

Bhagavadgeetha

13th chapter

Arjuna asks about prakruthi, purusha(Jeeva), kshetra, Kshetra, jnana(sadhanam) and Jneyam

sharlra = shar+eera. Shar means under go Himse and eera prerane.

Sharlra = avyaktaadi tatvagalu and adara tattvaabhimani devethegal

Krishna explains vikaaras of sharlra. Like icha(desire), dwesha(enimity), sukham(happyness), dukham(sadness), manovyaapti and dhairyaa(dareness)

20 ways to salvation- jnaana sadhanam.

1. Not to praise oneself. pridelessness
2. avoid- behaving oneself as great. Humility
3. nonviolence
4. tolerance. not to react.
5. openness, sincere, simplicity (praamanikate)
6. jnaanigala seve (do respect and indulge ,surrender to elders who are known as saints, pandits
7. cleanliness
8. following one's dharma (one should not leave dharma by fear or anger) - sthairyaa
9. control on indriyas - self control
10. not having/showing interest in the material world - (vishaya padaarthagalli vyragya) renunciation of the objects of sense gratification
11. absence of false ego (ahankaara)
12. Always think of demerits of birth, death, old -age and diseases - think of mortality of body and witnessing incessent sadness associated
13. Not to have over-attachment with children, wife, home and the rest.
- 14 .detachment from wordly affairs.
15. Even-mindness amid pleasant and unpleasant events - samachitta
16. constant and unalloyed devotion with me(Lord krishna as Supreme).
17. aspiring to live in a solitary place
18. detachment from the general mass of people
19. Interest in listening,reading tattva jnana(Paramatmana tattva jnanadalli aaskti)
20. Shaastra avalokana, chintana for the sake of aparoksha jnana

Sri Krishna says, I shall now explain the knowable, knowing which you will taste the eternal. Brahman, the spirit, beginningless and subordinate to Me, lies beyond the cause and effect of this material world

Everywhere are His hands and legs, His eyes, heads and faces, and He has ears everywhere. In this way the Supersoul exists, pervading everything.

The Supersoul is the original source of all senses, yet He is without senses means He do not possess the senses that are bound by Prakruthi like us. He is unattached, although He is the maintainer of all living beings

The Supreme Truth exists outside and inside of all living beings, the moving and the nonmoving. Because He is subtle, He is beyond the power of the material senses to see or to know. Although far, far away, He is also near to all

Although the Supersoul appears to be divided among all beings, He is never divided. He is situated as one. Although He is the maintainer of every living entity, it is to be understood that He devours and develops all

He is the source of light in all luminous objects like Sun,moon , agni. He is beyond the darkness of matter and is unmanifested. He is knowledge, He is the object of knowledge, and He is the goal of knowledge. He is situated in everyone's heart

Thus, I (Krishna) explained kshetra, Jnana and Jnana Sadhana in a nut shell. Bhakta would learns and experiances these would attain eternal.

Prakruti (25 tatvas) and Purusha(Jeeva) are eternal. Vikaras (transformations) of Jeeva are due to Prakruti only.

due to transformation(Vikaaras) of Jeeva and its karmas becomes the reason for gaining more janmas(deha) and is again due to Prakruti. And Lord gives the bhoga shakti(under go sufferings and enjoyments)

due to association of Satva, rajas and tamas gunas, Jeeva gains good yoni (Janma) or species(non -human) which are not worth for Sadhana and hence called hina Janma.

Yet in this body there is another, a transcendental enjoyer, who is the Lord, the supreme proprietor, who exists as the overseer, permitter, highly powerful and inspires minds intentionally , and who is known as the Supersoul

One who understands this philosophy concerning material nature, the living entity and the interaction of the modes of nature is sure to attain liberation. He will not take birth here again, regardless of his present position.

Ways to see Lord - Jneya

Some perceive the Supersoul within themselves through meditation, others through the cultivation of SAnkhyaa Yoga knowledge, and still others through karma Yoga.

Again there are those who, although not conversant in spiritual knowledge, begin to worship the Supreme Person upon hearing(Shravana) about Him from others. Because of their tendency to hear from authorities, they also transcend the path of birth and death by indulging in dhyana.

One who sees the Supersoul accompanying the individual soul in all bodies, and who understands that neither the soul nor the Supersoul within the destructible body is ever destroyed, actually sees

One who sees the Supersoul equally present everywhere, in every living being, does not degrade himself by his mind. Thus he approaches the transcendental destination

Based on Jeeva's karmas(prarabda,sanchita) , Lord does all karmas for Jeeva and no other kartara chetana above Lord. One who sees this is Jnaani. OR One who can see that all activities are performed by the Jeeva are driven by Prakruti through Lord's wish,and sees that the self does nothing and is dependent upon god, actually sees.

All different entities means all Jeevas were present in the Lord. From Lord only Jeevas got into this world as per Jeeva's grade/capacity(taaratamya). One who knows this gets lord abode.

Even though lord dwells in all shariras(kshetras), HE is exist with no begining and has no bonding of gunatraya (satva,rajas, tamas) . HE is immortal yet HE dwells in mortals. HE has no bonding with Jeeva karmas even though HE does Jeeva karmas. HE has no vikara(material based transformation). HE do not have naasha(anitya,deha haani, dukha: prapti, apoornata). This is how a Wise person knows HIM.

The sky, due to its subtle nature, does not mix with anything, although it is all-pervading. Similarly, the soul situated in Brahman vision does not mix with the body, though situated in that body

O son of Bharata, as the sun alone illuminates all this universe, so does the living entity, one within the body, illuminate the entire body by consciousness. Thats why HE is kshetrajna.

Those who see with eyes of knowledge the difference between the body and the knower of the body, and can also understand the process of liberation from bondage in material nature, attain to the supreme goa