one hand and they go on stabbing each other, they are not aware of what they are doing. A person standing nearby and witnessing the fight will remember and act as a witness. He would know what the first person did, what the second person did, like we watch a boxing match etc.

The waking state is exactly like the dream state. Just as in the dream, dreamt objects are not real but our imaginations. This entire waking state is nothing but imagination. Just as we create our own dream world, we also create our world in the waking state. God is like a grandma. She collects all the seeds. In the rainy season, she takes out all the seeds, puts them in the appropriate field and the rainwater does the rest. God is a passive observer or passive activator. (It is hard to understand).

If we can understand that, we will be really blessed. Not only am I pure consciousness' but every consciousness in every limiting body-mind complex is also the same. Let's take the example of electricity. The same electricity functions in bulbs, various heaters, fans, refrigerators, and various magnetic elements. It is one pure consciousness everywhere and in everything. That is how we progress in spiritual life. In the beginning, when the individual soul identifies with the body and mind and functions through *gunas*, all limitations arise. It is the cause of unhappy experiences. In other words, enjoyment and suffering both arise. But one who has the discriminative knowledge of the separation between ***Purusha*** and ***Prakruti*** attains immortality, becomes free, and realises I am Brahman.

Stages of Spiritual Progress:

Remember always,

The first stage is: I am one with body-mind, I am one with the world.

The Second stage is - I am separate from the body-mind. I am separate from the world, I am nearer to God.

The last stage is: God, world, me, everything disappear. What remains is Brahman only.

An awakened person starts practising spiritual disciplines, what does he get? 25th to 35th Verses:

This is the last subject from 25th to 35th Verses, nearly 11 *shlokas*.
Krishna sums up the teaching and presents it.

- What is spiritual practice and what is the फलम् *phalam*/ result?
- The wise man is one who always abides in the Self.
- Self/Atman is the same everywhere.
- Self is action-less.
- Self is unaffected.
- Self is like space or light.
- Self, not only the illuminator of everything but also the substratum of the entire universe, just as the waker's consciousness is the substratum of the entire dream universe. In fact, there is no universe either in the waking or dream or dreamless states other than the one Self.
- One who understands it, practises spiritual disciplines, gains this wisdom and knows, I am Brahman, everything is Brahman and there is nothing but only Brahman. Such a person is called a *Mukta-Purusha*/ a Free Soul.

How to gain this real, final, ultimate knowledge?

To gain this spiritual knowledge,

- One has to do *Sadhana*, spiritual practice.

- Thereby purifying the mind through Karma Yoga, Bhakti Yoga, Jnana-Yoga and through Raja Yoga, one or more.
- And ultimately get establish in knowledge.
- What is that knowledge? *Sarvam Kalvidam Brahma*. God alone is.

If you have understood these details, this is the summary of the entire 13th Chapter. There are 35 *shlokas*, as I mentioned in my last class. In many of the versions of Gita, the question by Arjuna, which is taken as the first verse, is absent. If we do not take the first verse, the second verse becomes the first verse, in which case there are 34. But if we add the first verse, the entire 13th chapter has 35 shlokas. It is one of the toughest chapter to understand. I have to tell you, Shankaracharya's toughest and largest commentaries in the Bhagavad Gita is one of the sections of the 13th chapter. And while discussing in future classes, I am going to refer to some of them and we will resume our talk 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)