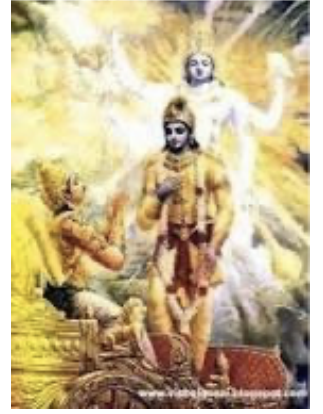


Bhagavad Gita Chapter 13, Part 4, dated 24_01_2021 by Swami Dayatmanada (Lecture delivered online from India.)



Subjects: C13, V 1-4: What is *Jnanam*? What is Ignorance?

Whatever I experience is not me. What is Ignorance? Whatever I experience is not me. What is *Mithya*? And What is *Satyam*?

[*Yushmad-Ashmad Pratyaya Gocharayoh. ॐ असतो मा सद्गमय /*

***Asato ma sadgamaya.* If I or you or someone is asked. Who are**

you? Chaturvedi-Yoni - Four Traditional Categories of birth or Origin of Living Beings. Language is very fine instrument but we have to understand how to use it.

Illustrations: Example of Rope and Snake: Example of Butter and Coconut Oil: Illustrations of Car, Dog, Baby and I: Sri Ramakrishna and Akshay: Example of Electricity: Another example is the cinema screen. Analogy of Dream:

Recollection:

We have started the 13th Chapter of the Bhagavad Gita. Yesterday, I gave you the essence of the entire 13th Chapter. Now, what is the 13th Chapter?

- In the 7th Chapter, we have this beautiful expression by Bhagawan Krishna. I have got two natures, ***Para and Apara***. And really speaking, from the highest spiritual point of view, God cannot be divided. But taking into consideration, the people like us, that is what God is telling us here, that I have divided Myself into two as it were.
- Before the time of the Bhagavad Gita, the thought processes of earlier intellectuals had been developing. They had come to this understanding that there are two equal realities in this world. One is called ***Prakruti***, and another is called ***Purusha***. ***Purusha*** and ***Prakruti*** are both eternal. But the nature of both of them is diametrically opposed to each other.

- **Purusha** is the eternal and only conscious being, pure consciousness. At the same time, **Prakruti** is also eternal but completely inert. And according to these thinkers, the entire universe, the whole world has come out of **Prakruti**.
- The question that the *Advaitic* philosophers ask, “How can a conscious world come out of an unconscious eternal **Prakruti**? It is not possible. The answer was given, “It is true, **Prakruti** is like a mother. Just as a woman cannot give birth without contact with a male person, so also **Purusha** needs to be there. But **Purusha** doesn't take any active part. He only works by his mere presence. He lends that power to the inert **Prakruti** to produce this entire universe.”
- **Now, why is it being posited?** Because when we see here, as I explained in the introduction also, and still further I will be giving here today, that there are only two things. When we open our eyes and become thoughtful, we perceive only two things: I and everything else. I am called **Purusha**, pure consciousness. And everything else is inert. Whatever I experience is nothing but a pure inert thing.
- Before I go further, I will have to tell you something. As I mentioned earlier, this 13th Chapter according to one count, has **35 verses/shlokas**. But many people do not take the first verse which is attributed to Arjuna. They think it is interpolated. Anyway, our Swami Swaroopanandaji Maharaj has included this. Whether it is interpolated or not recognised by somebody, it doesn't matter. But it brings into sharp focus as if the Lord was asked certain questions and the Lord is going to answer those questions.
- According to the other view, the Lord Himself raises the subject and answers. But I think this is very helpful for us if we take the view - as if some spiritual aspirant asks, “Lord, I want to know, how do I distinguish between me and the world? How do I distinguish between **Purusha** and **Prakruti**? How do I distinguish between right knowledge and wrong

knowledge? Before I go further, I will deal with it as and when the verse comes.

What is *Jnanam*?

We should know. What is ***Jnanam***? ***Jnanam*** means knowledge. In philosophical terms, knowledge means right knowledge. False knowledge cannot be labelled as right knowledge/***Jnanam***.

Example of Rope and Snake: As an example, supposing in darkness, a person sees a snake and so far as that person is concerned, that is the right knowledge. But it is really false knowledge, because as soon as the light is turned on, that person immediately negates; previously, he was saying, 'I see a snake.' Then he admits, I was wrong, that was wrong knowledge, it is not a snake, it was not a snake, it is nothing but pure harmless rope.

Any knowledge that is updated is, according to the definition of Vedanta is wrong knowledge. In the West, we see many such examples. They reverse their decisions all the time. I quote a few examples.

Example of Butter and Coconut Oil: In the past, scientists said, “Butter is very bad and we have to substitute butter with something much healthier.” A butter substitute was proposed. Then they found out that substitute was much more harmful to health than butter. Now they are praising butter. Earlier coconut oil was condemned. Now coconut oil is recommended for daily intake. There are many such examples. What scientists declared to be the truth today, after some time they themselves reverse it. So they are not sure what they are doing.

Definition of *Jnanam*/ True Knowledge is:

Here is the definition: Whichever knowledge is changing all the time, that cannot be the right knowledge. So for the right knowledge, we also have to

employ the right means. As we have been discussing in the Mundaka-Upanishad, *Samyak Jnanam* means exactly that. And what is that *Samyak Jnanam*, we are going to talk about it very soon.

Let us now go into the very first verse.

Bhagavad Gita: Chapter 13, Verse 1.

अर्जुन उवाच |
प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च |
एतद्वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ||1, 1

arjuna uvācha

*prakṛitiṁ puruṣhaṁ chaiva kṣhetraṁ kṣhetra-jñam eva cha
etat veditum ichchāmi jñānam jñeyam cha keśhava*

arjunaḥ uvācha—Arjun says; *prakṛitim*—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; *ichchāmi*—I wish; *jñānam*—knowledge; *jñeyam*—the goal of knowledge; *cha*—and; *keśhava*—Krishna, the killer of the demon named Keshi

Translation: Arjun says, “O Keshav, I wish to understand what are *Prakṛiti* and *Puruṣh*, and what are *Kṣhetra* and *Kṣhetrajña*? I also wish to know what is true knowledge, and what is the goal of this knowledge?”

Arjuna asks:

Keshava means O Krishna, I want to know - *etat*—this: *veditum*—to know; *ichchāmi*—I desire to know this.

Arjuna wants to know six subjects. What are they?

1. I want to know what **Prakruti** is. That is, whatever we experience? What is the object?
2. **Purusham**, --what is pure consciousness?
3. **Kshetram**, what is the field?
4. **Kshetrajna**, who is the knower of the field?
5. **Jnanam**, what is right knowledge? Or what is that knowledge through which right knowledge can be obtained?
6. **Jneyam**, what is the goal of the highest knowledge?

As I mentioned yesterday, actually there are only two subjects. We have to note.

Purusha, Kshetrajna (knower of the **Kshetra**) and **Jneyam** (the highest reality) are nothing but one synonymous word.

Prakruti, Kshetram and Jnanam are synonymous words.

So if we squeeze all these six points, we can only get two points. They mean the same thing. The Divine Lord also uses these words to clarify.

1) What is the goal of life?

1) How to attain it? That means who am I? And how can I know who I really am?

This is the crux of this entire 13th Chapter. In reply to Arjuna's question, and in many printed Gita copies, this is considered the very first *shloka*, the first verse.

Then the Lord is telling,

Bhagavad Gita: Chapter 13, Verse 2.

श्रीभगवानुवाच ।
इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ 2॥

śhrī-bhagavān uvācha

***idaṁ śharīraṁ kaunteya kṣhetram ity abhidhīyate
etad yo vetti taṁ prāhuḥ kṣhetra-jñā iti tad-vidaḥ***

śhrī-bhagavān uvācha—the Supreme Divine Lord says; ***idaṁ***—this; ***śharīram***—body; ***kaunteya***—Arjun, the son of Kunti; ***kṣhetram***—the field of activities; ***iti***—thus; ***abhidhīyate***—is termed as; ***etad***—this; ***yaḥ***—one who; ***vetti***—knows; ***taṁ***—that person; ***prāhuḥ***—is called; ***kṣhetra-jñāḥ***—the knower of the field; ***iti***—thus; ***tad-vidaḥ***—those who discern the truth

[Translation: The Supreme Divine Lord says: O Arjun, this body is termed as ***Kṣhetra*** (the field of activities), and the one who knows this body is called ***Kṣhetrajñā*** (the knower of the field) by the sages who discern the truth about both.]

Sri Krishna says, “O, Son of Kunti, this body is called the field and he who knows it, is called the knower of the field, by those who describe it or by those who know them.

What is Ignorance? Whatever I experience is not me.

There are people called wise. And everybody else is otherwise or unwise. What does it mean? We also know about our body. What is our problem? Sometimes we identify ourselves as separate from our bodies. How do I know? Because in grammar, as I pointed out many many times, and will be pointing out, language itself betrays that we are ignorant people. What does language say? We want to know our body. We say, “This is my

hand. This is my body. This is my head. This is my tooth. This is my leg.” When we visit a doctor, he asks, “What is the trouble? We say, ”Yes, my legs are aching.” But the next very second, in the next breath itself we might say, I am in great pain. The doctor says, “Tell me clearly, speak clearly. Your language is confusing me. Are you in pain or are your legs in pain?” Then only what difference does it make? If the legs are aching, am I not experiencing pain? This is called ignorance. What is ignorance? To identify something which is not me as myself. This is called ignorance. That is why all these questions arise. The Lord is clarifying: Oh Arjuna, you are separate. Your body is separate. How do we know? Because here is the Vedantic truth, and we must meditate upon it a hundred times: Whatever I experience is not me.

Illustrations of Car, Dog, Baby and I:

I give you some illustrations, because that idea has to sink in. I see a car- I can say it is somebody's car. I can say it is my car. But I never say I am the car. I see a dog- I never say I am the dog. Nobody says I am the dog. I see a child - I can say this is my child or somebody else's child. But nobody says I am the child. A child says I am a child. But other people do not say I am you, the child. All the time we are doing it as if I am different and whatever experience is different. But at the same time, when it comes to the body, anything other than the body, we know clearly that I am not the house, I am not the car, I am not the dog, I am not anything that I possess. Everything is different. They belong to me, but I am not that. That sure knowledge is there. But, not always. If my child is unwell, I feel depressed. If my husband is not okay, I feel depressed. If he is suffering, I suffer. If my wife is suffering, I suffer. If someone I love encounters any problems, I will feel the problem. Why? I am identifying myself indirectly to my loved ones; It is not possible directly.

Sri Ramakrishna and Akshay:

In this connection, we can recollect the incident of Akshay's death. Akshay was Ramakrishna's nephew and he was dying. Everybody gathered there was weeping. Ramakrishna loved Akshay dearly. In fact, he brought him up with his own hands and he was also present at Akshay's side. And what was his reaction? Akshay passed away, while listening to God's name and everybody was sobbing uncontrollably. Ramakrishna was laughing. It was unacceptable social behaviour. Then later on he explained, I see that the soul of Akshay. (I have uttered a wrong word, not the soul of Akshay.) Akshay himself is the soul. That soul, when it has a body and mind, is called Akshay. So that's why I used that word. Akshay's soul came out just as a sword is taken out of its sheath. That means the sheath and the sword have different identity. The sheath of the sword is that container, in which the sword is kept. So that it won't be contaminated or impure and at the same time it cannot do any mischief either to the person or to other people. Both the scabbard of the sword and the sword are different objects. That is why even when the sword is taken out and thrown away, the scabbard remains. Or if the scabbard is thrown away, the sword remains. So they are two completely different objects. The soul and the body are exactly like that. The body is lying there without life but the Atman has come out. To say that the body has become useless to carry that particular spirit so that person will be given another opportunity to come. I am totally different from whatever I experience.

This point is made clear by the Lord.

idam—this; **śharīram**—body: So this body. Why does the Lord use that **idam**? Here, that **idam** means this. Nobody will say my body is in Australia and I am here. We are so ignorant. Wherever the body is, I say this body. We never say that body. With regard to everyone else, we say that body. But with regard to our own individual body, we always say this body. That's why **idam shariram**.

kaunteya—Arjun, the son of Kunti; **kṣhetram**—the field of activities;
iti—thus; **abhidhīyate**—is termed as:

It is called ***Kshetram***.

Kshetram means field. Field means that which can be cultivated. That means you can make it healthy or unhealthy. But always remember a field by itself is totally useless. Suppose you have a field and you don't cultivate it. Even if it is the most fertile field, it is totally useless. That means by itself a field is valueless. But the moment you start growing something, it may be rice, wheat, barley, it may be some fruit trees or it may be a big factory you wish to put there. Whatever we wish to cultivate, we require that field. Without a field, it is impossible to do any action. So no action is possible without the body. The five sense organs (*Jnanidriyas*) and the five organs of action (*Karmindriyas*) will be useless without a body. And without the body, the mind also has no separate existence. We cannot think without the body. Your thinking is possible only because you have stored many impressions from your past births. Where there is a body, there will be a mind. Without a body, the mind cannot be there and vice versa. Without the mind, the body cannot be there.

What are we trying to establish here?

Now what we are trying to establish here is that the Lord is telling us that this body is a field. It has been gifted to us by God Himself and there must be a purpose. Because if the field is there, we can cultivate it and enrich ourselves in many ways. If you want to become a *bhogi*/enjoyer of worldly pursuits, then you can cultivate it accordingly. If you want to become a *yogi*, you can cultivate that. Then if you want to become a *rogi*, a sick person, you cultivate. Does that make sense? Does anybody cultivate consciously, I want to become a *rogi*. Yes. Sometimes consciously we become *rogis*. Sometimes a person goes to the doctor and upon testing, he finds, he has become diabetic.

Sri Ramakrishna used to say, “The attitude of a devotee is, I do not wish to become sugar, I want to enjoy sugar.” A devotee of Sri Ramakrishna told other devotees, “I followed Sri Ramakrishna's teaching and I went on eating sugar; finally, I became sugar. The doctor has certified me and I have high blood sugar.” He became a sugar factory. What I am trying to tell you is that if we want to be healthy, then we have to control many things; otherwise, we will surely become unhealthy. And if we become unhealthy, we cannot blame our father or mother or any friends for our illness. No. That is entirely our responsibility and we should accept that. So whether we want to become *yogis*, *bhogis* or whatever we want to become, this body is the only instrument and the best instrument.

The Divine Lord continues:

etat— this; **yaḥ**— one who; **vetti**— knows:

tam— that person; **prāhuḥ**— is called; **kṣhetra-jñāḥ**— the knower of the field;

The Divine Lord continues. The conscious being, who knows, here is a field and I can do whatever I like (and only a conscious being can do it). Those who know this are wise and knowledgeable. They know both aspects:

- 1) I am pure consciousness.
- 2) And here is a body which is inert and that has been given to me by myself as a result of what I did in my past life.

Here is a wonderful truth we all have to accept. Some of us are beautiful; some are not so beautiful; some are strong and some are weak. Whatever our bodies be - tall, short, fat or thin, there are infinite variations. Who is responsible? Each one of us is responsible for our own body and mind. We create and design our bodies through our karma. Every life is an opportunity. We create our own bodies and that is what Vedanta categorically and unambiguously declares. Now do not blame anybody. Similarly, whatever mind I have acquired is also **Kshetram**. Always remember that when we say the body, the mind is also included. There is a body and a mind complex.

And there is a conscious being. The conscious being is aware of this inert, unconscious body and mind. So consciousness plus unconsciousness is what we call the body-mind complex plus *Jivatma*. Jiva means consciousness. *Atma* means consciousness. *Jiva* means that which is united with body and mind.

So the 'Real Being' clearly cognises: this is my body, this is my mind and I am that pure consciousness. The person who eliminates both the body and the mind is called ***Kshetrajna***. *Jna* means knower. He who knows the ***Kshetra*** is called ***Kshetrajna***. Whatever is known, whatever is inert, whatever is temporary that is called ***Kshetra***.

What is Mithya? And What is Satyam?

There is another distinction we need to know. What is that?

- ***Asatya, Anatma, Mithya, Jagat***: That which is objectified, seen, known, and experienced is temporary. It is inert. It doesn't have consciousness. It is constantly changing. It has a birth and a death. It undergoes happiness and unhappiness, growth and decay. Everything we experience in this world is an inert thing and unreliable. All this combined is called *Mithya* meaning it is not *Satya*. It is *Asatya*/not true. ***Asatya, Anatma, Mithya, Jagat*** are synonymous terms.
- ***Pure-Consciousness/Atman/Satyam***: Whether the body is thin or fat, tall or short, the mind is happy or unhappy, depressed or excited, ***Pure-Consciousness/Atman*** continuously experiences all this. There is no break for that cognisance of the consciousness. It is eternal, all-pervading, unchanging and that is the definition of ***Satyam***.

What are the steps of Sadhana/Spiritual Practice:

The Divine Lord says:

The first step in Sadhana is to understand that the body-mind is separate and I am separate. I am the recogniser of the body-mind. The body-mind is what I cognise and recognise. I am the subject and the entire world is the object. Why? Whatever we experience through the body and mind is called the **Prapancha**. We experience the world through our five sensory organs. We experience forms by our eyes, sounds by our ears, smells by our nose, various tastes by our tongue and the sense of touch by our skin through our five sense organs. The world is a combination of five elements and experiences. That's why it is called *Prapancha*. So there are only two things **Ashmad** and **Yushmad**. I and everything else. This is what we discussed in our last class.

[Yushmad-Ashmad Pratyaya Gocharayoh.

- **Ashmad (The Self/Subject):** Represents the *Atman* or *Self*, which is self-evident, conscious, and the witness (*Sakshi*). It is the "I" that cannot be objectified.
- **Yushmad (The Object/Other):** Represents the body, mind, senses, and the material world (*Anatma*.)]

So the Lord tells us, "Oh, Son of Kunti this body is called 'The Field (*Kshetram*)'. He who knows it - is called the 'Knower of the Field/*Kshetrajna*' by those who describe them." Then what is the meaning? You have been given a wonderful opportunity; you can cultivate 'The Field'. What does a living creature want to cultivate? All of us want to cultivate three things: Human beings, non-human beings, insects, and all living creatures want to cultivate/ obtain only three things. That is beautifully expressed in a Vedic Prayer.

Asato ma sadgamaya" is a profound Shanti mantra from the Brihadaranyaka Upanishad (1.3.28) that serves as a prayer for truth, enlightenment, and immortality. It urges a shift from ignorance to reality,

darkness to light, and death to immortality, fostering spiritual growth and inner peace.

Full Mantra & Translation:

- ॐ असतो मा सद्गमय / **Asato ma sadgamaya**

Translation: Lead me from the unreal/untruth to the real/truth. Let me exist. Let me not become non-existent.

- तमसो मा ज्योतिर्गमय / **Tamaso ma jyotirgamaya**

Translation: Lead me from darkness (ignorance) to light (knowledge). Let me know that I exist.

- मृत्योर्मा अमृतं गमय / **Mrityor ma amritam gamaya**

Translation: Lead me from death to immortality. Of course, nobody wants to live without happiness. We say: Let me never experience even the slightest suffering for the shortest space of time. I don't want suffering at all. How do we know? Suppose our back is itchy. Immediately, we will scratch it to get rid of the itching. If there is a pinprick, our hand goes there to soothe the affected part of the body. If somebody comes with a sword or a gun, we try to escape as much as possible. If we are sick we want to get rid of it as soon as possible. If we get slow or dozy we would like to remain conscious by drinking tea or alcohol whatever it is. That's what most people do. When they are bored with their work and their eyelids are falling heavily, they have to drive that away otherwise their job is at risk so they wake themselves up splashing some water on their faces or drinking strong cups of coffee so that temporarily their eyes will not droop and they won't fall asleep.

- So these are the only three desires. The fulfilment of these three desires can be cultivated permanently. Nobody wants to exist temporarily Nobody wants their knowledge to be temporary. Nobody wants their

happiness to be temporary. We want it for eternity. It is possible only by cultivating this field/**Kshetra** which is called body and mind.

- So this distinction between what we call the **Kshetrajna** and **Kshetra** is most wonderful
- ॐ शान्तिः शान्तिः शान्तिः / **Om Shanti Shanti Shanti**

Bhagavad Gita: Chapter 13, Verse 3.

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत |
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम || 3||

***kṣhetra-jñāṁ chāpi mām viddhi sarva-kṣhetreṣhu bhārata
kṣhetra-kṣhetrajñayor jñānam yat taj jñānam 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***—scion of Bharat; ***kṣhetra***—the field of activities; ***kṣhetra-jñayoh***—of the knower of the field; ***jñānam***—understanding of; ***yat***—which; ***tat***—that; ***jñānam***—knowledge; ***matam***—opinion; ***mama***—My

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

Here, the Divine Lord again clarifies two beautiful concepts which Arjuna deliberately asked for. What is He telling us? Know, O Arjuna, that I am the knower in all fields. O Bharata, and only the knowledge of the field and its knower do I regard as true knowledge.

What are the fundamental questions?

1. What is true knowledge?
 2. Who is this specific knower of the field and the cultivator of the field?
- These are very fundamental questions.

If I or you or someone is asked: Who are you?

Immediately our CV comes out. We say: I am a human being, I am male, I am a female of this age. I live in this particular place. I am a Hindu. I practice Christianity. I do this job. This is what we call our CV. But what is the Lord telling us? These CV characteristics do not belong to pure consciousness. They squarely belong to the **Kshetram**/the known. I am a male. I am a female or I am such and such an age. We are talking about the body. I am qualified. I have this knowledge. I have a PhD. What is secular knowledge? I have worked for and mastered them. These are the qualities of the mind. Our CVs belong to the **Kshetram** only. Naturally, this idea never occurs to an ordinary person. Their consciousness is intimately united with the body-mind Consciousness. *Atman* thinks that I am the body-mind. And the body-mind which is totally inert feels that I am fully conscious. When the body says: I am the body 'as if it has come to life' - 'as if' it has become conscious. So this superimposition of the inertness on the *Atman* and superimposition of the awareness and consciousness on the inert objects. We are not able to separate the superimposition at least intellectually. This is called **Ajnana** or **ignorance**.

Here the Lord makes two strong statements.

Even if we take the example of human beings. If we ask, "Who are you?" Someone will say, "I am Rama; I am Krishna; I am Sita; I am Lakshman and much more." But if you ask a knower of Brahman, this is what he will say, "There is no Rama, Krishna or Sita or Lakshman (here we are not referring to avatars, but people's names). There is only 'One I'. Everything is the distinction between bodies. This is Sita's body. This is Lakshman's body. This is Krishna's body. This is Rama's body." What am I trying to tell you?

These are four separate objects, four separate bodies, four separate qualities and four separate distinguishing marks. We are only saying - I am this, I am that. But that 'I' is 'One' despite being manifested in billions and billions of bodies. Do you know how many billions of living creatures there are? Trillions and trillions - let us not count only human beings. There are more than 7 billion human beings on this planet. What to speak of mosquitoes, bacteria, viruses, other insects, birds, animals and plants all of them are living beings, all of them are having consciousness; all of them are having mind; all of them are having what is called awareness. All living beings feel - I am happy; I am unhappy; I am alive; I am about to die. All these feelings are not only common to the human body. Every other living creature in this world also experiences them.

The Divine Lord makes two important points. What is it?

1. **Pure Consciousness cognises the field/body-mind complex.** Without consciousness it is impossible.
2. **There is only 'One Consciousness'.** A living creature doesn't have a separate *Atman*/consciousness. There is only one consciousness. First of all, the Divine Lord says that there is only one consciousness. That is God's consciousness/*Atman*'s consciousness. Here Shri Krishna is not saying that I am Krishna. He is saying, "I am the *Atman*. I am the only consciousness and I am in every being." Whenever you see many people, you see living creatures and you see that there is life/*Prana*/Vital energy. The *Prana* is called *Sutra Atma*, *Hiranyagarbha* or *Ishwara*. The Pure Consciousness is another name for *Prana*. You call it *Prana*, Universal *Prana*, or Universal Consciousness. It is only 'One'. That one *Atman* is shining and manifesting in every living creature. A living creature does not have an individual separate consciousness. (As some dualistic philosophies or the *Sankhya* Yoga posit.) There is only 'One Consciousness'.

Examples to understand this point:

Example of Electricity:

One example is that of electricity. How many electricities are there? Only one electricity, but it manifests as light, heat, movement, magnetic power and as coldness in a refrigerator. The same electricity manifests as dim, somewhat brighter, or very bright light, depending on the power of the bulbs. The electricity does not say: I am small electricity or big electricity or cold or hot. The manifestation of electricity is limited by various instruments such as 5-watt, 50-watt, or 500-watt bulbs. It is the limitation of the instrument not the limitation of the electricity. If a person says that the electricity manifesting as light in a bulb, as heat in a heater, as movement in a cooling fan or coldness in a refrigerator are all different from each other, we will call the person - an ignorant person. The instruments are limited in their capacity. But the electricity is the same.

Another example is the cinema screen.

We give two examples based on a cinema screen. There is one cinema screen. We see countless images on the screen. We see many living



beings, non-living things, mountains, rivers, rain, fire, aeroplanes, animals, insects and much more on the screen. However, an important point to note is that we will not be able to see any images without the screen. The screen

is one and images are many. An interesting point is that, without the screen, it is impossible to see any image.

The second point to note is: Light passes through the coloured film and projects many images. It is the film that projects a light as a woman or a man. There is no real man or woman. A man, a woman, a car and all movement are all in the form of light. Everything is nothing but the light. But it appears as if the light has become so many other objects. That is what the Lord is trying to convey here.

The Lord says, “I am the only one. I am the knower, controller and the Master of the *Kshetra*. I am totally separate from the field. I can do whatever I like with it.” What a subject experiences is called an object. All human beings and all living creatures are brothers and sisters of one family. This idea is expressed in the Puranas as Brahma/the creator. Brahma created the universe.

Chaturvedi-Yoni - Four Traditional Categories of birth or Origin of Living Beings

[In Vedantic and broader Hindu scriptural language, ***Andaja, Swedaja, Udbhijja, and Jarayuja*** represent the four traditional categories of birth or origins of living beings (known as *Chatur-Yoni* or *Chatur-Khani*). They classify all beings—including humans, animals, insects, and plants—based on how they are born.

Here is the breakdown of the terms:

1. ***Andaja (Born from eggs)***: Oviparous creatures, such as birds, reptiles, and fish.
2. ***Swedaja (Born from sweat/moisture)***: Organisms born from sweat, heat, or moisture, often implying insects, lice, and microbes.
3. ***Udbhijja (Born from earth/seeds)***: Organisms that break through the earth, including plants, trees, and microorganisms.

4. **Jarayuja (Born from the womb):** Viviparous creatures, including humans and mammals.

Vedantic Context

These terms are used in Vedanta to explain the vast diversity of material life.

That means: Brahma is the father and mother of everything. Brahma manifests as all these created beings. Who created the Earth and other things? Brahma only. There is only One Knower, One Witness. The knowledge that I am different from the entire world is false knowledge. This is a *Avidya* /False knowledge.

The Divine Lord says, “There are wise people. They know about both **Kshetra**/field and **Kshetrajna**/knower of the field. That alone is the right knowledge.”

kṣhetra-kṣhetrajñayor jñānaṃ yat taj jñānaṃ mataṃ mama

Everything is Brahman. Everything is ‘Me’:

What does it mean? We unnecessarily either get attached to something or dislike something. Once I realise that I am pure consciousness and I have nothing to do with this world. I become instantaneously Free. Then I realise -

Om Puurnnam-Adah Puurnnam-Idam Puurnnaat-Puurnnam-Udacyate
|Puurnnasya Puurnnam-Aadaaya Puurnnam-Eva-Avashissyate ||

Om Shaantih Shaantih Shaantih ||

[Shanti Mantra - Isha-Upanishad]

Jivan-Mukta identifies with the entire world/Vishwam.

He says, “Everything is ‘Me’. That highest reality is also ‘Me’. This world which I am experiencing is part of ‘Me’. Not only this body mind but

the entire universe *Vishwam* is 'Me'. I am the Vishnu that is what the knowledge comes with closed eyes or open. Everything is Brahman. Such a person knows there is only one Pure-Consciousness but that is not full knowledge. Full knowledge is - there is no second. Infinity cannot bear a second something. Even if there is a small object like a small virus besides infinite then infinite loses its title - it is now two finite objects, one is bigger and one is small. What will happen? Virus limits *Ishwara* and *Ishwara* limits the virus. Such a logic is absurd. That is why there is only one Conscious-Being. What is the point I am labouring? The first stage is: To know that I am Pure-Consciousness and everything is 'Me'. What is meant by this? My body, your body, a tree, the other animals are also 'Me'. But this is against our normal experience.

Language is very fine instrument but we have to understand how to use it.

(Let's understand the magic of language.) It is a little bit strange. Is Donkey God? No, Donkey is not God. But is God a donkey? Yes, God is a donkey. I can't understand, what distinction are you making? Because if God says, "I am a God. I am also a donkey." That means what? I am not confined only to a donkey. I am also a dog; I am also a table; I am a house; I am a field and I am everything else. But when the same God says, "I am a donkey. (He is excluding everything else.) I am God, only a donkey is God, everything else is not God." This is the distinction. Language is a very fine instrument but we have to understand how to use it.

God is Everything:

That's why when we say: God is everything. It is absolutely fine. But if we say: The table is God, then we have to be careful about it. God says: I am also a table. That means he is including everything else and the table. You are not excluded and no other object is also excluded. Someone says, "I am X so and so." He is excluding everybody else. That is wrong knowledge. So that is what Bhagawan Krishna is telling us.

क्षेत्रक्षेत्रज्ञयोजनं यतज्ज्ञानं मतं मम

kṣhetra-kṣhetrajñayor jñānaṁ yat taj jñānaṁ mataṁ mama

This is the right knowledge and a few people who know it. What is it? I am the one consciousness in everything in this world including inert things. How can God manifest in an inert thing? In the form of *Asti* /existence - I exist. A table exists. A mountain is. Then what about *Chitta* and *Ananda*? Both are hidden, not manifested. They manifest only in a living creature. Are *Chitta* and *Ananda* manifest in a living creature all the time? The answer is - No.

Sometimes we only manifest 'our existence' for others. How?

Here are 4 examples:

1. A person is in a coma.
2. A person had a big blow and becomes unconscious.
3. A Doctor administers anaesthesia and patient becomes totally unconscious.
4. A person is in deep sleep.

In all the above conditions: Our existence is recognised by somebody else but we ourselves do not recognise. But the same person as soon as consciousness comes, immediately three things happen. I am, I know I am and I know that I am happy, unhappy, etc. These *Sat*, *Chit* and *Ananda* in varying degrees, they experience all the three simultaneously. Accepting this difference in manifestation, wherever there is existence, there will be the other two also. They cannot be separated. Now what is the point I am trying to convey to you? Here, the Divine Lord says that there are people who know. There are people who know. What do they know? That there is only one consciousness and that one consciousness is manifesting not only as the individual but every living thing in this world. That means what? Such a

division as this is a field and this is nowhere of the field. That completely vanishes in the final run - "**Sarvam Khalvidam Brahma**". That is a point we have to note down. Then, having given this highest knowledge, what is that knowledge? That everything is pure consciousness and this consciousness divides itself into two categories. I, the Jivatma and I, the knower of everything and that everything which is called **Kshetram**, which is called **Prakruti**, which is called **Jnanam**. So everything is cognised. As if I divided myself by my own will, by my own power into two as we familiarly do when we go to dream. The one waker divides himself as the witness, as the participant, as well as the entire universe that he witnesses so long as the dream lasts.

So now details about this **Kshetram** as well as what is the right knowledge, etc. And how do we know this is the right knowledge? That is being told in the third verse.

Bhagavad Gita: Chapter 13, Verse 4.

तत्क्षेत्रं यच्च यादृक्च यद्विकारि यतश्च यत् |
स च यो यत्प्रभावश्च तत्समासेन मे शृणु ॥ 4॥

**tat kṣhetraṁ yach cha yādṛik cha yad-vikāri yataśh cha yat
sa cha yo yat-prabhāvaśh cha tat samāsenā me śhṛiṇu**

tat—that; **kṣhetram**—field of activities; **yat**—what; **cha**—and; **yādṛik**—its nature; **cha**—and; **yat-vikāri**—how change takes place in it; **yataḥ**—from what; **cha**—also; **yat**—what; **saḥ**—he; **cha**—also; **yaḥ**—who; **yat-prabhāvaḥ**—what his powers are; **cha**—and; **tat**—that; **samāsenā**—in summary; **me**—from me; **śhṛiṇu**—listen.

Translations: Listen and I will explain to you what that field is and what its nature is. I will also explain how change takes place within it, from what it was created, who the knower of the field of activities is, and what his powers are.

Here is a brief from me about these six points:

1. What is ***Kshetram***/ the field?
2. What is the nature of the field?
3. What are its modifications?
4. Whence does it come?
5. Who is its knower?
6. And what its powers are?

These are the six things. Let's revise these six points.

- Four things about the ***Kshetram***.
- Two things about the ***Kshetrajna***. What are these points?
- First of all, what is the definition of a field?
- And what is its nature?
- And how many modifications does it undergo?
- And what are modifications?
- And from where has it really originated?
- And who is its knower?
- Who recognises that a field we already discussed is inert?
- If the field is inert, there must be somebody to cognise an inert object. This is a table. So there must be somebody. What is its nature? And what is the nature of this inert being, this knower of the field? That means the Brahman, the *Jivatma*, the pure consciousness. What is its nature? And these things, six points, I wanted to elaborate on.

Whatever is there is One and only One - *Paramatma*:

- The wise people know all these six points. What happens when they know all these six points?
- Ultimately, they realise, that the big division you are making between the field and the knower of the field, is a false division from the spiritual point of view.
- Whatever is there, is nothing but that pure, *Nitya, Shuddha, Buddha, Mukta, Paramatma*, nothing else. Even this qualification, *Nitya, Shuddha, Buddha, Mukta*, is only a concession to human weakness, a concession to the awareness that a body exists, a mind exists, and this mind wants to know.
- But really speaking, that doesn't concern us here. Because we are in this peculiar condition, where we know we are the consciousness, and then at the same time know we are the body and mind also. This confusion, that one moment I am separate from the object, and I am the subject. Next moment: subject becomes object; object becomes subject. This terrible, terrific confusion is what should be removed. That is what I wanted to show.
- The Divine Lord says, "Oh Arjuna, I am going to talk about these points." Why are these points necessary? Only when we have this knowledge; we will have that final knowledge. I will also come to that final point in our next class. We will be talking in more detail.

What is that final point?

- This is my body and this is my mind.
- What is the origin of this body? Gross *Panchabhutas*.
- What is the origin of this mind? Subtle *Panchabhutas*.
- What is the origin of these gross, and subtle *Panchabhutas*? *Prakruti*.
- Where has *Prakruti* come from? Only that Atman manifests itself as the *Prakruti*.

Analogy of Dream:

Again, a dream is a beautiful analogy. I go to dream, to bed, I have a dream. I am in a mountain resort. Who created that mountain? Me. Does it have life? No. There is a beautiful river flowing down that huge mountain, creating big waterfalls. Is it alive? No. Who created it? Me. I see tourists there. Their mouths are open. Why? They are amazed by the breathtaking scenery and the sound produced by the waterfalls. Who created it? Me. That means I created myself. I created other people. I created other objects. I am enjoying the creation that I created myself. I am the creator. I am the enjoyer. I am the sufferer. Everything seems to be absolute reality. But as soon as I wake up, I know that this is all nothing but a play of my mind in the form of imagination. That one waker has divided himself. That is called true knowledge. There is only one reality. We can call Him - *Ishwara, Paramatma, or Parabrahman*. If we can trace from the effect to the cause, from that gross cause to the subtle cause, from the subtle to subtler cause, subtler to the subtlest cause, and go beyond even that cause, then the law of cause and effect falls by the roadside. Then we know - "**Sarvam Khalvidam Brahma**". Brahman that liberates us. And the purpose of every scripture is to lead us to that final knowledge. That is called realisation. We will talk about these beautiful subjects in our next class.

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)