

॥ श्रीमद्भगवद्गीता ॥

BHAGAVAD GEETA – 13

*Yoga of the Field
& Its Knower*

“THE SANDEEPANY EXPERIENCE”

**TEXT
28.13**

Reflections by
SWAMI GURUBHAKTANANDA





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5	<i>Manisha Panchakam</i>	28.13	<i>Bhagavad Geeta (Discourse 13)</i>
6	<i>Forgive Me</i>	29	<i>Mundaka Upanishad</i>
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12	<i>Jnana Sara</i>	35	<i>Narada Bhakti Sutras</i>
13	<i>Drig-Drishya Viveka</i>	36	<i>Taittiriya Upanishad</i>
14	<i>"Tat Twam Asi" – Chand Up 6</i>	37	<i>Jivan Sutrani (Tips for Happy Living)</i>
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– The Author, February 2019, Shivaratri Day

Om Namah Shivaaya!

Text
28.13



क्षेत्रक्षेत्रज्ञविभागयोगः

THE BHAGAVAD GEETA – 13

“The Field & Its Knower”

Sri Veda Vyasaji

Reflections

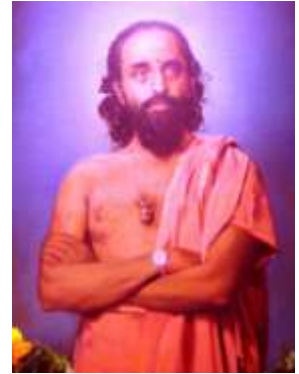
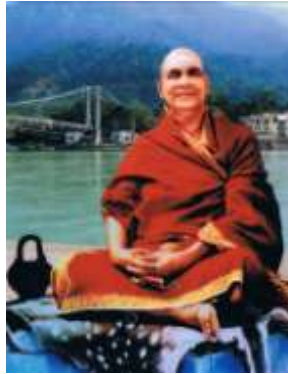
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Personal Dedication

1. To my Parents, Smt Sharadaben & Sri Ratilalbhai Kapitan

who inspired me to study in life, to stick to the path of Dharma and pursue the highest ideals; and swamped me with their abundant Love;

2. To Pujya Sri Swami Vimalanandaji Maharaj

the President of the Divine Life Society of Rishikesh, Uttarakhand, India, who constantly encouraged and supported this effort;

3. To Pujya Sri Swami Tejomayanandaji (Guruji)

for his boundless vision and inspiration to create a vibrant organisation;

4. To Sri Swami Advayanandaji and Sri Swami Sharadanandaji

my Acharyaji and Upa-Acharyaji at Sandeepany, who imparted their bountiful knowledge and wisdom with rare selfless Divine Love, just as the Rishis of yore would wish to see them do.

BHAGAVAD GEETA – 13

“Yoga of the Field & Its Knower”

॥ श्रीमद्भगवद्गीता ॥

अथ त्रयोदशोऽध्यायः

क्षेत्रक्षेत्रज्ञविभागयोगः

THE BHAGAVAD GEETA

Discourse – 13 (35 Verses)

“The Field & Its Knower”

INTRODUCTION

WITH THIS CHAPTER we enter the third and final Part of the *Bhagavad Geeta*, named **ASI PADA** concerning knowledge which links the first two Parts, **Twam Pada** and **Tat Pada**. This Chapter is regarded as the most difficult in the entire Geeta. There are close links to this Chapter from Chapters 7 and 12. These links are explained as follows:

i) **From Chapter 7:** Chapter 7 sets up the *methodology* for the Asi Pada:

The verses 7.4-7 spoke of the lower and the higher Prakriti of the Lord. That description is now taken up in greater detail in this Chapter. Verses 7.13-14 spoke of the Gunas or the building blocks of creation. This is detailed in Chapter 14. Verses 7.24-28 touch on the important topic of how the Lord is veiled by His Maya, and how He may be recognized in spite of it. This is taken up in more detail in Chapter 15. Verses 7.15-23 raised the discussion on various types of devotees, both good and evil. This is continued in greater detail in Chapters 16 & 17. Then finally, Chapter 18 summarises the entire *Geeta*.

In this way, we see that Chapter 7 provides the “**Master Plan**” for the knowledge that is to unfold in the Asi Pada of the *Geeta*, as far as the topics are concerned.

ii) **From Chapter 12:** This Chapter sets up the *progressive stages* of the knowledge:

Saguna worship was given in detail in verses 12.8-11 of Chapter 12. Nirguna worship was given in 12.12, starting with Sravana or receiving of Knowledge from the spiritual Teacher. Then followed eight verses, 12.13-20, describing qualities that are the outstanding characteristics by which the Nirguna Bhakta (or Jnani) may be recognized.

From this Chapter onwards, beginning with Sravana, we move on to the *four phases* of knowledge that is needed to walk the Nirguna path so that complete union may be attained between the **Jeeva** of Twam Pada and the **Ishwara** of Tat Pada. The four phases of knowledge form the very heart of this Chapter. The 3rd and 4th phases are detailed in the rest of the Asi Pada.



BHAGAVAD GEETA – 13

“The Field & Its Knower”

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13.1 DEFINITION OF THE TERMS

(Verses 1-5, 5 No.)

Verse 1: *Arjuna's Eagerness to Learn*

अर्जुन उवाच ।
प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।
एतद्वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव
arjuna uvāca |
prakṛtiṁ puruṣaṁ caiva kṣētraṁ kṣētrajñamēva ca |
ētadvēditumicchāmi jñānaṁ jñēyaṁ ca kēśava || 13-1||

	<i>Arjuna uvaacha:</i>	<i>Arjuna said:</i>
1	<i>Prakritim purusham cha eva,</i>	<i>Matter and also Spirit,</i>
2	<i>kshetram kshetrajnam eva cha;</i>	<i>as also the Field and its Knower –</i>
3	<i>etat veditum icchaami,</i>	<i>These I wish to learn about, O Keshava; and also</i>
4	<i>jnaanam jneyam cha keshava.</i>	<i>knowledge and the goal (object) of knowledge.</i>

With this verse, the total verses in the Gita are 701. Some editions of the Geeta exclude it and their count is 700.

This verse is not covered in Sri Shankaracharya's Bhashya. It is therefore quite possible that it has been inserted into the Geeta for thought-flow purposes. It provides the "Contents" of the whole Chapter. It states the topics that are to be covered in it. This makes it serve a very useful purpose, even though it may be an interpolation on the original.

However, Arjuna is not asking a question. Nothing has prompted him to make this request, which suggests that these words would be more appropriate if they came from the Lord. Line **3** would then read: "These I wish to teach you, O Arjuna."

Order of Topics in Verse 1:

1	C. Prakritim Purusham	Matter & Spirit
2	A. Kshetram Kshetrajnam	Field & Knower of the Field
4	B. Jnaanam Jneyam	Knowledge of the means & of the Goal (Object)

Order of Topics as Explained in Chapter:

A.	Kshetram:	Verses 2, 6-7; 27-35	(Phase 4)
	Kshetrajnam:	Verses 2, 3, 27-35	(Phase 4)
B.	Jnaanam:	Verses 3, 8-12	(Phase 1)
	Jneyam:	Verses 13-18	(Phase 2)
C.	Prakritim:	Verses 20-22	(Phase 3)
	Purusham:	Verses 21-26	(Phase 3)

Verse 2:**Definitions of 'Kshetra' & 'Kshetrajna'**

श्रीभगवानुवाच ।

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।

एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः

॥ १३-२॥

śrībhagavānuvāca |

idam śarīraṁ kauntēya kṣētramityabhidhīyatē |

ētadyō vētti taṁ prāhuḥ kṣētrajña iti tadvidaḥ

|| 13-2||

	<i>Shree Bhagavaan uvaacha:</i>	<i>The Blessed Lord said:</i>
1	<i>Idam shareeram kaunteya,</i>	<i>This <u>Body</u>, O Kaunteya (Son of Kunti),</i>
2	<i>kshetram iti abhidheeyate;</i>	<i>is called the Kshetra or Field;</i>
3	<i>etat yah vetti tam praahuh,</i>	<i>and <u>he who knows it</u> is called</i>
4	<i>kshetrajnah iti tad-vidhah.</i>	<i>the Knower of the Field by sages who know them both.</i>

1 Shareera: “the Body”. Body here does not mean just the physical or gross body, but also the subtle body, i.e. the Antahkarana, senses and Pranas also. Hence, the capital B.

The “Kshetra” or Field

2 The gross, subtle and the causal bodies combined form the **Kshetra** or “Field”. It is the total individual Upadhi, namely, the Body conglomerate. The details of the Field and related discussions follow in verses 6-7 and 27-35.

Meaning 1: Field is a technical term in the *Geeta*, referring to the Body conglomerate. It can be taken as a striking metaphor for this entire body system. The word in its normal usage means ‘agricultural land’. We sow our actions in this field, and reap the fruits thereof in the same field. “As we sow, so do we reap.” Sowing is done through thoughts, words and actions. Reaping is in the form of joys and sorrows.

Meaning 2: From the root ‘Kshi’ meaning “to protect” comes the meaning Kshata Trayi, “that which protects us from the three afflictions in life”. We are always trying to avoid the afflictions that we encounter throughout life.

Meaning 3: From the root ‘Kshar’ comes the meaning “to decay”. This leads to the third meaning “that which decays”. The body and mind decay with time till they meet with death. This is the common feature of the Kshetra. It is perishable by its very nature.

Kshetra includes the Sthoola, Sookshma and Karana Shareera. The sowing in these three bodies is done in the form of deeds, thoughts and desires respectively.

The fruits of sowing, i.e. the reaping, is done in the form of physical sensations (gross), joys or sorrows (subtle), and fulfillment or frustrations (causal).

The “Kshetrajna” or Knower of the Field

3-4 Kshetrajna is the “Knower of the Field”. More details and discussions follow in verses 3 and 27-35. This Knower is the Pure Consciousness, free from all impurities which define the Jeeva.

Tam has the literal meaning of **Jeeva**, but the implied meaning of **Atman** or the Self. The literal meaning is the Kshetra, and the implied meaning is the Kshetrajna. However,

according to the context, sometimes the implied meaning may also be taken as the **Sakshi** or inner witness. This is only a small step away from the Atman.

The Kshetra and Kshetrajna Compared & Contrasted

More detailed discussion on this topic occurs in verses 27-35.

1. Generally, the ignorant person is not even aware that there is a separate entity known as the Kshetrajna who is his true Self. He is only aware of himself as the Jeeva, the limited individual personality. This is a mere reflection of the true Self. Only the wise person or Jnani knows them as two separate entities, and is equated with Kshetrajna, the Knower.

The sections on Jnaanam and Jneyam use the Jnani's experiences to give an account of the qualities and powers of the Kshetrajna. The Kshetrajna cannot be known by us except through the reports of realized sages.

2. Just as farm and farmer are different, so also Kshetra and Kshetrajna are different. They are related to each other in very much the same way. As the farmer has all the knowledge to use his farm to do farming, so also the Kshetrajna is the all-knowing entity that dwells in the Kshetra to do the 'transacting' with the world of objects.

3. The Field is inert, whereas the Knower of the Field is sentient.

4. Kshetra alone represents the Karmic or Bondage aspect of life. Kshetrajna introduces us to the Liberation aspect of life. We have to ponder over this difference. It is our doorway to a higher, more meaningful existence. By seeing the relationship, we begin to understand that we are not the body-mind complex, but something much greater than that. This understanding is the beginning of true spiritual life.

Verse 3: ***"I Am the Kshetrajna!"***

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।

क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम

॥ १३-३॥

kṣētrajñāṁ cāpi māṁ viddhi sarvakṣētrēṣu bhārata |

kṣētrakṣētrajñayōrjñānaṁ yattajjñānaṁ matam mama || 13-3||

1	<i>Kshetrajnam cha api maam vidhi,</i>	Know Me as the <u>Knower of the Field</u>
2	<i>sarva-kshetreshu bhaarata;</i>	in all Fields, O Bharata.
3	<i>kshetra-kshetrajnayoh jnaanam,</i>	Knowledge of the <u>Field</u> and its <u>Knower</u>
4	<i>yat tat jnaanam matam mama.</i>	is <u>the Knowledge</u> to be known. This is My view.

1-2 Cha Api has the connotation "and you know what..." The Lord is Himself the Kshetrajna in all Fields. He is telling Arjuna, "And do you know what, Arjuna, I am the Knower in you. *I am the Real you!* I (as the Atman in you) am the farmer and you (as the Jeeva) are one of My many farms! Does this fact not surprise you?"

3-4 The knowledge of this field and its knower is the subject matter for this entire Part III or **Asi Pada**. This, the Lord says, is "My knowledge" because it is all about 'Me'. A secondary sense to this line is that this knowledge is the most sacred and secret knowledge worth knowing. "Arjuna, I am going to give you this precious knowledge Myself."

This is the knowledge that liberates. All other knowledge merely binds. It is just "useless information". It is some kind of skill or talent. But this knowledge is different.

Matam Mama: “considered by Me”, i.e. “This is My opinion”. The Lord’s opinion has to be taken seriously. Acharyaji compared it to what it would be like if Einstein had to say something on the theory of Relativity. One cannot just brush aside Einstein’s view on this subject. So also, we cannot brush aside the Lord’s view on the Lord. He means what He says.

Verse 4: The Questions To Be Answered

तत्क्षेत्रं यच्च यादृक्च यद्विकारि यतश्च यत् ।
 स च यो यत्प्रभावश्च तत्समासेन मे शृणु ॥ १३-४॥
 tatkṣētram yacca yādr̥kca yadvikāri yataśca yat |
 sa ca yō yatprabhāvaśca tatsamāsēna mē śṛṇu ॥ 13-4॥

1	<i>Tat kshetram yat cha yaadrik cha,</i>	What is that Field ? What is its nature?
2	<i>yad vikaari yatah cha yat;</i>	What are its <u>modifications</u> ? What its <u>Origin</u> ?
3	<i>sah cha yah yat prabhaavah cha,</i>	Also, who is He ? What are His <u>powers</u> ? –
4	<i>tat samaasena me shrinu.</i>	<u>Hear</u> of all these in brief from Me.

The organized approach to revealing knowledge bit by bit in a systematic manner is seen in the plan laid out in this verse. There are six topics in all. The Lord is going to tell just the essentials in brief. This is because the detailed explanations are enormously lengthy, and He leaves it to other authors to elaborate on them. They are mentioned in the next verse. Lord Krishna’s main concern is to paint a clear picture in Arjuna’s mind of the essentials.

Incidentally, the Bhashya on this verse runs into 17 pages! It is Acharyaji’s favourite verse of the Geeta. There is a vast scope that it opens up. This scope is summarised in this Chapter.

The following gives the full breakdown of the scope of this verse:

List of Six “QUESTIONS”

The following six questions are raised in the verse, and answered in the rest of the Chapter in the verses shown:

Item	PADA	WORDS	MEANING	ANSWERED IN
Q1.	<u>1</u>	Tat Kshetram Yat	What is that Field ?	Verses 2, 6
Q2.	<u>1</u>	Yaadrik	What is it Like (its nature)?	Verses 7,
Q3.	<u>2</u>	Yad Vikaari Yatah	What are its Modifications?	Verse 20b
Q4.	<u>2</u>	Yatah Yat	What is its Origin?	Verse 21a
Q5.	<u>3</u>	Sah Yah	Who is the Jnani who knows the Field?	Verses 8-12 (Phase 1)
Q6.	<u>3</u>	Yat Prabhaavah	What are the Jnani’s Powers?	Verses 13-18 (Phase 2)
		Kshetrajna	Identification & Bondage	Verses 20-26 (Phase 3)
		Kshetrajna	Union with Reality	Verses 27-35 (Phase 4)

Verse 5

Reference to Other Literature

ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक् ।

ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः

॥ १३-५॥

ṛṣibhīrbahudhā gītāṁ chandōbhirvividhaiḥ pṛthak |

brahmasūtrapadaiścaiva hētumadbhirviniścitaiḥ

|| 13-5||

1	<i>Rishibhih bahudhaa geetam,</i>	<i>Rishis have written numerous Geetas (of teachings);</i>
2	<i>chandobhih vividhaih prithak;</i>	<i>in various distinctive Vedic chants it is stated;</i>
3	<i>brahma-sootra-padaih cha eva,</i>	<i>and also in the Brahma Sootras and Padas,</i>
4	<i>hetu-madbhih vinishchitaih.</i>	<i>all full of <u>reasoning</u> and <u>decisive</u> in nature.</i>

In this verse are given the three major sources which one could refer to if further detailed knowledge is desired. The essentials will be started from the next verse, but should a more scholarly-minded person desire it, he can obtain all the details, in great depth, from the following three sources known jointly as the **Prashthanatraya**:

1 i) The Smriti Prasthan: (e.g. *Bhagavad Geeta*) The Rishis have expounded these details elaborately in *Smritis* such as those by Yajnavalkya, Parasara, Veda Vyasa. The latter's book is this *Bhagavad Geeta* itself, which is considered as a Smriti, a "remembered text".

2 ii) The Sruti Prasthan: (the Upanishads) The **Chandah** are the metrical compositions which form the Vedic chants. They contain the essential philosophy of Non-duality or Brahman, which forms the basis of all Vedic literature. It is the primary source of the Vedanta philosophy. Each Upanishad, although holding out the same goal, proposes different (**Prithak**) means towards it.

3 iii) The Nyaya Prasthan: (*Brahma Sootras*) Since the Vedas are so difficult to comprehend, the *Brahma Sootras*, a lengthy explanation on the Vedas, has been written on it by Sri Veda Vyasaji to explain it.

4 The *Brahma Sootras* are writings that are very logically presented. The Sootras themselves are terse, i.e. very compact and composed in the minimum number of words.

Sootra has the root 'Sooch' meaning "to indicate". Sootra thus refers to *Tatastha Lakshana* or indirect indication of Brahman.

Pada has the root 'Pad' meaning "to take or go". Pada thus refers to *Swaroop Lakshana* or the direct indication of Brahman.

This ends the introductory verses for this Chapter.



		Chapter 13, Verse 6		Verse 7	Chapter 7
No.	GROUP	CONSTITUENTS OF THE KSHETRA		THE NATURE OF KSHETRA	LOWER PRAKRITI
		SANSKRIT	ENGLISH		
1	Antah-karana:	Ahamkara	<i>Egoism</i>	1. THE BODY CONGLOMERATE	8
2		Buddhi	<i>Intellect</i>		7
3		Manas	<i>Mind</i>		6
4		Chitta	<i>Memory</i>		INCLUDED WITH THE SUBTLE ELEMENTS
5	The Pranas:	Prana	<i>Upward</i>		
6		Apana	<i>Downward</i>		
7		Vyana	<i>Circulation</i>		
8		Samana	<i>Assimilation</i>		
9		Udana	<i>Expulsion</i>		
10	Jnana Indriyas:	Shrotra	<i>Ears</i>		
11		Twak	<i>Skin</i>		
12		Chakshuh	<i>Eyes</i>		
13		Jihvaa	<i>Tongue</i>		
14		Ghraana	<i>Nose</i>		
15	Karma Indriyas:	Vaak	<i>Speech</i>		
16		Paani	<i>Hands</i>		
17		Paada	<i>Feet</i>		
18		Paayu	<i>Anus</i>		
19		Upasthaa	<i>Genitals</i>		
20	Subtle Elements:	Aakaasha	<i>Space</i>		1
21		Vaayu	<i>Air</i>		2
22		Agni	<i>Fire</i>		3
23		Aapah	<i>Water</i>		4
24		Prithvee	<i>Earth</i>		5
25	THE REALITY	KSHETRAJNA	INNER SELF		Higher Prakriti
26	Qualities:	Ichhaa	<i>Desire</i>	2	NOT INCLUDED
27		Dveshah	<i>Hatred</i>	3	
28		Sukham	<i>Pleasure</i>	4	
29		Duhkham	<i>Pain</i>	5	
30		Chetanaa	<i>Sentiency</i>	6	
31		Dhritih	<i>Fortitude</i>	7	

TABLE SHOWING THE CONSTITUENTS OF KSHETRA

13.2 KSHETRA & ITS NATURE

(Verses 6-7, 2 No.)

This section answers Questions 1 & 2 of the six questions posed in verse 4.

Q1 Tat Kshetram Yat: “What is that Field?” is answered first.

Verse 6:

Q1: What Is the Kshetra?

महाभूतान्यहङ्कारो बुद्धिरव्यक्तमेव च ।

इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः

॥ १३-६॥

mahābhūtānyahaṅkāro buddhiravyaktamēva ca |

indriyāṇi daśaikam ca pañca cēndriyagōcarāḥ

॥ 13-6॥

1	<i>Mahaa-bhootaani-ahamkaarah,</i>	¹⁻⁵ The (five) subtle elements, ⁶ egoism,
2	<i>buddhih avyaktam eva cha;</i>	⁷ intellect, and also ⁸ the unmanifested,
3	<i>indriyaani dasha ekam cha,</i>	⁹⁻¹⁸ the ten senses, ¹⁹ the one (mind),
4	<i>pancha cha indriya-gocharaah.</i>	and ²⁰⁻²⁴ the five gross elements – this is Kshetra .

The eight principles of the Lower Prakriti, given in verse 7.4, are now expanded and detailed as twenty-four principles. Before we look into the list of 24 principles, we need to understand the Cosmic Hierarchy so that we can place them in their proper sequence.

The Cosmic Hierarchy

The Cosmic Hierarchy represents the Cosmic ‘line of authority’, and moves from cause to effect. This may be represented as a “**Cause & Effect Chain**”. This chain can have only three types of items in it, namely, types **A**, **B** and **C**, as follows:

The Chain Items:	1	2	3	4	5	6	7	8
The Item Types:	A	B	B	B	B	B	B	C

THE CAUSE & EFFECT CHAIN

It will be noticed that:

A Only the first item can fall into this category. It has effects but is not an effect of a cause before it. This type is known as Prakriti. In fact, its corresponding item in the chain of Creation is called **Prakriti**. Other terms are used depending on what is being emphasised.

B These are effects of a cause and are in turn causes of other effects. This type is known as Prakriti/Vikriti. It applies to all the items in the chain which have a precedent and a succedent.

C Only the last item can fall into this category. It has a cause before it, but is not a cause for any effect after it. This type is known as Vikriti.

A + B + C = Form the Chain of Cause & Effect. For Creation the chain is:

A. Disequilibrium ⇒

B. ⁸The Unmanifest ⇒ ¹⁻⁵ **Subtle Elements**

⇒ **Subtle Body** (⁶ Egoism, ⁷ Intellect, ⁹⁻¹⁸ Senses, ¹⁹ Mind)

⇒ **Gross Elements** ²⁰⁻²⁴ ⇒

C. Gross Body/Sense Objects

A. Pradhaan (or Maya) ⇒

B. ⁸the Mahat (Hiranyagarbha) ⇒ ¹⁻⁵ **Tanmatras**

⇒ **Sookshma Sharira** (⁶ Ahamkara, ⁷ Buddhi, ⁹⁻¹⁸ Indriyani, ¹⁹ Manas)

⇒ ²⁰⁻²⁴ **Sthoola Bhootaani** ⇒

C. Sthoola Sharira

Note that in the verse only the type **B** items have been included, i.e. the Prakriti/Vikriti items. Type **A** Pradhaan and type **C** the gross objects, are not included.

D This is reserved for **Kshetrajna**, which stands for the Reality. Reality is not counted under **Kshetra**. It does not form part of the Chain as It is neither a cause for anything, nor an effect of anything. It is just the ever-present transcendent Reality. Only that which is Unreal can form the Cause & Effect Chain. However, Kshetra has Kshetrajna as its support.

The next verse deals with the nature of the Field.

Q2 Yaadrik: "What is the Field like?" The nature of the Field is now answered.

Verse 7:

Q2: What is the Nature of Kshetra?

इच्छा द्वेषः सुखं दुःखं सङ्घातश्चेतना धृतिः ।

एतत्क्षेत्रं समासेन सविकारमुदाहृतम्

॥ १३-७॥

icchā dvēṣaḥ sukhaṁ duḥkhaṁ saṅghātaścētanā dhṛtiḥ |

ētatṣētraṁ samāsēna savikāramudāhṛtam

|| 13-7||

1	<i>icchaa dveshah sukham duhkham,</i>	² Desire, ³ hatred, ⁴ pleasure and ⁵ pain;
2	<i>sanghaatah chetanaa dhritih;</i>	¹ the body aggregate , ⁶ sentiency, ⁷ fortitude –
3	<i>etat kshetram samaasena,</i>	thus has this Field been briefly
4	<i>savikaaram udaahritam.</i>	described with its modifications.

The above 24 principles under Q1 only list the constituents of the Field. In this verse, a further 7 items are listed. Their numbering is explained first.

2a Item 1: *Sanghaatah*: “the body aggregate”. The 5th of these 7 is the Body Aggregate, also called Body Conglomerate. This is a key item in the list, and is counted as item 1. It consists of all the above 24 items considered together as one whole item. The remaining six qualities describe the nature of the Field as a conglomerate, and are listed as items 2 to 7.

A conglomerate does not necessarily behave as the sum of its components. Acharyaji gave the example of *paan* that is commonly eaten in India. None of its ingredients is red in colour, but when the whole *paan* is eaten, it produces a red paste in the mouth.

In the same way, the conglomerate has a nature which is different from that of each of its 24 constituents. The six qualities or properties apply only to the whole, not to the parts. The whole is given the name **Jeeva**, the individual soul.

Some schools consider these seven as further *principles* of the Field in addition to the 24 listed above. There are some logical problems that arise if this is done.

The Properties or Nature of the Field

1 Items 2 & 3: *Ichha & Dwesha*: These arise in the mind on **seeing** objects. The response is either favourable or unfavourable; it is either a like or a dislike.

Items 4 & 5: *Sukham & Dukham*: These arise in the mind on **experiencing** objects. The response is either joy if we like it, or sorrow if we do not.

2b Item 6: *Chetana*: is awareness at the level of body, senses and mind; the Life principle;

2c Item 7: *Dhriti*: is firm adherence to a Vritti in the mind to bring it to execution.



Knowledge – Phase 1: JNANAM

13.3 TWENTY QUALITIES OF THE JNANI

(Verses 8-12, 5 No.)

Q5 Sah Yah: “Who is He, the *Jnani* who knows the Field?” This is now answered.

These verses comprise *Jnaanam* – **Phase 1** of the Knowledge. The *20 qualities* of the Jnani which are the means for reaching the destination, are used to represent *Jnaanam*, which is the Knowledge of the means by which to reach the Goal.

Verse 8: *Qualities – 1-9*

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ १३-८ ॥
amānitvamadambhitvamahimsā kṣāntirārjavam |
ācāryōpāsanam śaucaṁ sthairyamātmavinigrahaḥ ॥ 13-8 ॥

1	<i>Amaanitwam adambhitwam,</i>	¹ Humility and ² unpretentiousness;
2	<i>ahimsaa kshaantih aarjavam;</i>	³ non-injury, ⁴ forgiveness and ⁵ uprightness;
3	<i>aachaarya-upaasanam shaucham,</i>	⁶ service to the Guru and ⁷ purity;
4	<i>sthairyam aatma-vinigrahaḥ.</i>	⁸ steadiness and ⁹ self-control;

Verse 9: *Qualities – 10-12*

इन्द्रियार्थेषु वैराग्यमनहङ्कार एव च ।
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ १३-९ ॥
indriyārthēṣu vairāgyamanahaṅkāra ēva ca |
janmamṛtyujarāvyādhiduḥkhaḍōṣānudarśanam ॥ 13-9 ॥

1	<i>Indriya-artheshu vairaagyam,</i>	¹⁰ Indifference towards the objects of senses;
2	<i>anahamkaarah eva cha;</i>	¹¹ and also the absence of egoism;
3	<i>janma mrityu jaraa vyaadhi,</i>	¹² in birth and death, in old age and sickness,
4	<i>dukhha dosha anu-darshanam.</i>	and in sorrow – to perceive the evil in these;

Verse 10: *Qualities – 13-15*

असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ १३-१० ॥
asaktiranabhiṣvaṅgaḥ putradāragṛhādiṣu |
nityam ca samacittatvamiṣṭāniṣṭōpapattiṣu ॥ 13-10 ॥

1	<i>Aasaktih anabhishtvangah,</i>	¹³ Non-attachment and ¹⁴ non-identification with
2	<i>putra-daara-griha-aadishu;</i>	son, wife, home and the rest;
3	<i>nityam cha sama-chittattwam,</i>	¹⁵ constant even-mindedness
4	<i>ishta nishta upapattishu.</i>	on the attainment of the desirable and undesirable;

Verse 11: Qualities – 16-18

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।

विविक्तदेशसेवित्वमरतिर्जनसंसदि

॥ १३-११॥

mayi cānanyayōgēna bhaktiravyabhicāriṇī |

viviktadēśasēvitvamaratirjanasamsadi

|| 13-11||

1	<i>Mayi cha ananya yogena,</i>	Unto Me, by the Yoga of non-separation;
2	<i>bhaktih avy-abhi-chaarinee;</i>	¹⁶ devotion that is unswerving;
3	<i>vivikta-desha-sevitvam,</i>	¹⁷ resorting to solitary places;
4	<i>aratih jana samsadi.</i>	¹⁸ distaste for the society of men;

Verse 12: Qualities – 19-20

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।

एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा

॥ १३-१२॥

adhyātmajñānanityatvaṁ tattvajñānārthadarśanam |

ētajñānamiti prōktamajñānaṁ yadatō:'nyathā

|| 13-12||

1	<i>Adhyaatma-jnaana-nityatvam,</i>	¹⁹ constancy in Self knowledge;
2	<i>tattwa-jnaanaartha-darshanam;</i>	²⁰ perception of the end of true knowledge;
3	<i>etat jnaanam iti proktam,</i>	this (all 20 qualities) is declared to be Knowledge and;
4	<i>ajnaanam yat atah anyathaa.</i>	what is opposed to it is ignorance .

These **20 Qualities** are considered to be the most important for a seeker's Sadhana. Our progress is proportional to our development of these qualities. All of them have to be cultivated jointly, as one package, not just a selection of them.

We have already mentioned that they comprise the **Jnaanam** which Arjuna asked about. Jnaanam is the knowledge needed as the means to progress towards realisation. The 20 qualities that form the means of reaching the goal are used to represent that knowledge.

The example given by Pujya Gurudev is of a train, arriving or leaving a station. It is common to hear the announcement, "Bombay has just arrived on Platform 4; Madras will be departing in a few minutes from Platform 2." The name of the *destination* is used to describe the *means* of getting there!

The next section deals with **Phase 2** of the knowledge . . .

THE 20 QUALITIES OF THE JNANI

Ver.	Qty	VIRTUE	EXPLANATION
8	1	AMAANITVAM	Humility: Not having a high opinion of oneself. It is unwise to pat oneself on one's own back. Being first shows its importance. Pride can capture all our virtues for itself! True humility comes when we feel everything belongs to God.
	2	ADAMBHITVAM	Unpretentiousness: Not showing off, or telling about oneself. It is one of the ways we tell others "I am better than you." Spiritual life is not how high or low one is, but being oneself.
	3	AHIMSAA	Non-injury: This is the most important quality in a Sannyasi. In his presence people should not feel threatened. We may hiss but not bite. A Mahatma alone can feign anger. It is not possible for an ordinary person to do so to discipline others.
	4	KSHAANTIH	Forgiveness: When we have sufficient reason to hit back at others, but we do not, it is forgiveness. We forbear it. It is very rare to have this. If it is there, then spirituality is there.
	5	AARJAVAM	Uprightness of Speech: It arises from pure intent. It is not rashly telling others what we feel about them. Arjuna is an example of a straightforward person; he was guileless. This needs love in the heart and sweetness of speech.
	6	ACHARYA UPASANAM	Service to the Teacher: love towards the teacher. A heart filled with love can do true Guru Seva.
	7	SHAUCHAM	Purity: An unclean person is a disorganized person. Cleanliness is next to Godliness. It is a great value.
	8	STHAIRYAM	Steadiness: This is determination, and is seen when problems arise. It is the ability to stick to one's goal in the face of difficulties. "When the going gets tough, it is the tough that get going."
	9	ATMA-VINIGRAHAH	Self-Control: This is to be practised in all the personality layers, individually and in a group.
9	10	VAIRAGYAM	Dispassion towards Sense Objects: Objects can waste our time. Senses can never be satisfied. The only way out of it is not to get into it. He is a fool who, even knowing this, cannot come out of it. The Nachiketas element is needed.
	11	ANAHAMKARAH	Absence of Egoism: "I am the best of all." There is no such person. God gives a little talent to all so that we learn to work together. Nobody is good at everything; and nobody is a good-for-nothing.
	12	DOSHA ANUDARSHANAM	Perception of Evils in Birth, Death, Old Age, Disease: If we continuously remember the pains of Samsara, we will never get into our comfort zones. We have to remind ourselves, "Nothing is ever always well."
10	13	AASAKTIH	Non-Attachment: Usually we have to practise this with our wife and children, our close ones; but it also concerns things and places. "I miss you" is a sign of attachment. Attached love can be quite hypocritical.
	14	ANABHISHVANGAH	Non-Identification with Son, Wife, etc: Identification is the 'parent' of attachment. It is due to identification with people that the whole delusion starts.

Ver.	Qty	VIRTUE	EXPLANATION
	15	SAMA CHITTATVAM	Constant Even-Mindedness: This is the quality needed to see us through both desirable as well as undesirable times, places and people. The above two qualities assist it.
11	16	ANANYA YOGA	Yoga of Non-Separation: By unswerving devotion unto God alone He becomes one's goal with undivided attention. It requires continuous absorption in God. It is the " <u>Nothing Else Yoga</u> "! Nothing else is worth attaining.
	17	VIVIKTAH DESHA SEVITAM	Resorting to Solitary Places: This has two meanings: a) Alone; secluded in a quiet, still place; where there is solitude, freedom from interaction with people; free from the bombardment of the senses. This is needed at times in one's Sadhana. b) Pure holy places; where the vibrations are right for one; where one feels elevated (this is a personal preference); where one feels comfortable; where one takes a natural liking. To benefit from seclusion one needs to be prepared for it. He should be a <u>Yoga-Aaroodha</u> (see Chapter 6), having a quiet mind. In the early morning hours, any place can meet the needs of seclusion.
	18	ARATIH JANA SAMSAADI	Distaste for the Society of Worldly Men: This is related to the above. Worldly company is not conducive to spiritual growth. It can undo all the hard work put into Sadhana. After an intense spiritual routine, one finds it very hard to adjust to people.
12	19	ADHYATMA-JNANA NITYATVAM	Constancy in Self-Knowledge: Firm abidance in Self. It can also mean regular study of spiritual literature, which has the ability to take us to our Source. By abidance, one keeps far away from the danger zone of the senses.
	20	TATTWA JNANAARTHA DARSHANAM	Perception of the End of True Knowledge: This means having the goal of spiritual life always in front. Everything we do falls in line when our goal is fixed. As soon as we get up, the first thought should be of our goal. If the goal is kept in view, the means will follow.



Knowledge – Phase 2: JNEYAM

13.4 SIX POWERS OF THE JNANI

(Verses 13-18, 6 No.)

The main topic of this Chapter is Kshetrajna; the secondary topic is Kshetra. In this section we move further in our knowledge to reach the Supreme. This is knowledge of the Goal, and is intended to inspire us towards it. The more we know of God, the greater will be our yearning for Him. Once again the discussion is brief, and those who wish to go into more detail are requested to refer to the same sources given under verse 5.

The **Jnaanam** of the previous section is “*Knowledge of the means by which the Goal is attained*”; now we have **Jneyam**, “*the knowledge which tells about the Goal*”. Jneyam is **Phase 2** of the Knowledge needed by a spiritual seeker.

Q6 Yat Prabhava Cha, “*What are the Jnani’s powers?*” is now answered.

The presentation of Jneyam in the Geeta is done in a manner that makes a lot of practical sense. Lord Krishna presents the life of a Jnani to us. What better way can there be to illustrate the Goal than by looking at the life of one who has been there? The essential point brought out here is that a Jnani is no different from the Reality. This is the central thrust of Vedanta – that one who has realised Brahman, becomes Brahman. He displays all the characteristics which attempt to describe Brahman.

Six qualities are identified as being representative of this Knowledge. They are:

- | | | |
|-----------------|-----------------|-----------------|
| 1. Omnipotence | 2. Omniscience | 3. Omnipresence |
| 4. Partlessness | 5. Timelessness | 6. Effulgence |

Verse 13: *Knowledge About the Reality*

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते ।

अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते

॥ १३-१३॥

jñēyaṁ yattatpravakṣyāmi yajjñātvāmṛtamaśnutē |

anādimatparam brahma na sattannāsaducyātē

|| 13-13 ||

1	<i>Jneyam yat tat pravakshyaami,</i>	<i>I will declare that which ought to be known,</i>
2	<i>yat jnaatvaa amritam ashnute;</i>	<i>knowing which one attains to <u>immortality</u>.</i>
3	<i>anaadimat param brahma,</i>	<i>The Supreme Brahman is <u>beginningless</u>; and is said</i>
4	<i>na sat tat na asat uchyate.</i>	<i>to be neither manifested nor unmanifested.</i>

1-2 In the realm of Self-knowledge, only the knowledge is sufficient; nothing needs to be done. Clarity of understanding is sufficient to remove the ignorance.

3 We get two meanings for this phrase, depending on how we write the words:

i) **Anaadimat Param Brahma**: This means “the beginningless Brahman.” This is the meaning more widely accepted.

ii) **Anaadi Matparam Brahma**: This means “Brahman is beginningless and I am His Shakti,” i.e. Brahman is greater than Me. This will not apply as the context here is that Brahman is specifically being referred to without qualities.

4 Normally in Vedanta, Sat and Asat refer to Reality and Unreality. This is their interpretation from the Absolute level. However, occasionally their meanings are reversed when seen from the relative plane. From our ignorant level, Sat is what we can see as the “manifested”, and Asat is what we cannot see as the “unmanifested”. This means Sat is the gross creation and Asat is the subtle creation. The Truth is neither of these. The Truth cannot be either the gross or the subtle creation. It is beyond them both.

Verse 14: ***Power 1: Omnipotence of the Lord***

सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।

सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति

॥ १३-१४॥

sarvataḥ pāṇipādaṁ tatsarvatō:'kṣīśirōmukham |

sarvataḥ śrutimallōkē sarvamāvṛtya tiṣṭhati

|| 13-14||

1	<i>Sarvataḥ paani-paadam tat,</i>	<i>With hands and feet <u>everywhere</u>,</i>
2	<i>sarvataḥ akshi shiromukham;</i>	<i>with eyes, heads and mouths <u>everywhere</u>,</i>
3	<i>sarvataḥ shrutimat loke,</i>	<i>with ears <u>everywhere</u> in the world,</i>
4	<i>sarvam aavṛtya tiṣṭhati.</i>	<i>He exists, enveloping all.</i>

We come to the first Power of the Jnani, his **OMNIPOTENCE**. This is seen in his power to Act through beings, through their organs of action.

1-2 “With hands and feet everywhere” is a metaphor. The sentiency of the Self is seen in its aspect of motion, in the “hands and feet” of man. The “eyes, heads and mouths, and ears, etc” are taken as included. Omnipotence relates the Jnani to all movements that occur in all beings. Sentiency has one origin: The Lord Himself moves in every hand and foot.

4 In case a reader may conceive that the Self expresses its sentiency only through known Upadhis of living beings, that idea is corrected by saying that He exists enveloping everything. Thus, nothing is excluded, and the doubt is laid to rest.

Verse 15: ***Power 2: Omniscience of the Lord***

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।

असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च

॥ १३-१५॥

sarvēndriyaguṇābhāsaṁ sarvēndriyavivarjitam |

asaktaṁ sarvabhṛccaiva nirguṇaṁ guṇabhōkṭṛ ca

|| 13-15||

1	<i>Sarvendriya-guna-aabhaasam,</i>	<i>Known by the functions of all the senses,</i>
2	<i>sarvendriya vivarjitam;</i>	<i>yet not known by all the senses;</i>
3	<i>asaktam sarva bhrit cha eva,</i>	<i>unattached, and yet supporting all;</i>
4	<i>nirgunam guna-bhoktru cha.</i>	<i>devoid of qualities, and yet their experienter.</i>

1 In this verse the **OMNISCIENCE** of the Lord is seen – His power to Know through beings, through their intellect and mind, in conjunction with the organs of knowledge.

2 The language of contradiction is used here to indicate that the Self only appears to perform these functions but in fact is independent of them. This is quite common in Upanishadic literature. The Supreme is the Consciousness that ‘knows’ through the senses, yet It cannot be known through them.

3 The Supreme supports everything that exists, as a table supports the table-cloth. But it remains untouched by them. It is always aloof from them. It is the very Existence of all that exists.

4 The senses give us the information of the qualities of sense objects. This information is experienced by the Kshetrajna. However, the Kshetrajna has no qualities of its own which can be known by the senses. Although It is without qualities Itself, yet due to It, all other qualities of objects are known.

Verse 16: *Power 3: Omnipresence of the Lord*

बहिरन्तश्च भूतानामचरं चरमेव च ।

सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत्

॥ १३-१६॥

bahirantaśca bhūtānāmacaram caramēva ca |

sūkṣmatvāttadavijñeyam dūrastham cāntikē ca tat

|| 13-16||

1	<i>Bahih antah cha bhootaanaam,</i>	<i>Existing outside and inside all beings,</i>
2	<i>acharam charam eva cha;</i>	<i>the <u>non-moving</u> as well as the <u>moving</u>;</i>
3	<i>Sookshma-tvaat tat avijneyam,</i>	<i>incomprehensible because of its subtlety;</i>
4	<i>doorastham cha antike cha tat.</i>	<i>It is <u>far</u> away, and yet <u>near</u>.</i>

1 In this verse we see the **OMNIPRESENCE** of the Lord – His power to Pervade all beings and objects of the world. The inside and outside is only relative to the perceiver’s body; to be more precise, it is relative to the *skin* of the body alone.

If He is inside and outside, then the body itself takes on a different meaning to us. We begin to understand that we are not the body. We get the impression that the body is only a “printout” of something deeper within our being – our Karma.

2 Whether the object or being is stationary or mobile (i.e. inert or sentient, alive or dead) does not make any difference to the Lord who pervades all.

3 All-pervasiveness also makes us ponder how subtle and incomprehensible the Lord is. Minus the gross body, who can we be? The mind is subtle, but we are not the mind, too. So we must be something even subtler than the mind. For this reason, this Knowable is something incomprehensible to the mind. It is beyond the reach of the mind.

4 All-pervasiveness also means It is something very near to us, in our very core, as well as something very far away, as far as Infinity can be! It is something that we may need a microscope to see or see through a telescope.

There is a verse in the Isavasya Upanishad that Acharyaji referred us to:

“The Atman moves and It moves not; It is far and It is near; It is within all this and It is also outside all this.” (Isavasya Upan v.5)

Verse 17: ***Powers 4 & 5: Partless & Timeless***

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।
भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥ १३-१७॥

avibhaktam ca bhūteṣu vibhaktamiva ca sthitam |
bhūtabhartṛ ca tajjñeyaṁ grasiṣṇu prabhaviṣṇu ca || 13-17||

1	<i>Avibhaktam cha bhooteshu,</i>	And undivided in all beings,
2	<i>vibhaktam iva cha sthitam;</i>	yet existing as if divided.
3	<i>Bhoota-bhartru cha tat jneyam,</i>	and He is to be known as the <u>sustainer</u> of beings,
4	<i>grasishnu prabha-vishnu cha.</i>	and also their <u>devourer</u> and <u>originator</u> .

The appearance of separate parts and temporal existence is an illusion present only from the standpoint of individuality. In Reality, we are **PARTLESS** and **ETERNAL**.

1 Partlessness or homogeneity of the Lord is highlighted here. The Lord is one homogeneous ‘mass of Consciousness’ – Prajnanaghana, having no parts.

2 Yet, He appears as if divided, i.e having parts, due to the consciousness of individuality which is present in all beings. Each being is conscious of itself only as the centre of the universe. This gives each one of us the conception that we are separate from other beings, divided from them by our body-mind complex.

3-4 He is the originator, sustainer and the devourer (beginning, middle and end) of all beings. This conveys some idea of the Lord’s power of governing Creation. He is in control over all three stages of creation. From this we can deduce that He is Eternal.

Verse 18: ***Power 6: The Lord’s Effulgence***

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥ १३-१८॥

jyōtiṣāmapī tajjyōtistamasah paramucyatē |
jñānam jñeyaṁ jñānagamyam hṛdi sarvasya viṣṭhitam || 13-18||

1	<i>Jyotishaam api tat jyotih,</i>	<i>That Light of all lights,</i>
2	<i>tamasah param uchyate;</i>	<i>is said to lead us beyond darkness;</i>
3	<i>jnaanam jneyam jnaana-gamyam,</i>	<i>Knowledge of the means and of the Goal are both needed to lead us to the Goal of Knowledge,</i>
4	<i>hridi sarvasya vishthitam.</i>	<i>which is located in a special sense in the heart of all.</i>

The final power we consider is the **EFFULGENCE** of the Lord. Omniscience is one aspect of this Effulgence, with respect to knowledge. The aspect being considered here is with respect to Light.

1-2 Light has the power to remove darkness. Metaphorically, the Supreme Being has the Effulgence by which the darkness of Ignorance in us is removed.

3 This is another key principle in Vedanta. Consciousness is one aspect of the Reality. It is 'Chit' in the word Sat-Chit-Ananda. It is compared with light, and light is compared with knowledge. With respect to Knowledge, an interesting situation arises, which is captured in this one line:

4 In this section, the *Six Powers of the Jnani*, which are attained upon reaching the goal, are used to represent the **Jneyam**, the Knowledge about the goal.

The Light of Consciousness is not something that we have to go far to seek. It is said here that it is in our very "heart", i.e. within the core of our being, our mental centre. Thus, we have a situation where Consciousness is seeking knowledge about Consciousness in order to discover Itself as Consciousness!

Another way to express the same situation is that the knower of knowledge, the process of knowing the knowledge and the object of the knowledge all three merge into one. This is the merging of the triad of knower, knowing and the known, termed Triputi. The merging of the Triputis represents the state of spiritual illumination or enlightenment.



13.5 A PIVOTAL POINT IN GEETA

(Verse 19, 1 No.)

CRUCIAL POINT REACHED IN GEETA

This verse is an interim “**Information Sign**” on the thought-flow of the Chapter.

From this point on the Lord intensifies His discussion. We are at a crucial point in the Chapter and, indeed, in the entire Geeta itself. Hence, the need for a verse to define the ground covered and yet to be covered.

The author shifts into a higher gear at this point and gives us a warning of the change through this short break. Acharyaji thus asked us to pay extra attention on the verses to follow, which he said are the most difficult verses to grasp in the entire *Geeta*.

The significance of this verse is made more pronounced by the fact that this verse has its own *Anubandha Chatushtaya* (see below), something which is usually present only at the beginning of a text. This tells us that a major subject matter is in the offing.

Readers are advised to: “*Kindly fasten your seat belts!*”

Verse 19: *The Focus Shifts to the Seeker*

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।

मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते

॥ १३-१९॥

iti kṣētram tathā jñānam jñēyam cōktaṁ samāsataḥ |

madbhakta ētadvijñāya madbhāvāyōpapadyatē

|| 13-19||

1	<i>Iti kshetram tathaa jnaanam,</i>	Thus the Field as well as Knowledge ,
2	<i>jneyam cha uktam samaasatah;</i>	and the Knowable have been briefly stated.
3	<i>mad-bhaktah etat vijnaaya,</i>	Now, by <u>grasping</u> this (what follows), My devotee
4	<i>mad-bhaavaaya upapadyate.</i>	becomes qualified <u>to enter</u> into My State .

Anubandha Chatushtaya:

i) **Adhikari**: “*Madbhakta*”, my devotee;

ii) **Vishaya**: “*Kshetram Jnanam Jneyam*”, the Field, Knowledge and the Knowable;

iii) **Prayojana**: “*Mad-Bhaavaaya Upapadyate*”, competence to enter into My state;

iv) **Sambandha**: “*Vijnaya*”, a clear understanding is obtained.

1-2 Three out of the six items that Arjuna listed in the opening verse are mentioned here as being already discussed. They are **Kshetra**, **Jnaanam** and **Jneyam**. The three that are not mentioned are **Prakriti**, **Purusha** and **Kshetrajna**.

Immediately after this verse, the topic shifts to Prakriti & Purusha, or Matter & Spirit. The delivery of knowledge continues through four phases. Only then does the doorway open for Kshetrajna to be recognised and realised. The four phases are discussed below:

THE FOUR PHASES OF KNOWLEDGE

This is an important clarification of the **Four Phases of Knowledge** which are dealt with in this Chapter. It is being highlighted so that there is no doubt about what is meant in each phase of knowledge.

Jnaanam is **Phase 1**, and it deals with knowledge of the means to attain the Goal. This knowledge is represented by the Jnani's 20 qualities, covered in verses 8-12. Then there is **Jneyam** which is **Phase 2**, and it deals with the knowledge of the Goal itself which inspires us to aim for realisation. It points the way to the Truth. This is represented by the Jnani's 6 powers, covered in verses 13-18. Phases 1 & 2 are intended to intensify our desire for God.

Equipped with Mumukshutva – yearning for God – we come to **Phase 3**, on how we come into bondage. This is touched upon in verses 20-26 of this chapter. Once that is done we come to **Phase 4**, on how to reverse the process and come out of bondage. This is briefly covered in verses 27-35. However, Phases 3 & 4 are ongoing for the rest of the Geeta, which deals exhaustively with the bondage and liberation of man. Phases 3 & 4 are intended to take us to the brink of God-realisation, i.e. to our identity with the Kshetrajna. The whole of the “Asi Pada” basically contains Phases 3 & 4 of the knowledge.

Sri Krishna performs a vital task for our benefit. It is reminiscent of a zoology class where the teacher takes his student into the laboratory and dissects a creature to show him clearly what lies within the body. Sri Krishna is dissecting the human being and shows us what Prakriti is responsible for and what Purusha is responsible for.

Such anatomical analysis clearly differentiates the Field from the Knower of the Field. The end result is that it should leave us with no doubt as to who we truly are.

As part of the Phase 3 laboratory exercise, all the Vikaras or modifications that the body undergoes are also clearly displayed for study. After dealing with the Vikaras, the three strands of Gunas are disentangled for close scrutiny. The Gunas determine the qualities in our mind. We are told exactly which Guna causes which qualities to arise. By such detailed knowledge of the interplay between the Vikaras, the Gunas and the human Upadhis, we come to understand what affects the performance of each individual being in the world.

Although we have been speaking in earlier chapters of the equality of all humans, now we come to realise why every human being is uniquely constituted. Some are Tamasic, some Rajasic and an exceptional few are Sattwic in temperament. In other words, although we are all equal in one sense, some are “more equal than others”!

This knowledge is needed to tell us how to go about transforming our inner nature. We are required to build up the Sattwa in our constitution, and reduce the Rajas and Tamas.

All the four phases of Knowledge are a must for all sincere spiritual seekers.

3-4 The Kshetrajna, although it has already been defined, has to wait to the last before it can be discussed. When all the other 5 pieces of the puzzle are understood, then only will we be ready to understand the Kshetrajna. The reason for this is that most of us are not even aware that the Kshetrajna exists. The differentiation that follows between Prakriti and Purusha will convince us of the Presence of Kshetrajna.

Why are we not able to recognise Kshetrajna? The following throws light on this:

THE SIGNIFICANCE OF THIS VERSE

What is the nature of the change signified by this verse? So far we have dealt quite thoroughly with **Jnaanam** the knowledge of the means, and **Jneyam** the knowledge of the object or goal. However, not much has been said of the **Jnaataa**, the knower or the subject who is pursuing this knowledge, the seeker. That is what begins from this point onwards.

From a broad perspective, we have learnt in the “Twam Pada” all about the individual’s path to the Divine. We have also come across the description of the Sthitaprajna who has attained the state of steady wisdom. But we have not been told much about how he got there.

Then in the “Tat Pada” we have learnt a lot about the universe around us and the Vibhutis or glories in which we can best see the Lord’s Presence in them. Here, too, it was basically knowledge only that was conveyed, albeit of a vaster realm than just the individual.

Now, as we get into the “Asi Pada”, we are about to receive knowledge of a third type. It is knowledge about the **Jnaataa**, the knower – of how he reaches the goal, of what he should do in order to reach the goal. The searchlight is turned within. We are now told clearly what changes we need to make *within* ourselves in order to attain the ultimate Goal.

From this point of view, a very significant change is heralded by this verse. We can no longer afford to sit in comfort and absorb theoretical knowledge, although we do need that knowledge. We are now asked to start applying the knowledge to ourselves to make the changes needed to realise our divine nature. From this point forwards, the focus is on how we can make the spiritual journey a successful, worthwhile venture in our lives.

In other words, Sravana (Phase 1) is over; it gave us clarity on the means of knowledge. Manana (Phase 2) is also over; it gave us clarity on the goal of knowledge. We are now expected to plunge ourselves into Nididhyasana (Phases 3 & 4), into serious personal Sadhana, to give us purity of mind that will materialise this venture.

We are at the business end of the Geeta, and Lord Krishna is now wanting not only our hands in **Karma Yoga**, and our heart in **Bhakti Yoga**, but our head, too, in **Jnana Yoga**! He wants a total commitment from us – commitment of the highest order, a whole-hearted commitment, with unflagging zeal and utmost sincerity of purpose – so that we can arrive at our goal safely and the Lord can then feel satisfied that His work is truly done.



13.6 PRAKRITI & PURUSHA

(Verses 20-26, 7 No.)

Introduction to this Section

THIS SECTION DEALS with **Prakriti** and **Purusha** – Matter & Spirit. Their relevance to the understanding of the full import of this chapter is that Prakriti's connection is with **Kshetra**, and Purusha's connection is with **Kshetrajna**. And Arjuna had asked in the opening verse to know more about these two principles.

In this Chapter, the terms Kshetra and Kshetrajna are used as metaphors. Hence, it is necessary to link them to their philosophic equivalents, Prakriti and Purusha.

Prakriti & Purusha are the more commonly used terms in Puranic literature. They are the preferred terms used in the Sankhya and Yoga philosophy. They do occur in Vedic literature also, but the terms favoured in the Vedanta philosophy of the Upanishads are **Maya** and **Brahman** respectively. By the use of these terms, Sri Veda Vyasaji brings the *Geeta* in line with the literature of his time, namely, the eras of the Puranas and the Itihasas. The *Geeta*, we recall, is in the Mahabharata, which is one of the two great Itihasas. Sri Veda Vyasa is also the compiler of all the 18 Puranas.

Verse 20a: *“Beginninglessness” of Prakriti & Purusha*

प्रकृतिं पुरुषं चैव विदुध्यनादी उभावपि । ॥ १३-२०.१॥

prakṛtiṁ puruṣaṁ caiva viddhyanādī ubhāvapi | || 13-20.1 ||

1	<i>Prakritim purusham cha eva,</i>	<i>Matter</i> (Nature) as well as <i>Spirit</i> (Soul) –
2	<i>viddhi anaadi ubhau api;</i>	<i>know them both to be beginningless.</i>

Prakriti and Purusha are always found together. They are inseparable.

1-2 Anaadi: “beginningless”. Both Prakriti and Purusha are “beginningless”. Anaadi is a technical word that means that which is the causeless Cause. It has nothing before it to produce it. We have already come across this term in verse 13, where the beginninglessness of Brahman (Purusha) was mentioned. Prakriti is also beginningless.

The beginninglessness of both also suggests a link between. Prakriti represents the power of Purusha. In Puranic writings we often find Prakriti is regarded as the consort of Purusha. Lord Shiva has Parvati as His consort. They represent Purusha and Prakriti. Mother Lakshmi is the consort of Lord Vishnu. Similarly paired are the Avatars Rama and Krishna, who had Sita and Radha as their consorts respectively.

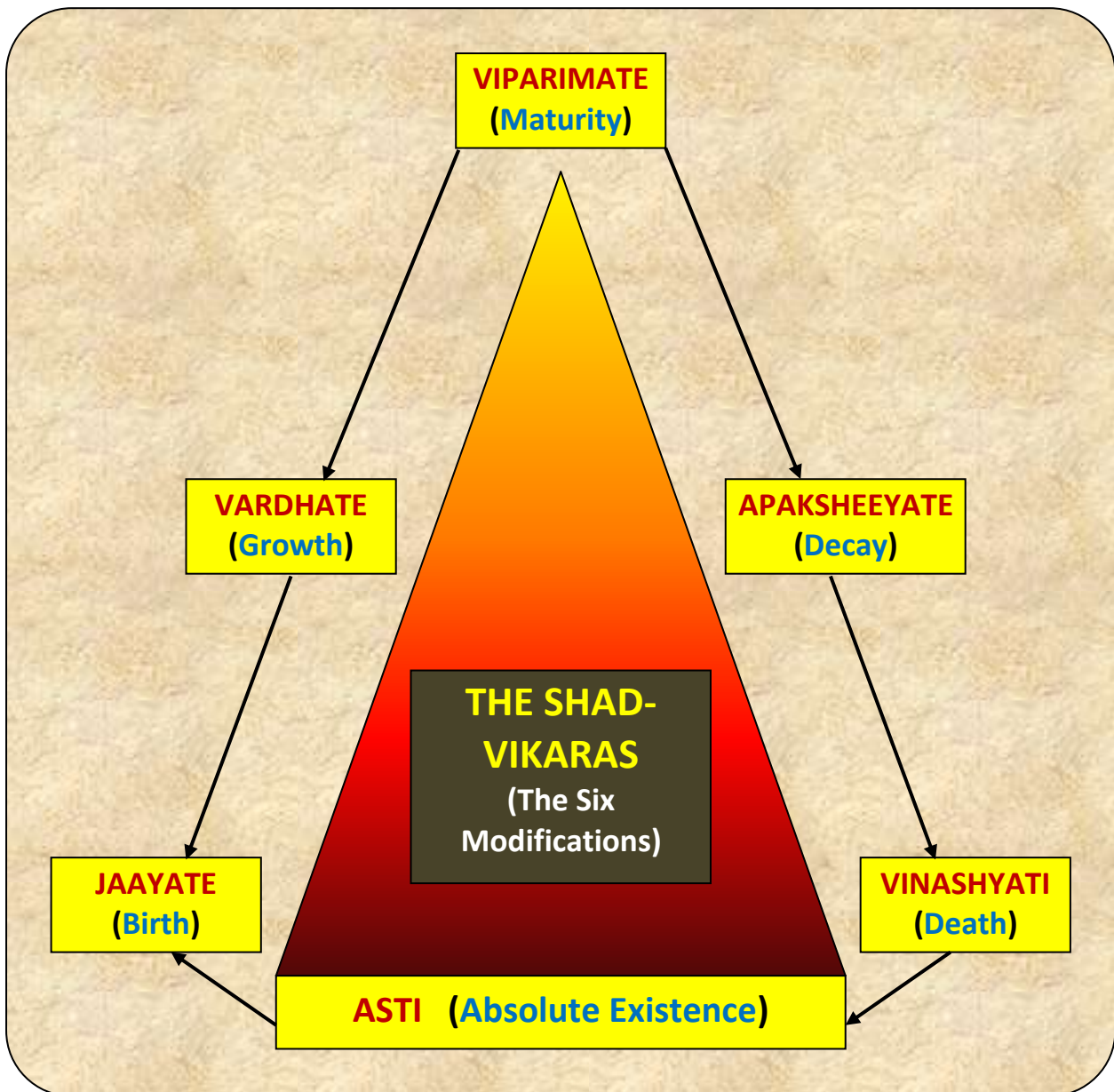
Verse 20b: *Q3 – Vikaras and Gunas*

विकारांश्च गुणांश्चैव विद्धि प्रकृतिसम्भवान् ॥ १३-२०.२॥

vikārāmśca guṇāmścaiva viddhi prakrtisambhavān || 13-20.2 ||

3	<i>vikaaraan cha gunaan cha eva,</i>	The modifications as well as qualities –
4	<i>viddi prakriti sambhavaan.</i>	know them both to be <u>born of Matter</u> .

Q3 Yad Vikaari, “What are the modifications of the **Field**?” is now being answered.



3-4 Vikaaraan Cha Gunaan Cha: “modifications and qualities”. Both these are born of Prakriti, not Purusha. The point conveyed is that the six Vikaras and the three Gunas apply only to the Unreality of creation, not to the Reality. These two terms are now defined:

VIKARAS: These are modifications or changes that occur upon the same object or being over Time. The following diagram relates all the Shad-Vikaras or Six Modifications:

There are many changes that take place in objects, but six are sufficient to define all of them: These are *Asti* (Pure Existence), *Jayate* (birth), *Vardhate* (growth), *Viparimate* (peak

maturity), *Apakshiyate* (decay), and *Vinashyati* (death). All the other Vikaras are found to be finer divisions or combinations of these six main Vikaras.

GUNAS: The Gunas are Maya Herself. There are three Gunas or qualities in Nature:

- a. *Sattwa* – purity;
- b. *Rajas* – restlessness; activity;
- c. *Tamas* – inertness; lethargy in body; heedlessness in mind.

These three qualities are the basic building blocks of Maya. They are the constituents of Maya, by which the beings of this world are deluded. They are responsible for the mental make up of each individual. The ego-sense itself is a product of the Gunas.

Whatever appears in Nature, bears the stamp of the predominant Guna in it, either Sattwic, Rajasic or Tamasic. These impart their respective characteristics to the object they are present in.

Verse 21a: *Q4 – The Origin of Kshetra*

कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।

॥ १३-२१.१॥

kāryakāraṇakartṛtvē hētuḥ prakṛtirucyatē |

|| 13-21.1 ||

5	<i>kaarya-kaarana kartritve,</i>	<i>In the production of the effect and the cause,</i>
6	<i>hetuh prakritih uchyate;</i>	<i><u>Matter</u> is said to be the cause;</i>

Q4 Yatah Cha: “What is the **Origin** (of the Field)?”, is now being answered.

5-6 Kaarya-Kaarana Kartritve: In verse 6, under “Constituents of Kshetra”, we learnt about the cause and effect chain arising from the First Cause, **Prakriti**. That is the connection between Kshetra and Prakriti. After Prakriti, everything that arises is an effect of Prakriti, right down to the gross elements and their composite objects or bodies.

From the Mahat to the five gross elements, the 24 components are Vikritis only, i.e. they are both effects of a cause as well as causes of other effects. They constitute the Kshetra. The Kshetra is thus seen to originate from Prakriti.

The above three lines have one lesson to impart: Kshetra is an evolute that originates in Prakriti, which is a blind force whose sentience comes from Purusha. However startling and mesmerising may be these evolutes, they need Consciousness in the form of Purusha to support their existence. They are not independent, and hence they are **Unreal**.

Verse 21b: *Bhoktritva of Purusha*

पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते

॥ १३-२१.२॥

purusah sukhadukhānām bhōktrtvē hēturucyatē

|| 13-21.2 ||

7	<i>purushah sukha-duhkhaanaam,</i>	<i>With regard to joy and sorrow, the Spirit (or Soul)</i>
8	<i>bhoktritve hetuh uchyate.</i>	<i>is said to be the cause of experiencing them.</i>

7-8 Bhoktritva: “enjoyership”. Enjoyership is not an independent experience. Something has to be done before a thing is enjoyed. That is **Kartritva**, the feeling of “doership” of actions. Kartritva precedes Bhoktritva. Even Kartritva is not an independent experience. Something has to be known before a thing is done. That is **Jnatritva** or “knowership”, the knowledge that “I” am doing. Jnatritva precedes Kartritva.

Thus, this line has to be taken as referring to all three states of experience, namely, enjoyership, doership and knowership. All these three states require sentiency. Inert objects cannot experience them. For this reason, the key point brought out here is that the Field cannot be experiencing, doing or knowing since it is an effect of Prakriti. The Field has to be regarded as inert.

What does that imply? It implies that Spirit is the experienter, that Spirit is that which is the doer, and Spirit is that which is the knower. The Knower of the Field is what provides sentiency throughout creation. Creation, the Field, is inert.

The Root of Delusion – “I Experience”

The mind, intellect and senses are known to be inert, by definition of the Field. So where could the sentiency needed to have an experience come from? It is from the Spirit, the Purusha – that is responsible for all experiences, be they of joy or of sorrow.

This has enormous implications. It is a turning point in determining who we really are. There is a mistaken identity in us by which we consider the mind and intellect to be the experiencers of any experience. This is not so, according to this verse. Interpreted in the light of this verse, all our experiences – i.e. our enjoyments, our actions, and our knowledge – are the direct result of the Spirit aspect, not the Matter aspect. Yet, we attribute them to Matter, in the form of mind and intellect.

That is the point which this whole section aims to teach us; when we realise this, it could be a turning point in our whole life. With a deluded understanding, we think that we are enjoying, acting or knowing. But in fact that is far from the truth. Logically, there is a flaw in thinking that the individual “I” is the agent of experience. It is the sentient Purusha that is responsible for these three experiences.

Once the individual feels that he is doing actions, not the greater power of Nature or God, then he is bound to reap the fruit of that action in the form of joy and sorrow. Knowership of “I am” is necessarily followed by “I do”, and that is followed by “I enjoy”.

This verse tells us that it is Spirit that is responsible for all three – Jnatritva (“I know”), Kartritva (“I do”), and Bhoktritva (“I enjoy”), in that logical sequence. The Spirit that is individualized by the Upadhis (body-mind complex), or expressed another way, *the reflected Spirit*, is called **Jeeva** or the individual soul. The Jeeva is what enjoys or suffers the results of actions. But we are pre-empting the text, by one verse . . .

Verse 22: *Purusha’s Relationship with Prakriti*

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान् ।

कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु

॥ १३-२२॥

puruṣaḥ prakṛtisthō hi bhuñktē prakṛtijānguṇān |

kāraṇaṁ guṇasaṅgō'sya sadasadyōnijanmasu

|| 13-22||

1	<i>Purushah prakriti-sthah hi,</i>	<i>When Spirit is seated in Matter,</i>
2	<i>bhunkte prakriti-jaan gunaan;</i>	<i>It experiences the qualities born of Matter.</i>
3	<i>kaaranam guna-sangah asya,</i>	<i>Contact with the qualities is the cause of its</i>
4	<i>sad-asad-yoni-janmasu.</i>	<i>births in good or evil wombs (worldly existence).</i>

Spirit and Matter get into a mutual relationship. The association of Spirit with Matter produces the individual soul or **Jeeva**. The Jeeva may be described as the “Reflection of Spirit in Matter”. Jeeva begins to identify with its material environment. This identification is termed **Tadatmya** in Vedanta. Tadatmya has devastating repercussions on the Jeeva. It produces the Bondage which binds the Jeeva to material life.

1-2 Spirit, seated in matter, experiences the qualities born of Matter. This is inevitable. The individualized Spirit or Jeeva, continually experiences nothing but these qualities of Sattwa, Rajas and Tamas in various combinations. Resulting from these experiences, a whole chain of Karmas and their reactions arise. Due to the Karmas, reactions of joy and sorrow become the feature of normal worldly existence. This is bondage.

3-4 Depending on the type of actions done, the soul accumulates to itself Karma. Karma determines the type of birth one gets in his next life. This sets off the cycle called **Transmigration**, or endless births and deaths of the Jeeva.

Knowledge of this cycle is most essential. This is **Phase 3** of the Knowledge, dealing with how the soul gets bound into worldly existence. This bondage is rarely recognised by human beings. To recognise Bondage requires the knowledge that falls under Phase 3 of this chapter. Once we acquire and understand this phase of the knowledge, it generates the necessary sense of dispassion in the soul to want to escape from the cycle, which is otherwise unending.

It rarely occurs to people that this encounter with the world is due only to identification with a superimposition upon the Pure Consciousness of something that is totally unreal. However, when this knowledge dawns upon one, the soul begins to get restless to escape from the cycle. Superimposition is then replaced by de-superimposition or Negation of all that is not the Self. The whole process that brought about Tadatmya, the entanglement in the world, now gets reversed until one is ‘disentangled’ from it.

Verse 23: *Purusha’s Relationship with Jeeva*

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।
 परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः ॥ १३-२३॥
 upadraṣṭānumantā ca bhartā bhōktā mahēśvaraḥ |
 paramātmēti cāpyuktō dēhē’sminpuruṣaḥ parah ॥ 13-23॥

1	<i>Upadrashtaa anumantaa cha,</i>	<i>The <u>Spectator</u> (Witness), and the <u>Permitter</u>,</i>
2	<i>bhartaa bhoktaa maheshwarah;</i>	<i>the <u>Supporter</u>, <u>Enjoyer</u>, <u>Great Lord</u>,</i>
3	<i>paramaatmaa iti cha api uktah,</i>	<i>and <u>Transcendent Self</u> – thus also is called</i>
4	<i>dehe asmin purushah parah.</i>	<i>the Supreme Being (dwelling) in this body.</i>

The disentanglement process, i.e. the process of liberation of the soul from bondage, requires **Phase 4**, i.e. “Knowledge of the Self”. That begins only from the next section onwards. We are still dealing with **Phase 3**, “Into Bondage”. It is crucial for us to go step by step in our knowledge, and not be in too great a haste to surge forward. Spirituality is an *evolution*, not a *revolution*! Only one who knows he is in bondage will appreciate the knowledge of Phase 4 and aim to liberate himself.

In the remaining four verses of this section, the Lord points the way forward to the one who has understood that he is in Bondage. This verse makes a key contribution to that understanding. To be fully convinced that we are in bondage, we need to know our *evolving* relationship with Purusha, the Spirit. This verse traces that evolution over six evolving relationships that Purusha has with Jeeva as the latter evolves from gross materialism to the highest state of spirituality. It is a most remarkable verse, indeed.

The nature of Spirit contrasts greatly with that of Matter. The former is Reality, the latter is Unreality. Saints see the Reality, whereas the ignorant majority of mankind see only the Unreality. This contrast is only figurative. For Reality and Unreality are not two different things but the same thing seen in two different ways. That is explained more in Phase 4.

Six Relationships of Purusha with Jeeva

1-4 The individual Jeeva relates differently with the Self according to its stage of spiritual progress. The following are six stages in their developing relationship:

i) **Upadrashtaa**: As ‘*Spectator*’ – **1a** When we are in the baby stage of spiritual life, the Self (no difference if we say the Lord) simply is a Witness or Spectator of our life. He cannot do anything for us, but just witness everything, with a sad face!

ii) **Anumantaa**: As ‘*Permitter*’ – **1b** As we learn the rudiments of ethical life and begin to distinguish good from evil, the Self becomes a permitter of good and a critic of evil.

iii) **Bhartaa**: As ‘*Supporter*’ – **2a** With more maturity, when we learn to resolutely live the discriminative life and choose more and more of the good than of the evil, the Self strongly becomes our Supporter, prodding us on to adhere to our wholesome resolutions.

iv) **Bhoktaa**: As ‘*Enjoyer*’ – **2b** As the Jeeva becomes even more devoted to Truth, he begins to enjoy greater happiness in his life. Even if physically in hardship, the devotee lives in inner happiness and contentment. The Lord is the real ‘Enjoyer’ of this happiness.

v) **Maheshwara**: As ‘*the Great Lord*’ – **2c** The devotee comes to a stage where his individuality melts down completely and he sees everything from the greater cosmic angle. There is no selfishness in him anymore. At this stage, he begins to appreciate the Self as the ‘Great Lord’, at the altar of Whom he dedicates his whole life.

vi) **Paramaatmaa**: As ‘*Transcendent Self*’ – **3** When purity of the soul is attained, the Jiva is graced with knowledge of the Supreme Lord beyond this worldly plane. Whether he likes it or not, the Lord leads him to greater heights of spiritual consciousness. This culminates in the great experience of beholding the Self as the ‘Transcendent Self’. This is when the seeker becomes completely merged in the Lord. This is the vedantic realm of Non-Duality. Only the Supreme Lord is beheld everywhere.

All this happens while the Divine Spirit is still intertwined with the human Upadhis with all its limitations. The heights that man can reach despite these limitations is brought out in verses like this one. The aspirant, while not yet having reached the ultimate goal, nevertheless tastes joy in life that are still remote for those steeped in sense pleasures.

Verse 24:**Knowledge of Purusha & Prakriti**

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।

सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते

॥ १३-२४॥

ya ēvaṁ vētti puruṣaṁ prakṛtiṁ ca guṇaiḥ saha |

sarvathā vartamānō:'pi na sa bhūyō:'bhijāyatē

|| 13-24||

1	<i>Yah evam vetti purusham,</i>	He who <u>knows</u> thus the Spirit
2	<i>prakrim cha gunaih saha;</i>	and Matter , together with its <u>qualities</u> ;
3	<i>sarvathaa vartamaanah api,</i>	obtains freedom even from all rules of <u>Dharma</u> ,
4	<i>na sah bhooyah abhijaayate.</i>	and he is not <u>born</u> again (i.e. liberated for ever).

1-2 The value of the **Phase 3** Knowledge is being highlighted in this verse. That knowledge has to be thoroughly grasped by the individual Jeeva.

3-4 When that happens, it is only a matter of time when the fruits of freedom are seen. Spiritual life culminates in the divine experience of Self-realisation. There are many other steps before this culmination takes place, but the spirit of the verse is to encourage the Jeeva by holding before him the great attainment of freedom from Samsaric life once he has grasped the knowledge of Phase 3.

The grasp is not just in theory, but with the full conviction that he is in bondage and needs to come out of it. The proof of this conviction is that a burning desire for freedom is felt by him. Life in Samsara feels like life in a jail, or like facing a raging forest fire, and the desire for escape becomes intensely strong.

The Fuits of Freedom from Samsara

3 i) Sarvathaa Vartamaanah: “Freedom from all Dharma”. This is a state wherein the sage is beyond all Karmas. He transcends the realm of Dharma or Law pertaining to life in the transactional world, for he lives in a Reality far greater than it. Merit and demerit, Paapa and Punya, right and wrong, good and evil, are dualities that he has transcended.

For this reason, the scriptures do not impose any rules of behaviour upon such a person. The scriptures, which protected and nurtured him during his spiritual quest, are now protected and nourished by him. No rules are imposed upon him.

There followed a good discussion on this matter in class, as Acharyaji toyed over the idea of whether the sage would do any wrong with this freedom! It had to end with the thought: “Can a sage ever do any wrong?” The sage is, in fact, elected by the Lord of Creation to the post of Supreme Court Judge that governs the universe. Of all people, he would be the last one to break the Law of Righteousness!

4 ii) Na Bhooyah Jaayate: “Never born again”. With no Karmas that need to be fructified, the realized sage is considered to be “unsuitable material for Rebirth”!

Human existence is determined only by our package of Sanchita Karma. If that is burnt by the knowledge of the Self, then there is no seed left to be sown into the soil of Samsara. The seed is burnt. For such a sage, Videhamukti, when he is freed from the cage of the physical body, becomes the Last Death, with no further birth required.

This is the full context of the Hindu concept of Liberation or Salvation.

Verse 25: *Universality of Approaching Purusha*

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।

अन्ये साङ्ख्येन योगेन कर्मयोगेन चापरे

॥ १३-२५॥

dhyānēnātmani paśyanti kēcidātmānamātmanā |

anyē sāṅkhyēna yōgēna karmayōgēna cāparē

|| 13-25||

1	<i>Dhyaanena aatmani pashyanti,</i>	Some by Raja Yoga on the Self, <u>behold the Self</u> ,
2	<i>kechit aatmaanam aatmanaa;</i>	through control of the mind;
3	<i>anye saankhyena yogena,</i>	Others, through Saankhya Yoga (Knowledge);
4	<i>karma-yogena cha apare.</i>	yet others, through Karma Yoga (Action).

Before moving on to Phase 4 of the knowledge, the Lord wants to make the foundation for it sturdy and strong. He does this by infusing the proper attitude of universality in the seeker's mind. Seekers are bound to be of wide-ranging temperaments. All of them have the right to reach God. There are no 'exclusive entrants' on this Path.

The Hindu concept of Bondage and Liberation is very scientific in all aspects. There is no room for vague 'Belief'. Reason and logic explains every step of it. It is a great goal, something worth striving for, something worth renouncing for.

The Integral Path to Liberation

1-4 Three paths to the Goal are mentioned. They represent all other paths. All paths lead one to the same spiritual goal. The universality of the Hindu approach to sainthood is proverbial. Sainthood is not determined by any earthly power. The only criterion for it is direct experience of Oneness with our own true Self, and the Self of all others.

Many are the methods to reach this goal. There is no copyright on any of them. No trademarked rights exist over these Paths. The only requirement is that one be a sincere seeker, blessed with a strong desire to live the Life Divine. Three major paths are given here:

i) **Raja Yoga: 'The Yoga of Meditation'** – This path is also called Dhyana Yoga by Patanjali Maharshi. It is the method by which one brings his mind under control through various mental disciplines, like Yama and Niyama, Asana and Pranayama. Renunciation of sense pleasures is the foundation of this path.

The higher stages of this path are Pratyahara, Dharana, Dhyana and Samadhi (withdrawal of the senses and mind, concentration, meditation, and superconscious state).

ii) **Saankhya Yoga: 'The Yoga of Wisdom'** – This is also called Jnana Yoga or Vedanta. It is the path of Knowledge. After some preliminary preparation, the student is given the knowledge of the Self as has been outlined briefly in **Phase 2** by the Lord. This is called Sravana, or listening attentively to the Truths taught in the scriptures from a realized Guru. Sravana is followed by Manana or reflection on these Truths; Manana is followed by Nididhyasana or meditation on the thought "I am Brahman" in a prescribed manner.

iii) **Karma Yoga: 'The Yoga of Selfless Service'** – This is the Yoga very much favoured by Lord Krishna in the Geeta. Not only is it most suitable for most people, but it is also a gentle climb up the spiritual ladder, which makes it very safe for most people. It has already been detailed in Chapters 3, 4 and 5.

Verse 26: *Purusha Attainable by All*

अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते ।

तेऽपि चातिरन्त्येव मृत्युं श्रुतिपरायणाः

॥ १३-२६॥

anyē tvēvamajānantaḥ śrutvānyēbhya upāsatē |

tē:'pi cātitarantyēva mṛtyum śrutiparāyaṇāḥ

|| 13-26||

1	<i>Anye tu evam ajaanantah,</i>	<i>Others also, who have <u>not known</u> this, but who have</i>
2	<i>shrutvaa anyebhyah upaasate;</i>	<i>heard of it from others – they, too, begin to <u>worship</u>;</i>
3	<i>te api cha ati-taranti eva,</i>	<i>and even they cross beyond</i>
4	<i>mrityum shruti-paraayanaah.</i>	<i><u>death</u>, having faith in what they have heard.</i>

This aspect of Hinduism is quite well-known. There is something in it for all types of people, even for those who may be termed Ati-Manda, meaning “extremely dull-headed”. God-realisation is open to all. Yearning for God makes the dull become brilliant; conversely, excessive enjoyment of sense pleasures can make the brilliant become dull!

1-2 Anyebhyah: This plural form meaning “from others”, could also be taken to be singular, i.e. “from one’s teacher”. Out of respect for one’s Guru, sometimes the plural form is used in place of the singular.

3-4 We find that the minimum qualification for this path is a firm faith that what the Guru has said is true and has to be taken as the guiding light to Truth. Then all one’s shortcomings fall away and in due course, even people who have no knowledge of the path, eventually rise up to great heights simply on the strength of their faith.

Wherever one is on the path of spiritual evolution, a start can be made. No one is considered to be doomed for ever. Hinduism holds out something for every person.

We are now ready for the final phase of knowledge – Phase 4 – which takes us through the final lap on the quest for realisation, the merging with the Divine Being!



Knowledge – Phase 4: OUT OF BONDAGE

13.8 KSHETRA & KSHETRAJNA AS PARTNERS

(Verses 27-31, 5 No.)

THE KSHETRA AND THE Kshetrajna have to be considered together despite their differences. Without the Kshetra, there can be no Kshetrajna. Without a farm there can be no farmer. In this section the relationship between Kshetra and Kshetrajna, i.e. between Prakriti and Purusha, is seen as a “**Partnership**”. In the next section we see the contrasting features between the two. It makes for an absorbing analysis of the two.

And what is the purpose of this analysis? We are entering the final phase of the knowledge needed to attain God-realisation. This and the next section contain the start of **Phase 4** of the knowledge, which will continue till the end of the Geeta.

The knowledge focuses on coming out of Bondage. This does not mean coming out of the world and going to God, as it were. There is no escape from the world involved in liberation. We are required to understand the harmonious interaction between Prakriti and Purusha. Liberation from bondage requires us to know the right relationship between Kshetra and Kshetrajna.

In the context of the Geeta, Sri Krishna is not asking Arjuna to leave the battlefield, the Kurukshetra. While remaining in it and being fully engaged in his duties in Kurukshetra, Arjuna is asked to understand how the Kshetrajna controls and governs every little incident that takes place in the Kurukshetra. It is by always remaining aware of the Kshetrajna that Dharma can be established in Kurukshetra. Dharmakshetra and Kurukshetra go hand in hand. Sri Krishna’s ultimate objective is to teach Arjuna to “**Be devoted to Me and fight!**”

The following presentation of the partnerships between Purusha and Prakriti is made from the standpoint of the Jeeva, the individual soul, not from the Absolute level.

Verse 27: Partnership 1: As Mother – Father

यावत्सञ्जायते किञ्चित्सत्त्वं स्थावरजङ्गमम् ।

क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ

॥ १३-२७॥

yāvatsañjāyatē kiñcitsattvaṁ sthāvarajaṅgamam |

kṣētrakṣētrajñasamyōgāttadviddhi bharatarṣabha

|| 13-27||

1	<i>Yaavat sanjaayate kinchit,</i>	<i>Whenever comes into being any</i>
2	<i>sattwam sthaavara-jangamam;</i>	<i>entity, whether moving or unmoving;</i>
3	<i>kshetra kshetrajna samyogaat,</i>	<i>from the <u>union</u> of the Field and its Knower</i>
4	<i>tat viddhi bharatar-shabhah.</i>	<i>know it to be, O best of the Bharatas.</i>

1-2 Sattwam: this is an “entity” that comes into being in the world as a part of Creation, whatever be its nature. The words **Sthaavara-Jangamam** cover the whole range of these created beings and objects. Nothing is left out. ‘Unmoving’ stands for inert objects; ‘moving’ stands for all types of living entities, including trees that appear not to be moving.

Taking only the living entities into account, the birth of all beings is governed by the Karma accumulated in previous births. According to that Karma beings are uniquely placed in the full spectrum of creation. At one end of this spectrum are the so-called *Paapayonis*, those beings of sinful birth. Trees and plants are regarded to be of this type since they are totally helpless to protect themselves in the earthly environment. They cannot run away from their attackers.

At the other end of the spectrum are the *Punyayonis*, those souls who come with very good Karma, who are born into good families with high values in life, into circumstances that would favour their growth and development into talented, educated, cultured and influential beings.

3-4 These births are the outcome of the union or partnership between Prakriti and Purusha. They are the parents of all beings. The inert Tamas-produced gross body, the Pranas and organs of action produced from Rajas, and the organs of knowledge, mind and intellect produced from Sattwa fall into the Prakriti realm. The Jiva or individual soul is the aspect of Purusha in creation. This is as described in verse 21.

Verse 28: *Partnership 2: As Mortal – Immortal*

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।

विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति

॥ १३-२८॥

samaṁ sarveṣu bhūteṣu tiṣṭhantaṁ paramēśvaram |

vinaśyatsvavinaśyantaṁ yaḥ paśyati sa paśyati

|| 13-28||

1	<i>Samam sarveshu bhooteshu,</i>	<i>As equal in all beings</i>
2	<i>tishthantam parameshwaram;</i>	<i>exists the Supreme Lord;</i>
3	<i>vinashyatsu avinashyantam,</i>	<i>the Immortal in the midst of the mortal –</i>
4	<i>yah pashyati sah pashyati.</i>	<i>who sees this, he really sees.</i>

The vision described in this verse arises only when all four phases of the knowledge described in this Chapter are well imbibed deep into one's very being. After due reflection and meditation upon this knowledge, there arises the certainty of the Lord's Presence in oneself as well as in all other beings.

The equality of the Reality in all really means that the Reality is the **Substratum** of all. The inequality that is seen to exist among beings really means the Unreality is a **superimposition** on the Reality. That is one way of seeing such a situation.

1-2 The *spiritual* aspect arising from Purusha has Reality as its basis, and is common in all beings; It forms the aspect that is equal in all. The corollary to this statement is that the *material* aspect arising from Prakriti has Unreality as its basis, and will always have some inequality, in large or small measure. If we can look past the material aspect, we will see the equality in the spiritual aspect. Looking beyond the Upadhis of body and mind of beings, one is able to identify with the Supreme Being that remains equally present in all.

3 This is a very beautiful expression of the truth that Purusha and Prakriti are always together in creation.

4 One who is able to come to this stage after receiving the knowledge is said to have the true vision in life. He "really sees". He is able to go past the superficial appearances and

perceive the underlying Reality in all beings and things. He sees “the Immortal in the very midst of the mortal.”

Verse 29: *Partnership 3: As Servant – Master*

समं पश्यन्ति सर्वत्र समवस्थितमीश्वरम् ।
न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् ॥ १३-२९॥
samaṁ paśyanhi sarvatra samavasthitamīśvaram |
na hinastyātmanātmānaṁ tatō yāti parāṁ gatim ॥ 13-29॥

1	<i>Samam pashyan hi sarvatra,</i>	<i>Seeing everywhere the same</i>
2	<i>sam-avasthitam eeshwaram;</i>	<i>Supreme Lord dwelling equally,</i>
3	<i>na hinasti aatmanaa aatmaanam,</i>	<i>he destroys not the Self by the self.</i>
4	<i>tatah yaati paraam gatim.</i>	<i>Thereafter, he reaches the highest goal.</i>

1-2 If the truth mentioned in the previous verse is seen by the Jeeva, then a self-made world can be averted. The partnership that is encouraged by this verse is to always make the lower mind subservient to the higher mind. Then the Self can come forward and express Itself and draw the Jeeva to Itself, and eventually enable it to reach the higher goal.

“Spiritual Suicide”

3-4 In Text 19, the Ishavasya Upanishad’s verse 3 carries the same idea as this verse. There the Rishi speaks of **Aatma Hanah Janaah**, “slayers of their own souls”. Here, the Lord says that one who ignores the Supreme Lord, **Hinasti Aatmanaa Aatmaanam**, “destroys his higher Self with his lower self.”

In Chapter 6, verses 5-6, we learnt of the higher mind and the lower mind. The same situation is recalled here. The lower mind resists the higher mind and prevents it from expressing itself. If it gains the upper hand, it will ‘destroy’ the Self in us, meaning that it will not allow the Self to express Its beautiful qualities through us. That is spiritual suicide.

Normally, man pays little attention to his higher mind. He is not even aware that it exists. He allows his lower mind to run his day-to-day life. This is the path trodden by the Ego, unmindful of everyone else and concerned only with its own needs. This is the path of self-destruction. Man stifles the growth of his spirit, effectively destroying it.

Acharyaji spent time to explain the corollary to this statement. The only ones who are not committing suicide are those who are following the spiritual path towards liberation. All others are completely heedless of their spiritual responsibilities. They simply ‘kill’ themselves. Spiritual suicide is the lower mind killing the higher by not just forgetting it, but deliberately obstructing its growth.

Acharyaji said to us with great love and care, “Only he who learns to see others as himself, i.e. learns to express his true spiritual nature, avoids this suicide. What to speak of the others? The question that is asked about them is: What sin yet remains to be committed by those who do not strive to know the Self and who treat the Self as their enemy?”

The seeker is thus taught to ever be subservient to the aspirations of his higher mind and learn to ignore the restless hankerings of his lower mind.

The next two verses describe the **Impartiality** of the Self within all beings, unaffected by the role played by Prakriti in the being. The first is from the standpoint of Prakriti, the second is from the standpoint of Purusha. These two partnerships relate to Relationships v) and vi) of the six relationships given in verse 23 of the previous section. **Maheshwara** is the Sakshi from the standpoint of Prakriti, and **Paramaatmaa** is the Supreme Lord from the standpoint of Purusha.

Verse 30: *Partnership 4: As Actor – Witness*

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।
यः पश्यति तथात्मानमकर्तारं स पश्यति ॥ १३-३०॥
prakṛtyaiva ca karmāṇi kriyamāṇāni sarvaśaḥ |
yaḥ paśyati tathātmānamakartāraṁ sa paśyati ॥ 13-30॥

1	<i>Prakrityaa eva cha karmaani,</i>	By Prakriti alone are <u>actions</u> ,
2	<i>kriya-maanaani sarvashah;</i>	all of them, always <u>performed</u> .
3	<i>yah pashyati tathaa aatmaanam,</i>	He who sees that the Self
4	<i>akartaaram sah pashyati.</i>	remains <u>actionless</u> , he truly sees.

The **Ego**, the individualised creation of Prakriti, says “I am sitting”. This is Kartritva. Action is asserted. The **Self**, the individualised version of Purusha, says “I see that this body is sitting”. This is Akartritva. Action is negated.

1-2 Actions are done by Prakriti through the Upadhis. The Upadhis are different from one another, so each one’s actions, words and thoughts are different. However, the Self is independent of the Upadhis, and so it is equal in all beings. Seeing others in this light of equality, transforms our attitude towards them. We no longer see them as different individuals, but as agents of the same total Prakriti.

3-4 The spiritual seeker, being aware that the Self is impartial towards his actions, ascribes the sense of doership to Prakriti to whom it belongs. He does not individualise it. That is a big step, no doubt. However, a small trace of “I”-ness still remains.

Verse 31: *Partnership 5: As Atman – Brahman*

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।
तत एव च विस्तारं ब्रह्म सम्पद्यते तदा ॥ १३-३१॥
yadā bhūtapṛthagbhāvamēkasthamanupaśyati |
tata ēva ca vistāraṁ brahma sampadyatē tadā ॥ 13-31॥

1	<i>Yadaa bhoota-prithak-bhaavam,</i>	When the whole <u>variety</u> of beings is
2	<i>eka-stham anupashyati;</i>	repeatedly seen as <u>resting</u> in the One,
3	<i>tatah eva cha vistaaram,</i>	and <u>spreading</u> forth from That alone,
4	<i>brahma sampadyate tadaa.</i>	then such a seer becomes Brahman .

This verse places the doership completely out of reach of the Ego. The seeker now sees that even Prakriti, as selfless as She is, still operates within the realm of Ignorance, and there is a possibility of the Ego getting to it. Therefore, he goes beyond the reach of Prakriti, and ascribes doership to the impartial hand of Purusha at work in every being. We see even the small trace of ego disappearing.

The point reached in this partnership is the ultimate union of Atman with Brahman!

2 Anu-Pashyati: The prefix 'Anu' intensifies the verb "seeing". It now means "seeing repeatedly". Repeatedly, the Lord is seen as the essence of each being. This produces in the seeker the desired shift in his focus from the realm of Prakriti to that of Purusha.

Seeing all pots as clay; all waves as water; and all beings as the Self – this is Anu-Pashyati. It is an intense Sadhana to take doership beyond Prakriti into Purusha. The Sadhaka achieves a wonder result in the process. He now merges his identity with the Absolute Brahman. This is the idea and aim of the practice of seeing equality. It is the ultimate vision of equality. It cannot go any further than that.

Surging Towards Absolute Identity

3 A dynamic figure of speech is used here, describing beings as "spreading forth" from Purusha. This has the deliberate effect of making Purusha play the primary role, and placing Prakriti as His power. Purusha is the Lord and Prakriti His consort. This is the view promoted by Vedanta. It makes Purusha or Brahman the Supreme Reality.

There are other philosophies which are content to permit two Realities, namely Purusha and Prakriti, but Vedanta is not satisfied with such a Dualistic philosophy. It seeks the ultimate position of Non-duality for its conception of Brahman, and achieves it by finally crossing over Prakriti Herself.

4 In this simple statement is contained the realisation of complete identity with the Supreme Brahman. It is a result of a very intense Sadhana in breaking down all barriers built by Prakriti to hide the Purusha from us. Everything has to be brought down. This is where the final stages of our spiritual Sadhana has to be directed.

More on the relationship between Prakriti and Purusha follows in the next section, where the emphasis is placed on the contrary nature of these two principles, both of which have the lofty status of being "beginningless".



13.9 KSHETRA & KSHETRAJNA AS OPPOSITES

(Verses 32-35, 4 No.)

WE COME TO THE last section of this difficult yet most absorbing Chapter, a Chapter that would be pre-eminently known for its crystal-clear definitions of the Sadhaka, the Sadhana and the Saadhya, i.e. the seeker, the search and the sought. This section concludes **Phase 4** of the knowledge that pertains to coming out of Bondage into the free, liberating air of enlightenment.

The great feature of this knowledge is that it does not separate the world from the Goal to be reached. Kshetra and Kshetrajna are not seen as two contradictory factors, but shown to be two sides of the same coin of Reality. We are taught to see complete identity between the individual and the universal, between the Atman and Brahman. We are taught to see the World as a manifestation of Brahman.

In these four concluding verses, the scenario may appear to tilt in favour of the Great Purusha, the Paramatma whilst Prakriti is given secondary importance. That is not a defect in Vedanta, but its crowning glory. Vedanta alone is able to see the Absolute in everything. There is nothing in the universe that is beyond the scope of Reality. The widest definition of Brahman is seen in this section.

In Vedanta, the strange fact is that when Brahman is glorified, it means that everything is also glorified with Him. The Brahman of Vedanta is all-comprehensive and all-inclusive. The fact that Brahman is second to none is not a statement of competition but a statement of total identity. This is the Goal that Sri Krishna is leading Arjuna towards. And by the time we come to the 18th Chapter, it is achieved beyond any shadow of doubt.

With that high end at the back of our mind, we begin this final lap of Phase 4.

Verse 32: **Difference 1: Birth – Birthless**

अनादित्वान्निर्गुणत्वात्परमात्मायमव्ययः ।

शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते

॥ १३-३२॥

anāditvānnirguṇatvātparamātmāyamavyayaḥ |

śarīrasthō:'pi kauntēya na karōti na lipyatē

|| 13-32||

1	<i>Anaaditvaat nirgunatvaat,</i>	<i>Without <u>beginning</u>, and devoid of <u>qualities</u>;</i>
2	<i>paramaatmaa ayam avyayah;</i>	<i>the Supreme Self, that is <u>Imperishable</u></i>
3	<i>shareera sthah api kaunteya,</i>	<i>though dwelling in a body, O Kaunteya,</i>
4	<i>na karoti na lipyate.</i>	<i>neither acts, nor is tainted.</i>

This gives us a beautiful example of the manner in which Acharyaji brings out the deeper meaning from a verse which most people may simply pass by without much notice. This is Acharyaji excels in presenting the lofty truths of the Upanishads.

1 Anaadi, Nirguna: There is much significance in these two opening words of the verse. Anaadi is a Tatastha Lakshana (an indirect pointer), and Nirguna is an Athatvyavritti Lakshana (a pointer by negation) of Brahman.

Acharyaji threw new light on this verse, by introducing the idea of Dharmee and Dharma. Dharmee is that which holds or supports Dharma. Dharmee is the basic nature of all human beings as a species; Dharma is the unique nature of a particular human being.

In the context of this verse, we are concerned with changes in both these two aspects. Change can happen only in these two ways: either Dharmee changes or Dharma.

Dharmee, the species, changes if the Gunee (the way in which the Gunas work together in human beings) is changed; **Dharma** changes when the proportion of the Gunas in the individual changes. A man changes when either of these changes takes place.

i) **Anaaditvaat:** “without beginning” is a characteristic of Brahman which negates man at the Dharmee or collective level. Explanation: All human beings have a birth and a death. All function within a certain time period only. Brahman, in contrast, is beginningless (and endless, as He is Imperishable). Thus, Anaadi, which goes beyond the bounds of man’s existence, excludes ‘Man’ at the collective level.

ii) **Nirgunatvaat:** “without qualities or Gunas” is a characteristic of Brahman which negates man at the Dharma or individual level. Explanation: Each human individual has a mixture of the three Gunas (Sattwa, Rajas and Tamas). The nature he manifests depends on the proportion of the Gunas in him. Thus, Nirguna, which is not a characteristic in any man, excludes ‘Man’ at the individual level.

3-4 Na Karoti, Na Lipyate: “does not act, is not tainted”.

Here, *Na Karoti* is a characteristic at the Dharmee level. It negates the way man as a species functions. *Na Lipyate* is a characteristic at the Dharma level. It negates the way man as an individual functions.

In this way the verse makes a clear-cut difference between the Self and Prakriti, at the collective as well as the individual level. Why is the Self said to be untainted?

Verse 33: **Difference 2: Tainted – Taintless**

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।

सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते

॥ १३-३३॥

yathā sarvagataṁ saukṣmyādākāśaṁ nōpalipyatē |

sarvatrāvasthitō dēhē tathātmā nōpalipyatē

|| 13-33||

1	<i>Yathaa sarva-gatam sauksh-myaat,</i>	<i>As, because of subtlety, the <u>all-pervading</u></i>
2	<i>aakaasham na upa-lipyate;</i>	<i><u>space</u> is not <u>tainted</u>;</i>
3	<i>sarvatra avasthitah dehe,</i>	<i>so too, seated <u>everywhere</u> in the body,</i>
4	<i>tathaa aatmaa na upa-lipyate.</i>	<i>the Self is not <u>tainted</u>.</i>

Every example has to be seen only in relation to the characteristic that is being compared. Beyond that, the example loses its applicability.

1-2 The Example of Space: In the case of Space, its relationship with the other 4 elements is being compared to the Self's relationship with the multifarious creation. Space is not tainted by the presence of any of the other 4 elements in it, including all the objects.

3-4 The Application: The Self is not tainted by being associated with the Upadhis of all types of creatures. Whether the creatures are vicious or domesticated, the Self remains merely as the Witness. It does not get tainted by the qualities displayed by the Upadhis.

Verse 34: ***Difference 3: Illuminated – Illuminator***

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।

क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत

॥ १३-३४॥

yathā prakāśayatyēkaḥ kṛtsnaṁ lōkamimam raviḥ |

kṣētram kṣētrī tathā kṛtsnaṁ prakāśayati bhārata

॥ 13-34॥

1	<i>Yathaa prakaashayati ekah,</i>	<i>Just as this whole <u>world</u> is being illumined by the</i>
2	<i>kritsnam lokam imam raviḥ;</i>	<i>one <u>Sun</u>;</i>
3	<i>kshetram kshetree tathaa kritsnam,</i>	<i>so also, by the Lord of the Field, this whole <u>field</u></i>
4	<i>prakaashayati bhaarata.</i>	<i>is being illumined, O Bharata.</i>

1-2 The simile of the Sun for the Self is a common one used in scriptures all over the world. In the Upanishads, similes using light imply strongly the element of knowledge behind it. Illumination and knowledge are as good as synonyms.

The implication of this meaning would then be, “As one Sun is sufficient to illuminate the whole universe, so also knowledge of the One Self is sufficient to make all other knowledge known. Its light alone is sufficient. It is the Light of all lights.

3 Acharyaji quoted from the Katha Upanishad, verse II-v-11:

“Just as the sun, the eye of the whole world, is not contaminated by the defects of the external eye, so also the Atma, being the innermost essence of all beings, is not contaminated by external sorrows of the world.”

4 O Bharata: As Arjuna is a ‘luminous’ being (Bharata means ‘luminous’), Sri Krishna, by addressing him in this manner, is effectively saying to him, “You should be able to understand this, Arjuna.”

Verse 35: ***Conclusion on the Differentiation***

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।

भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम्

॥ १३-३५॥

kṣētrakṣētrajñayōrēvamantaram jñānacakṣuṣā |

bhūtaprakṛtimōkṣam ca yē viduryānti tē param

॥ 13-35॥

1	<i>Kshetra-kshetrajnayah evam,</i>	<i>The Field and the Knower of the Field, when</i>
2	<i>antaram jnaana-chakshushaa;</i>	<i>distinguished by the eye of <u>wisdom</u>,</i>
3	<i>bhoota-prakriti-moksham cha,</i>	<i>and freed from the <u>binding nature</u> of Matter –</i>
4	<i>ye viduh yaanti te param.</i>	<i>they who know this, go to the Supreme.</i>

1 Evam: “in this manner”. This is a very special *Evam* – it takes us back to the very beginning of the Chapter. Taking everything that has been said so far, this is the conclusion.

Two major conditions need to be fulfilled before realisation of God can take place.

2 i) The first condition is that the right knowledge has to be acquired. This means all the four phases as described in the Chapter must be understood. The Kshetra, Jnaanam, Jneyam, Prakriti, Purusha and finally Kshetrajna have to be known. By careful differentiation between the Kshetra and Kshetrajna, the spiritual journey can be successfully ended.

3 ii) The second condition is that the necessary Sadhana needs to be done to attain purity of mind. Purity is seen by the freedom one gets from the binding nature of Prakriti. A life free from desires and selfishness is proof of this freedom. Renunciation of egoism is the hallmark of this freedom.

4 As usual the Phala of this Sadhana is stated in the last line. It is nothing short of Self-realisation. “Going to the Supreme” is to describe arrival at the final destination of the spiritual quest. Freedom from the bonds of Samsara; freedom from all bondage due to Karmas; and freedom from all imperfections in one’s nature – these are the secondary fruits that arise from Self-realisation.

Acharyaji said:

“If we love Vedanta, the 13th Chapter is like a refreshing Monsoonal shower!”

“The 13th Chapter is the most deep as well as most difficult to grasp chapter of the *Geeta*. It contains the essential knowledge needed to place our Sadhana on a firm footing, and heading in the right direction. The goal is certain – it is then only a matter of time.

“The Chapter is indeed full of beauty and richness of wisdom!

“And through it, Sri Krishna fulfills His promise to bestow upon Arjuna the divine Knowledge by which one may attain the Highest Brahman.”





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ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
क्षेत्रक्षेत्रज्ञविभागयोगो नाम त्रयोदशोऽध्यायः ॥ १३॥

ōṃ tatsaditi śrīmadbhagavadgītāsūpaniṣatsu
brahmavidyāyāṁ yōgaśāstrē śrīkṛṣṇārjunasaṁvādē
kṣētrakṣētrajñavibhāgayōgō nāma trayōdaśō:'dhyāyaḥ || 13||

Om Tat Sat!

END OF DISCOURSE 13

“THE YOGA OF THE FIELD & ITS KNOWER”

