

Whereas the intuitive knowledge makes him consonant with the Reality. The dream and the delusion of the earth-bound life is transcended. That Brahman is the Eternal Verity is realized in *samādhi*. The Prakriti appears and disappears on the substratum of the Purusha. The goal of the *Jivatman* is not to get entangled in Prakriti, but to make use of it with an attitude of detachment and gain reunion with the Paramatman.

It is easy to say that the world is *Maya*—a delusion. But do you know the implication of this statement? It is like burning the camphor which leaves no residue. It is not like burning the fuel which leaves the ash behind. True spiritual pursuit leads the *sadhaka* into *Samadhi* in which the *Jagat* and the *Jiva* are eliminated. All relative existences vanish leaving behind Brahman, the Absolute.

— Sri Ramakrishna

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे क्षेत्रक्षेत्रज्ञविभागयोगो नाम
त्रयोदशोऽध्यायः ॥

*iti śrīmad bhagavadgītāsūpaniṣatsu brahmavidyāyām
yogasāstre śrī kṛṣṇārjuna saṁvāde kṣetra kṣetrajña
vibhāga yogo nāma trayodaśo 'dhyāyaḥ ॥*

In the Upanishad of the Bhagavad Gita, the knowledge of Brahman, the Supreme, the science of Yoga and the dialogue between Sri Krishna and Arjuna, this is the thirteenth discourse designated:

THE YOGA OF THE DISCRIMINATION
OF THE KSHETRA AND THE KSHETRAJNA