

Bhagavad Gita Chapter 13, Part 5, dated 30_01_2021 by Swami Dayatmanada (Lecture delivered online from India.)



Subjects: Dakshinamurti Verse 1: Isavasya Upanishad V1: Asmat (अस्मत्): Yushmad (युष्मद्): Guru is none other than God Himself: Whatever knowledge we have, that's what we are. Tat means that truth: What is that truth? C13, V 1-2:

Illustrations: The Person and A Hungry Tiger: Illustration of the Waking state and Dream state: Dakshineswar - the Leela Kshetra of Shri Ramakrishna: Swami Vignanandaji and his pet Monkey: Jim Corbett's reminiscence - Man-Eating-Tiger: Raman Maharishi - Tapasaya of a Monkey and a cow named Lakshmi: Illustration of Clay and Clay Pots: Illustration of Dream and Deep Sleep: Core Sentence Structure in English Grammar: In Vedanta, this is called *Triputi*.

Recollection:

We have entered into one of the most important chapters of the Bhagavad Gita, called ***Kshetra Kshetrajna Vibhaga Yoga***.

Only God exists, and everything is God. If some of you have been following the earlier Sutra, ***Dakshinamurti*** Sutra, the very first *shloka* is:

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।
यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवावयं
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥१॥

*Vishvam Darpana-Drshyamaana-Nagarii-Tulyam Nija-Antargatam
Pashyann-Aatmani Maayayaa Bahir-Ivo[a-U]dbhuutam Yathaa Nidrayaa I
Yah Saakssaat-Kurute Prabodha-Samaye Sva-[A]atmaanam-Eva-Advayam
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ॥1॥*

[Meaning:

(I Reverentially Bow down to Sri ***Dakshinamurthy*** Who Awakens the Glory of the Atman within us through His Profound Silence)

1.1: The Entire World is Like a City Seen within a Mirror, the Seeing happening within One's Own Being,

1.2: It is a Witnessing happening within the Atman, (the Witnessing) of the Externally Projected World; Projected by the Power of Maya; As if a Dream in Sleep,

1.3: One Experiences this Directly (this Play of Maya) during Spiritual Awakening within the Non-Dual Expanse of One's Own Atman,

1.4: Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri *Dakshinamurthy*.]

The whole universe is within the Lord. This is what the Lord wants to expound in these 34 or 35 *shlokas* of this 13th chapter. How beautifully these blend: the scriptures, ***Dakshinamurti Stotram*** and this Bhagavad Gita. They all ultimately point to the one fact: the only reality is God, and everything else is nothing but God. Let us keep this *Mule/Main Sutra* in our minds. This is the principal understanding: only God exists, and everything is God. That's what the *Isavasya* Upanishad puts it so beautifully.

ईशा वास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद्धनम् ॥

***īśāvāsyamidam sarvaṁ yatkiñca jagatyāṁ jagat |
tena tyaktena bhuñjīthā mā gṛdhaḥ kasya sviddhanam ||***

So there is nothing else except God. Whether we are in the waking world, dream world, dreamless world, or in deep sleep, the one who goes through all these states, unchanging, witnessing, experiencing, enjoying, is only the Divine Lord. If we understand that, the rest we will be able to grasp fairly clearly.

Arjuna's Question and Shri Krishna's reply: And for that purpose, in this 13th chapter, Arjuna asks a question. The Bhagavan Krishna replies. What is He replying? If I tell you that nothing exists except Brahman. It's very difficult

to understand it. So, like a kindergarten child, we have to start with some concrete objects. How does it really go? Here is this. We find two things in the waking and dream states (excepting the deep sleep state) - I and everything else. That I, without which everything else doesn't really exist; that is pure consciousness; that is called the seer; that is also called the observer, the witness, the knower, the thinker, the seer, etc. But all those words mean only one thing: pure consciousness. I have dealt with it. If you are unconscious, the whole world disappears. Here, the consciousness, as soon as you become aware, which is a function of consciousness, the entire universe springs to life. Meaning comes into existence. Now the understanding becomes a little bit confused. Okay, the consciousness is there, and I become aware of this universe.

- **So what is the relationship between the seen and the seer**, the observer and the observed? And that is expounded here. Seemingly there are two things: the seer and the seen, the knower and the known, the observer and the observed. Even modern physics principles point out this fact. The observer, when observing a scientific experiment, is influencing the observed. First of all, the observed doesn't exist, and the observed is always observed through the influence of the observer. I will dwell a moment on this concept.

The Person and A Hungry Tiger:

Suppose a person is walking in a solitary place, and a hungry tiger sees that person and comes running towards that person. Same scene: the person sees the tiger coming towards him; the tiger sees the man and approaches; same event. But what a difference between the ways of observing. The man is frightened; he thinks, unless God saves me, the tiger is going to eat me up. The tiger says, "How gracious God is today. So it must have seen the face of a great sage in the forest. Today I am going to get an easily digestible and delicious meal without too much hard work."

Essence of the illustration: Same event, two different viewpoints. So the same object is viewed by different people, by a child, by a grown-up person, by a man, by a woman, by a saint, by a sinner in different ways. But all there

are really, speaking, the observed and the observer, the knower and the known; really speaking, from the viewpoint of consciousness, there is no difference at all. This is a difficult concept for anyone to understand. Why? Because we never feel we are anything else other than ourselves. Many times, albeit unknowingly, we identify ourselves, sometimes with the body, sometimes with the mind, sometimes we separate both body and mind. When we say, "I am not well, my head is aching." What do we mean? First breath, I am the body; I am the head. Second breath, I am separate; the head is separate having a headache; I can observe that the head is having some trouble. This is there. Similarly, the mind: one minute, I say I am happy. The second minute, another thought comes. Today this mind seems to be very happy. So there is a mixture of the observer and the observed, the seen and the seer. Do we do the same thing with anything other than our body and mind? Absolutely. As soon as a marriage takes place, both the husband and wife, the couple, if they love each other, they identify themselves with each other. Now instead of worrying about one's own self, both are worrying about both of them. Previously, one person was worrying about only one person. Now both persons are worrying four times, both times identifying themselves with the other. Similarly, our children. Similarly, our house. If anybody damages our house, who feels the grief? I feel the grief; we feel the grief. Similarly, my country is threatened by some other country or my country is betrayed by some people who do not like me, who are evil. Immediately, anger comes. Every single conscious moment we are going through this dichotomy. One time we say I am everything; I am the all. Another time we say I am a puny small body, male, female, human, etc. At the same time, I am different from everything else. And this wrong knowledge: sometimes we are sure I am the entire universe, sometimes completely different from the universe, me and universe. I and everything else.

Asmat (अस्मत्): The subjective "I." It represents the ultimate Seer, Consciousness, and the true Self (*Atman*).

Yushmad (युष्मद्): The objective "You" or "That." It represents everything seen, known, and experienced, including the external world, the physical

body, and the mind. This great confusion is created by a special power called *Maya, Trigunatmika Maya*.

This 13th chapter proposes to describe these two, which are integrated in the divine Lord, and this has been enumerated beautifully, albeit briefly. In the 7th chapter, the Lord says I have two natures. 1) ***Prakruti, the lower nature***, means the entire universe. 2) ***The higher nature is the pure consciousness*** which often goes by the name “I”. The same things are being beautifully elaborated now. ***Prakruti and Purusha; Kshetram and Kshetragna and Gnanam and Gneyam***.

The 13th chapter of the Bhagavad Gita, in some versions, starts with a question from Arjuna. Some versions do not have this, as I mentioned in my previous classes. In any case, if we include Arjuna's question, the entire chapter has 35 verses. Let us begin. Arjuna as if is asking.

Bhagavad Gita: Chapter 13, Verse 1.

अर्जुन उवाच ।

प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।

एतद्वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥13, V1

arjuna uvācha

*prakṛitiṁ puruṣhaṁ chaiva kṣhetraṁ kṣhetra-jñam eva cha
etat veditum ichchhāmi 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; ***ichchhāmi***—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?

In fact, as I mentioned in our last class, Arjuna mentions six items. But we only have to divide them into two:

- The **Knower** and the **Known**.
- **Prakṛiti** is something to be known. **Puruṣha** is the one who knows it.
- **Kṣhetragña** is the one who knows. **Kṣhetra** means field. **Kṣhetragña** means the knower of the field.
- **Kṣhetragña, Puruṣha, and Gneyam** are synonymous words.
- Similarly, **Prakṛiti, Kṣhetram and Gnanam** are synonymous words.

In simple words, Arjuna asks:

1. What is the nature of I and everything else?
2. What is the relationship between I and everything else?

Bhagwan Krishna answers these two questions beautifully throughout this chapter. What is the answer in brief?

The Divine Lord says:

Bhagavad Gita: Chapter 13, Verse 2.

श्रीभगवानुवाच ।

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।

एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥C13, V2॥

śhrī-bhagavān uvācha

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

śhrī-bhagavān uvācha—the Supreme Divine Lord says; *idam*—this; *śharīram*—body; *kaunteya*—Arjun, the son of Kunti; *kṣhetram*—the field of activities; *iti*—thus; *abhidhīyate*—is termed as; *etat*—this; *yaḥ*—one who; *vetti*—knows; *tam*—that person; *prāhuḥ*—is called; *kṣhetra-jñāḥ*—the knower of the field; *iti*—thus; *tat-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 **Kṣhetrajña** (the knower of the field) by the sages who discern the truth about both.]

“O Arjuna, because of my Maya, that one pure consciousness seems to be divided into two: the subject and the object, the knower and the known, the experiencer and the experienced. In reality, there are no two.”

Illustration of the Waking state and Dream state:

Just as we discussed in the **Dakshinamurthy Stotram**. A person (called the waker here) goes to bed, he creates the entire dream world. In the dream, he divides himself into the observer and the participator. This is called I. Both are ‘I and I only’. One is the lower ‘I’ and another is the higher ‘I’. The participator ‘I’ and the witnesser ‘I’. And the third is everything that is witnessed. When the dream breaks, he wakes up. What does he find? I am the ‘one waker’. And I divided myself into these three- subject, object and observer- actually, it is nothing but one. There are no two. The Lord says: There is nothing called Me and the universe. Everything is one. The whole waking state is exactly like the dream state. But we do not know that the dream state is a dream state while we are dreaming. It is like a waking state. Only when we get out of that state and look back, then we come to know it is all false. This imagination has created and divided me into the knower and the known. So also, when a person wakes up from this long dream called the waking state, **Jagradhavadhā**, to his real state, that I am the undivided, *Ekam, Advaitum, Nityam, Ajanama, Sanatanam, Achaloyam*, that pure Brahman consciousness, then he laughs and says, I played with myself, creating this

entire dream world. Only unlike us, God really never suffers. That's why it is called ***Leela Kshetra***.

Dakshineswar - the Leela Kshetra of Shri Ramakrishna:

Dakshineswar is called *Leela Kshetra*- the divine sporting place of Shri Ramakrishna. He did his *sadhana*. He attracted some sadhakas, and then he played with them. They did *sadhana* under Shri Ramakrishna's guidance. They progressed in spiritual life, and ultimately they realised that God and I are the same. In this instance, what was that realisation? Me, the devotee of Shri Ramakrishna and Shri Ramakrishna, the deity upon whom I am meditating- these are not really two; these are nothing but purely one. Who created this dream? Me. Who created this divine sport? Me. Why did I create it? Well, there is no real answer, but the apparent one is that I want to enjoy myself.

The recording time is 15 minutes approx.

Kshetra is a beautiful word. ***Kshetra*** means a field. We have to understand three things about this field.

1. The first fact is that a field must belong to me. Only then I can cultivate it. If the field belongs to somebody else, then I cannot cultivate it. That is the first fact.
2. The second fact is that a field is useless even if I have this entire universe. If I do not cultivate anything in it, either good or bad, then it is totally useless. That is the second fact.
3. The third fact is five factors are involved to get something from that field.
 - a) Hard work is involved.
 - b) Luck is involved
 - c) Grace of God is involved.
 - d) My *buddhi/intellect* is involved.
 - e) My *prarabdha* is involved.These five things are involved there. When these five things come together, I can really work.

That's why the very first verse of this Bhagavad Gita, Lord in the form of Sanjaya's question, *Dharmakshetra Kurukshetra*. The field is fertile and called *Dharmakshetra*. It will not give what we do not work for. If we sow good seeds, definitely, without fail, it gives us good fruits; if we sow evil seeds, it will give evil fruits. And if we do not do anything, then it will not give us anything. The field is fertile and called *Dharmakshetra*. It will not give what we do not work for. If we sow good seeds, it will give us good fruits, and if we sow evil seeds, it will give evil fruits. And if we do not do anything, then it will not give us anything. My body and mind are Kshetram. We must keep our body and mind healthy. What is mental health? I must be rational, controlled emotions (emotional intelligence). I must have spiritual intelligence. They will not fall from the sky. I have to cultivate them with great labour life after life.

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।

वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ C7, V19॥

bahūnām janmanām ante jñānavān mām prapadyate

vāsudevaḥ sarvam iti sa mahātmā su-durlabhaḥ

At the end, the Divine Lord will reveal Himself. Such a person will become *Jnani* - will see God everywhere. That means - division between him and the universe disappears.

Guru is none other than God Himself:

Let us remember one very important point here. I mentioned this many times. Whenever we say Bhagawan Krishna, He is not an individual. In fact, any Guru who teaches a disciple is not to be considered as a person. He should be considered as *Guru Brahma, Guru Vishnu, Guru Devo Maheshwaraha*. Why? Because a true Guru is nothing but a conduit for the flow of God's grace in the form of awakening, transforming knowledge. A Guru is an enlightened person. And an enlightened person is none other than God. As we have seen:

“Brahmavit Brahmava Bhavati”

(He who knows Brahman becomes Brahman Himself) Mundaka Upanishad (3.2.9).

"Brahmavid apnoti param".

(The knower of Brahman attains the Supreme.)

Taittiriya Upanishad—second chapter the Brahmananda Valli

Whatever knowledge we have, that's what we are.

A knower of Brahman becomes Brahman Himself. It doesn't apply merely to a Brahma *Jnani*. Whatever knowledge we have, that's what we are. What is knowledge by definition? What goads us, inspires us to put it into action, what we know, that is called knowledge. Suppose I have firm knowledge: here is a rich man with a lot of money. If I can somehow valet him and then kill him or cheat him or rob him, I will get what he has and I will become a rich man. The moment this knowledge possesses me. It controls me and goads me to go and do what this knowledge tells me, this is called becoming one with knowledge. The same thing can be applied to spirituality too. The Gospel of Shri Ramakrishna gives us this knowledge. That human life is very precious. God has given me the *Kshetram*, both the body and mind, the field to cultivate and He gave me what to cultivate? He gave me the seeds. That is called the treasure of fourfold *sadhana called Sadhana, Chaturstaya, Sampatthi*. To be successful in the spiritual field, we must have that fitness. That is what the Divine Lord has given me in the form of the Gospel of Shri Ramakrishna. And then the Lord had given me human life. An animal has a body and mind. But it is severely limited. It probably cannot understand philosophical language and wisdom. And it probably cannot say, I want to become spiritual.

Swami Vignananandaji and his pet Monkey:

I have to tell you about an experience of Swami Vignananandaji. Swami Vignananandaji was narrating, "When I was a young boy, we had a pet monkey. That monkey became old. One day I was standing near it. I clearly heard it utter the name of Rama three times and give up that body. The monkey died

uttering Rama's name.” Now we have to be very wise to say animals are dumb. They don't have feelings. They don't know anything. Sometimes animals are far superior to human beings. They never betray you. There are several stories. They love their master and they protect the master. I have told you many stories.

Jim Corbett's reminiscence - Man-Eating- Leopard:

One incident I will take from Jim Corbett's reminiscences. There was a farmer and he had several bullocks. He used to go early in the morning to cultivate his field in Himachal Pradesh, in the Kumaon area. There was a man-eating leopard, all because of human beings' stupidity. Somebody shot it, making it incapable of hunting bigger animals. And then it found the easiest prey, a human being. It started hunting, chasing, killing and eating humans. In fact, Jim Corbett said that the least palatable flesh is human flesh. Since it is too salty, too unsavoury, only under helpless conditions, will a tiger or a lion or a lioness or a leopard turn man-eating. So this one leopard was there. One day it attacked this farmer while he was there in the midst of the bullocks. Do you know what the bullocks did? He had four or five bullocks. Immediately, the bullocks surrounded him and stood around him. So that the leopard could not touch their master. Jim Corbett observed it and narrated the incident. He further narrated. The leopard became extremely frustrated and returned. But it came back after some time. And then killed all the bullocks one by one. What does it mean? You stood in the way of the fulfilment of my desire. Now why am I narrating? I can narrate many such stories.

Ramana Maharishi - Tapasaya of a Monkey and a cow named Lakshmi

Ramana Maharshi used to narrate such beautiful stories. One monkey went and did *tapasya*. Why? Because it wanted to become a king though it was lame. After *tapasya*, it came and climbed to the highest branch. It gave a very powerful cry to show its strength. And then a 15-day-old king came and bowed down, sat at a lower branch acknowledging that you are our leader now. One cow called Lakshmi used to come to Ramana Maharshi. She used to express her pain and happiness. I'll narrate one brief incident. Ramana

Maharshi felt these animals were suffering. They didn't have a good cowshed. So some devotees constructed a Goshala, a cowshed. An inauguration day was fixed. Everybody gathered there. Ramana Maharshi was sitting in the hall. The cow Lakshmi came running and stood silently in front of Bhagawan. Ramana Maharshi understood. He said, "Mother Lakshmi wants me to go to the new Cow Shed. It will not enter until I go and enter first." "Come, Mother," he said and Lakshmi followed. Only when Bhagawan entered the Goshala, then only this cow gladly, happily entered. Now who is to say that these are all dumb creatures? I don't accept it at all. But of course, one caveat I will put here. There are so many human beings, they did a lot of *tapasya*. Sometimes they have to become animals because of some lower *samskaras*. But they are fully aware of it inside. I think some of these animal bodies have very highly evolved souls within them. Not every single animal is probably that intelligent just as millions of human beings are not at all conscious of their spiritual heritage and go on pursuing these worthless worldly goods and go on suffering despite negative experiences again and again.

Coming back, there will come a time by the grace of God, a Guru will appear and then we listen to his teaching and we go on what we call practicing spiritual disciplines.

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।

एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ 2॥

śhrī-bhagavān uvācha

idaṁ śharīraṁ kaunteya kṣhetram ity abhidhīyate

etad yo veti taṁ prāhuḥ kṣhetra-jña iti tad-vidah

The Lord says, "This body, O son of Kunti is called the field and he who names it is called the knower of the field by those who describe them. There are wise people. They are called *tadvidaha*." *Tadvidaha* means, *Vidaha* means those who know, those who have absolutely right knowledge.

Tat means that truth. What is that truth?

There is only one divine Lord, call Him Brahman, Rama, Jesus, Buddha by whatever name. But that very Lord for reasons known only to Himself as it were created this world. Created this world means He 'as if' divided Himself, I am the subject, everything else is the object. This body, mind plus consciousness reflected within it is called the 'I' and everything else is also consciousness plus that something. Why do we say this? Because there is no world without God. In fact, it is God only who appears as the world. That pure consciousness appears 'as if' it is divided into the conscious as well as the non-conscious, and the same is divided itself into 'Me and body mind complex' - so **Chidabasa plus mind plus body. These three are called an individual.** Now those who know the truth, right knowledge about both these. What are both? One is I and everything else. Both of these are really nothing but pure consciousness. But for some reason, Maya makes that one indivisible Brahman seem as if divided into two, that which is **Purusha**, pure consciousness and that which is **non-Purusha** or an inert thing. But it is not true. It is only seeming. It is only appearance.

The reading time is 29 minutes approx.

Illustration of Clay and Clay Pots:

To elaborate briefly, suppose 100 clay pots are made. For ordinary people, how many pots are there? 100. How many objects are there? 100. But for a person who knows rightly, there is only one object. What is that object? Clay. You see at this pot number one, nothing but clay. You look at pot number two, nothing but clay. What is it that separates them? Only the smallness, bigness, roundness, squareness, or it is having green colour, red colour, brown, black, white or variegated colours just as at festival times people go on painting them with the three names or *namas* of Lord Shiva or Lord Krishna and then they put beautiful *kumkum/colours* etc. All these appear to be 100 objects. Really there are not 100 objects. The object is only one. It is called clay. Then what are all those 100? Different shapes, forms, names, purposes and different qualities. But all of them are nothing but pure

clay. Now elaborate on it a little more. Are there 100 objects? No. Only one object. 100 can be separated through *nama/name* and *rupa/form*. A small tumbler made out of clay. It is good for drinking water or any other liquid, lemonade or apple juice whatever. But with a big pot, you don't use the pot for drinking. You can but you don't usually. But it is there to store water, to cook food or to keep rice, wheat or vegetables anything like that. So the utility differs depending upon the size and shape. An important point is. We say there are 100 different objects. That is a mistake in notion. The real object is only one. The knowledge of clay would give us - the knowledge of all the 100 different clay objects. Because they are all made up of only clay. But supposing there are different objects, one pot is made up of clay; another is made up of iron; another is made up of silver; another is made up of gold; another is made up of wood; another is made up of aluminium; another is made up of some other material or a stone. (You see, Sri Ramakrishna could not touch any metal.) But what I am trying to tell you is that a mud pot is a separate object, a golden pot is a separate object, a silver pot is a separate object. Why? Because by knowing a clay pot, the knowledge about the clay, you cannot know about silver, iron or aluminium or stone or gold. You must have them separate. A golden object is a separate object, a clay object is a separate object, a wooden object is a separate object. This is how real discrimination should come. But this is not the real point. The real point is. When we go to bed and have a dream, the entire dream world which is exactly like the waking world is made up of what? The dreamer's consciousness alone is the one material out of which the whole dream world is made up. The division came as if - Maya divides itself into me and everything else. It is a beautiful example. I will come to it very shortly.

The Lord says, "O Arjuna, this body-mind complex is the field." Field means it can be cultivated. What do we cultivate?

Bengali Song by Ramaprasad - "Kali Tree"

There is a beautiful Bengali song composed by Ram Prasad: "O mind, let us go to a tree. The tree is called Kali. That tree gives beautiful fruits. How many varieties of fruit? Only four. What are these four? Dharma, Artha, Kama and

Moksha. So go to that 'Kali Tree' for whatever you want. **1) You want Dharma** - go there, you will get it. **2) You want Artha** go to Kali Tree. **What is Artha?** If you want to enjoy things, you must have the means. Means doesn't mean only money. Means means the instruments to enjoy, The instrument consists of both the body-mind as well as the money, etc. A house, dress, money, a car, and a refrigerator are instruments. The mind also should be healthy, and should have the desire to enjoy and should not be beset by worries or depressions, etc. A depressed person, even if you provide the best food, can never enjoy. This is called Artha. Artha means an instrument for gathering the objects of enjoyment. You should not take it only in the form of money. Artha means instruments. **3) Then comes Kama.** You have the necessary instruments - a healthy body and mind, and nice food, a house, a car, a nice husband, a nice wife, nice children, nice friends, a nice job and a nice city with a beautiful temperature like Bangalore. Everything is very nice. Suppose you have everything nice but the instruments of the body and mind are not good or the instruments of the body and mind are good but you do not have enjoyable objects. So *Kama* cannot be fulfilled. Therefore, do you want *Artha*? Pray to God. Do you want *Kama*? That means do you really want to enjoy? Then pray to God. After some time, you will be tired. Because to enjoy again you have to earn again, you have to work hard, you will have to go through the same rigmarole again.

Your wife or mother has cooked very beautiful dishes. And you ate heartily until your stomach was full. Imagine you have a child, a 15-year-old son and 70 or 80-year-old parents. There are some relatives and servants. Does everybody eat equally? No. A child's stomach is filled with a very small quantity. What is common here? When everybody eats to their stomach full, everybody should get the same type of happiness because that fullness I have enjoyed thoroughly to the full extent that I can enjoy. That is the final feeling whether a child or 15 years old or 35 years old or 70 to 80 years old, man, woman, servants, friends, everybody will get it, including animals. You can't eat anymore. Your enjoyment comes to a stop. Because it is the sense organ coming into contact with the sense object. You have to wait for some time and do a lot of exercise, digest that food and run here and there, do whatever you want to do and after some hours again you will be hungry,

again you will enjoy if everything goes together. This going on gathering, going on working hard, going on enjoying, going on getting the inability to enjoy, this going up and going down, you will be tired. Then, in the end, we would want to become one with happiness. 4) I don't want merely to enjoy and that is the final goal, which is called **Moksha**. Whether a person wants **Dharma, Artha, Kama or Moksha**, whatever the person wants, that person can get it by praying to God. That is why God is called **Parama Purushartha**. The other three are called only instrumental *Purusharthas* but ultimately only one *Purushartha*, one real goal in every human being's life, I would say in every living creature's life. Those who know the truth, God himself is playing, he is dreaming as it were, he divided this Himself into the enjoyer, the enjoyed, the knower, the known, the observer, the observed, the seer, the seen, the subject, the object, the witness, the witnessed and this play goes on for some time.

Recollection:

The knower of the truth knows these two points.

- 1) The one truth is God.
- 2) Secondly, what is this world or me? It is nothing but that one Lord as if He divided Himself into two for the sake of divine play. Those who know these two truths are called **Sarvajnas**, all-knowing people. “Oh Arjuna, this body-mind is called **Kshetram**, a cultivable field. The consciousness recognises the body and mind. This consciousness is called **Kshetragna**. Everything that we experience is called an object. The one who experiences everything is called **Kshetragna**, the knower of the field. This is the meaning that we will have to probe again.

Coming back:

śhrī-bhagavān uvācha—the Supreme Divine Lord says; **idam**—this; **śharīram**—body; **kaunteya**—Arjun, the son of Kunti;

The Divine Lord uses this demonstrative adjective **idam** meaning 'this'. 'This' means the body and mind complex. Why did the Lord use 'this'? My body and mind are near to me. Planet Mars is far away. Outside my body there are rooms, tables, people, objects, animals, plants and everything else. How am I experiencing it? Through this body-mind and the five sense organs. However, if consciousness doesn't cognise with the instrument of the body and mind, there is no world.

Illustration of Dream and Deep Sleep:

That's what exactly happens in deep sleep. In deep sleep, the sleeper has consciousness and his body and mind enter into the causal state - meaning they are unmanifested. Therefore along with the disappearance of the body-mind, the entire world disappears. On waking up the whole world springs into existence. While sleeping the whole world disappears into myself. This is the distinction between the knower and the known. That's why it is called **idam**, meaning this body-mind. The body and mind complex is the field. The entire universe is experienced only through this body-mind.

Now what is meant by **Kauntya Janathi**/knowledge?

What does knowledge mean?

Knowledge means the right understanding of an object. Similarly, right understanding about the knower is also called **Gneyam**. In fact, there is not much difference between these two because the Divine Lord divides Himself into the knowable and the knower. So by knowing one you will know the other. How come? Because if there is no seer there is no seen, if there is no seen there is no seer. Suppose there is a teacher/*Guru*. There are some *Sishyas*. If there are no *Sishyas* that guru is merely a human being, he is not a *Guru*. The students cannot be called students without a *Guru*. They can only be called just some human beings. So one depends upon the other. If there were to be no subject there would be no object, if there is no object there also will be no subject. Three things are required. What are they? I, the object of my knowledge and something that connects the knower with the known.

Core Sentence Structure in English Grammar:

In English grammar no sentence is complete unless there is the **Karta**, **Karma and the Kriya**, the subject, the object and the action.

- **Subject (Karta / कर्ता):** The doer of the action, marked by the nominative case (first case).
- **Object (Karma / कर्म):** The receiver of the action, marked by the accusative case (second case).
- **Verb (Kriya / क्रिया):** The action word.

I give you a simple example. If I say, “Rama Ravana”, just two names make no sense. But if I say, “Rama killed Ravana.” immediately it becomes a complete sentence and then it makes meaning. A complete sentence makes crystal-clear meaning. In the first example “Rama Ravana”. So who are they? What happened to them? What is their relationship? So many questions will come. I will not have any knowledge. When I say, “Rama killed Ravana.” Many questions come to mind. How did he kill? With an arrow. Where did he kill? On that battlefield.

- **Rama (Subject / कर्ता):** *Rāmaḥ* (रामः)
- **Ravan (Object / कर्म):** *Rāvaṇam* (रावणम्)
- **Killed (Verb / क्रिया):** *hanyat* (हन्यत)

There are several ‘cases’ in the English language - the nominative case, objective case, instrumental case, dative case, possessive case etc. A sentence must fall into one of these. The minimum requirement to make a complete sentence is that the subject, object and action must be there.

In Vedanta, this is called *Triputi*.

- The subject, object and that which connects them.
- *Karta*, *Karma* and *Kriya*, this is called *Triputi*.

- So the knower, the known and that through which he knows, these three go always together.
- The body, mind as well as the physical world outside, everything is that which is to be known.

I through the help of my mind, will be knowing because the 'I', the conscious being and whatever is known is called the field or the world and with the instrument called the knowing mind, I with the help of the knowing mind know the field that is called the world, these three things absolutely go together. This is called *Dvaita* Maya.

To summarise:

Triputi — the triad of Knower, Known and Knowledge — is present in every ordinary act of knowing.

The **Knower** is the **Subject**, the **Known** is the **Object**, and **Knowledge** is the process through which the Subject comes to know the Object.

The **mind and the senses** are the instruments or means through which this process of knowing takes place.

Consciousness itself is the Witness (Sākṣī). It illumines both the mind and the objects known through the mind.

1. **This is called reality. This is called *Maya*.**
2. **This brings all sorts of troubles, all sorts of sufferings.**
3. **If I want to get rid of them, what is the way? Dissolve these three things, *karta*, karma and *kriya*, subject, object and the instrument of knowledge. Dissolve means what? They are completely unified into pure consciousness called Brahma. The scriptures help us to dissolve these three things. This is being explained beautifully now.**

The Lord says earlier in the 7th chapter. I have two Natures:

The Lord says, “Know My higher nature by which I sustain everything.”

What is that ‘I’ - Consciousness.

What is that is sustained - entire world.

- 1) **A Higher Nature** - which is consciousness and called **Paraprakriti**.
- 2) **A Lower Nature** which is everything else called **Aparaprakriti**. But both constitute Me alone. I divide Myself as it were into these two Natures, Higher and Lower, Higher means ‘I’, Lower means everything else, I and this, field and the knower of the field.

What is the Lord driving at? He says therefore I am the author, I am the creator, **Srishti Karta** of this entire universe through the help of these two natures.

Essence is: There is nothing called universe, there is nothing called I. They are not separate entities. Both are nothing but My manifestations, one has the lower nature and the other has a higher nature.

As I mentioned just now, the object will not be an object without the subject, subject will not be a subject without the object, if we have to combine, we combine both, if we have to dissolve, we dissolve both, then what remains, that **Indivisible, Undividable, Partless, Akhanda, Brahman**. In that light if you see, what is this world? It is the lower nature. That means everything is God's own form.

That is what we discussed in the 11th Chapter, Vishwaroopadarshana.

Everything is nothing but God.

God in the form of the entire universe. There is an external form and it is known through names and forms. This is called in the 7th chapter, **Aparaprakruti** or **Lower Nature**. There is a **Paraprakruti** that is called the consciousness. With the help of the mind, **Chidabasa**, then comes to know, I

and everything else. what are we driving at? The whole thing is I and you, just mere artificial divisions, everything is nothing but God.

A wise man knows this and he slowly guides us. My friend, you are the cultivator, the whole universe is the field. We should cultivate the field in such a way. The cultivator and the cultivated field merge into one single homogeneous entity called ***Paramatma***.

This is the beautiful idea, we will discuss it in our next class tomorrow morning.

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

वसुदेवसुतं देवं कंसचाणूरमर्दनम् । देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥

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

Om Shanti Shanti Shanti

Kind regards

(Mamta Misra)