

Bhagavad Gita Chapter 13: Field and Knower

Today we are going to continue the Bhagavad Gita with the thirteenth chapter. Up to this point we have traversed the journey from the ego to the Self in chapter six, and from the Self to the Absolute and God through chapter twelve. Many people who interpret the Gita say that the essence of Gita ends in chapter six and that all the other chapters just reiterate the principles that were revealed in the first six chapters. This is not my experience. My experience is that in what was revealed in the first six chapters, where we move from ego identification to the free individual, and in the next six chapters, where the free individual moves toward the universal both as the unmanifest Absolute and the manifest God, there is an expression of greater intensity and consciousness from the previous chapters.

(2:10) So, effectively you are getting more of the same thing, like a hologram. A piece of the hologram has the same image as the whole hologram so there are similarities repeated again and again but you are getting more of the hologram. The difference is the quality and the depth of the realization that occurs. These last six chapters will only be known by a tiny fraction of mankind. It is an extrapolation that you can take from any of the previous twelve chapters, but it is also its own definitive, qualitative experience. I did not know this before, of course. I would read these later chapters and think it was some sort of poetic license and they were just continuing to restate what had been said previously. But that is not true. The nature of the revelation is much more profound, full, and integral in these last six chapters.

Arjuna had finished the ecstasies in the eleventh chapter and had stabilized in the twelfth chapter. And now his vibrational frequency had become stable. In the eleventh chapter it was changing abruptly with the fireworks of revelations that were occurring, such that he was terrified for much of that experience. It was simply a purging of that which still separated him from the eternal truth. Now his system has come to a new level of silence and stillness that allowed for him to have a quality of equanimity where everything is occurring harmoniously. These are described by the characteristics at the end of chapter twelve: "He who accepts a friend and a foe with equal feeling, honor and dishonor in equal spirit, takes heat and cold, happiness and sorrow equally and is free from attachment, takes praise and blame alike, has attained inner silence, who remains ever happy irrespective of what he receives." One has basically separated their identification with their human nature but they are still coated by the qualities of their human nature.

(5:34) That quality of detachment brings forward these attributes of equanimity, detachment, and equality. These are symptomatic of one who, as consciousness, has come out from its complete embodiment in the human condition. It is now a stable state. Not good days and bad days so much, but all days are simply an expression of the same one reality. Even though life is going on, the consciousness is remaining pretty much the same. This is the nature of the state. So what is coming now is not coming in meditation or in certain situations. It is a continuous state of receptivity with Divinity that is utterly natural without any examination, similar to the state of the Self in the sixth chapter. But the depth and clarity and integration of it is greater. Now what starts happening is that the fundamental structures of existence are available to be known.

When one is in the state of silence and stillness, then whatever you are attending to reveals its nature, its source, its essence, its purpose. You see the weave, the matrix. So this chapter is a conversation about the revelation of the matrix in which this entire human creation event has occurred at a deeper, more profound level with a more tangible structure. The understanding of this can change the very nature of this dimension. This is where the powers come. This is where one who has the consciousness can begin to see the nature of the infinite and the finite, and the interplay between the two, and be able to act in the intermediary position of those two. It may not occur to such a being to take action because the motive for action isn't there. It is simply being and actions just happen. This is the state of merger with God. It is an ecstatic relationship. It is oneness. The personal divine and you have become one but you don't fully know it yet.

(8:49) You are already the Brahman, but now you are God but you don't know it yet because what we think as human beings of God is not actually what God is. It is something very much more intimate and personal than the idea of God. It is something that can be lived, something that you already are but don't know it. Chapter thirteen is similar to chapter seven and chapter nine. All of these are revelatory chapters. One has come to a state of realization and is looking at existence through new eyes. So the subsequent chapters to six, eight and twelve are all describing the shift of the person who has made that transition. Their consciousness is brighter and stronger and is able to perceive deeper and farther. This is what is happening in chapter thirteen.

Chapter thirteen, Kshetra Kshetrajna Vibhaga Yoga, The Yoga of the Field and its Knower

Arjuna said:

**** O Krishna, please explain to me the difference between matter and spirit, the field and the knower of the field and also about knowledge and the knower.*

The Blessed Lord said:

490. Arjuna, those who know the truth of both say this body is the field and one who knows its truth is called the knower of the field.

491. In all the fields, I am the Knower. Knowledge about the field and its knower is true knowledge; this is My opinion.

This is saying just what it seems to be saying. The entire field of this existence is the body and what you are is the knower of the body. It is saying that your entry point into the nature of the entire creation, its purpose, how to affect it and change it, can all be found in the body. The body is the means by which consciousness can know itself. Without the body, consciousness doesn't know shit. Without what the body represents, there is nothing to know. There is only the knower. So if there wasn't a body there could be no knower. The body is key. We dismiss it, we play with it, we leave it behind in our mental pursuits, and the Gita is telling us that it is our doorway. It is the fruit of the tree. It is that which is the outcome of this entire creation.

(12:38) Knowing the body and the personality and the systems and structures of the human body as a living organism that is self-aware is the key to understanding how it all works. There is

nothing more important for nature to create. Literally, evolution fulfilled itself when it made the self-aware human body. It had created a vehicle by which consciousness could wake up in. Since the whole mission of existence is for consciousness to wake up, then the vehicle was nature's part of the job. But unfortunately there was a lot of error along the way. First there was slime mold. Then there were all kinds of squishy and slimy stuff that we would find repulsive, which were the foundational structures of what it is we are now. So we are also squishy and slimy if you look at our by-products. We have all parts of evolution within this body. It is the record, the memory of the entire movement of creation. And it has fulfilled the purpose of that evolution as us.

The question that Arjuna has at this point is, "How come I am here? How come it is like this? Yes, now I know I am one with You. I am feeling the completion and the profound intimacy of being the personal expression of the divinity, the personal universal, but now what? Sooner or later this conversation is going to end and I have this lousy job ahead of me? What is its relevance? How does it work into things?" Arjuna knows that something very important has changed. And he is trying to figure out what to do. Knowledge about what it is that has a body is just as important as understanding the nature of the body. What is it that has a body? Raise your hands. If you didn't have a body you wouldn't be in this room. You wouldn't be having this conversation.

(16:00) So what it is that has a body is that which raised a hand, is that which could hear the words and giggle at the shift in context. This is self-evident. This is so simple and so immediate and so right here, right now that we don't even pay attention to it. It is the foundational orientation. "I have a body and I have all these things I want to do or I don't want to do." If you look at the nature of the body, it is quite complex. It is hungry and thirsty and wants to sleep and have sex and be comfortable. And it has the senses, with which we look at and hear and touch. And we assign value to some things and not other things. Who is assigning value? What is it that assigns value to the senses? What is it that makes things meaningful or important?

The body is the instrument by which we have a relationship with what seems to be in the external world. So many things are happening, even according to the five senses, plus what the five senses cannot perceive. Why are we attending to just this? What is it that is attending to just this? This is the nature of the knower, and the body is the means by which the knower can know. Without the body there would be no knower, nor object of knowing, nor process of knowing—self-apparent truths that have profound implications when we extrapolate them. A great deal has to do with what is our true nature. Satyamayi was sharing a new realization with me yesterday. "I am that which does not suffer." I said, "That is the Absolute." You can describe something through its negative aspect as well as its positive. So what is that which does not suffer? That is the field, I have to be careful with my language because the field is not the body; it is the space in which the field arises.

(19:15) It doesn't suffer. But what is in that space can suffer, can be miserable, and can be happy and feel pleasure. So what do we look at—the ground or the fear? In those black and white photos, you look one way and you see only the white, and you look at it another way and you see only the dark. It is a matter of perception, what it is that perceives the difference. Am I the separated or am I that which has separated. I have a wound on my arm therefore I am hurting or my arm is wounded. These are perspectives that occur in the nature of consciousness that can make all the difference when you are trying to discover what you are and what is the nature of reality.

This is continuing to describe something of the nature of what I just said. This entire cacophony of existence is arising in the space of us. It is not what we are. We are that in which it arises, but the content can only arise within our space. That which can notice or experience what is arising is the knower and that which is caught up in what is arising is the experiencer. There are two different phases. One is detached and one is attached. One is evolved and one is involved. It is the same thing, just two different perspectives. It is not just that there is an ego and there is an atman, a Self. They are the same things but just in different engagements with the event. One is more invested in it and one is less invested in it. This is the fundamental of this chapter. There is that which can be known which is the field, the body, its emotions and beliefs and ideas. And there is that which is the knower of that field.

(23:05) The nature of our embodiment is that we think we are that which is to be known. We get lost in ourselves as the knower, absorbed in the experiencing. There is knowing going on, not in our true state but in our invested and content-filled state. This is what it is pointing to, and also our ability to have a say over that involvement or detachment. "The ego, the intellect and the unmanifest." So what is ego? Ego is nothing but activity. It is the field of awareness engaged in activity, like a little whirlwind, a dust devil that happens in the atmosphere. You can't see it but when it starts whirling it starts taking on content, picks up dirt and brush and starts seeming to be real. Ego is actually a verb, it is a doingness, an activity that is occurring in the field of this interaction between matter and spirit. Our ego is nothing but an accumulation of habits and patterns of activities that make us think the same thoughts, feel the same feelings, and unwittingly repeat the same experiences.

All these habits start from the formation of the body, from the cells of the body. You will notice there is aggregation within the atomic structure that creates molecules, then cells, then different types of cells. It is very habitual. As we sit here, parts of your body are dying right now. It is said that every seven years all the cells in the body are replaced except for the brain. This death and rebirth is going on within us continuously. Do we grieve every time we lose hair? No. We are an event, a temporary event that is happening. And when the physicality of that structure can no longer be sustained it dissipates into its original elements. It doesn't change who you truly are; it just changes who you think you are. As that falls away what is left is your true nature. I am simplifying this. The bitch of this is that ego doesn't need a body to keep going. Egoing is like a wind. If there is no content in the wind, it is still the wind. It is still whirling. There is something that had to exist. So when it picks up content by taking on a body then the whirling has a story and an idea. But when the content is gone, the whirling is still there. It never dies. It just changes form. Sometimes it is whirling fast, and sometimes slow.

(27:31) Sometimes after a good meditation it is hardly whirling at all. It feels good. Whirling is a lot of work. Being in ego is a lot of work. There is stress because you are keeping all these things going. That is why we have to sleep so much. We think that is who we are, so we desperately keep it going. We get angry and upset because we think that if we don't have this content we will not exist. So misery is just a form of whirling. Suffering is a resisting, wanting it to be different. It is all this structure where the knower has unwittingly forgotten itself and become the content of its knowing.

The body is an extraordinary vehicle. First there is the physicality then there are the five senses. Gita counts ten senses because they are counting each eye, ear and nostril. They are the means by which we experience this world. Without our senses we wouldn't know jack shit about this world. We would perhaps just know sensations occurring with the body, hot or cold or pressure.

It doesn't mean we don't exist, and it doesn't mean this world doesn't exist. But our ability to experience and participate in it isn't as developed. It is extraordinary how we ended up, and that most of the senses are on the face. Almost all but touch clustered right in this one part on the face. If you notice the nature of what these senses do, they are always looking for something to eat, something interesting to look at, something to hear, something to taste and smell. They are always looking at objects, they want to eat the objects, to assimilate them. They are bringing them in and digesting them, assimilating them and eliminating the unwanted parts. We are just an orifice. These five senses are just mouths for eating experiences, for grasping, getting, and avoiding things. It is just a machine. And it is right there from the very beginning in the slime mold that multiplies, absorbs and consumes. We are the same thing. So let us put things in perspective. We do make much ado about nothing. Or we ignore the real ado and make it into nothing. Making something out of nothing and nothing out of something are favorite past times along with puzzles and games and human relationships and failures and successes.

(32:02) The intellect is an extension of the mind so the body has three major components: the physical, the vital and the mental. There are the lower vital drives of reproduction and wanting and getting; and the higher vital drives that are relational, connection, feeling. These vital drives are the will to be, the life force. We are basically a collection of drives and feelings. For most humans, the vital is where things are real. When you feel something or you really want something then you feel like you are alive. The mental is a symbol creator. It stores records. The basic structure of the mind is memory—keeping track of things and figuring out what things are in relationship to your endless consuming, what is important and what is not important. The mind sets up these structures automatically. It just came with the body. You don't do it; it does it. And you learn to do it; it is trained. Man isn't run so much by instinct. Man has a lot more software and can be programmed versus other creatures.

Then you have the intellect. The intellect is unique to the human being because it carries the capacity to make choices, or appears to make choices based on everything else in its system. It is choosing to eat oatmeal instead of eggs. This is not about a super rational analytic mind, but is the basis of it. That mind carries with it a higher possibility than the other parts to know that which is not directly accessible to the senses. We would call it the intelligence or the psychic, the ability to know without thinking. It could be intuition or insight. This affects all other parts of the body concurrently, but the nature of the mind and the intellect is that it is beginning to be the place where the knower can know itself. It is much harder for the knower to know itself in the lower frequencies of the body because they are more primitive. They are more dramatic and driven out of necessity and fear. So it is in this frequency that we are having this conversation.

495. Desire, repulsion, happiness, sorrow, aggregation of the body, consciousness and firmness, these are in brief the different modifications of this field.

Verse 495 is basically duality, the tension that exists with opposites. So desire and repulsion is really attraction and repulsion. I would say desire and fear. Fear versus wanting something and wanting to get away from it. So it is attracted by something and repulsed by something. These dynamics came out of the necessity to survive as a body. There are some foods you would eat that would nourish you and other foods that would poison you. There would be eating and there would be being eaten. The second was a less desirable option. There would be dualities that came into this creation which are manifesting themselves previously to bodies. They are manifesting themselves in all of us.

(37:11) Everything has its opposites. This is a description of something of the matrix we find ourselves tangled up in, modifications of the field. The "aggregations of the body" refers to the nature of the ego to affirm itself through more of itself. It seeks to confirm its existence with another. If we look at aggregation of relationships then it is to have a friend or a brother or mother or father. It doesn't just include relationships, but also knowledge. We aggregate a sense of self. Who are we? What is our name? Yes, I have this set of circumstances but who are we aggregating through knowledge. I am born at this time of year, I am this astrological sign, and this is what it means. We aggregate, and in the aggregation we get a greater sense of separate self.

496. Humility, absence of pride, non-violence, forbearance, simplicity, service to the spiritual master, purity, perseverance, self-restraint,

497. Dispassion towards objects of enjoyment of this world, absence of egoism, non-identification with the miseries of this world, like birth, sickness, old age and death, etc.,

498. Non-attachment, non-identification with children, wife and family matters, place of dwelling, etc., and constant equipoise of mind in good and bad situations,

499. Constant union with Me, unswerving devotion to Me, an intense liking for solitude and distaste for companionship with the material-minded people,

500. Constancy in the pursuit of spiritual knowledge and accepting God-realization as the supreme truth of life, all these are said to be conducive to true knowledge. All that is contrary to this is called ignorance.

These five verses seem like a non-sequitur. Suddenly it is a different conversation. Krishna is now talking about the characteristics of someone in a very high state. This is a continuation of what he had talked about at the end of the twelfth chapter. What he was trying to present to Arjuna was that part of him that was not doing this aggregation, the part of him that had stepped out of the egoing pattern. These are all the things we have ever heard about spirituality—dispassion, humility, absence of pride, simplicity. When the knower begins to disengage from the objects of knowing it takes on certain characteristics, it becomes freer with less fear and anger. It happens naturally. This separation of consciousness from its involvement with matter begins to create qualitative differences in the person's experience of life. It is not like these attributes are developed and are good, although they are, but they are symptomatic of what happens to the consciousness when it begins to disengage from its involvement in the field.

(41:23) You can look within yourself. Is there humility, absence of pride, taking credit for things, being right, avoiding being wrong? Is there a tendency to be angry or violent? Is there an inclination for simplicity, no need for lots of different things? Is there a natural inclination to not go with the reaction to the impulse? The consciousness is being detached from its embeddedness. It is a revelation and it is also describing the symptoms of the one who is coming to what is going to be revealed in this chapter. "Non-identification with children," we make our children us so what happens to them hurts us. We make them an extension of ourselves, we aggregate them so when they are happy we are happy, when they suffer, we suffer. This absence of doing that is an indication that consciousness is returning to its source.

This sense of "constant union with me" is already occurring. At this stage of the journey Arjuna is merged with Krishna but he doesn't know it yet. He is actually in the state and Krishna is pointing it out to him. He can say that this is something of where he is right now. "Look at that, I don't have this drive to kill or this hatred or resentment. It is not there anymore." This is handy since they are mostly relatives and friends that Arjuna is going to have to battle with. Now with the fire of the twelfth chapter the continued pursuit of the fulfillment of what has come is still there. He is still trying to know what has happened to him. What does that say now about his existence? All these qualities are conducive to knowledge. And all that is contrary to this is called ignorance. He is not talking about what it is, he is talking about the symptoms of the thing. The knowing of what it is, is not in the same category as aggregations. It is the opposite category—deaggregation—becoming simpler and less. This true knowledge becomes revealed naturally.

I would just keep rereading those verses and keep swimming in the state. I just loved it. I will tell you my experience of this state. What it states is full of contradictions, right? "Manifesting through all the senses yet completely free, unattached yet sustaining all, attributeless but enjoying all the qualities." How can this happen? Some years ago I had the experience of what this is. Basically the experience of it is there is only one, this principle called Brahman. There is nothing other. But there is a veil, a piece in this infinity and when the Brahman looks at Itself, it only sees Brahman, but when it looks through this veil it sees everything. It is like putting on a pair of glasses. I am the ocean and I put on a pair of glasses and I see the creation. It is not just seeing. It comes into existence. These glasses are this structure of duality in space and time. It is a fabric, a matrix; it is only a tiny part of me. It is only a tiny part of my infinity.

(49:30) But when I look at the creation through that matrix it all looks different, it all has shape, it all is moving somewhere, it all has a direction and evolution and a purpose. But as soon as I take the glasses off then there is only Me. It is also Me that I am looking at but now it has these characteristics. So what does this mean? It means that this bottle of water is as real as I am and you are and every other thing that is, including truth, because it carries the nature of reality. Why I can touch, feel, taste this bottle of water is because it has reality. There is only truth. There is no such thing as untruth. There is no mirage. It is only a perception. It is only a way of looking. It is not a delusion. It is actually a delight that everything that seems real derives its reality from this one principle which is experiencing the hardness of the wall through this vehicle. There is only that. There is nothing else but that. It has always been that way. It will always be that way.

So it is quite freeing, by the way, to see that this entire creation isn't separate from you. It is simply a perception. An enjoyable perception if you get away from pain and misery and identification

with it—an interesting perception. In this chapter I am sharing with you my experience of this revelation. I am using these words and Krishna is using those words as they were chanted 5,000 years ago to communicate something. What is so remarkable is how closely these words translated—taken out of chanting into Sanskrit words and somehow preserved through the millennia and then translated into various languages and eventually English—can still carry something of the essence of the revelation of this chapter. Extraordinary! Something through time, something long forgotten can be preserved in the language of those who have forgotten. This is a remarkable event but all perfectly natural from this context. When you know the nature of it, there are no miracles or it is all miracles. It is all a matter of perception.

(52:52) "It is the light of all lights, beyond darkness." It is that which knows. "It is knowledge, the object of knowledge and the process of knowing." It is all of these and its seat is within each of us, this separate egoic idea of self. If it wasn't for this body this conversation would not be happening. There could not be any articulation of the nature of what is all-pervading which you could not possibly know unless there was something different. So if it wasn't for you being unique and having intelligence and self-awareness, and having been through your ordeal of the human experience, you would not have any ability to grasp what is being communicated now. And that is the wonder.

507. This is in brief the field, the knowledge and the object of knowledge. Knowing this, My devotees become fit to attain Me.

508. Arjuna, both Prakriti and Purusha are beginningless; the deformation and the gunas are born of Prakriti.

509. Prakriti is said to be responsible for cause and effect and the sense of doership, while Purusha is said to be the cause of the experience of pain and pleasure.

Krishna is going beyond showing the infinity of Brahman. Now He is giving Arjuna a way of understanding how these things actually work and interface. How does the field and the knower of the field interface? It is saying that the field, the body, is prakriti, and that which knows prakriti is the purusha. So He is labeling what we have been talking about. This principle of prakriti and purusha has been through out the Vedas. It is basically two conditions of being. The difference between the Brahman and the purusha is that the purusha has a condition of being, it is something of a person while there is no person in the Brahman. One is a quality and the other is an aspect of beingness. The languaging of prakriti and purusha allows for this distinction to be made between the experience of being you, and one who knows it is having the experience of you.

(56:15) Prakriti is what creates cause and effect. Prakriti gives us a sense of doership, ego. Because when consciousness gets embedded in the body it thinks it is separate; even though there is only one thing acting throughout all creation, it thinks it is the one that is acting. It imagines it is the one who is angry, it is the one who is reactive, it is the one choosing. But it is not. It is just the machinery that is doing it. It thinks it is the doer, so this idea of doership has to do with the body. There is action going on, but we are going along for the ride without actually doing the action unless we are identified with it. Then we think we are doing the action, but it is just a matter of perception, not fact.

510. The Purusha, while residing in Prakriti, experiences the gunas of prakriti and because of this identification with the gunas, the Purusha takes birth in good and evil wombs.

511. The supreme Purusha that dwells in this body is called the witness, the consentor, the supporter, the enjoyer, the great Lord and also the Supreme Being.

The purusha resides within prakriti. We are our bodies, we are our thoughts, we are our feelings. We are in there with the body and we are not able to make the distinction between what our body is feeling and what we are feeling. We think that what the body is feeling is what we are feeling. We will defend this until we die. We are enmeshed in this experience of being a body, forgetting our original nature. We are identified with the nature of the gunas. This is the introduction to the gunas. The next chapter goes into this in great detail.

The gunas are basically action. They are just different vibrational frequencies of action. The nature of this whole creation is action. The very first piece of matter is vibration. Then this vibration has momentum. It has attraction and repulsion. There is magnetism and the weak forces are pulling matter and eventually they aggregate. It is all frantic activity. In the Vedas you have Shiva dancing this frantic dance of existence. It looks like chaos.

(1:00:50) If you took away our little containers, our comfort zones, it is total chaos with no rhyme or reason. What creates sense out of the chaos is the knower. And it can only do that because it is not moving. So the gunas are what move. We get hooked into the gunas and before we know it we are riding the rapids of experience, the highs and lows, the ups and downs—sattwa, rajas, and tamas. That is the current, and we get sucked into it. We lose our poise, silence, and stillness. Welcome to prakriti, a state of agitation. We call that existential stress. It is a roller coaster ride. Verse 511 tells you how to ride this roller coaster or not ride it. It implies that you have choices to back away or to go in. We didn't know we had a choice before we woke up, but by this chapter we now know that we do have choice. We don't need to go into the chaos. We don't need to go into this current any more because we are no longer trying to prove we are something separate, or different, or unique, or special.

We are something other than whatever that was. So it dwells in the body as the witness; one who can watch this activity going on. It comes in chapter six. When one begins to meditate naturally one moves into merger with the Self. That is when one begins to witness one's body and personality. As the witness there is the next stage of evolution, the consentor. You can give your consent or withdraw your consent. This gives you something of the authority and power of the purusha. It is the one who can give or withdraw consent or permission.

Support is the next thing. When it becomes the consentor, then there is the possibility to support what you consent to. Let's go with this. Let's go further. Let's take the fourth drink. Let's get laid. Let's eat the whole cake, not just a piece of the cake. So it supports prakriti's inclinations. It allows prakriti to do her play. You have choice at this point to make it worse or better.

(1:04:50) Then there is the enjoyer. You need to know something about the enjoyer. It isn't just enjoying the good parts. It is enjoying the bad parts. It is enjoying eating the whole cake, and the

stomachache that follows. It does not have a boundary about its enjoyment. It is that which experiences and knows while it is going on. It is that which is awake while this is going on. It is paying attention. One who has the mastery to choose to be the witness, to give or withdraw consent, to be a supporter or withdraw support—that is the great Lord. You have become the Lord of this world, your world. You have become the authority in existence. The great Lord is not way up there, it is right here. The proof of the pudding is your ability to come to authority in your relationship with your prakriti. Once you can do that with your prakriti you can do that with everyone's prakriti.

That is what the great Lord means: that you have power and authority that goes beyond your individual existence when you have mastered these capabilities. This verse is very powerful to help understand when I talk about coming to responsibility or authority. If you are miserable and separate, somewhere along the line you are choosing it because it is only one part of existence. If you are addicted to something it is not easy because some of these energy waves of the gunas are very demanding, very hard to resist, very hard to come out of. It is easy to be the witness when you are in sattwa, but almost impossible when you are in tamas. But mastery begins with the ability to withdraw or give our consent and support. The second you come to that authority, then you are the Supreme Being. That which can come to that authority is the Supreme Being.

(1:08:02) Is there a difference between the great Lord and the Supreme Being? I believe it is contextual. The Supreme Being is that which is not so specific but still has beingness. It is like a confidence, like being the father of all existence. Then you step forward and you act as the great Lord from that place of authority, that place of knowing what you are. It is beyond mastery. It is not just discipline. It is a capacity for knowing and acting. It is having an understanding of the nature of why and how things are happening and to recognize what needs to happen in the emerging process that is aligned with the overall evolutionary intent of existence.

The Supreme Being has no role to play but to hold the space in the purposefulness of the original intent of existence. Out of that, whatever It sees needs to be set in motion. There will be beings that have a mission and will take actions consistent with the perspective of the Supreme Being. But most people come to some lesser expression of the Supreme Being. When I taught, mostly it was a lesser expression of the Supreme Being, but I rest as the Supreme Being. So the realization is that I am the context in which this entire existence shows up because from this modality, from this particular vehicle, there is a mode by which the whole thing can be known and experienced. If it weren't for this field that would not be possible. The Supreme Being would never know Itself. Therefore there would be no Supreme Being and no creation. There would just be an endless movement of inextricable forces with no one there to know anything about what was going on.

512. One who thus knows the Purusha and Prakriti together with the gunas is never born again, whatever may be his mode of life.

513. Some see the Self through the self by meditation, others see It through the technique of discrimination, while a few realize this through the yoga of action.

514. Still others, not knowing this, worship by hearing from others. They also, being devoted to Me, go beyond death.

515. Arjuna, all beings, whether moving or unmoving, are born due to the union of the field with its knower.

516. One is a true seer if he is able to realize that the supreme Lord is existing alike in all beings and does not perish when these bodies perish,

517. Because he is able to see that the supreme Lord is residing equally in all beings, he does not endanger the Self by the self and attains the supreme goal.

(1:12:01) It is talking about a perspective of recognizing what we have been describing in your own experience. Arjuna came to the place of absolute oneness. When oneness happens the question of humility disappears because you are equal with everything. There is no inequality, so there is no pride. There is no ego in the usual sense because you are one with everything and it is not even something you have to think. It is what is so. A fly lands on your hand and you look at the fly and it is you, and you are as intimate with that fly as you are with your lover, or your child. It is simply an expression of you and the feeling of that is wonderful. But it is so much there that you don't notice it is there until you attend to it by focusing on something. And then you can say there I am, there it is. It is self-existent fulfillment. It is self-existent condition of being which you could call Satchitananda, truth consciousness and bliss going on at the same time. It is a vibratory field in which these things are emerging into your attention and then receding.

One who is able to operate from that place of oneness can now go further by understanding these principles of purusha and prakriti, of consent or support. It is coming out of the natural state into the avataric state, the Krishna state. He is guiding Arjuna towards a body of knowledge and understanding so that he can take what now has established itself to recognize what has happened to him eventually, to realize what he has merged with. With that comes the responsibility and the authority of the mission that each of us has who comes to this state. It is not for no reason. There is always a reason that an individual will come to these later stages of consciousness. These principles of prakriti and purusha are the beginning of understanding the nature of the matrix and how it works. This is the beginning of manifestation.

518. When one is able to realize that all actions are performed only through Prakriti and the Purusha is always a non-doer, then he is said to have realized the truth.

519. When one realizes that the diversity of all beings rests in one Brahman and all comes forth from It, then he is said to have attained the Brahman.

520. Arjuna, the Supreme Being is without beginning, free from all attributes and imperishable; though residing in the body, it neither acts nor is attached to actions.

521. As all-pervading ether is not contaminated due to its subtleties, so also the Self is not contaminated although residing in all bodies.

522. As the one sun lights the whole world, so also the all-pervading Soul illuminates all bodies.

523. Those who are able to know the difference between the two and its knower through the eye of knowledge and are capable of transcending Prakriti will attain the supreme state.

Om Tat Sat. Thus ends the thirteenth chapter of Gita entitled The Yoga of the Field and Its Knower

(1:16:46) This is the beginning of a series of chapters that have to do with empowering the consciousness which has come to an approximation of the supreme state. It is utterly ready. It has gone from its individual separate egoic condition into its individual freed condition of the self, and then from the individual self to the impersonal universal, and from the individual self to the personal universal—God. It has become Truth and it has become God, so it knows the universal level, the personal and the impersonal in its own experience.

Qualitatively there is so much more energy going through the person's system. The nature of the knowing is of a completely different order than before. It is experiencing everything and doesn't leave behind the experience of the body. There is the taste of salt as a human tasting something salty. Then there is the consciousness that is experiencing that salt, then there is the context in which salt arises, and then there is eating, and then there is the circumstances and the movement of time in mankind so that this moment could occur. There is this ability to be with the whole thing with every little thing.

All this is preparatory for a state where we come forward with all the parts of our individual system: our body, our mind, our story, our experiences. All of this is now a means by which the Supreme can manifest into existence through you. I am trying to present the uniqueness of the Bhagavad Gita in terms of the attainment. It is not about individual freedom. It is not even about merging with God. It is not about being wise or a great spiritual teacher. It is of a complete different order than that conversation. It has to do with the vibrational possibility of existence and our role and our absolute true nature. This conversation would not be possible in any other age. The fact that I can speak this and some of you still have your eyes open is unbelievable. It means that the systems of those in the room are reflective of a capacity for listening in the collective consciousness. To have a dozen people in this room who can be with this conversation is reflective of something much more than what seems to be happening in this room.

(1:20:18) Therefore I can say something about the nature of the collective consciousness from the same way because I am not looking at it from this one point of view. I see the whole thing. I see the all and the one. There is now a listening. What does this say for humankind? Why would this be happening? All I can believe, all I can know is that the resistance from the inertia of ego, of prakriti, is so huge that no matter how pure or how strong or how clear this revelation is, it is going to be resisted because prakriti has tremendous agreement, tremendous momentum. Ego has tremendous momentum way beyond those people who listen to this. That momentum will overtake this in the current of existence so that the possibility of this surviving, even a small fraction, is small. You are going to walk out of this room and it is going to be about lunch. This is the play. This is the game. It is not right or wrong; it is just what is.

In this glimpse of time you are in the audience of a revelation that only a tiny, tiny fraction of mankind has been able to witness or get a sense of. Because these are my own experiences when I was in merger. What I am speaking was alien to me. I didn't know what this was when I was

having all my God ecstasy experiences. I didn't know what this was when I was going into samadhis for three and a half years. I knew it was incredible but I didn't know what it meant. I didn't know if it had a purpose. I didn't know anything. It wasn't until these chapters became real for me. It is a map showing me where I have been travelling, and now that I have gotten there I can see the whole journey. I can see how the Gita is the map of the whole journey. There are not that many people who can tell you this, and tell you where you are in the journey. You have to endure this calmly until you have enough freedom to choose.

And I'll forget it too. I'll go to lunch because it is no more important than anything else. It is all equal, you see. That is why these things are so temporary. But because I have a mission and a purpose and have disciplined my life for this many years now, I can pull this out whenever it is needed. Because it is right there, it is always right there. This completes the thirteenth chapter of the Bhagavad Gita. Blessings to all.