

**LESSON 1, TEXT 1: KṢETRA & KṢETRAJÑA—THE
FIELD OF ACTIVITIES (BODY) AND THE WITNESS**

LESSON

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**LESSON 3, TEXTS 8-18:
THR 3 GUṆA AVATĀRAS
OF PARAMĀTMĀ**

**LESSON 2, TEXTS 2-7:
THREE PURUṢA
MANIFESTATIONS OF
PARAMĀTMĀ**

**THEME, I, LESSONS 1-3, TEXTS 1-18:
THE ONTOLOGY OF PARAMĀTMĀ—BHAGAVĀN'S
MANIFESTATION IN THE MATERIAL WORLD**

TEXT 1.1: PARAMĀTMĀ IS THE KṢETRAJÑA

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**TEXT 1.3:
PARAMĀTMĀ IS THE
PRIMARY KṢETRAJÑA
IN ALL**

**TEXT 1.2: PARAMĀTMĀ
IS THE KNOWABLE &
THE PRIMARY KNOWER
OF ALL FIELDS**

**LESSON 1, TEXTS 1.1-1.3:
KṢETRA & KṢETRAJÑA—PARAMĀTMĀ DEFINED**

TEXT 1.1: PARAMĀTMĀ IS THE KṢETRAJÑA

- Though the Lord exists in in Vaikunṭha as the Supreme Ātmā, the term “**Paramātmā**” refers to the expansion of Bhagavān within the material world, where the living entity exists as well.

क्षेत्रज्ञ एता मनसो विभूतीर्जीवस्य मायारचितस्य नित्याः ।
आविर्हिताः कापि तिरोहिताश्च शुद्धो विचष्टे ह्यविशुद्धकर्तुः ॥ } The Jīva
क्षेत्रज्ञ आत्मा पुरुषः पुराणः साक्षात् स्वयञ्ज्योतिरजः परेशः ।
नारायणो भगवान् वासुदेवः स्वमाययात्मन्यवधीयमानः ॥ } Bhagavān

Jada Bharata specifies the nature of Jīva & Paramātmā to King Rahūgaṇa [5.11.12-13]: “The Jīva becomes absorbed in the covering on the Jīva known as the mind, which performs actions opposed to the Lord and which is made of Māyā. These transformations are w/out beginning, sometimes manifest and sometimes unmanifest. Bhagavān is the knower of all bodies, is all pervasive, has a human form, is the cause of the universe, is self-revealing, is w/out material birth and is the Lord of others. He is the shelter of all Jīvas, is an expansion of Bhagavān, and the abode of all beings. He is fixed in Himself by His svarūpa-śakti.”

- **By what characteristics is the mind a product of Maya?**
 - **The Jīva:** Performs actions opposed to the Lord—because it is a product of Māyā ⇒ even though pure [शुद्ध-अपि] means “although transcendental to Māyā, perceives these familiar modifications of the mind, and upon seeing them becomes identified, is known as the Jīva. The verb “विचष्टे, or perceives” means “clearly seeing.” The phrase “these familiar presentations [विभूती] of the mind” refers to the modifications of the mind, which is the internal or psychical apparatus, generated by the Māyā of He who is the witness of all fields [भगवान् वासुदेवः], who will be described in the next verse. The Jīva is referred to as a witness of the field [क्षेत्रज्ञ] because it is the knower of the field [क्षेत्र] of its own two bodies [psychic and physical].
- **How is the mind further described?** It is the performer of impure actions—those that are rooted in non-awareness of Bhagavān (bahirmukha)
- **How and when are these modifications [manifest & unmanifest]?** They appear during the waking and dreaming states, and disappear during the deep sleep.

- Paramātmā ⇒ the regulator of *māyā*, or *prakṛti*, which manifests the cosmos, and also of the conditioned *jīvas*

यथा सम्मोहितो जीव आत्मानम त्रिगुणात्मकम्।
परोऽपि मनुतेऽनर्थं तत्क्रतं चाभिपद्यते ॥

- “Bewildered by that *māyā*, the *jīva*, though separate from the three *guṇas* and takes on material existence created by the *guṇas*.” [1.7.5]

How is the mind made of Māyā? It is undertaken by the Jīva’s upādhi by his identity with it.

- Though both the Jīva and Paramātmā are kṣetrajñas, they’re not equal
 - The Jīva misidentifies with the two types of material bodies, gross & subtle, which are products of Māyā—the upādhis of the *Jīva*.
 - **Paramātmā, the other Puruṣa**, however, despite being in the proximity of the gross & subtle bodies, is not influenced or conditioned by them.

TEXT 1.2: PARAMĀTMĀ IS THE KNOWABLE & THE PRIMARY KNOWER OF ALL FIELDS

- JīvaG discusses chapter 13 of Bg, where the concepts of kṣetra (the field of action) and kṣetrajña (the knower of the field) are introduced, along with an elaborate discussion of puruṣa & prakṛti.
- The individual soul knows only one particular kṣetra (his own body), and that too imperfectly, but Paramātmā knows them all perfectly.
- The radical Advaita philosophy of Śankara state only one absolute, unqualified Brahman, which manifests as Paramātmā when delimited by pure sattva-guṇa, and as the individual soul when delimited by sattva-guṇa mixed with rajo- and tamo-guṇas ⇒ claiming ultimately there is no difference between the two kṣetrajñas

TEXT 1.3: PARAMĀTMĀ IS THE PRIMARY KṢETRAJÑA IN ALL

- After demonstrating that there are two kṣetrajñas, i.e., the Jīva & Paramātmā, who is the Supreme Witness, JīvaG returns to Bg 13.1-2
- In the statement, “Know Me also to be the kṣetrajña in all bodies whatsoever,” the pronoun “Me” indicates that Bhagavān is the knower in all bodies.
- This is the difference between the two knowers of the field. In the concluding verses (Bg 13.21-22), Kṛṣṇa again speaks of the two Puruṣas, or kṣetrajñas as distinct.
- Of the two, however, Paramātmā is primary. Moreover, the individual soul is not independent of Paramātmā in its knowing capacity. It is dependent upon Him for its existence and powers.

- Paramātmā is partial manifestation of Bhagavān (Bg 10.42) to regulate the cosmos and the living being within it.
- The individual souls are integrated parts of the energy of Paramātmā, who is the possessor of the individual souls that make up Bhagavān's intermediary, or marginal potency.
- The Jīvas are within the direct jurisdiction of Paramātmā, and not of Bhagavān.
- Conditioning of the Jīvas is beginningless and that the Jīvas did not fall into the material creation from Vaikuṇṭha. It is only when a condition living being surrenders to Bhagavān that he comes directly under His jurisdiction.
- Just as the Jīva has a material body as his delimiter, likewise Paramātmā has the material energy as His field of action, which is taken figuratively to be His delimiter, although in reality it is not.

LESSON 2, TEXTS 2-7: THREE *PURUṢA* MANIFESTATIONS OF PARAMĀTMĀ

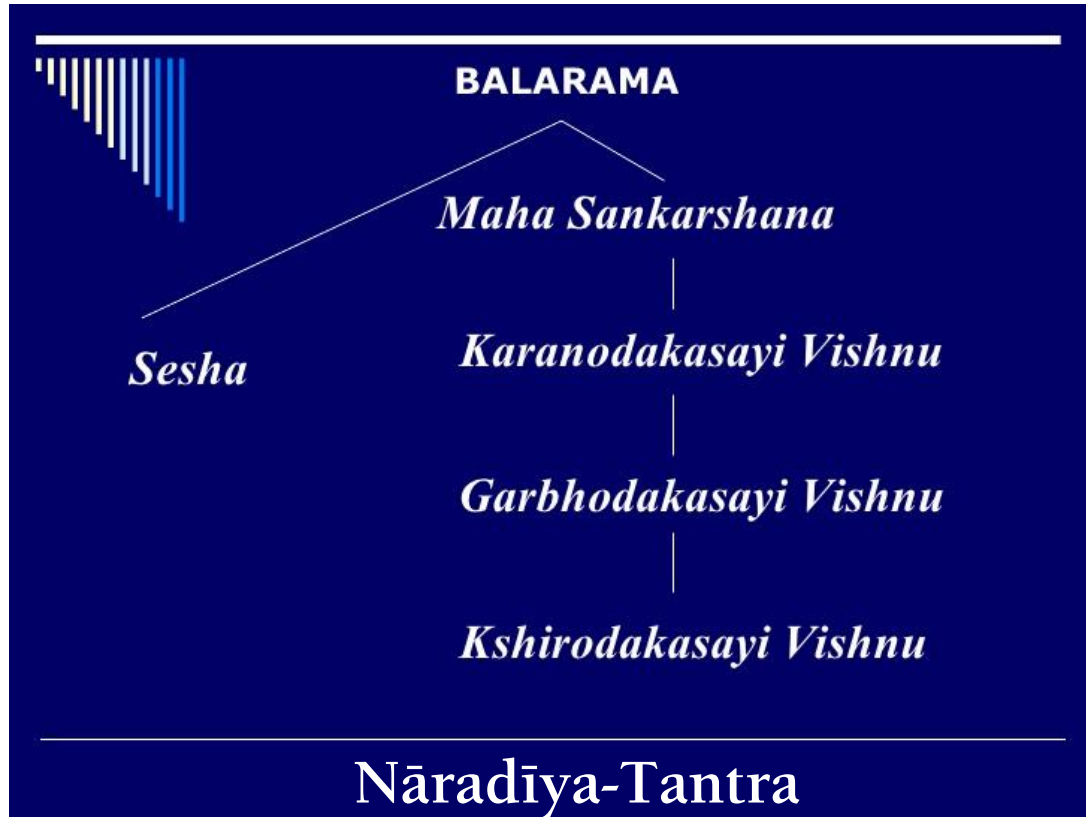
- Just as for Brahman and Bhagavān, the qualification still remain that of bhakti for the realization of Paramātmā as well.
 - **Possible doubt:** How could the creation proceed, since there would be no devotees prior to creation?
 - **Answer:** For the sake of those who could not attain the perfection of devotion in the previous cycle of creation and are lying dormant within the body of Paramātmā (Mahā-Viṣṇu)

■ Three manifestation of Paramātmā

- I. **Mahā-Viṣṇu** (aka **Kāraṇadakaśāyī-Viṣṇu**, **San̐karṣaṇa**, **Nārāyaṇa**, etc.). He is the regulator of primordial nature, called **prakṛti**, or **pradhāna**. He reposes in yogic sleep, or **yoga-nidrā** on the water of the Causal Ocean, which is the boundary between the material and spiritual domains. At the end of a creation cycle, the cosmos is dissolved back into the unmanifest state of matter. At this time, the **jīvas** along with **prakṛti** remain in an inactive state within the body of **Mahā-Viṣṇu**. To begin a new cycle, He manifests innumerable universes from the pores of His body.
- **Śambhu** is the causal agent of Kṛṣṇa, the original Bhagavān—also called **liṅga**, which discloses an object or a hidden meaning (ex: smoke is the **liṅga** for fire). Also can mean “a male generative organ.” Just as “yoni” represent a female generative organ or womb.” Kṛṣṇa embodies both “linga” and “yoni or womb” at the same time (**मम योनिर महद् ब्रह्म**). But He is the male principle and so does not have a “yoni” in the conventional sense ⇒ **parokṣavāda**, or indirect expression ∴ **Śambhu** denotes the source of **Mahā-Viṣṇu**, and not Lord Śiva

- Two categories of catur-vyūha, or quadruple expansions
 - i. Directly from Kṛṣṇa and consists of Vāsudeva, Saṅkarṣaṇa (Balarāma), Pradyumna, and Aniruddha \Rightarrow Super-cosmic forms within the spiritual domain—worshipable for the devotees
 - ii. Manifests from Saṅkarṣaṇa (Balarāma) of the first catur-vyūha, within the cosmos \Rightarrow exists for the purpose of the creation, maintenance and dissolution of the cosmos
- **Conclusion:** Śambhu is an intermediary between Kṛṣṇa and Mahā-Viṣṇu, who does not contact the material energy directly but does so thru His conduit in the form of Śiva, since his consort, Durgā is the deity of material energy \therefore Śiva or Śambhu becomes the causal agent, or **liṅga**, for Mahā-Viṣṇu (Brahma-Samhitā)
- Thus, there are two Śambhus, one is Nārāyaṇa Himself and the other is Śiva

Krsna \Rightarrow 1st Catur-vyūha \Rightarrow
Śambhu \Rightarrow 2nd Catur-vyūha
from Saṅkarṣaṇa (Balarāma) of
the first catur-vyūha



. Mahā-Viṣṇu (aka Kāraṇadakaśāyī-
Viṣṇu, Saṅkarṣaṇa, Nārāyaṇa,



Krishna first expands himself as the Maha-Vishnu for the performance of creation. From his exhalation, unlimited universes expand from his pores. The Maha-Vishnu then expands himself and enters each individual universe as the Gabhodakasayi Vishnu.

II. Garbhodakaśāyī-Viṣṇu [3.8.22-23]



The Garbhodakasayi Vishnu

- When the universes have thus developed in the womb of material nature, Maha Visnu expands as GARBHODAKASAYI VISNU, Who enters into each universe with the living entities of that particular universe and thus activates each universe by His presence. He lies down on Ananta Sesa who lies on the Garbha ocean, which is the perspiration from the Lord's body and half fills the universe. From His navel comes a lotus bud which is the total form of the living entities' fruitive activity. The lotus grows dissipating the darkness of the universe.

III. Kṣirodakaśāyī- Viṣṇu

“Some yogīs meditate
upon the Paramātmā
measuring one pradeśa,
who is residing in the
heart within the body,
and who holds the
lotus, disc, conch-shell
and club in His 4
hands.” [2.2.8]

Kṣirodakasayi Vishnu



- To maintain the universe Garbhodakasayi Visnu expands as KṢIRODAKASAYI VISNU, Who is the all-pervading Supersoul (Paramatma). By His entering into every atom He maintains the whole universe. His abode is Svetadvipa, an island in the ocean of milk.