

# Bagawad Gita, Class 166: Chapter 13, Verses 2 to 4

Shloka # 2:

13.2 The Blessed Lord said O son of Kunti,  
this body is referred to as the 'field'. Those who are versed  
in this call him  
who is conscious of it as the 'knower of the field'.

Continuing his teachings Swamiji said, in the beginning of thirteenth chapter Arjuna introduced 6 technical words and wanted to know what they meant. The six terms that Arjuna wanted to know about are, Kshetram, Kshetragna, Prakrti, Purushah, Gyanam and Gneyam. Answering Arjuna's question, Sri Krishna takes up two of the six words first, viz., Kshetram and Kshetragna and since these two terms are closely connected, he deals with both of them simultaneously in Shloka's #2 -#7.

**Kshetram:** means entire

objective universe that we experience; it is the external world of objects of my experience. Body and mind is also an object of my experience. These three together are known as Kshetram.

The only difference among these three is that the world is a little bit away from us, as it were, and the body and mind are intimately associated with me, the observer and therefore, the body and mind appear to me, to be my integral part. I have given you this example before: When somebody asks, what are the things in front of me, I enumerate various things, all of you, the mike, the book, the clip, the watch, the desk, this cloth on the desk, I will enumerate everything and I forgot to include one thing which is very much different from me, which

is in front of me, which is very much an object and which is generally not enumerated, viz., my Spectacles. The spectacle is very much part of this world, I have got it from the shop, but once I put on this spectacles and once it becomes an instrument of Observation, the instrument is generally included in the subject itself. From this we come to know, an important law, **"An object which serves as an instrument, is generally taken as the subject itself"**. An object, which serves as an instrument, is integrally connected with the subject and therefore generally we consider the spectacles as a part of the observer himself. But the fact is, it is also an object alone. In the same way, **Vedanta says, the body is also another instrument for my observation of the world, the mind is also another instrument for the observation of the world, but both of them are objects different from me, because instrument is different from the one who is behind the instrument.** And that is why when I am using the body and mind, during the waking and dream states, I experience the external world, **while** when in deep sleep state, I am no more operating through the body mind complex, when I do not experience the world. So body is one spectacle as it were, mind is another; when both of them are used, I experience the world; when both of them are kept aside, like during sleep state, I do not function through them, then there is no world of experience. **And therefore Vedanta says: body is also an object, mind is also an object, but both of them serve as an instrument and therefore they appear to be an integral part of the subject.** And since body is also an object, mind is also an object, both of them should be included in Kshetram, the objective universe. Thus Kshetram consists of three portions, the world, the body and the mind. And of these three, Sri Krishna enumerates the body alone in this shloka, because our identification with the body is stronger and therefore Sri Krishna highlights the body in this shloka. Later, he himself will elaborate on the Kshetram, which will include the mind as well as the external world. And therefore, here is a brief on Kshetram in this shloka and Kshetram is elaborated upon later,

in shloka's No.6 and 7 respectively.

So, he says, the body is Kshetram, and He also pointed out Kshetragnya is something which is different from the body, which pervades the body and which makes the material body a live, living being. And that invisible principle, like the invisible electricity, which makes the fan go around, which makes the bulb bright, that is the electricity principle; in the same way, behind the physical material body, the invisible principle is the chaitanya tatvam. And that invisible chaitanya tatvam is called Kshetragnya; the gnya means the awareness principle, the experiencing principle, the observing principle, sentient principle. And therefore, the first job of Vedanta is to provide an understanding that the individual is a mixture of two things, the body and consciousness. Just as recognizing the fan is a mixture of two principles, one is the visible fan part, and the invisible electricity part.

Similarly, the functioning individual, the live individual is neither the mere body, nor the mere consciousness. Consciousness by itself cannot transact; body by itself, cannot transact, the transacting entity is a mixture of body and Consciousness. And here Sri Krishna calls them Kshetragna and Kshetram; in the 2nd chapter of the Bhagavad Gita, they were called deha and dehi. This Deha and Dehi are also called Atma and Anatma, as well.

And not only that, by using the word atma, the scriptures convey an important idea. Generally we tend to identify with the body only. I am the body is my general approach, because the date of birth of the body, I take as my date of birth, the growth of the body I take as my growth; therefore generally the word I is used for the body and after the study of Vedanta, what we generally say is that, now I know that I am the body and behind me there is a eternal consciousness. We would not have said that earlier.

Before

Vedantic study, I  
am the body alone is the understanding; and after Vedantic  
study, I  
add one more statement, I am the body and in me there is an  
atma. Sri Krishna  
says even this is not the right approach. You should not say  
that I am the body  
and in me there is atma;  
rather **you have to train your mind,**  
**through nidhidhyasanam, over a period of time, remembering**  
**that, I am the conscious**  
**principle and body is an incidental medium through which I am**  
**transacting with**  
**the world.**

Therefore  
instead of saying **I am the body with an atma, I should**  
**learn to say I am the atma with an incidental body.** And since  
the  
body is only an incidental medium, I am willing to accept the  
fact that this  
medium is bound to go back to the Kshetram, the external  
world. It has come from  
the world, I am using it temporarily, and I have to give it  
back to the world  
and even when I give the Kshetram back to the world,  
I the Kshetragnya the  
invisible consciousness will continue to survive. This shift  
of the  
identification from Kshetram to Kshetragnya is  
called aparokshagyanam. **As long as I say that I have an atma,**  
**it is**  
**called parokshagyanam, the moment I say I am the atma it is**  
**called aparokshagyanam.** This is the essence of the 2nd shloka.

**Shloka # 3:**

**And, O scion of the Bharata dynasty,**

**under-stand Me to be the 'Knower of the field' in all the fields. In My opinion, that is Knowledge which is the knowlege of th field and the knower of the field.**

Now

Sri Krishna goes to the next step of knowledge that takes years to assimilate.

The steps are:

1. I am the body
2. I am body  
backed by Consciousness.

3. In fact I am not the body with consciousness, but I am the consciousness with an ( keep practising saying it as 'incidental body') incidental body/borrowed body; so that we will not have ownership; Bhagavan has allowed me to use it, he can take it away anytime; so, therefore, the third step of knowledge is I am the consciousness with an incidental body.

4. Now we are going to the fourth step, a very important step. I have now known and hopefully assimilated that I am the consciousness behind this body. So body is the container, I am the content, the tenant, and the invisible consciousness. If I look upon myself as consciousness within my body, what should you be? If I am Consciousness within my body, what about you? You are also the consciousness in your body; So Rama is the consciousness in Rama shariram; Krishna is the dehiconsciousness in Krishna shariram. Lakshmi is the consciousness in the Lakshmi shariram; mosquito is the consciousness within mosquito shariram; in fact, each one of us, is, nothing but, the consciousness in the respective body.

Now the question is: How many consciousness's are there?

Generally our conclusion will be that each body has a consciousness; therefore, within my body there is one consciousness; and within your body there is another consciousness. Therefore, as many bodies are there, as many consciousness's also must be there. This will be our general conclusion. It is not only our conclusion; this is the conclusion of certain philosophers like Sankhya philosophers who say, each body has one atma.

And

therefore how many atma's are there? As many bodies are there, as many atmas are also there.

Here,

however, Sri Krishna says, there is a difference. He says, while the container bodies are many, the Consciousness within, is the same in everyone. The bodies are many, but the dehi, the Kshetragnya, the atma, the consciousness, is the same in every one. **And not only is the consciousness present in every body, we should also know that the consciousness is present even in between two bodies.** The only thing is that consciousness is recognizable in the body because life is manifest. In between bodies, consciousness does exist, but is not recognizable. The reason is that bodies are not there in between to manifest or recognize the consciousness. Like electricity is recognizable in fan No.1, and in fan No.2, however, in between, in the cable carrying the electricity, I do not have any instrument to recognize that electricity.

Or

to give you another example, you can recognize the light on my first finger and on my second finger but between the two fingers, is there light or not?

Here

doubt comes up. Suppose I keep a finger between the two fingers, you will recognize the light. Above my head also light is there, the moment I keep my hand you can recognize it. Now Vedanta says that consciousness pervades everywhere, wherever bodies are there; consciousness is manifest as life principle, where bodies are not there also consciousness exists but is not manifest. And therefore, there is only one all-pervading consciousness, which is manifest in some places, and which is not manifest in other places; manifest or unmanifest, the consciousness is sarvagathaha.

This

is the challenge of science also. What is consciousness? Where is consciousness?

Vedanta gives the

answer; consciousness is different from matter and pervades all over; matter is

only a medium for the expression of consciousness. When matter goes away,

consciousness does not die, but its expression dies.

The

Fifth step:

Even

though this consciousness is all pervading, this Consciousness is known by two

different names, based on the angle from which you look at the consciousness.

Just like one member of the family is known by different names based on the

angle from which the person is seen. Your own child will call you parent;

whereas your own parents will not call you parent; they will call you child; so

thus person remaining the same, one person looks at this person as husband,

another as brother, another as son, another as father.

Similarly, consciousness

has two names, based on the angle from which it is looked at.

**When the consciousness is looked from the standpoint of an individual body, it is called jivatma.** This consciousness looked from the standpoint of the individual body, enlivening my body, my mind and experiencing my surroundings, is called Jivatma.

Whereas

the very same consciousness looked at from the standpoint of all the bodies, otherwise

called the samashti, the total,

the very same atma is called Paramatma. So from my

microcosmic angle, the consciousness is called jivatma, from macrocosmic angle, it is

paramatma.

And

suppose you negate my microcosm and macrocosm then it is neither jivatma nor paramatma. Then it is

just atma.

Therefore, jivatma is atma, paramatma is also atma; both are essentially one and the same; this recognition is called jivatma paramatma aikyam.

So, my knowledge now is: I am the atma; When I, the



consciousness, am functioning through an individual body, I am called a jiva and the very same I, the consciousness, manifesting through the whole creation, I am called the paramatma and when I forget the body, and forget the world also, I am just atma. So this is called jivatma paramatma aikya Gyanam.

And the example we generally give in the shastra is like seeing, the essential oneness of the wave and the ocean. When water is looked at from the standpoint of a small name and form, it is called a wave; when the very same water is looked at from the standpoint of total name and form, it is called ocean, but remove the wave name and form, remove the ocean name and form, what is the essence; wave is water; ocean is water; there is only water. This is called jivatma-paramatma aikya Gyanam.

And in this third verse, Krishna is revealing this fact and therefore this verse is called a Mahavakya shloka; a very important verse. Shankaracharya wrote a very elaborate commentary running into many pages, and the sub-commentators wrote even more elaborate commentaries. **What is the definition of Mahavakyam? Any statement, which reveals the essential oneness of jivatma and paramatma is mahavakyam.**

Now look at the shloka. Sri Krishna says: Arjuna! carefully understand and assimilate that the jivatma, that is the consciousness obtaining in a body, is Me; here the word Me means the Paramatma.

May you know the Kshetragna jivatma as Sri Krishna paramatma. The containers are different; but the content consciousness is one and the same. The bulbs are different but electricity behind them is only one.

And

where is the paramatma,  
the Consciousness in all the other bodies? From body's

standpoint, I cannot say. My body is different, your body is different; from mind standpoint I can never say; my mind is different from yours; my own emotions are different from yours, from intellect standpoint also I cannot say, my knowledge and ignorance are different from yours; but when I come to the experiencer-consciousness, I can say I am you and you are me. Saha aham asmi and Aham saha asmi.

That is the well-known soham mantra. Soham Aham Saha. That is why it got the name, hamsa mantra. Hamsaha means Aham Saha, I am that paramatma; I am Brahamasmi; is the revelation.

And then Sri Krishna says: this knowledge is very useful knowledge and therefore this is the real knowledge to be acquired by all people. All other types of knowledge can be acquired but they are really worthless; because they do not improve the quality of life; previously miserable BA; now previously miserable MA and now miserable Ph.d. The degrees go on changing; the misery, however, continues to be same. Thus, this alone is 'the real knowledge', which changes the very quality of your life.

Therefore Krishna says this knowledge, regarding the kshetra and kshetragna, that alone is the real

knowledge. In Mundaka upanishad this knowledge is called para vidya and all other types of knowledge are called apara vidya. And Shankaracharya tells elsewhere, all other forms of knowledge are as good as ignorance only.

Now the question is how does this knowledge bring about a quality change in life. How does it change my life? Again go back to the example. Imagine there are two waves, both of them are, like waves; imagine they are living being waves, they can know, they can talk, and one wave, knows I am a wave, whereas the other wave knows I am water. What difference does this knowledge bring about in the second wave? You try to imagine. As long as the first wave considers that I am a wave, its thinking will be, I am just born out of the ocean, and I am growing, because the wave becomes bigger and bigger, and as even the wave is growing, it is also aware of the fact that I am going to towards the shore, where, as a wave, I will be destroyed. Therefore, I am a mortal, finite, entity; is the thought that the wave will have as long as it thinks of itself as a wave. As long as there is a conclusion that I am mortal, the insecurity feeling is unavoidable. The wave, as long as it thinks it is a wave, it can never get out of insecurity and all its actions are driven by the sense of insecurity. In the same way, as long as I am going to think I am the body, I am a mortal individual, every moment of my life is driven by the sense of insecurity. In fact, the very admission to the school and my education is based on the career opportunity and all the counseling are based on how I can earn more; if possible with minimum work or no work. I never bother about which subject I like. I do not want to take a course that I will enjoy. Enjoyment is not the consideration, my inclination, is not the consideration; all my activities from KG class onwards are based on this consideration of what will give me a good job, with a six-figure salary. Even after I get a job, I keep looking for better ones; and therefore loyalty, relationships all these I do not care, only consideration is which will give

me better retirement benefits. So even before joining the job, I am seeking security.

Even children, are viewed as in the hope that they will take care of me in the old age. We are always running after money, remember, money is seen as an equivalent of security. Money and security are synonymous for an ignorant person. Ignorant here means Vedantically ignorant person. Vedanta calls a person a samsari; a samsari is defined as one, who sees money as security. And I will see the money as security because, now I am insecure and I am insecure, because I am the body.

Whereas imagine the other wave, the enlightened wave, the jivanmuktha wave. It is not bothered because this wave is nothing but a name and a form name and form are subject to destruction; nobody can hold on to that; I am not attached to the incidental nama rupa, I know I am water, I will be water, I was water, and I the water am not destroyed. Even during summer, when it is evaporated, I exist in the form of steam and in the form of water vapor. And therefore, the difference between knowledge and ignorance is: the difference between security and insecurity.

And according to Vedanta, this knowledge alone will give security; other than this knowledge whatever you do, there will be the lingering sense of insecurity. All others will give a false sense of security, a fake sense of security; therefore if you want security; gain this knowledge. If you think that there are other sources of security, Vedanta does not want to contradict you; Vedanta tells try: Just go and have a merry go round, either through money or status, or position or possession or relationship. Try all of them, and then when you know and you are convinced that none of them will give you real security, then you come to Vedanta.

So, Sri Krishna says this is the knowledge, which removes the sense of insecurity. Does Vedic knowledge remove sense of insecurity? Does it give me security? Vedanta says, it does

not give security; rather it reveals that you don't need security. Thus, Gyani or Sanyasi does not have anything and as such should be the most insecure people. But you look at those Gyanis; they are more secure than all the others with possessions. In fact greater the possession, you require more security guards. Therefore Sri Krishna says: this knowledge of the Kshetra and Kshetragna is the real knowledge. And this is called Atma Gyanam.

#### **Shloka # 4:**

**Hear from Me in brief about (all) that as to what that field is and how it is; what its changes are, and from what cause arises what effect; and who He is, and what His powers are.**

Sri

Krishna says, that in the previous two shlokas, that is the 2nd and 3rd, Arjuna,

I have briefly defined Kshetram and Kshetragna, but it is too brief and therefore I will elaborate on these two topics a little more.

And therefore, Sri Krishna gives an introduction in the 4th verse. O Arjuna,

listen to the following:

What

exactly is the Kshetra, which we have seen as the objective physical body?

Now he says I will give you a comprehensive list of what includes the Kshetram. What all are included in Kshetram? What is the nature of Kshetram, the objective universe? Kshetram, you can roughly translate as the objective universe, as different from the subjective experiencer. So what is Kshetram, is the first topic.

Second

topic is, what is the nature of that Kshetram.

What are the causes out of which various effects are born; so, the details regarding the causes, Karanam; and what are the effects born out of various causes.

One

refers to the cause and the other to the effect. The idea is the whole objective universe consists of cause-effect chain only. If you take any individual, I am the effect and my parents are the cause. And the parent themselves are the effect, and their parents are the cause. Thus anything you take, it is an effect of something, and it is the cause of something else.

Therefore

what are the causes, and what are the effects? What is Kshetram? What is its nature? What are the causes included in the Kshetram and what are the effects included in the Kshetram; all these are details of the Kshetram.

And

not only that, Sri Krishna also wants to give details of Kshetragnya. What exactly is the kshetragnya? What are additional features of kshetragnya? What is kshetragnya, the consciousness principle? Previously Sri Krishna has only briefly defined it as consciousness, the experiencer of the universe.

This is a very brief definition. Sri Krishna wants to give more details regarding consciousness. Therefore, what is consciousness or awareness? What are the glories, the features, and the great features of the Kshetragnya? We will

see later that consciousness is indivisible, consciousness is beyond time; consciousness is beyond space, consciousness is not subject to change; all these are different and important features. In fact, one scientist beautifully says: Consciousness is that, which is not subject to the laws of the creation. All the physical and chemical laws of the creation cannot influence the consciousness principle. And he says it cannot be located, because it does not have a location, which means that it is beyond time and space. Those features, I will give you later, says Sri Krishna .

### **Take away:**

Vedanta says, the body is also another instrument for my observation of the world, the mind is also another instrument for the observation of the world, but both of them are objects different from me, because instrument is different from the one who is behind the instrument.

When the consciousness is looked from the standpoint of an individual body, it is called jivatma.

Instead of saying I am the body with an atma, I should learn to say I am the atma with an incidental body.

Definition of Mahavakyam: Any statement, which reveals the essential oneness of jivatma and paramatma is mahavakyam.

Vedanta says: body

is also an object, mind is also an object, but both of them serve as an instrument and therefore they appear to be an integral part of the subject.

**With Best Wishes,**

**Ram Ramaswamy**

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## **Bagawad Gita, Class 165: Chapter 13, Verses 1 & 2**

Continuing his teachings Swamiji said, in last class I said, Ch. 12 ends the Madhyama Shatakam of the Gita. Gita has three Shatakams. Shatakam means group of six, in this case group of six chapters. Thus, we have three Shatakams in Gita. In each Shatakam, certain topics are highlighted.

### **Prathama Shatakam:**

includes Chapters 1-6. It highlights:

- 1) Jivaswarupam or the Tvam in the saying Tat Tvam Asi; Jiva is the Tvam.
- 2) Karma yoga; importance of individual effort or Prayatna is pointed out. Sri Krishna points out that, everything is not willed by God; you also have free will; so, fatalism is not encouraged. Fatalism means, fate alone



contributes in our lives. Vedic approach is that fate is just one of the contributors of our future; in addition to fate, another important factor is free will or prayatna.

So one has to contribute one's effort; one has to work for one's uplift; or as the Tamil saying goes: Taan Padi, Daivam padi.

### **Madhyama Shatakam:**

Chapters 7-12: Here topics highlighted are:

1) Ishwara swarupam

or the Tat in Tat Tvam Asi; also called Tat Padarthaha.

2) Ishwara upasana

yoga; this can be as Ishta devata upasana also called abhyasa yoga; and Vishwa

Rupa upasana; Meditation

upon the Lord, looking upon him as the very universe itself.

In fact, the

entire 11th chapter is training for Vishva rupa upasanam.

3) Ishwara Kripa or

Ishwara anugraha.

While human effort is

important, it fructifies only with Ishwara Kripa. And of course, Ishvara anugrah is always

there, flowing, but we have to learn to tap the Ishvara anugraha, which is there just

as a waterfall has got electricity in potential form, but the electricity will

be useful to us only when we learn to tap the electricity by the appropriate

project. Similarly, solar energy is there all the time, but we have to tap that

energy. Similarly, Ishvara

anugrah also, we have to learn to tap and **every prayer is like a hydroelectric project, it is Ishvara anugrah project.** In fact, we start the Bhagavat Gita with a prayer; it is only to tap anugrah. And therefore, never underestimate the role of anugrah. Generally people think advaitins who are committed to dhyana yoga do not have bhakthi at all, they think, they are all intellectuals, they are rational people, they think. But remember even the greatest advaitin, values the role of Ishvara anugrah and therefore Ishvarakripa or anugrah is the third topic in the madhyama shatkam. So, three topics are covered: Ishvara svarupam, Ishvara dhyanam, and Ishvara anugrah.

### **Charama Shatakam:**

Chapters 13-18

Now we are entering the Charama shatakam of the Gita. Three topics highlighted here are:

1) Jiva Ishwara Swarupa aikyam: The essential oneness of Jiva svarupam and Ishvara svarupam, which is technically called Asi padarthaha. In the saying, Tat Tvam Asi, if you rearrange it becomes, Tvam Tat Asi; here Tvam is Jiva svarupam, Tat is Ishvara Svarupam and Asi is Jiva Ishwara svarupa aikyam. And by using the word essential oneness, we indirectly convey that there is a superficial difference between Jiva and Ishvara. And that is why we are using the word essential oneness and to understand this essential oneness, we generally take the example of a wave and the ocean. Wave and ocean are superficially different, that is why it is called a wave, and ocean is called an ocean. Definitely there is a difference. Ocean is vast, while wave is small; Ocean is cause, wave is

effect; ocean is relatively eternal, wave is ephemeral. Thus, between wave and ocean, differences do exist, but all these differences are only superficial differences. If you find out the essential nature of wave, it is nothing but Water. If you take the wave, it is nothing but water, H<sub>2</sub>O, Satchidananda. Similarly if you analyze the essential nature of ocean, it is nothing but water alone. In fact there is no wave other than water, there is no ocean other than water, there is only one water behind the wave and one water behind the ocean and if you shift your attention to the water aspect, if you shift your focus to the water, then you can say wave and ocean are essentially one and the same. Similarly, Vedanta says, Jivatma is essentially atma. That is why it is called Jivatma. Jivatma is essentially the atma, the chaitanyam. Paramatma is essentially the atma, the chaitanyam. Even though superficially they are different; essentially both are one and the same atma, the chaitanyam alone. This understanding, by proper enquiry, is called Jivatma paramatma svarupa aikyam; otherwise called Asi padarthah. This is topic No.1 of the Charama Shatkam.

2) Gyana yoga: Then the second topic is Gyana yoga, that is a sadhana meant to discover this essential oneness, known as Aham Brahma Asi. Imagine the wave is a living being and the wave says that I am nothing but water. And the moment the wave understands I am water, the wave can say I do not have birth, because water does not have birth, I do not have death, and I am all pervading throughout the ocean. And this discovery is Aham Brahma Asmi, which is gathered through Gyana Yogah. Gyana yoga is process of understanding this Mahavakyam; in English we call it the great equation. So the concept of equation is very beautiful. When do we have an equation?

When two things are totally different we can write an equation. When two things are explicitly equal there is no need for an equation. But when two things

are seemingly different but essentially one, then equation is useful.

Thus:  $4+3=9-2=7$ .

While both sides appear different; one has a plus sign while other has a minus sign; our eyes show them as different. But difference is superficial and both are "Seven" swarupam.

Similarly, when you look at the Jiva, and when you look at the Ishvara, they are very different. One is omniscient; another does not even know the spelling of Omniscient. Sarvajnah, alpajnah; Sarvashaktiman, Alpashaktiman. Sarvajnah means omniscient. Alpajnah means with limited knowledge. Sarvashaktiman means Omnipotent and Alpashaktiman means with limited power. Sarvagathah means omnipresent and Alphagathah means limited pervasion. So Jiva and Ishvara seem to be totally different; even different is not the word, diagonally opposite. One is creator, the other is created; one is master, another is servant. But the Upanishads say that the difference is only superficial like  $4+3$  and  $9-2$ . If you make an enquiry and arrive at the essence of Jivatma, and also arrive at the essence of paramatma or Ishvara it is called Tvam pada sodanam, and Tat pada sodanam respectively; sodanam means vicharah. You do Jiva svarupa vichara and Ishvara svarupa vichara on the lines taught by the teacher. Just as the mathematics teacher drives home the equation to the student. Similarly, Mahavakya upadesha karta guru has to help the student enquire into the Jiva svarupa vichara and Ishvara svarupa vichara. Then the thrilling discovery is Aham Brahma asmi. And this is called Jivatama-paramatma aikyam. Otherwise called Asi padarthah. And this enquiry that you make to arrive at the oneness is called Gyana yoga; otherwise called Vedanta sravana manana nidhidhyasana. This topic is elaborated upon in Chapters 13, 14, and 15.

3. **Satguna** or importance of values. Noble

virtues are important to absorb the teaching. Only a dharmic mind can absorb Vedanta. If mind is not dharmic, it is not prepared for Vedanta and teaching will not enter the mind. So, one has to prepare the mind. These are the virtues enumerated by Sri Krishna in chapters 13, 14, 15,16 and 17. In Dharma shastra these virtues are called Atma Guna or we also call it Sadhana chatushtaya sampati.

Now we enter chapter 13.

In this chapter, in some Gita books there are 35 shlokas and in some 34. The chapter starts with a question from Arjuna. This question is not shown in some books, hence 34 shlokas in the chapter. We will, however, discuss Arjuna's shloka as well.

### **Shloka # 1:**

**13.1 Arjuna said I wish to learn about Nature (matter) and the Spirit (soul), the field and the knower of the field, knowledge and that which ought to be known, O Kesava.**

Arjuna's question: In this shloka six technical words are used; one can even call them technical jargons; like the word inflation used in economics is different from inflating a tire. So, Arjuna asks for clarification of these six terms. The terms are: 1. Prakriti; 2. Purusha;3. Kshetram; 4. Kshetragya; 5. Gyanam and; 6. Gneyam. Usually Prakriti and Purusha are paired; Kshetram and Kshetragya are paired;

and Gyanam and  
Gneyam are paired.

**Prakriti and Kshtram:**

mean material universe or experienced objective material universe.

Even though there are subtle differences, at this moment, we can take them as almost identical. And when I say material universe, it includes the invisible energies also, because even scientifically energy is another form of matter only. Matter can be converted into energy and energy can be converted into matter; that is why we have  $e = mc^2$  equation. Therefore, when I say this matter, it means the whole creation, in visible and in invisible form. And according to Vedanta, it includes our mind also, because according to shastra, mind is also a product of the subtle five elements. Therefore mind is also a form of matter only and that is why matter influences the mind. When there is a change in biochemistry, when there is a change in hormones, it changes your mind and emotions; from that it is very clear that mind is also another form of subtle matter. Therefore, prakrti or kshetram includes the world, the mind and also the body; all of them are called prakrti or kshetram. Sri Krishna will himself elaborate on that later. Here for our convenience we can remember them as matter.

**Purusha, Kshetragya and Gneyam**, all three are synonymous. All three mean consciousness principle or chaitanyam or chetana tatvam.

**Gyanam**, the popular meaning is knowledge. In Chapter 13, however, it means Satguna's and there are 20 of these virtues. These are topics Arjuna wants to know about. So Sri Krishna answers Arjuna's question.

## Shloka # 2:

13.2 The Blessed Lord said O son of Kunti,  
this body is referred to as the 'field'. Those who are versed  
in this call him  
who is conscious of it as the 'knower of the field'.

Sri Krishna answers.

When we write an answer to a question, we answer the ones we know first and keep doubtful ones to the end. Sri Krishna answered Arjuna in a different order from the one in question. Even though Arjuna's order was, Prakrti, Purusha, Kshetram, Kshetrajna, Sri Krishna starts with the third item, Kshetram.

**Kshetram:** O Kaunteya, this body that you experience so intimately, is called Kshetram. Why use word Kshetram? Shankaracharya gives several meanings for the word kshetram; Out of that we will see two meanings, which are relevant and beautiful.

First meaning is, that which is subject to decay and destruction; that which disintegrates, that which decays and ultimately dies. In fact, the very word shariram also means the same only; that which is decaying every moment.

All the words used for the physical body indicates that it is decay and destruction. And even the word deha, is because that which is burned by, afflicted by, tormented by three-fold sorrows; it also means to burn, not in the physical sense, but in the figurative sense.

What are the three-fold tapas. One tapa is rising from inside in the form of varieties of diseases etc. that is, it is internal. And the other type of tapa, are coming from the outside or the environment, like dust pollution, noise pollution, carbon monoxide pollution, any tapam coming from the surrounding is one type of suffering; What comes from inside is adhyatmica tapam; like BP, sugar, etc. And the third one is that which is not caused by external or internal, that which is caused by the nature or the karma.

Supernatural

forces like thunder, lightening or floods cause Adhi daivika tapam; all these things are the third ones.

Through

these three fold tapas

the body is constantly tormented. And while living the three fold tapas are burning, and after death also, the body is burned, by another type of fire called fire of cremation.

Therefore

while living also it is burned, after death also it is burned therefore it is called kshetram. This is meaning No.1 given by Shankaracharya.

3) Agricultural land

is also called Kshetram. Physical body is compared to a field. We can convert seed to plant by sowing seed on land; similarly we have performed punyam and papam karmas in past lives. They are like seeds that fructify into Phalam.

Their conversion requires a medium and medium is the physical body. Only



through body can we reap punya and papa Phalam. Therefore Shankaracharya says,  
Kshetravat Kshetram.

In kshetram there are two more ideas to keep in mind; the mind is also kshetram; external world is also kshetram. Whatever you experience is kshetram. The world is experienced by me; the body is experienced by me. Do you have any doubts? When the mosquito bites, you will know whether you experience the body or not. The body, pain and pleasures are experienced; the world is experienced. In the same way I experience the mind intimately. I know the arrival of every emotion and I know their departure. I know the emotional problems. That's why counselors are having a gala time. So, therefore, all the three are objects of experience and all of them are matter, made up of matter; world is made up of matter; body is of course made up of matter; mind also is made up of matter. All the three are objects. All the three are matter. And then all the three are subject to constant change also. The world changes all the time. There is nothing that is changeless. Some of them may change faster. Some of them may change slowly, but the change is the law of nature.

Therefore  
the world is savikaram,  
body is savikaram. What about  
the mind, it is the fastest changing thing; Thank God the mind changes. I keep  
on talking and your mind remains still. What use. Nothing happens in the mind. What  
a terrible lot will be mine? So I am expecting my words to enter your mind,

Thus,  
kshetram is object; kshetram is matter. kshetram is subject to change.

Even though kshetram consists of body and world, Sri Krishna

here focuses upon the body only, because we have got maximum attachment to the body matter. World is also matter; body is also another lump of matter. Even though the world is also mud, body is also mud, unfortunately, our identification with this body is so deep and therefore Sri Krishna wants to specifically remind that the body is also an object of experience. So topic No.1 is temporarily over. Sri Krishna will elaborate later.

Then the second topic is Kshetrangyaha; whatever illumines or experiences the kshetram. If the kshetram is an experienced object, every experienced object presupposes an experiencer, a sentient subject. If my eyes are perceiving all of you, the very perception of every one of you pre-supposes the existence of the perceiver, the I. Even though the eyes themselves are not perceived by me; I do not see my eyes, even though the eyes themselves are not perceived; there is no doubt regarding the perceiver eyes, because without the perceiver eyes, there cannot be perceived forms and colors. Like every photograph that you see pre-supposes a photographer or at minimum a camera.

Every photo presupposes a camera, even though the camera is not in the picture.

Similarly the entire kshetram consisting of the world, body and mind is an object of experience, it presupposes a sentient, experiencer, illuminator, conscious principle. And that conscious principle is called the subject, which is called the illuminator, the enlivening principle, and Sri Krishna calls it Kshetragna.

Taking an aside, what is nature of consciousness? All are struggling to understand this consciousness. As per Vedanta, consciousness has following

features:

1. It is not part, product or property of this body. It is an independent entity.
2. It pervades inert body and makes it sentient.
3. It is not limited by boundary of body.
4. It will exist even when body perishes; thus it is eternal.
5. The surviving consciousness after death, is not recognizable, as there is no body through which it can manifest itself.

**With Best Wishes,**

**Ram Ramaswamy**