

Bhagavad Gita

Chapter 13

Nature, Enjoyer and Consciousness

Prakrti Purusa Vibhaga Yoga

Section – I

Arjuna's Six Questions (1)

Section-I Arjuna's Six Questions (1)

|| 13.1 ||

arjuna uvāca

prakṛtiṁ puruṣaṁ caiva
kṣetraṁ kṣetra-jñāma eva ca
etad veditum icchāmi
jñānaṁ jñeyaṁ ca keśava

Arjuna said: O Keśava (**keśava**), I desire to know (**etad veditum icchāmi**) about prakṛti, puruṣa (**prakṛtiṁ puruṣaṁ caiva**), the field and knower of the field (**kṣetraṁ kṣetra-jñāma eva ca**), as well as the process of knowing and the object of knowledge (**jñānaṁ jñeyaṁ ca**).

SVCT

- Let me offer my respects to the Lord's bhakti, which, by its mercy, resides within jñāna and other processes to a small degree in order to bring about success in those processes.
- In the last six chapters of the Gītā, jñāna mixed with bhakti is delineated.
- Within these six chapters, kevalā bhakti also is shown indirectly to be supreme.
- In the thirteenth chapter, the body where jīva and Paramātmā reside, the practice of jñāna, the jīva and prakṛti are described.

SVCT

- In the middle six chapters, it was mentioned that by kevalā bhakti one attains the Lord, Bhagavān, and three other methods of worship, starting with worship of oneself, were then described.
- Liberation arising from jñāna mixed with bhakti practiced by followers of niṣkāma-karma-yoga and the process of jñāna were briefly described in the first six chapters.
- The third six chapters explain this jñāna in detail by first examining the field, the knower of the field, the process of knowledge and the object of knowledge.

Section – II

Krsna explains Ksetra,
Ksetrajna and Jnana (2-7)

Section-II Krsna explains Ksetra, Ksetrajna and Jnana (2-7)

|| 13.2 ||

śrī-bhagavān uvāca
idam śarīram kaunteya
kṣetram ity abhidhīyate
etad yo vetti tam prāhuḥ
kṣetra-jña iti tad-vidah

The Lord said: O son of Kuntī (**kaunteya**), this body is called the field (**idam śarīram kṣetram ity abhidhīyate**). Those in knowledge (**tad-vidah**) call the person who knows this field (**etad yo vetti tam prāhuḥ**) the knower of the field (**kṣetra-jña iti**).

SVCT

- This verse answers the question “What is the field and who is the knower of the field?”
- This body with senses, the abode of enjoyment, is the field, since it is the basis for sprouting the tree of repeated births.
- He who knows that body in terms of “I and mine” in the conditioned state due his attachment to that body, and he who, being devoid of the conception of “I and mine” in the liberated state, knows that he is not attached to that body, is the jīva.
- He is called the knower of the field, situated in these two conditions. Like one who ploughs the field, he is the knower of the field, and is the enjoyer of the fruit.

SVCT

- The Lord says:

adanti caikaṁ phalam asya ḡḡhrā
grāme-carā ekam araṇya-vāsāḡ
haṁsā ya ekam bahu-rūpam iḡyair
māyā-mayaṁ veda sa veda vedam

Those lusty after material enjoyment and dedicated to family life enjoy one of the tree's fruits, and swanlike men in the renounced order of life enjoy the other fruit. One who with the help of the bona fide spiritual masters can understand this tree to be a manifestation of the potency of the one Supreme Truth appearing in many forms actually knows the meaning of the Vedic literature.

SB 11.12.23

SVCT

- The meaning of this verse from Bhāgavatam is as follows. Gṛdhraḥ means “those who desire.”
- [Note: This word also means “vulture.”]
- Those who have desire and who move in society, the conditioned jīvas, eat one fruit of the tree called distress, because the tree has the ability to generate distress, even with its ripened fruits of Svarga.
- The swans, which live in the forest, the liberated jīvas, eat another fruit called happiness, because the tree has ability to generate happiness in the form of liberation.

SVCT

- Thus, the one tree of saṁsāra has many forms since it has the capacity to let one attain hell, Svarga, and liberation.
- It is called māyā-mayam, made of māyā, because it is generated from the Lord's māyā-śakti.
- He who knows this tree with the help of the worshipable gurus (ijyaiḥ) knows the Vedas.
- Tad-vidah in the Gītā verse refers to persons who know the field and the knower of the field.

Baladeva

- The precise natures of the jīva, the Lord and matter, which were discussed in the previous six chapters will be further explained in the last six chapters.
- Jnāna serves as the door to bhakti, which was just taught.
- In the thirteenth chapter the Lord will speak detailed knowledge of the body, the jīva and the Lord.
- The first six chapters described knowledge of the jīvātmā which is attained through niṣkāma karma yoga, and which is useful to attain knowledge of paramātmā.
- In the second six chapters worship of paramātmā, called bhakti, was taught along with a description of the Lord's powers.

Baladeva

- Only pure bhakti however brings the Lord under control and lets one attain the Lord.
- This worship of paramātmā destroys the suffering of those worshippers desiring relief from distress, wealth or knowledge.
- By association with the exclusive devotees, such mixed devotees become pure, and that pure bhakti allows them to attain the Lord.
- When the bhakti process is mixed with jñāna or yoga, one attains perception of the majestic form of the Lord and this yields liberation.
- This has already been described.

Baladeva

- Now, in the last six chapters, the universe caused by the combination of prakṛti and puruṣa, the forms of the Lord, and the essential natures of karma, bhakti and jñāna will be explained.
- In order to clarify jñāna, in the thirteenth chapter the real natures of the body, the jīva, the Supreme Lord will be delineated.
- The cause of relation of the body with the jīva, who is distinct from his body, and the method of making the distinction will be considered.
- The Lord begins to speak in order to explain these things.

Baladeva

- O son of Kuntī, the wise call this body, along with its senses and prāṇa, the field, because it causes growth of experiences of happiness and distress for the jīva, the enjoyer.
- Those who know (tad vidadḥ) the real nature of the field and the knower of the field, define “the knower of the field” (who is a knower different from the body which it knows), as a person who, while sleeping, eating and performing other activities, knows that this body is not the ātmā, though it is perceived by the ignorant as themselves (as deva, man or object), and knows that the body is the means of both enjoyment and liberation for the ātmā.

Baladeva

- Bhāgavatām explains that the body is a means for enjoyment and liberation:

adanti caikaṁ phalam asya ḡṛdhnā
grāmecarā ekam araṇya-vāsā|
comhaṁsā ya ekam bahu-rūpam ijayair
māyā-mayaṁ veda sa veda vedam

Those lusty after material enjoyment and dedicated to family life enjoy one of the tree's fruits, and swanlike men in the renounced order of life enjoy the other fruit. One who with the help of the bona fide spiritual masters can understand this tree to be a manifestation of the potency of the one Supreme Truth appearing in many forms actually knows the meaning of the Vedic literature. (**SB 11.12.23**)

- Thus those who think that the body is the self are not knowers of the field, since they do not know that real nature and function of the body.

Srila Prabhupada

- Arjuna was inquisitive about prakṛti (nature), puruṣa (the enjoyer), kṣetra (the field), kṣetra-jña (its knower), and knowledge and the object of knowledge.
- When he inquired about all these, Kṛṣṇa said that this body is called the field and that one who knows this body is called the knower of the field.
- This body is the field of activity for the conditioned soul.
- The conditioned soul is entrapped in material existence, and he attempts to lord it over material nature.
- And so, according to his capacity to dominate material nature, he gets a field of activity. That field of activity is the body.

Srila Prabhupada

- And what is the body? The body is made of senses.
- The conditioned soul wants to enjoy sense gratification, and, according to his capacity to enjoy sense gratification, he is offered a body, or field of activity.
- Therefore the body is called kṣetra, or the field of activity for the conditioned soul.
- Now, the person, who should not identify himself with the body, is called kṣetra-jña, the knower of the field.
- It is not very difficult to understand the difference between the field and its knower, the body and the knower of the body.

Srila Prabhupada

- Any person can consider that from childhood to old age he undergoes so many changes of body and yet is still one person, remaining.
- Thus there is a difference between the knower of the field of activities and the actual field of activities.
- A living conditioned soul can thus understand that he is different from the body.
- It is described in the beginning—dehino 'smin—that the living entity is within the body and that the body is changing from childhood to boyhood and from boyhood to youth and from youth to old age, and the person who owns the body knows that the body is changing.

Srila Prabhupada

- The owner is distinctly kṣetra-jña.
- Sometimes we think, "I am happy," "I am a man," "I am a woman," "I am a dog," "I am a cat."
- These are the bodily designations of the knower.
- But the knower is different from the body.
- Although we may use many articles—our clothes, etc.—we know that we are different from the things used.
- Similarly, we also understand by a little contemplation that we are different from the body.

Srila Prabhupada

- I or you or anyone else who owns the body is called kṣetra-jña, the knower of the field of activities, and the body is called kṣetra, the field of activities itself.
- In the first six chapters of Bhagavad-gītā the knower of the body (the living entity) and the position by which he can understand the Supreme Lord are described.
- In the middle six chapters of the Bhagavad-gītā the Supreme Personality of Godhead and the relationship between the individual soul and the Supersoul in regard to devotional service are described.

Srila Prabhupada

- The superior position of the Supreme Personality of Godhead and the subordinate position of the individual soul are definitely defined in these chapters.
- The living entities are subordinate under all circumstances, but in their forgetfulness they are suffering.
- When enlightened by pious activities, they approach the Supreme Lord in different capacities—as the distressed, those in want of money, the inquisitive, and those in search of knowledge.
- That is also described.

Srila Prabhupada

- Now, starting with the Thirteenth Chapter, how the living entity comes into contact with material nature and how he is delivered by the Supreme Lord through the different methods of fruitive activities, cultivation of knowledge, and the discharge of devotional service are explained.
- Although the living entity is completely different from the material body, he somehow becomes related.
- This also is explained.

Section-II Krsna explains Ksetra, Ksetrajna and Jnana (2-7)

|| 13.3 ||

kṣetra-jñāṁ cāpi mām viddhi
sarva-kṣetreṣu bhārata
kṣetra-kṣetrajñayor jñānaṁ
yat taj jñānaṁ mataṁ mama

O descendent of Bharata (**bhārata**), know that I also am the knower of the field (**kṣetra-jñāṁ cāpi mām viddhi**) in all bodies (**sarva-kṣetreṣu**). According to Me (**mama mataṁ**), knowledge means (**tad jñānaṁ**) knowledge of the field and knowledge of the two types of knowers of the field (**yat kṣetra-kṣetrajñayor jñānaṁ**).

Baladeva

- The Lord has spoken of the jīva as the “knower of the field,” since he has knowledge about the body.
- Now the Lord says that the paramātmā is also the knower of the field.
- O Bhārata, know that I alone am the knower of the field in all fields (bodies.) The word api indicates exclusivity.
- The jīvas know their own individual bodies as means of enjoyment and liberation, as citizens know the field they own and cultivate.
- But I alone, the Lord of all, know all these fields (bodies) which must be supported by Me for their very existence. Thus I am the knower of all fields, like a king.

Baladeva

- Smṛti states that the Lord of all, being the lord of all the fields, is the knower of all the fields:

**kṣetrāṇi hi śarīrāṇi bījaṁ cāpi śubhāśubhe
tāni vetti sa yogātmā tataḥ kṣetrajña ucyate**

The Supreme Lord, yogātmā, knows these bodies as fields and as the source of piety and sin. He is called the knower of the field.

Mahābhārata 12.339.6

- What is knowledge?
- I consider knowledge to be the ability to distinguish between the two knowers of the field—the jīva and the Lord—and relation of these two with the field (prakṛti or the body). What is other than this I consider ignorance.

Baladeva

- The following should be understood in this regard.
- Though prakṛti, jīva and the Lord combine together, there is no mixture of their respective qualities as the enjoyed, the enjoyer and the controller, as would happen in a dyed cloth.
- Thus the writer of Vedānta says na tu dr̥ṣṭānta-bhāvāt: the Lord is not tainted by the material world, as there are examples showing this. (Vedānta Sūtra 2.9)

Baladeva

- The śrutis also speak of the distinction of qualities between the items:

**pr̥thag ātmānam preritāram ca matvā
juṣṭas tatas tenāmṛtatvam eti**

Knowing himself to be different from He who inspires actions, invoking the pleasure of the Lord, that person attains liberation.

Śvetāśvatara Upaniṣad 1.6

jñājñau dvāv ajāv īśānīśānāv ajā hy ekā bhokṛ-bhogārtha-yuktā

One is omniscient, the other ignorant. One is the controller, the other is controlled. Both are without birth. The unborn prakṛti is associated with the jīva for his enjoyment. **Śvetāśvatara Upaniṣad**

1.9

Baladeva

kṣaram pradhānam amṛtākṣaram haraḥ
kṣarātmānāv īśate deva ekaḥ

The pradhāna is mutable. The jīva (hara—taker of prakṛti) is immutable, being eternal. The one Lord controls the pradhāna and the jīva. **Śvetāśvatara Upaniṣad 1.10**

bhoktā bhogyaṁ preritāraṁ ca matvā
sarvaṁ proktaṁ trividhaṁ brahman etat

This brahman has been described as three: the enjoyer, the object of enjoyment and the inspirer. **Śvetāśvatara Upaniṣad 1.12**

Baladeva

ajām ekām lohita-śukla-kṛṣṇām
bahvīḥ prajāḥ sṛjamānām sarūpāḥ
ajo hy eko juṣamāṇo'nuśete
jahāty enām bhukta-bhogām ajo'nyaḥ

The unborn is situated with the one unborn prakṛti which is red, white and black and which produces many entities of similar form. One jīva enjoys and associates closely with those forms, while another jīva, having enjoyed, gives up those objects of enjoyment. **Śvetāśvatara Upaniṣad 4.5**

pradhāna-kṣetrajña-patir guṇeśaḥ

He is the master of matter and jīva, endowed with all good qualities. **Śvetāśvatara Upaniṣad 6.16**

Baladeva

- From these verses it should be understood that the Lord maintains distinction from matter and jīva (kṣetra and kṣetra jña), indicated by the words kṣara and akṣara, even though He associates with them.
- As will be shown by verses like dvāv imau puruṣau (BG 15.16), real knowledge means understanding the separate existence of the Lord, jīva and prakṛti, though they mix together.

Baladeva

- Those who advocate existence of only one ātmā (such as Śaṅkara) make the following claim.
- Taking the identity of knower of the field previously defined as the jīva with the Lord by grammatical identity of case (kṣetera jñam = mām, know that the knower of the field (jīva) is I), they say that when the Lord says “Know that I am the knower of all fields,” it means “Know that I am the jīva. The jīva and the Lord are the same.”
- Even the Supreme Lord, by ignorance, takes Himself to be a knower of the field, a jīva, just as a person in error takes a rope to be a snake.

Baladeva

- In order to dispel that illusion of being a mere jīva, this statement of oneness is made by the Lord, the highest authority of truth.
- By the statement “I, Supreme Brahman, am the jīva” the error of thinking Himself to be an individual jīva (different from other jīvas and the Lord) is destroyed, just as illusion of a snake is destroyed by saying “this rope is not a snake.”
- That argument is rejected, because of the impossibility of teaching anything in this way. [Note: If the Lord is in ignorance how can He teach? If he is beyond duality, then He has no other object to whom He can teach.]
- One should consult the commentary on dehino’smin (BG 2.13) for the explanation.

Baladeva

- In this manner, another interpretation is apt.
- The word ca indicates “all fields.”
- Know that I alone am the field as a whole and knower of the field in all bodies.
- Know that the field and knower of the field are not different from Me since I pervade everything and everything is dependent on Me for its manifestation and continued existence.
- Thus I consider knowledge as knowing Me to be the field and knower of the field as I am one with them by maintaining and pervading them both. This I consider knowledge. Other ideas are not.

Srila Prabhupada

- While discussing the subject of the body and the knower of the body, the soul and the Supersoul, we shall find three different topics of study: the Lord, the living entity, and matter.
- In every field of activities, in every body, there are two souls: the individual soul and the Supersoul.
- Because the Supersoul is the plenary expansion of the Supreme Personality of Godhead, Kṛṣṇa, Kṛṣṇa says, "I am also the knower, but I am not the individual knower of the body. I am the superknower. I am present in every body as the Paramātmā, or Supersoul."

Srila Prabhupada

- One who studies the subject matter of the field of activity and the knower of the field very minutely, in terms of this Bhagavad-gītā, can attain to knowledge.
- The Lord says, "I am the knower of the field of activities in every individual body."
- The individual may be the knower of his own body, but he is not in knowledge of other bodies.
- The Supreme Personality of Godhead, who is present as the Supersoul in all bodies, knows everything about all bodies.
- He knows all the different bodies of all the various species of life.

Srila Prabhupada

- A citizen may know everything about his patch of land, but the king knows not only his palace but all the properties possessed by the individual citizens.
- Similarly, one may be the proprietor of the body individually, but the Supreme Lord is the proprietor of all bodies.
- The king is the original proprietor of the kingdom, and the citizen is the secondary proprietor.
- Similarly, the Supreme Lord is the supreme proprietor of all bodies.

Srila Prabhupada

- The body consists of the senses.
- The Supreme Lord is Hṛṣīkeśa, Which means "the controller of the senses."
- He is the original controller of the senses, just as the king is the original controller of all the activities of the state; the citizens are secondary controllers.
- The Lord says, "I am also the knower."
- This means that He is the superknower; the individual soul knows only his particular body.

Srila Prabhupada

- In the Vedic literature, it is stated as follows:

kṣetrāṇi hi śarīrāṇi
bījaṁ cāpi śubhāśubhe
tāni vetti sa yogātmā
tataḥ kṣetra-jña ucyate

This body is called the kṣetra, and within it dwells the owner of the body and the Supreme Lord, who knows both the body and the owner of the body. Therefore He is called the knower of all fields.

- The distinction between the field of activities, the knower of activities, and the supreme knower of activities is described as follows.

Srila Prabhupada

- Perfect knowledge of the constitution of the body, the constitution of the individual soul, and the constitution of the Supersoul is known in terms of Vedic literature as jñāna.
- That is the opinion of Kṛṣṇa.
- To understand both the soul and the Supersoul as one yet distinct is knowledge.
- One who does not understand the field of activity and the knower of activity is not in perfect knowledge.
- One has to understand the position of prakṛti (nature), puruṣa (the enjoyer of nature) and īśvara (the knower who dominates or controls nature and the individual soul).

Srila Prabhupada

- One should not confuse the three in their different capacities.
- One should not confuse the painter, the painting and the easel.
- This material world, which is the field of activities, is nature, and the enjoyer of nature is the living entity, and above them both is the supreme controller, the Personality of Godhead.
- It is stated in the Vedic language (in the Śvetāśvatara Upaniṣad 1.12), bhoktā bhogyam preritāram ca matvā/ sarvaṁ proktaṁ tri vidham-brahmam etat. There are three Brahman conceptions: prakṛti is Brahman as the field of activities, and the jīva (individual soul) is also Brahman and is trying to control material nature, and the controller of both of them is also Brahman, but He is the factual controller.

Srila Prabhupada

- In this chapter it will also be explained that out of the two knowers, one is fallible and the other is infallible.
- One is superior and the other is subordinate.
- One who understands the two knowers of the field to be one and the same contradicts the Supreme Personality of Godhead, who states here very clearly, "I am also the knower of the field of activity."
- One who misunderstands a rope to be a serpent is not in knowledge.
- There are different kinds of bodies, and there are different owners of the bodies.

Srila Prabhupada

- Because each individual soul has his individual capacity for lording it over material nature, there are different bodies.
- But the Supreme also is present in them as the controller.
- The word ca is significant, for it indicates the total number of bodies.
- That is the opinion of Śrīla Baladeva Vidyābhūṣaṇa.
- Kṛṣṇa is the Supersoul present in each and every body apart from the individual soul.
- And Kṛṣṇa explicitly says here that real knowledge is to know that the Supersoul is the controller of both the field of activities and the finite enjoyer.

Section-II Krsna explains Ksetra, Ksetrajna and Jnana (2-7)

|| 13.4 ||

tat kṣetraṁ yac ca yādṛk ca
yad-vikāri yataś ca yat
sa ca yo yat-prabhāvaś ca
tat samāsenā me śṛṇu

Hear from Me briefly (**samāsenā me śṛṇu**) what is the composition of this field (**kṣetraṁ yac ca**), what are its qualities (**yādṛk ca**), what are its transformations (**yad-vikāri**), from where it originates (**yataś ca**), by what varieties it is known (**yat**), who is the knower (**sah ca yah**) and what are his powers (**yat-prabhāvaś ca**).

SVCT

- Now the Lord begins to elaborate on what He has said previously in abbreviated form.
- Hear from Me in brief of what the body consists (yac ca)— a conglomeration of five gross elements, prāṇa, senses and other things; what qualities it exhibits (yadr̥k)— such as desire and hatred; what its transformations are (yad-vikāri)—into desirable or undesirable things; from what it arises (yataḥ)— from the combination of matter and soul; by what it is distinguished (yat)—by differences among various moving or non-moving bodies; and who (yaḥ) is he (sa)—the knower of the field—the jīva and the Paramātmā.

Srila Prabhupada

- The Lord is describing the field of activities and the knower of the field of activities in their constitutional positions.
- One has to know how this body is constituted, the materials of which this body is made, under whose control this body is working, how the changes are taking place, wherefrom the changes are coming, what the causes are, what the reasons are, what the ultimate goal of the individual soul is, and what the actual form of the individual soul is.
- One should also know the distinction between the individual living soul and the Supersoul, their different influences, their potentials, etc.

Srila Prabhupada

- One just has to understand this Bhagavad-gītā directly from the description given by the Supreme Personality of Godhead, and all this will be clarified.
- But one should be careful not to consider the Supreme Personality of Godhead in every body to be one with the individual soul, the jīva.
- This is something like equating the potent and the impotent.

Section-II Krsna explains Ksetra, Ksetrajna and Jnana (2-7)

|| 13.5 ||

ṛṣibhir bahudhā gītaṁ
chandobhir vividhaiḥ pṛthak
brahma-sūtra-padais caiva
hetumadbhir viniścitaiḥ

This has been described (**gītaṁ**) by many ṛṣis (**bahudhā ṛṣibhir**), by many verses of the Vedas (**chandobhir vividhaiḥ pṛthak**) and by the logical (**hetumadbhir**), very decisive (**viniścitaiḥ**) words of the Brahma Sūtras (**brahma-sūtra-padais ca eva**).

SVCT

- “You are describing this briefly. Who then has described this in detail?”
- It has been described by ṛṣis such as Vasiṣṭha in the scriptures dealing with yoga, by the Vedas (chandobhiḥ) and by the words of the Brahma Sūtras.
- The Brahma Sūtras, through their words (padaiḥ) such as athāto brahma jijñāsa (Vedānta-sūtra 1.1) make known (padyate) Brahman.
- But what type of words are they?
- They are words of logic (hetumadbhir), which are very decisive (viśeṣataḥ niścitaiḥ).

SVCT

- Examples are as follows:

īkṣater nāśabdam

Brahman is not inexpressible by words, because it is seen that it is conveyed through the words in the Vedas. **Vedānta-sūtra 1.1.5**

ānandamayo 'bhyāsāt

The word ānandamaya refers to para brahman because of the repeated use of the word brahman in relation to it. **Vedānta-sūtra 1.1.13**

Srila Prabhupada

- The Supreme Personality of Godhead, Kṛṣṇa, is the highest authority in explaining this knowledge.
- Still, as a matter of course, learned scholars and standard authorities always give evidence from previous authorities.
- Kṛṣṇa is explaining this most controversial point regarding the duality and nonduality of the soul and the Supersoul by referring to a scripture, the Vedānta, which is accepted as authority.
- First He says, "This is according to different sages."
- As far as the sages are concerned, besides Himself, Vyāsadeva (the author of the Vedānta-sūtra) is a great sage, and in the Vedānta-sūtra duality is perfectly explained.

Srila Prabhupada

- And Vyāsadeva's father, Parāśara, is also a great sage, and he writes in his books of religiosity, aham tvam ca tathānye. .. "we—you, I and the various other living entities—are all transcendental, although in material bodies. Now we are fallen into the ways of the three modes of material nature according to our different karma. As such, some are on higher levels, and some are in the lower nature. The higher and lower natures exist due to ignorance and are being manifested in an infinite number of living entities. But the Supersoul, which is infallible, is uncontaminated by the three qualities of nature and is transcendental.“
- Similarly, in the original Vedas, a distinction between the soul, the Supersoul and the body is made, especially in the Kāṭha Upaniṣad.

Srila Prabhupada

- There are many great sages who have explained this, and Parāśara is considered principal among them. The word chandobhiḥ refers to the various Vedic literatures.
- The Taittirīya Upaniṣad, for example, which is a branch of the Yajur Veda, describes nature, the living entity and the Supreme Personality of Godhead.
- As stated before, kṣetra is the field of activities, and there are two kinds of kṣetra-jña: the individual living entity and the supreme living entity.
- As stated in the Taittirīya Upaniṣad (2.5), brahma pucchaṁ pratiṣṭhā. There is a manifestation of the Supreme Lord's energy known as anna-maya, dependence upon food for existence.

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- This is a materialistic realization of the Supreme.
- Then, in prāṇa-maya, after realizing the Supreme Absolute Truth in food, one can realize the Absolute Truth in the living symptoms or life forms.
- In jñāna-maya, realization extends beyond the living symptoms to the point of thinking, feeling and willing.
- Then there is Brahman realization, called vijñāna-maya, in which the living entity's mind and life symptoms are distinguished from the living entity himself.
- The next and supreme stage is ānanda-maya, realization of the all-blissful nature. Thus there are five stages of Brahman realization, which are called brahma puccham.

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- Out of these, the first three—anna-maya, prāṇa-maya and jñāna-maya—involve the fields of activities of the living entities.
- Transcendental to all these fields of activities is the Supreme Lord, who is called ānanda-maya.
- The Vedānta-sūtra also describes the Supreme by saying, ānanda-mayo 'bhyāsāt: the Supreme Personality of Godhead is by nature full of joy.
- To enjoy His transcendental bliss, He expands into vijñāna-maya, prāṇa-maya, jñāna-maya and anna-maya.
- In the field of activities the living entity is considered to be the enjoyer, and different from him is the ānanda-maya.

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- That means that if the living entity decides to enjoy in dovetailing himself with the ānanda-maya, then he becomes perfect.
- This is the real picture of the Supreme Lord as the supreme knower of the field, the living entity as the subordinate knower, and the nature of the field of activities.
- One has to search for this truth in the Vedānta-sūtra, or Brahma-sūtra.

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- It is mentioned here that the codes of the Brahma-sūtra are very nicely arranged according to cause and effect.
- Some of the sūtras, or aphorisms, are na viyad aśruteḥ (2.3.2), nātmā śruteḥ (2.3.18), and parāt tu tac-chruteḥ (2.3.40).
- The first aphorism indicates the field of activities, the second indicates the living entity, and the third indicates the Supreme Lord, the summum bonum among all the manifestations of various entities.

Section-II Krsna explains Ksetra, Ksetrajna and Jnana (2-7)

|| 13.6-7 ||

**mahā-bhūtāny ahaṅkāro buddhir avyaktam eva ca
indriyāṇi daśaikam ca pañca cendriya-gocarāḥ**

**icchā dveṣaḥ sukhaṁ duḥkhaṁ saṅghātaś cetanā dhṛtiḥ
etat kṣetram samāsenā sa-vikāram udāhṛtam**

The field in brief is said to consist of (**etat kṣetram samāsenā udāhṛtam**) the five gross elements (**mahā-bhūtāny**), false ego (**ahaṅkāro**), mahat-tattva (**buddhir**), prakṛti (**avyaktam eva ca**), the ten senses, the mind (**indriyāṇi daśaikam ca**) and the five sense objects (**pañca cendriya-gocarāḥ**), desire, hatred, happiness and distress (**icchā dveṣaḥ sukhaṁ duḥkhaṁ**), the body (**saṅghātaḥ**), and conscious determination (**cetanā dhṛtiḥ**), along with its transformations (**sa-vikāram**).

SVCT

- In this verse, the nature of the field is described.
- Mahābhūtāni refers to ether, air, fire, water and earth.
- Ahaṅkāra refers to false ego, the cause of the mahābhūtas.
- Buddhi refers to mahat-tattva, composed of vijñāna, the cause of ahaṅkāra.
- Avyakta refers to prakṛti, the cause of mahat-tattva.
- Indriyāṇi refers to the ten senses: eye, ear, nose, skin, tongue, hands, feet, genital, anus and voice.
- Eka refers to the mind.

SVCT

- The five indriya-gocarā are the sense objects—sound, touch, form, taste and smell.
- The field is made of these twenty four elements.
- [Note: Yac ca of verse 3, “what is the field composed of,” has been described here.]
- Saṅghāta is the body, evolving from the twenty four elements.
- Icchā, dveṣa, sukha and duḥkha are well known.
- Cetanā is the mental function constituted of knowledge. Dhṛti is perseverance.

SVCT

- Icchā and other qualities mentioned in this verse are qualities of the mind not the soul, and thus they are included in the field.
- [Note: This does not mean, however, that the soul does not have qualities such as perseverance.]
- These are representative of saṅkalpa and other qualities mentioned in the śruti (not being an exhaustive list of the qualities of the mind):

**kāmaḥ saṅkalpo vicikitsā śraddhā dhṛtir hrīr dhīr bhīr ity etat
sarvaṁ mana eva**

Desire, determination (**kāmaḥ saṅkalpo**), uncertainty, faith, lack of faith (**vicikitsā śraddhā**), perseverance, lack of perseverance (**dhṛtir**), humility, intelligence, and fear (**hrīr dhīr bhīr**) are all products of the mind (**ity etat sarvaṁ mana eva**). **Bṛhad Āraṇyaka Upaniṣad 1.5.3**

- By this list, the qualities of the field which was previously promised by the word yadr̥k in verse 3 have been shown.
- This field which has six transformations (savikāra), such as birth and growth, [Note: The six transformations are birth, growth, maintenance, maturity, decline and death.] has thus been briefly described (udāhṛtam).

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- From all the authoritative statements of the great sages, the Vedic hymns and the aphorisms of the Vedānta-sūtra, the components of this world can be understood as follows.
- First there are earth, water, fire, air and ether. These are the five great elements (mahā-bhūta).
- Then there are false ego, intelligence and the unmanifested stage of the three modes of nature.
- Then there are five senses for acquiring knowledge: the eyes, ears, nose, tongue and skin.
- Then five working senses: voice, legs, hands, anus and genitals. Then, above the senses, there is the mind, which is within and which can be called the sense within.

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- Therefore, including the mind, there are eleven senses altogether.
- Then there are the five objects of the senses: smell, taste, form, touch and sound.
- Now the aggregate of these twenty-four elements is called the field of activity.
- If one makes an analytical study of these twenty-four subjects, then he can very well understand the field of activity.
- Then there are desire, hatred, happiness and distress, which are interactions, representations of the five great elements in the gross body.

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- The living symptoms, represented by consciousness, and convictions are the manifestation of the subtle body—mind, ego and intelligence.
- These subtle elements are included within the field of activities.
- The five great elements are a gross representation of the false ego, which in turn represents the primal stage of false ego technically called the materialistic conception, or tāmasa-buddhi, intelligence in ignorance.
- This, further, represents the unmanifested stage of the three modes of material nature. The unmanifested modes of material nature are called pradhāna.

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- One who desires to know the twenty-four elements in detail along with their interactions should study the philosophy in more detail. In Bhagavad-gītā, a summary only is given.
- The body is the representation of all these factors, and there are changes of the body, which are six in number: the body is born, it grows, it stays, it produces by-products, then it begins to decay, and at the last stage it vanishes.
- Therefore the field is a nonpermanent material thing.
- However, the kṣetra-jña, the knower of the field, its proprietor, is different.

Section – III

Krsna further explains the
Process of Knowledge and
Liberation (8-12)

Section-III Krsna further explains the Process of Knowledge and Liberation (8-12)

|| 13.8-12 ||

amānitvam adambhitvam ahimsā kṣāntir ārjavam
ācāryopāsanam śaucam sthairyam ātma-vinigrahaḥ

indriyārtheṣu vairāgyam anahaṅkāra eva ca
janma-mṛtyu-jarā-vyādhi- duḥkha-doṣānudarśanam

asaktir anabhiṣvaṅgaḥ putra-dāra-grhādiṣu
nityam ca sama-cittatvam iṣṭāniṣṭopapattiṣu

mayi cānanya-yogena bhaktir avyabhicāriṇī
vivikta-deśa-sevitvam aratir jana-saṁsadi

adhyātma-jñāna-nityatvam tattva-jñānārtha-darśanam
etaj jñānam iti proktam ajñānam yad ato 'nyathā

Freedom from pride (**amānitvam**); lack of ostentation (**adambhitvam**); non-violence (**ahimsā**); forbearance (**kṣāntir**); sincerity (**ārjavam**); worship of the teacher (**ācāryopāsanam**); purity (**śaucam**); steadiness (**sthairyam**); control of the mind (**ātma-vinigrahaḥ**); detachment from enjoyment of sense objects (**indriyārtheṣu vairāgyam**); lack of identification with body (**anahaṅkāra eva ca**); understanding (**anudarśanam**) that all states of existence such as birth, death, old age and disease (**janma-mṛtyu-jarā-vyādhi**) give rise to suffering (**duḥkha-doṣa**); freedom from attachment to others (**asaktir**), lack of identification with the condition of sons and others (**anabhiṣvaṅgaḥ putra-dāra-grhādiṣu**); equanimity of mind (**nityam ca sama-cittatvam**) in the face of desirable or undesirable events (**iṣṭa-anīṣṭa-upapattiṣu**); devotion to me with undeviating attention (**mayi cānanya-yogena bhaktir avyabhicāriṇī**); resorting to solitary places (**vivikta-deśa-sevitvam**) with distaste for crowds (**aratir jana-saṃsadi**); constant engagement in knowledge of the self (**adhyātma-jñāna-nityatvam**); and always keeping in mind the goal of liberation (**tattva-jñānārtha-darśanam**)—all of these are declared to be knowledge (**etaḥ jñānam iti proktam**). What is otherwise is ignorance (**ajñānam yad ato 'nyathā**).

SVCT

- The two knowers of the field, the jīva and Paramātmā, which are to be known by distinguishing them from the field just mentioned will be described in detail.
- The twenty factors to be used for gaining that knowledge are first mentioned in five verses.
- Of these, eighteen are common to both the devotees and the jñānīs.
- However the devotees zealously engage in the one element mentioned in the eleventh verse, mayi cānanya-yogena bhaktir avyabhicāriṇī.
- The other seventeen items manifest automatically for those who engage in that one item.

SVCT

- The bhaktas do not devote effort to the seventeen items individually. This is the tradition. The last two items are especially for the jñānīs.
- The meaning of the items such as amānitva is clear, therefore no comments are given.
- Śauca refers to both internal and external cleanliness. The smṛti says:
**śaucam ca dvividham proktaṁ bāhyam abhyantaram tathā
mṛj-jalābhyām smṛtaṁ bāhyam bhāva-śuddhis tathāntaram**

There are two types of cleanliness described, internal and external. External cleanliness is by water and earth. Internal cleanliness is purity of mind.

SVCT

- Anudarśanam means to observe constantly the detrimental effect of sorrow, caused by birth, death, old age and disease.
- Asakti means to give up affection for sons and others.
- Anābhiṣvaṅga means of lack of identification with the happiness and distress of sons and others.
- Sama-cittatvam means to remain calm in the face of receiving either favorable or unfavorable treatment or events.
- One should have bhakti, unmixed with karma, jñāna, tapa or yoga (mayi ananya yogena bhaktir avyabhicāriṇī), unto Me, Śyāmasundara. The word ca here indicates that bhakti may also be performed with a slight mixture of jñāna or other elements (jñāna-miśra-bhakti).

SVCT

- The first, the unmixed type, will be executed by the devotees.
- The second type will be executed by the jñānīs.
- Some devotees say however that this statement, being in the last six chapters, is for showing that just as ananyā bhakti produces prema, it is also necessary to practice for realization of Paramātmā.
- And if the sentence refers only to jñānīs, then the phrase ananya yogena means “by thinking of everything as ātmā.” Avyabhicāriṇī means that one should do it daily.
- Madhusūdana Sarasvatī says the word avyabhicāriṇī refers to bhakti which cannot be stopped by any means at all.

SVCT

- Adhyātma-jñāna means knowledge related to the ātmā.
- One should engage oneself in that knowledge constantly.
- This means that one should be fixed in the purity of the self (adhyātma-jñāna-nityatvam).
- One should always keep in mind one's goal of mokṣa in ones cultivation of knowledge of truth (tattva-jñānārtha-darśanam).

SVCT

- These twenty elements are the common means of attaining knowledge of jīva and Paramātmā. (Jñānam here refers to the means of knowledge rather than knowledge itself).
- The additional methods necessary for realizing Paramātmā will be explained later.
- Doing the opposite of this, such as exhibiting pride instead of lack of pride, is called ignorance.

Srila Prabhupada

- This process of knowledge is sometimes misunderstood by less intelligent men as being the interaction of the field of activity.
- But actually this is the real process of knowledge. If one accepts this process, then the possibility of approaching the Absolute Truth exists.
- This is not the interaction of the twenty-four elements, as described before. This is actually the means to get out of the entanglement of those elements.
- The embodied soul is entrapped by the body, which is a casing made of the twenty-four elements, and the process of knowledge as described here is the means to get out of it.

Srila Prabhupada

- Of all the descriptions of the process of knowledge, the most important point is described in the first line of the eleventh verse.
- *Mayi cānanya-yogena bhaktir avyabhicāriṇī*: the process of knowledge terminates in unalloyed devotional service to the Lord.
- So if one does not approach, or is not able to approach, the transcendental service of the Lord, then the other nineteen items are of no particular value.
- But if one takes to devotional service in full Kṛṣṇa consciousness, the other nineteen items automatically develop within him.

Srila Prabhupada

- As stated in Śrīmad-Bhāgavatam (5.18.12), *yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ*.
- All the good qualities of knowledge develop in one who has attained the stage of devotional service.
- The principle of accepting a spiritual master, as mentioned in the eighth verse, is essential. Even for one who takes to devotional service, it is most important.
- Transcendental life begins when one accepts a bona fide spiritual master.
- The Supreme Personality of Godhead, Śrī Kṛṣṇa, clearly states here that this process of knowledge is the actual path. Anything speculated beyond this is nonsense.

Srila Prabhupada

- As for the knowledge outlined here, the items may be analyzed as follows.
- Humility means that one should not be anxious to have the satisfaction of being honored by others.
- The material conception of life makes us very eager to receive honor from others, but from the point of view of a man in perfect knowledge—who knows that he is not this body—anything, honor or dishonor, pertaining to this body is useless.
- One should not be hankering after this material deception.

Srila Prabhupada

- People are very anxious to be famous for their religion, and consequently sometimes it is found that without understanding the principles of religion one enters into some group which is not actually following religious principles and then wants to advertise himself as a religious mentor.
- As for actual advancement in spiritual science, one should have a test to see how far he is progressing.
- He can judge by these items.
- Nonviolence is generally taken to mean not killing or destroying the body, but actually nonviolence means not to put others into distress.

Srila Prabhupada

- People in general are trapped by ignorance in the material concept of life, and they perpetually suffer material pains.
- So unless one elevates people to spiritual knowledge, one is practicing violence.
- One should try his best to distribute real knowledge to the people, so that they may become enlightened and leave this material entanglement. That is nonviolence.
- Tolerance means that one should be practiced to bear insult and dishonor from others.
- If one is engaged in the advancement of spiritual knowledge, there will be so many insults and much dishonor from others. This is expected because material nature is so constituted.

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- Even a boy like Prahlāda, who, only five years old, was engaged in the cultivation of spiritual knowledge, was endangered when his father became antagonistic to his devotion.
- The father tried to kill him in so many ways, but Prahlāda tolerated him.
- So there may be many impediments to making advancement in spiritual knowledge, but we should be tolerant and continue our progress with determination.
- Simplicity means that without diplomacy one should be so straightforward that he can disclose the real truth even to an enemy.

Srila Prabhupada

- As for acceptance of the spiritual master, that is essential, because without the instruction of a bona fide spiritual master one cannot progress in the spiritual science.
- One should approach the spiritual master with all humility and offer him all services so that he will be pleased to bestow his blessings upon the disciple.
- Because a bona fide spiritual master is a representative of Kṛṣṇa, if he bestows any blessings upon his disciple, that will make the disciple immediately advanced without the disciple's following the regulative principles.
- Or, the regulative principles will be easier for one who has served the spiritual master without reservation.

Srila Prabhupada

- Cleanliness is essential for making advancement in spiritual life.
- There are two kinds of cleanliness: external and internal.
- External cleanliness means taking a bath, but for internal cleanliness one has to think of Kṛṣṇa always and chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. This process cleans the accumulated dust of past karma from the mind.
- Steadiness means that one should be very determined to make progress in spiritual life.
- Without such determination, one cannot make tangible progress.

Srila Prabhupada

- And self-control means that one should not accept anything which is detrimental to the path of spiritual progress.
- One should become accustomed to this and reject anything which is against the path of spiritual progress. This is real renunciation.
- The senses are so strong that they are always anxious to have sense gratification. One should not cater to these demands, which are not necessary.
- The senses should only be gratified to keep the body fit so that one can discharge his duty in advancing in spiritual life.
- The most important and uncontrollable sense is the tongue. If one can control the tongue, then there is every possibility of controlling the other senses.

Srila Prabhupada

- The function of the tongue is to taste and to vibrate.
- Therefore, by systematic regulation, the tongue should always be engaged in tasting the remnants of foodstuffs offered to Kṛṣṇa and chanting Hare Kṛṣṇa.
- As far as the eyes are concerned, they should not be allowed to see anything but the beautiful form of Kṛṣṇa. That will control the eyes.
- Similarly, the ears should be engaged in hearing about Kṛṣṇa and the nose in smelling the flowers offered to Kṛṣṇa.
- This is the process of devotional service, and it is understood here that Bhagavad-gītā is simply expounding the science of devotional service.

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- Devotional service is the main and sole objective.
- Unintelligent commentators on the Bhagavad-gītā try to divert the mind of the reader to other subjects, but there is no other subject in Bhagavad-gītā than devotional service.
- False ego means accepting this body as oneself.
- When one understands that he is not his body and is spirit soul, he comes to his real ego.
- Ego is there. False ego is condemned, but not real ego.
- In the Vedic literature (Bṛhad-āraṇyaka Upaniṣad 1.4.10) it is said, ahaṁ brahmāsmi: I am Brahman, I am spirit.

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- This "I am," the sense of self, also exists in the liberated stage of self-realization.
- This sense of "I am" is ego, but when the sense of "I am" is applied to this false body it is false ego.
- When the sense of self is applied to reality, that is real ego.
- There are some philosophers who say we should give up our ego, but we cannot give up our ego, because ego means identity.
- We ought, of course, to give up the false identification with the body.

Srila Prabhupada

- One should try to understand the distress of accepting birth, death, old age and disease.
- There are descriptions in various Vedic literatures of birth.
- In the Śrīmad-Bhāgavatam the world of the unborn, the child's stay in the womb of the mother, its suffering, etc., are all very graphically described.
- It should be thoroughly understood that birth is distressful.
- Because we forget how much distress we have suffered within the womb of the mother, we do not make any solution to the repetition of birth and death.

Srila Prabhupada

- Similarly at the time of death there are all kinds of sufferings, and they are also mentioned in the authoritative scriptures.
- These should be discussed.
- And as far as disease and old age are concerned, everyone gets practical experience.
- No one wants to be diseased, and no one wants to become old, but there is no avoiding these.
- Unless we have a pessimistic view of this material life, considering the distresses of birth, death, old age and disease, there is no impetus for our making advancement in spiritual life.

Srila Prabhupada

- As for detachment from children, wife and home, it is not meant that one should have no feeling for these. They are natural objects of affection.
- But when they are not favorable to spiritual progress, then one should not be attached to them.
- The best process for making the home pleasant is Kṛṣṇa consciousness. If one is in full Kṛṣṇa consciousness, he can make his home very happy, because this process of Kṛṣṇa consciousness is very easy.
- One need only chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, accept the remnants of foodstuffs offered to Kṛṣṇa, have some discussion on books like Bhagavad-gītā and Śrīmad-Bhāgavatam, and engage oneself in Deity worship.

Srila Prabhupada

- These four things will make one happy.
- One should train the members of his family in this way.
- The family members can sit down morning and evening and chant together Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.
- If one can mold his family life in this way to develop Kṛṣṇa consciousness, following these four principles, then there is no need to change from family life to renounced life.
- But if it is not congenial, not favorable for spiritual advancement, then family life should be abandoned.

Srila Prabhupada

- One must sacrifice everything to realize or serve Kṛṣṇa, just as Arjuna did.
- Arjuna did not want to kill his family members, but when he understood that these family members were impediments to his Kṛṣṇa realization, he accepted the instruction of Kṛṣṇa and fought and killed them.
- In all cases, one should be detached from the happiness and distress of family life, because in this world one can never be fully happy or fully miserable.

Srila Prabhupada

- Happiness and distress are concomitant factors of material life.
- One should learn to tolerate, as advised in Bhagavad-gītā.
- One can never restrict the coming and going of happiness and distress, so one should be detached from the materialistic way of life and be automatically equipoised in both cases.
- Generally, when we get something desirable we are very happy, and when we get something undesirable we are distressed.
- But if we are actually in the spiritual position these things will not agitate us.

Srila Prabhupada

- To reach that stage, we have to practice unbreakable devotional service.
- Devotional service to Kṛṣṇa without deviation means engaging oneself in the nine processes of devotional service—chanting, hearing, worshiping, offering respect, etc.—as described in the last verse of the Ninth Chapter. That process should be followed.
- Naturally, when one is adapted to the spiritual way of life, he will not want to mix with materialistic men.
- That would go against his grain.
- One may test himself by seeing how far he is inclined to live in a solitary place, without unwanted association.

Srila Prabhupada

- Naturally a devotee has no taste for unnecessary sporting or cinema—going or enjoying some social function, because he understands that these are simply a waste of time.
- There are many research scholars and philosophers who study sex life or some other subject, but according to Bhagavad-gītā such research work and philosophical speculation have no value.
- That is more or less nonsensical.
- According to Bhagavad-gītā, one should make research, by philosophical discretion, into the nature of the soul.
- One should make research to understand the self. That is recommended here.

Srila Prabhupada

- As far as self-realization is concerned, it is clearly stated here that bhakti-yoga is especially practical.
- As soon as there is a question of devotion, one must consider the relationship between the Supersoul and the individual soul.
- The individual soul and the Supersoul cannot be one, at least not in the bhakti conception, the devotional conception of life.
- This service of the individual soul to the Supreme Soul is eternal, nityam, as it is clearly stated.
- So bhakti, or devotional service, is eternal.
- One should be established in that philosophical conviction.

Srila Prabhupada

- In the Śrīmad-Bhāgavatam (1.2.11) this is explained.
- Vadanti tat tattva-vidas tattvaṃ yaj jñānam advayam. "Those who are actually knowers of the Absolute Truth know that the Self is realized in three different phases, as Brahman, Paramātmā and Bhagavān."
- Bhagavān is the last word in the realization of the Absolute Truth; therefore one should reach up to that platform of understanding the Supreme Personality of Godhead and thus engage in the devotional service of the Lord.
- That is the perfection of knowledge.

Srila Prabhupada

- Beginning from practicing humility up to the point of realization of the Supreme Truth, the Absolute Personality of Godhead, this process is just like a staircase beginning from the ground floor and going up to the top floor.
- Now on this staircase there are so many people who have reached the first floor, the second or the third floor, etc., but unless one reaches the top floor, which is the understanding of Kṛṣṇa, he is at a lower stage of knowledge.
- If anyone wants to compete with God and at the same time make advancement in spiritual knowledge, he will be frustrated.

Srila Prabhupada

- It is clearly stated that without humility, understanding is not truly possible.
- To think oneself God is most puffed up.
- Although the living entity is always being kicked by the stringent laws of material nature, he still thinks, "I am God" because of ignorance.
- The beginning of knowledge, therefore, is amānitva, humility. One should be humble and know that he is subordinate to the Supreme Lord.
- Due to rebellion against the Supreme Lord, one becomes subordinate to material nature. One must know and be convinced of this truth.

Section – IV

Krsna explains the Object
of Knowledge (13-19)

Section-IV Krsna explains the Object of Knowledge (13-19)

|| 13.13 ||

**jñeyam yat tat pravakṣyāmi
yaj jñātvāmṛtam aśnute
anādi mat-param brahma
na sat tan nāsad ucyate**

I will now speak about the object of knowledge (**jñeyam yat tat pravakṣyāmi**), knowing which (**yaj jñātvā**) you will attain liberation (**amṛtam aśnute**). This supreme Brahman, Paramātmā (**brahma**), is without beginning (**anādi**), taking shelter of Me (**mat-param**), and beyond material cause and effect (**na sat tad na asad ucyate**).

I will now speak about the object of knowledge (**jñeyam yat tat pravakṣyāmi**), knowing which (**yaj jñātvā**) you will attain liberation (**amṛtam aśnute**). This ātmā is without beginning (**anādi**), dependent on Me (**mat-param**), and beyond material cause and effect (**na sat tad na asad ucyate**).

SVCT

- Thus, by means of the methods mentioned above, one should know the jīva and Paramātmā.
- The Paramātmā however is present in all beings and is known as Brahman.
- That Brahman is worshiped by the devotees as personal, with qualities, and by the jñānīs as impersonal, with no qualities.
- As the object of meditation with four hands situated within the body, Brahman is known as Paramātmā.
- This verse speaks of that Brahman first.

SVCT

- That form has no beginning (anādi).
- That means that since it is His svarūpa, it is eternal.
- Mat-param means “of which I alone am the supreme shelter (para).”
- What is it?
- It is called brahman (Paramātmā), of which I alone am the supreme shelter, and which is beyond cause and effect (na sad na asad).
- The Lord will later say brahmaṇo hi pratiṣṭhāham: I am the basis of Brahman.

Baladeva

- Having taught the process for attaining knowledge, the Lord now teaches what is to be known by those means.
- I will speak about jīvātmā, who is to be known or realized by the means just described, so that it is very easy to understand (pravakṣyāmi), knowing which one attains liberation (amṛtam).
- The Lord then teaches about the jīvātmā in the next line of the verse.
- It is without beginning (anādi). The jīva has no initial appearance, and as well no end. This means it is eternal, for the śruti says na jāyate mriyate vā vipaśit: this knower has no birth or death. (Kāṭha Upaniṣad 1.2.18)

Baladeva

- I am its master (mat param- it is dependent on Me), for as the śruti says pradhāna-kṣetrajña-patir guṇeśaḥ: I, endowed with all good qualities, am the master of the knower of the field (jīva) and matter. (Śvetāśvatara Upaniṣad 6.16)
- The smṛti also says dāsabhūto harer eva nānyasyaiva kadācana: the jīva is the servant of the Lord and never of anyone else. (Padmā Purāṇa).
- Jīva is called brahman because it is endowed with the eight great (br̥hat) [Note: Brahman is derived from the root br̥h which means to increase or become great.] qualities.

Baladeva

- The śruti says:

**ya ātmāpahata-pāpmā vijaro vimṛtyur viśoko vijighitso' pipāsaḥ
satya-kāmaḥ satya-saṅkalpaḥ so'nveṣṭavyaḥ sa vijijñāsitavyaḥ**

One should know that ātmā is without sin, without ageing, without lamentation, without hunger, without thirst, whose every desire is truth and whose every desire is fulfilled. **Chāndogya Upaniṣad 8.1.5**

- The jīva is known as brahman in the śrutis: vijñānam brahma ced veda: if one knows the ātma as Brahman. (Taittirīya Upaniṣad 2.5.1)
- The Lord will also refer to the jīva as brahman later in the Gītā with sa guṇān samatītyaitān brahma-bhūyāya kalpate (BG 14.26) and brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati

Baladeva

- The pure jīvātmā cannot be said to be either effect or cause (sad asat), because it has given up the states of name and form (effect) and absence of name and form (cause—prakṛti in undifferentiated state).
- However the jīva is endowed with spiritual form and quality, being a very small particle of consciousness endowed with the eight qualities.
- Effect or sat means possessing individual name and form in the material world.
- Cause or asat means devoid of name and form, the state after destruction or before creation.

Srila Prabhupada

- The Lord has explained the field of activities and the knower of the field.
- He has also explained the process of knowing the knower of the field of activities.
- Now He begins to explain the knowable, first the soul and then the Supersoul.
- By knowledge of the knower, both the soul and the Supersoul, one can relish the nectar of life.
- As explained in the Second Chapter, the living entity is eternal. This is also confirmed here. There is no specific date at which the jīva was born.

Srila Prabhupada

- Nor can anyone trace out the history of the jīvātmā's manifestation from the Supreme Lord. Therefore it is beginningless.
- The Vedic literature confirms this: na jāyate mriyate vā vipaścit (Kāṭha Upaniṣad 1.2.18). The knower of the body is never born and never dies, and he is full of knowledge.
- The Supreme Lord as the Supersoul is also stated in the Vedic literature (Śvetāśvatara Upaniṣad 6.16) to be pradhāna-kṣetrajña-patir guṇeśaḥ, the chief knower of the body and the master of the three modes of material nature.

Srila Prabhupada

- In the smṛti it is said, dāsa-bhūto harer eva nānyasyaiva kadācana.
- The living entities are eternally in the service of the Supreme Lord.
- This is also confirmed by Lord Caitanya in His teachings.
- Therefore the description of Brahman mentioned in this verse is in relation to the individual soul, and when the word Brahman is applied to the living entity, it is to be understood that he is vijñāna-brahma as opposed to ānanda-brahma.
- Ānanda-brahma is the Supreme Brahman Personality of Godhead.

Section-IV Krsna explains the Object of Knowledge (13-19)

|| 13.14 ||

sarvataḥ pāṇi-pādam tat
sarvato 'kṣi-śiro-mukham
sarvataḥ śrutimal loke
sarvam āvṛtya tiṣṭhati

Everywhere this paramātmā has its hands and feet (**sarvataḥ pāṇi-pādam tat**). Everywhere paramātmā has its eyes, heads and mouths (**sarvato akṣi-śiro-mukham**). Everywhere are its ears (**sarvataḥ śrutimal**). Paramātmā covers everything in the universe (**loke sarvam āvṛtya tiṣṭhati**).

SVCT

- The doubt may arise that if this Brahman is without cause and effect, then that contradicts the statements of śruti such as sarvaṁ khalv idaṁ brahma (Chāndogya Upaniṣad 3.14) and brahmaivedaṁ sarvaṁ (Muṇḍaka Upaniṣad 2.2.12): everything is Brahman.
- Though Brahman in its essential nature is beyond cause and effect, this Brahman (Paramātmā) is also cause and effect because of non- difference between the energy and the source of energy. That is stated in this verse.
- [Note: The Lord is the creator of material bodies since prakṛti produces the bodies, but prakṛti, being the energy of the Lord, is non-different from Him. Thus as prakṛti, He is a cause of the material bodies.]

SVCT

- This Brahman has His hands and feet everywhere.
- By the manifestation everywhere of hands and feet of all creatures from Lord Brahmā down to the ant (His effects), one can say that Brahman is endowed with countless hands and feet.
- Similarly, His eyes, head, and face are everywhere.

Baladeva

- The Lord then teaches about the paramātmā.
- The word tat refers to the paramātmā. His hands and feet are everywhere. The meaning is clear.

Srila Prabhupada

- As the sun exists diffusing its unlimited rays, so does the Supersoul, or Supreme Personality of Godhead.
- He exists in His all-pervading form, and in Him exist all the individual living entities, beginning from the first great teacher, Brahmā, down to the small ants.
- There are unlimited heads, legs, hands and eyes, and unlimited living entities.
- All are existing in and on the Supersoul.
- Therefore the Supersoul is all-pervading. The individual soul, however, cannot say that he has his hands, legs and eyes everywhere. That is not possible.

Srila Prabhupada

- If he thinks that under ignorance he is not conscious that his hands and legs are diffused all over but when he attains to proper knowledge he will come to that stage, his thinking is contradictory.
- This means that the individual soul, having become conditioned by material nature, is not supreme.
- The Supreme is different from the individual soul.
- The Supreme Lord can extend His hand without limit; the individual soul cannot.
- In Bhagavad-gītā the Lord says that if anyone offers Him a flower, or a fruit, or a little water, He accepts it. If the Lord is a far distance away, how can He accept things?

Srila Prabhupada

- This is the omnipotence of the Lord: even though He is situated in His own abode, far, far away from earth, He can extend His hand to accept what anyone offers.
- That is His potency.
- In the Brahma-saṁhitā (5.37) it is stated, *goloka eva nivasaty akhilātma-bhūtaḥ*: although He is always engaged in pastimes in His transcendental planet, He is all-pervading.
- The individual soul cannot claim that he is all-pervading.
- Therefore this verse describes the Supreme Soul, the Personality of Godhead, not the individual soul.

Section-IV Krsna explains the Object of Knowledge (13-19)

|| 13.15 ||

sarvendriya-guṇābhāsam
sarvendriya-vivarjitam
asaktam sarva-bhṛc caiva
nirguṇam guṇa-bhoktr ca

That Brahman illuminates all the senses and sense objects (**sarva indriya-guṇa ābhāsam**), but is devoid of all material senses (**sarva indriya-vivarjitam**). He is without attachment (**asaktam**), but maintains everything (**sarva-bhṛt ca eva**). He is without material guṇas (**nirguṇam**), but He is the enjoyer of all guṇas (**guṇa-bhoktr ca**).

SVCT

- He illuminates all the senses and sense objects (guṇa).
- The śruti says tac cakṣuṣaś cakṣuḥ (Kena Upaniṣad 1.2): He inspires the sight of the eye.
- Or the meaning can be “He shines forth or is endowed with all the senses and objects of the senses such as sound.”
- He however is also without all senses (sarvendriya vivarjitam). This means He is without material senses.
- Thus the śruti says:
apāṇi-pādo javano grahītā paśyaty acakṣuḥ sa śṛṇoty akarṇaḥ.

Without hands and feet He moves and receives. Without eyes He sees. Without ears He hears. **Śvetāśvatara Upaniṣad 3.1**

SVCT

parāsyā śaktir bahudhaiva śrūyate svābhāvīkī jñāna-bala-kriyā
ca

The energy of the Lord is divided into jñāna, bala and kriyā śaktis.

Śvetāśvatara Upaniṣad 6.8

- This meaning is valid because it is well known in the śrutis that He is the abode of the svarūpa śakti, His spiritual energy.
- [Note: The Lord's energies enable the Lord to fulfill His desires, just as a living entity's senses enable him to fulfill his desires. He is therefore not devoid of organs to fulfill those desires.]
- He is without attachment (asaktam), and also maintains everything by His form of Viṣṇu (sarva-bhṛt).

SVCT

- He has a form without the material guṇas of sattva, rajas and tamas (nirguṇa).
- But He is the enjoyer or taster of the six guṇas or bhagas known as aiśvarya, vīrya, yaśas, śrī, jñāna and vairāgya (guṇa-bhoktr).
- [Note: The six qualities of Bhagavān are defined as follows. Aiśvarya means the Lord's natural control of everything. Vīrya is refers to the Lord's inconceivable potencies, by which he manifests jīva and prakṛti and expands as unlimited avatāras. Yaśaḥ refers to the Lord's ocean of good qualities relating to body, mind and speech. Śrī refers to the Lord's eternal, beautiful, youthful body. Jñāna refers to the Lord's omniscience. Vairāgya refers to the Lord's detachment from all material affairs.]

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- The Supreme Lord, although the source of all the senses of the living entities, doesn't have material senses like they have.
- Actually, the individual souls have spiritual senses, but in conditioned life they are covered with the material elements, and therefore the sense activities are exhibited through matter.
- The Supreme Lord's senses are not so covered. His senses are transcendental and are therefore called nirguṇa.
- Guṇa means the material modes, but His senses are without material covering.
- It should be understood that His senses are not exactly like ours. Although He is the source of all our sensory activities, He has His transcendental senses, which are uncontaminated.

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- This is very nicely explained in the Śvetāśvatara Upaniṣad (3.19) in the verse apāṇi-pādo javano grahītā.
- The Supreme Personality of Godhead has no hands which are materially contaminated, but He has His hands and accepts whatever sacrifice is offered to Him.
- That is the distinction between the conditioned soul and the Supersoul.
- He has no material eyes, but He has eyes—otherwise how could He see? He sees everything—past, present and future.
- He lives within the heart of the living being, and He knows what we have done in the past, what we are doing now, and what is awaiting us in the future.

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- This is also confirmed in Bhagavad-gītā: He knows everything, but no one knows Him.
- It is said that the Supreme Lord has no legs like us, but He can travel throughout space because He has spiritual legs.
- In other words, the Lord is not impersonal; He has His eyes, legs, hands and everything else, and because we are part and parcel of the Supreme Lord we also have these things.
- But His hands, legs, eyes and senses are not contaminated by material nature.
- Bhagavad-gītā also confirms that when the Lord appears He appears as He is by His internal potency.

Srila Prabhupada

- He is not contaminated by the material energy, because He is the Lord of material energy.
- In the Vedic literature we find that His whole embodiment is spiritual.
- He has His eternal form, called sac-cid-ānanda-vigraha [Bs. 5.1].
- He is full of all opulence. He is the proprietor of all wealth and the owner of all energy.
- He is the most intelligent and is full of knowledge. These are some of the symptoms of the Supreme Personality of Godhead.

Srila Prabhupada

- He is the maintainer of all living entities and the witness of all activity.
- As far as we can understand from Vedic literature, the Supreme Lord is always transcendental.
- Although we do not see His head, face, hands or legs, He has them, and when we are elevated to the transcendental situation we can see the Lord's form.
- Due to materially contaminated senses, we cannot see His form.
- Therefore the impersonalists, who are still materially affected, cannot understand the Personality of Godhead.

Section-IV Krsna explains the Object of Knowledge (13-19)

|| 13.16 ||

**bahir antaś ca bhūtānām
acaram caram eva ca
sūkṣmatvāt tad avijñeyam
dūra-stham cāntike ca tat**

He is outside and inside all beings (**bahir antaś ca bhūtānām**). He alone is all moving and non-moving beings (**acaram caram eva ca**). He is difficult to understand (**avijñeyam**) because of His subtle nature (**tad sūkṣmatvāt**). He is far away (**dūra-stham**) and also very near (**antike ca tat**).

SVCT

- He exists within and outside of all living entities, who are His products (bhūtānām means arising from Him), just as ether and other elements exists within and outside all bodies of which they are the cause.
- All non-moving and moving beings are only the Lord, since He is the cause and they are the effect.
- He cannot be clearly known (tad avijñeyam).
- In other words, for the ignorant, He is situated far away at millions of yojanas distance and for the wise He is near, as if living in that person's house, since He is situated as the antaryāmī within the person.

SVCT

- The śruti says:

dūrāt sudūre tad ihāntike ca paśyatsv ihaiva nihitam guhāyām

He is further than far, and very close. In the body He is situated in the heart, in those who see. **Muṇḍaka Upaniṣad 3.1.7**

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- In Vedic literature we understand that Nārāyaṇa, the Supreme Person, is residing both outside and inside of every living entity.
- He is present in both the spiritual and material worlds.
- Although He is far, far away, still He is near to us.
- These are the statements of Vedic literature.
- Āsīno dūram vrajati śayāno yāti sarvataḥ (Kaṭha Upaniṣad 1.2.21).
- And because He is always engaged in transcendental bliss, we cannot understand how He is enjoying His full opulence.

Srila Prabhupada

- We cannot see or understand with these material senses.
- Therefore in the Vedic language it is said that to understand Him our material mind and senses cannot act.
- But one who has purified his mind and senses by practicing Kṛṣṇa consciousness in devotional service can see Him constantly.
- It is confirmed in Brahma-saṁhitā that the devotee who has developed love for the Supreme God can see Him always, without cessation.
- And it is confirmed in Bhagavad-gītā (11.54) that He can be seen and understood only by devotional service. Bhaktyā tv ananyayā śakyah.

Section-IV Krsna explains the Object of Knowledge (13-19)

|| 13.17 ||

avibhaktam ca bhūteṣu
vibhaktam iva ca sthitam
bhūta-bharṭṛ ca taj jñeyam
grasiṣṇu prabhaviṣṇu ca

He is undivided (**avibhaktam**), and also divided in all the living entities (**bhūteṣu vibhaktam iva ca sthitam**). He is to be known as the maintainer (**bhūta-bharṭṛ ca taj jñeyam**), the destroyer and the creator (**grasiṣṇu prabhaviṣṇu ca**).

SVCT

- As the cause, which is one (avibhaktiam), He is situated in all the moving and non-moving entities, and as the effect or product, He is situated separately as each object.
- As the form of Nārāyaṇa, He is the protection of the living entities (bhūtā-bharṭṛ) during the duration of maintenance, the destruction (grahiṣṇu) at the time of pralaya, and the creation of all beings (prabhaviṣṇu) at the time of creation.
- The word prabhaviṣṇu which usually means “lord” is taken here as meaning “what is created” since the word can also mean “he who is the product (prabhavana) because the cause is manifest in the effects.”

Srila Prabhupada

- The Lord is situated in everyone's heart as the Supersoul.
- Does this mean that He has become divided? No. Actually, He is one.
- The example is given of the sun: The sun, at the meridian, is situated in its place. But if one goes for five thousand miles in all directions and asks, "Where is the sun?" everyone will say that it is shining on his head.
- In the Vedic literature this example is given to show that although He is undivided, He is situated as if divided.
- Also it is said in Vedic literature that one Viṣṇu is present everywhere by His omnipotence, just as the sun appears in many places to many persons.

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- And the Supreme Lord, although the maintainer of every living entity, devours everything at the time of annihilation.
- This was confirmed in the Eleventh Chapter when the Lord said that He had come to devour all the warriors assembled at Kurukṣetra.
- He also mentioned that in the form of time He devours also.
- He is the annihilator, the killer of all.
- When there is creation, He develops all from their original state, and at the time of annihilation He devours them.

Srila Prabhupada

- The Vedic hymns confirm the fact that He is the origin of all living entities and the rest of all.
- After creation, everything rests in His omnipotence, and after annihilation everything again returns to rest in Him.
- These are the confirmations of Vedic hymns. Yato vā imāni bhūtāni jāyante yena jātāni jīvanti yat prayanty abhisamviśanti tad brahma tad vijijñāsasva (Taittirīya Upaniṣad 3.1.1).

Section-IV Krsna explains the Object of Knowledge (13-19)

|| 13.18 ||

jyotiṣām api taj jyotis
tamaśḥ param ucyate
jñānam jñeyam jñāna-gamyam
hr̥di sarvasya viṣṭhitam

This light of all luminaries (**jyotiṣām api taj jyotiḥ**) is said to be beyond darkness (**tamaśḥ param ucyate**). He is knowledge (**jñānam**), what is to be known (**jñeyam**), and is obtained by the process of knowledge (**jñāna-gamyam**). He is situated in the heart of all (**hr̥di sarvasya viṣṭhitam**).

SVCT

- Of the sun, moon and other light bodies, He is the illuminator (tad-jyotih), by which the sun shines, by whose power light radiates.
- The śruti says:
yena suryah tapati tejasendhah

By His power the sun burns. **Taittirīya Brāhmaṇa 3.12.9.7, 5**

**na tatra sūryo bhāti na candra-tārakam
nemā vidyuto bhānti kuto'yam agniḥ
tad eva bhāntam anubhāti sarvaṁ**

There, the sun does not shine, nor do the moon or stars. There, lightning does not flash, what to speak of fire. Everything shines in obedience to He who shines. **Kaṭha Upaniṣad 2.5.15**

SVCT

aditya varṇam tamaṣaḥ parastāt

He is like the sun, beyond ignorance. **Śvetāśvatara Upaniṣad 3.8**

- Jñānam means what is revealed by the function of intelligence. The Lord is that jñānam (awareness).
- Jñeyam means that awareness which develops a specific form, qualities etc. (jñeyam). The Lord is that object of awareness.
- He is attained by the process of knowledge (pridelessness etc.) mentioned previously (jñāna-gamyam).
- Being the form of Paramātmā, He is situated as the regulator in the hearts of all living entities (dhiṣṭhitam).

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- The Supersoul, the Supreme Personality of Godhead, is the source of light in all luminous objects like the sun, moon and stars.
- In the Vedic literature we find that in the spiritual kingdom there is no need of sun or moon, because the effulgence of the Supreme Lord is there.
- In the material world that brahma-jyoti, the Lord's spiritual effulgence, is covered by the mahat-tattva, the material elements; therefore in this material world we require the assistance of sun, moon, electricity, etc., for light.
- But in the spiritual world there is no need of such things. It is clearly stated in the Vedic literature that because of His luminous effulgence, everything is illuminated.

Srila Prabhupada

- It is clear, therefore, that His situation is not in the material world.
- He is situated in the spiritual world, which is far, far away in the spiritual sky.
- That is also confirmed in the Vedic literature. Āditya—varṇam tamasaḥ parastāt (Śvetāśvatara Upaniṣad 3.8).
- He is just like the sun, eternally luminous, but He is far, far beyond the darkness of this material world.
- His knowledge is transcendental.
- The Vedic literature confirms that Brahman is concentrated transcendental knowledge.

Srila Prabhupada

- To one who is anxious to be transferred to that spiritual world, knowledge is given by the Supreme Lord, who is situated in everyone's heart.
- One Vedic mantra (Śvetāśvatara Upaniṣad 6.18) says, tam ha devam ātma-buddhi-prakāśam mumukṣur vai śaraṇam aham prapadye. One must surrender unto the Supreme Personality of Godhead if he at all wants liberation.
- As far as the goal of ultimate knowledge is concerned, it is also confirmed in Vedic literature: tam eva veditvāti mṛtyum eti. "Only by knowing Him can one surpass the boundary of birth and death." (Śvetāśvatara Upaniṣad 3.8)

Srila Prabhupada

- He is situated in everyone's heart as the supreme controller.
- The Supreme has legs and hands distributed everywhere, and this cannot be said of the individual soul.
- Therefore that there are two knowers of the field of activity—the individual soul and the Supersoul—must be admitted.
- One's hands and legs are distributed locally, but Kṛṣṇa's hands and legs are distributed everywhere.
- This is confirmed in the Śvetāśvatara Upaniṣad (3.17): sarvasya prabhum īśānaṁ sarvasya śaraṇaṁ bṛhat. That Supreme Personality of Godhead, Supersoul, is the prabhu, or master, of all living entities; therefore He is the ultimate shelter of all living entities.
- So there is no denying the fact that the Supreme Supersoul and the individual soul are always different.

Section-IV Krsna explains the Object of Knowledge (13-19)

|| 13.19 ||

iti kṣetraṁ tathā jñānam
jñeyam coktaṁ samāsataḥ
mad-bhakta etad vijñāya
mad-bhāvāyopapadyate

Thus I have described concisely (**iti uktaṁ samāsataḥ**) the field, the process of knowing (**kṣetraṁ tathā jñānam**), and the object of knowledge (**jñeyam**). My devotee (**mad-bhaktah**), understanding this (**etad vijñāya**), attains prema (**mad-bhāvāya upapadyate**).

SVCT

- In this verse the Lord summarizes the topic about the field and other items previously described, along with the result for those who practice.
- The field consists of the items starting with the five gross elements and ending with dhṛti or perseverance in verses 5 and 6.
- Knowledge was described starting with pridelessness (amānitvam) and ending with reviewing the goal of liberation (tattva-jñānārtha-darśanam) in verses 7 through 11.
- The object of knowledge to be attained by the process of knowledge was described in verses 12 through 18, starting with the word anādi and ending with the word dhiṣṭhitam.

SVCT

- The one truth known as Brahman, meaning Bhagavān and Paramātmā, has thus been briefly described.
- The jñānī endowed with some devotion (mad-bhaktaḥ), knowing this, merges with Me (mad bhāvāya).
- An alternate meaning of the sentence is “My ekanta-bhakta, understanding that I, his master, have such powers (etad vijñāya), becomes endowed with prema (mad-bhāvāya) for Me.”

Srila Prabhupada

- The Lord has described in summary the body, knowledge and the knowable.
- This knowledge is of three things: the knower, the knowable and the process of knowing.
- Combined, these are called vijñāna, or the science of knowledge.
- Perfect knowledge can be understood by the unalloyed devotees of the Lord directly. Others are unable to understand.
- The monists say that at the ultimate stage these three items become one, but the devotees do not accept this. Knowledge and development of knowledge mean understanding oneself in Kṛṣṇa consciousness.

Srila Prabhupada

- We are being led by material consciousness, but as soon as we transfer all consciousness to Kṛṣṇa's activities and realize that Kṛṣṇa is everything, then we attain real knowledge.
- In other words, knowledge is nothing but the preliminary stage of understanding devotional service perfectly.
- In the Fifteenth Chapter this will be very clearly explained.
- Now, to summarize, one may understand that verses 6 and 7, beginning from mahā-bhūtāni and continuing through cetanā dhṛtiḥ, analyze the material elements and certain manifestations of the symptoms of life.
- These combine to form the body, or the field of activities.

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- And verses 8 through 12, from amānitvam through tattva-jñānārtha-darśanam, describe the process of knowledge for understanding both types of knower of the field of activities, namely the soul and the Supersoul.
- Then verses 13 through 18, beginning from anādi mat-param and continuing through hr̥di sarvasya viṣṭhitam, describe the soul and the Supreme Lord, or the Supersoul.
- Thus three items have been described: the field of activity (the body), the process of understanding, and both the soul and the Supersoul.

Srila Prabhupada

- It is especially described here that only the unalloyed devotees of the Lord can understand these three items clearly.
- So for these devotees Bhagavad-gītā is fully useful; it is they who can attain the supreme goal, the nature of the Supreme Lord, Kṛṣṇa.
- In other words, only devotees, and not others, can understand Bhagavad-gītā and derive the desired result.

Section – V

Krsna explains Prakrti,
Purusa and their Union
(20-26)

Section-V Krsna explains Prakṛti, Puruṣa and their Union (20-26)

|| 13.20 ||

prakṛtiṁ puruṣaṁ caiva
viddhy anādī ubhāv api
vikārāṁś ca guṇāṁś caiva
viddhi prakṛti-sambhavān

Know that (**viddhy**) both prakṛti and the jīva (**prakṛtiṁ puruṣaṁ caiva ubhāv api**) are without origin (**anādī**). And know (**viddhi**) that the guṇas and its transformations (**vikārāṁś ca guṇāṁś caiva**) all arise from prakṛti (**prakṛti-sambhavān**).

SVCT

- “You have described the Paramātmā as the knower of the field. But speaking of the jīva who is also the knower of the field, how does the jīva come in contact with māyā and when did it start?”
- Know that māyā (prakṛti), and the jīva (puruṣa) are both without an origin (anādi), having no first cause.
- This is because they are śaktis of Me, the Lord who is also without origin (anādi). In verses 4 and 5 of chapter 7 it was said:

**bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhir eva ca
ahaṅkāra itīyaṁ me bhinnā prakṛtir aṣṭadhā
apareyam itas tv anyāṁ prakṛtiṁ viddhi me parāṁ
jīva-bhūtāṁ mahābāho yayedam dhāryate jagat**

SVCT

- From this it is understood that, because matter and jīva are both without origin, being My śaktis, their connection is also without origin (anādi).
- But there is a real difference between them, even though they are mutually connected.
- Know that the body, senses and other elements (guṇān) and the transformations of the guṇas such as happiness, distress, lamentation and illusion (vikārān), all arise from prakṛti.
- Know that the jīva is very different from that prakṛti which has transformed into the field.

Srila Prabhupada

- By the knowledge given in this chapter, one can understand the body (the field of activities) and the knowers of the body (both the individual soul and the Supersoul).
- The body is the field of activity and is composed of material nature.
- The individual soul that is embodied and enjoying the activities of the body is the puruṣa, or the living entity. He is one knower, and the other is the Supersoul.
- Of course, it is to be understood that both the Supersoul and the individual entity are different manifestations of the Supreme Personality of Godhead.

Srila Prabhupada

- The living entity is in the category of His energy, and the Supersoul is in the category of His personal expansion.
- Both material nature and the living entity are eternal.
- That is to say that they existed before the creation.
- The material manifestation is from the energy of the Supreme Lord, and so also are the living entities, but the living entities are of the superior energy.
- Both the living entities and material nature existed before this cosmos was manifested.

Srila Prabhupada

- Material nature was absorbed in the Supreme Personality of Godhead, Mahā-viṣṇu, and when it was required, it was manifested by the agency of mahat-tattva.
- Similarly, the living entities are also in Him, and because they are conditioned, they are averse to serving the Supreme Lord.
- Thus they are not allowed to enter into the spiritual sky.
- But with the coming forth of material nature these living entities are again given a chance to act in the material world and prepare themselves to enter into the spiritual world.
- That is the mystery of this material creation.

Srila Prabhupada

- Actually the living entity is originally the spiritual part and parcel of the Supreme Lord, but due to his rebellious nature, he is conditioned within material nature.
- It really does not matter how these living entities or superior entities of the Supreme Lord have come in contact with material nature.
- The Supreme Personality of Godhead knows, however, how and why this actually took place.
- In the scriptures the Lord says that those attracted by this material nature are undergoing a hard struggle for existence.

Srila Prabhupada

- But we should know it with certainty from the descriptions of these few verses that all transformations and influences of material nature by the three modes are also productions of material nature.
- All transformations and variety in respect to living entities are due to the body.
- As far as spirit is concerned, living entities are all the same.

Section-V Krsna explains Prakṛti, Puruṣa and their Union (20-26)

|| 13.21 ||

kārya-kāraṇa-kartṛtve
hetuḥ prakṛtir ucyate
puruṣaḥ sukha-duḥkhānām
bhoktṛtve hetur ucyate

Prakṛti is said to be the cause of the connection (**hetuḥ prakṛtir ucyate**), because of supplying the body, senses and sense devatās (**kārya-kāraṇa-kartṛtve**). The jīva is said to be the cause of the connection (**puruṣaḥ hetur ucyate**), being the enjoyer of happiness and distress (**sukha-duḥkhānām bhoktṛtve**).

SVCT

- In this verse the Lord shows the jīva's connection with prakṛti.
- Prakṛti is the cause of the jīva's unfortunate condition by offering the body (kārya), the senses which produce happiness and distress (kāraṇa) and the presiding deities of the senses (kartr).
- Prakṛti, by association with the jīva, transforms into the form of body, senses and sense devatās, and, by its function of ignorance, it becomes the bestower of the jīva's misidentification.
- The jīva (puruṣa), having the position as the enjoyer of the happiness and distress produced by prakṛti, is also the cause of the connection.

SVCT

- The meaning is this.
- Even though the body, the senses, the sense devatās and the jīva's capacity for enjoyment (bhokṛtva) are all qualities of prakṛti, because of the predominance of unconsciousness in the body, senses and sense devatās, and the predominance of consciousness in experiencing happiness and distress (bhokṛ), the two get separately designated as causes according to predominance.
- According to this reasoning, it is said that prakṛti is the cause, by producing the body, sense and sense devatās, and jīva is the cause by his capacity to experience happiness and distress.

Srila Prabhupada

- The different manifestations of body and senses among the living entities are due to material nature.
- There are 8,400,000 different species of life, and these varieties are creations of the material nature.
- They arise from the different sensual pleasures of the living entity, who thus desires to live in this body or that.
- When he is put into different bodies, he enjoys different kinds of happiness and distress. His material happiness and distress are due to his body, and not to himself as he is.
- In his original state there is no doubt of enjoyment; therefore that is his real state.

Srila Prabhupada

- Because of the desire to lord it over material nature, he is in the material world.
- In the spiritual world there is no such thing.
- The spiritual world is pure, but in the material world everyone is struggling hard to acquire different kinds of pleasures for the body.
- It might be more clear to state that this body is the effect of the senses. The senses are instruments for gratifying desire.
- Now, the sum total—body and instrument senses—are offered by material nature, and as will be clear in the next verse, the living entity is blessed or damned with circumstances according to his past desire and activity.

Srila Prabhupada

- According to one's desires and activities, material nature places one in various residential quarters.
- The being himself is the cause of his attaining such residential quarters and his attendant enjoyment or suffering.
- Once placed in some particular kind of body, he comes under the control of nature because the body, being matter, acts according to the laws of nature.
- At that time, the living entity has no power to change that law.
- Suppose an entity is put into the body of a dog.
- As soon as he is put into the body of a dog, he must act like a dog. He cannot act otherwise.

Srila Prabhupada

- And if the living entity is put into the body of a hog, then he is forced to eat stool and act like a hog.
- Similarly, if the living entity is put into the body of a demigod, he must act according to his body.
- This is the law of nature. But in all circumstances, the Supersoul is with the individual soul.
- That is explained in the Vedas (Muṇḍaka Upaniṣad 3.1.1) as follows: dvā suparṇā sayujā sakhāyaḥ.
- The Supreme Lord is so kind upon the living entity that He always accompanies the individual soul and in all circumstances is present as the Supersoul, or Paramātmā.

Section-V Krsna explains Prakṛti, Puruṣa and their Union (20-26)

|| 13.22 ||

**puruṣaḥ prakṛti-stho hi
bhuṅkte prakṛti-jān guṇān
kāraṇam guṇa-saṅgo 'sya
sad-asad-yoni-janmasu**

The jīva (**puruṣaḥ**), identifying with prakṛti in the form of his body (**prakṛti-stho hi**), thinks he is experiencing happiness and distress (**bhuṅkte guṇān**) which are born from his mind (**prakṛti-jān**). This is caused by his association with the body (**kāraṇam asya guṇa-saṅgaḥ**), which causes his birth in various bodies of devatā and animal (**sad-asad-yoni-janmasu**).

SVCT

- But the jīva, just by misidentification caused by beginningless ignorance, thinks that his capacity for action and enjoyment are his very nature, though they are just the nature of things related to him (body, senses).
- From this, he takes repeated birth.
- Situated in the body produced from prakṛti and identifying with it (prakṛti-sthaḥ), the jīva enjoys and suffers by identifying as his own (bhunkte) the lamentation, illusion, happiness and distress (guṇān) which are qualities of his mind (prakṛti-jān).

SVCT

- The cause is the contact of the soul (asya) with the body, made of guṇas (guṇa-saṅgaḥ).
- Though the soul does not actually contact the body, the contact is fabricated through ignorance.
- Where does the jīva enjoy?
- In repeated births in life forms like devatās (sad-yoni) or animals (asad-yoni), produced by his pious or sinful actions.

Srila Prabhupada

- This verse is very important for an understanding of how the living entities transmigrate from one body to another.
- It is explained in the Second Chapter that the living entity is transmigrating from one body to another just as one changes dress.
- This change of dress is due to his attachment to material existence.
- As long as he is captivated by this false manifestation, he has to continue transmigrating from one body to another.
- Due to his desire to lord it over material nature, he is put into such undesirable circumstances.

Srila Prabhupada

- Under the influence of material desire, the entity is born sometimes as a demigod, sometimes as a man, sometimes as a beast, as a bird, as a worm, as an aquatic, as a saintly man, as a bug.
- This is going on.
- And in all cases the living entity thinks himself to be the master of his circumstances, yet he is under the influence of material nature.
- How he is put into such different bodies is explained here.
- It is due to association with the different modes of nature.

Srila Prabhupada

- One has to rise, therefore, above the three material modes and become situated in the transcendental position.
- That is called Kṛṣṇa consciousness.
- Unless one is situated in Kṛṣṇa consciousness, his material consciousness will oblige him to transfer from one body to another because he has material desires since time immemorial.
- But he has to change that conception. That change can be effected only by hearing from authoritative sources.
- The best example is here: Arjuna is hearing the science of God from Kṛṣṇa.

Srila Prabhupada

- The living entity, if he submits to this hearing process, will lose his long-cherished desire to dominate material nature, and gradually and proportionately, as he reduces his long desire to dominate, he comes to enjoy spiritual happiness.
- In a Vedic mantra it is said that as he becomes learned in association with the Supreme Personality of Godhead, he proportionately relishes his eternal blissful life.

Section-V Krsna explains Prakṛti, Puruṣa and their Union (20-26)

|| 13.23 ||

upadraṣṭānumantā ca
bhartā bhoktā maheśvaraḥ
paramātmēti cāpy ukto
dehe 'smin puruṣaḥ paraḥ

There is also a supreme person in the body (**asmin dehe puruṣaḥ paraḥ apy**), called Paramātmā (**paramātmā iti uktah**), the great lord (**maheśvaraḥ**), who is the witness situated close to the jīva (**upadraṣṭā**), merciful to the jīva (**anumantā ca**), the supporter and protector of the jīva (**bhartā bhoktā**).

SVCT

- Having spoken of the jīva, the Lord now speaks about the Paramātmā.
- Though the Lord already described Paramātmā in general and in detail from verses thirteen to eighteen, it should be understood that the present statement is made in order to clearly show that the Paramātmā is situated in all bodies along with the jīva, but different from the jīva.
- In this body, there is another, supreme puruṣa, the great Lord, called the Paramātmā (paramātmā iti ca api uktah).

SVCT

- The word parama in Paramātmā clearly indicates a personal expansion of Lord (svāmśa), distinct from the jīva, in order to defeat those who propound the theory of one soul only.
- He is the witness (draṣṭā) situated close to (upa) each jīva, but separate from him.
- He is the bestower of favors (anumantā), showing mercy by His very closeness to the jīva.
- The śruti says sakṣi cetaḥ kevalo nirguṇaś ca: He is the witness, the consciousness, pure, beyond the material guṇas. (Gopāla Tāpanī Upaniṣad 2.96)
- He is the supporter (bhartā) and the protector (bhoktā) of the jīva.

Srila Prabhupada

- It is stated here that the Supersoul, who is always with the individual soul, is the representation of the Supreme Lord. He is not an ordinary living entity.
- Because the monist philosophers take the knower of the body to be one, they think that there is no difference between the Supersoul and the individual soul. To clarify this, the Lord says that He is represented as the Paramātmā in every body.
- He is different from the individual soul; He is para, transcendental.
- The individual soul enjoys the activities of a particular field, but the Supersoul is present not as finite enjoyer nor as one taking part in bodily activities, but as the witness, overseer, permitter and supreme enjoyer.

Srila Prabhupada

- His name is Paramātmā, not ātmā, and He is transcendental. It is distinctly clear that the ātmā and Paramātmā are different.
- The Supersoul, the Paramātmā, has legs and hands everywhere, but the individual soul does not.
- And because the Paramātmā is the Supreme Lord, He is present within to sanction the individual soul's desiring material enjoyment.
- Without the sanction of the Supreme Soul, the individual soul cannot do anything.
- The individual is bhukta, or the sustained, and the Lord is bhoktā, or the maintainer. There are innumerable living entities, and He is staying in them as a friend.

Srila Prabhupada

- The fact is that every individual living entity is eternally part and parcel of the Supreme Lord, and both of them are very intimately related as friends.
- But the living entity has the tendency to reject the sanction of the Supreme Lord and act independently in an attempt to dominate nature, and because he has this tendency he is called the marginal energy of the Supreme Lord.
- The living entity can be situated either in the material energy or in the spiritual energy.
- As long as he is conditioned by the material energy, the Supreme Lord, as his friend, the Supersoul, stays with him just to get him to return to the spiritual energy.

Srila Prabhupada

- The Lord is always eager to take him back to the spiritual energy, but due to his minute independence the individual entity is continually rejecting the association of spiritual light.
- This misuse of independence is the cause of his material strife in the conditioned nature. The Lord, therefore, is always giving instruction from within and from without.
- From without He gives instructions as stated in Bhagavad-gītā, and from within He tries to convince the living entity that his activities in the material field are not conducive to real happiness.
- "Just give it up and turn your faith toward Me. Then you will be happy," He says.
- Thus the intelligent person who places his faith in the Paramātmā or the Supreme Personality of Godhead begins to advance toward a blissful eternal life of knowledge.

Section-V Krsna explains Prakṛti, Puruṣa and their Union (20-26)

|| 13.24 ||

ya evaṁ vetti puruṣaṁ
prakṛtiṁ ca guṇaiḥ saha
sarvathā vartamāno 'pi
na sa bhūyo 'bhijāyate

He who knows the Paramātmā (**ya evaṁ vetti puruṣaṁ**), prakṛti, and the jīva (**prakṛtiṁ ca**), along with the guṇas (**guṇaiḥ saha**), does not take birth again (**na sa bhūyo abhijāyate**), though encountering all sorts of circumstances (**sarvathā vartamānaḥ api**).

SVCT

- The results of this knowledge are stated in this verse.
- He who knows Paramātmā (puruṣam), prakṛti or māyā-śakti (along with its qualities), and the jīva (indicated only by the word ca), does not take birth again, even though in this life he may be situated in all sorts of unfavorable circumstances (sarvataḥ vartamāno 'pi), such as being overcome by sleep and having uncontrolled mind or other such problems.

Srila Prabhupada

- Clear understanding of material nature, the Supersoul, the individual soul and their interrelation makes one eligible to become liberated and turn to the spiritual atmosphere without being forced to return to this material nature.
- This is the result of knowledge.
- The purpose of knowledge is to understand distinctly that the living entity has by chance fallen into this material existence.
- By his personal endeavor in association with authorities, saintly persons and a spiritual master, he has to understand his position and then revert to spiritual consciousness or Kṛṣṇa consciousness by understanding Bhagavad-gītā as it is explained by the Personality of Godhead.
- Then it is certain that he will never come again into this material existence; he will be transferred into the spiritual world for a blissful eternal life of knowledge.

Section-V Krsna explains Prakrti, Purusa and their Union (20-26)

|| 13.25 ||

**dhyānenātmani paśyanti
kecid ātmānam ātmanā
anye sāṅkhyena yogena
karma-yogena cāpare**

Some see (**kecid paśyanti**) Paramātmā (**ātmani**) through meditation in bhakti-yoga (**ātmānam ātmanā dhyānena**). Others practice jñāna-yoga or aṣṭāṅga-yoga (**anye sāṅkhyena yogena**), and others practice niṣkāma-karma-yoga (**karma-yogena ca apare**).

SVCT

- Alternative methods are mentioned in two verses.
- Some devotees, by contemplation of the Lord (dhyānena) in the mind (atmani) without help from any other process, spontaneously (ātmanā), not by any other process except bhakti, see the Paramātmā.
- This is understood from a later verse: bhaktyā mām abhijānāti (BG 18.55), only by devotion am I known.
- Others (anye), jñānīs, by distinguishing soul from body (sāṅkhyena), and others (apare), yogīs , by aṣṭāṅga-yoga (yogena), and others by niṣkāma-karma (karma-yogena), see Paramātmā.
- In this regard, jñāna-yoga, aṣṭāṅga-yoga and niṣkāma-karma-yoga are successive causes of each other and not direct causes of seeing Paramātmā.

SVCT

- That is because their nature is sattvic (and thus the result can only be sattvic) but the nature of Paramātmā is beyond the guṇas. Moreover, it is said by the Lord:

jñānam ca mayi sannyaset

A self-realized person who has cultivated scriptural knowledge up to the point of enlightenment and who is free from impersonal speculation, understanding the material universe to be simply illusion, should surrender unto Me both that knowledge and the means by which he achieved it. **SB 11.19.1**

SVCT

bhakyāham ekayā grāhyaḥ

Only by practicing unalloyed devotional service with full faith in Me can one obtain Me, the Supreme Personality of Godhead. **SB**
11.14.21

- Thus, after giving up jñāna, indicated in the first of the verses quoted, becoming free from jñāna, one sees Paramātmā by bhakti alone, indicated in the second verse.

Srila Prabhupada

- The Lord informs Arjuna that the conditioned souls can be divided into two classes as far as man's search for self-realization is concerned.
- Those who are atheists, agnostics and skeptics are beyond the sense of spiritual understanding.
- But there are others, who are faithful in their understanding of spiritual life, and they are called introspective devotees, philosophers, and workers who have renounced fruitive results.
- Those who always try to establish the doctrine of monism are also counted among the atheists and agnostics.

Srila Prabhupada

- In other words, only the devotees of the Supreme Personality of Godhead are best situated in spiritual understanding, because they understand that beyond this material nature are the spiritual world and the Supreme Personality of Godhead, who is expanded as the Paramātmā, the Supersoul in everyone, the all-pervading Godhead.
- Of course there are those who try to understand the Supreme Absolute Truth by cultivation of knowledge, and they can be counted in the class of the faithful.
- The Sāṅkhya philosophers analyze this material world into twenty-four elements, and they place the individual soul as the twenty-fifth item.

Srila Prabhupada

- When they are able to understand the nature of the individual soul to be transcendental to the material elements, they are able to understand also that above the individual soul there is the Supreme Personality of Godhead.
- He is the twenty-sixth element.
- Thus gradually they also come to the standard of devotional service in Kṛṣṇa consciousness.
- Those who work without fruitive results are also perfect in their attitude.
- They are given a chance to advance to the platform of devotional service in Kṛṣṇa consciousness.

Srila Prabhupada

- Here it is stated that there are some people who are pure in consciousness and who try to find out the Supersoul by meditation, and when they discover the Supersoul within themselves, they become transcendently situated.
- Similarly, there are others who also try to understand the Supreme Soul by cultivation of knowledge, and there are others who cultivate the haṭha-yoga system and who try to satisfy the Supreme Personality of Godhead by childish activities.

Section-V Krsna explains Prakṛti, Puruṣa and their Union (20-26)

|| 13.26 ||

anye tv evam ajānantaḥ
śrutvānyebhya upāsate
te 'pi cātitaranty eva
mṛtyum śruti-parāyaṇāḥ

Others (**anye**) who perform worship (**upāsate**), though not knowing (**tu evam ajānantaḥ**), but hearing from others (**anyebhyah śrutvā**), also surpass death (**te api ca atitaranty eva**), being intent on hearing (**śruti-parāyaṇāḥ**).

Others (**anye**) with faith in the Vedas (**śruti-parāyaṇāḥ**), though not knowing these methods (**tu evam ajānantaḥ**), hear about them from others (**anyebhyah śrutvā**), and then worship Me (**upāsate**). They also surpass death (**te api ca atitaranty eva**).

SVCT

- Others, who worship Paramātmā, hearing talks from various sources, also surpass death.

Baladeva

- Others, though not knowing these methods, having faith in hearing the topics of the Veda (śruti parāyaṇāḥ), are thus qualified.
- Hearing those methods from speakers of the methods (anyebhyaḥ), they worship that great Lord.
- Even they, from that association (ca), gradually, after understanding and practicing (ca), definitely (eva) surpass death. The great power of hearing the subject of the Lord is here shown.

Srila Prabhupada

- This verse is particularly applicable to modern society because in modern society there is practically no education in spiritual matters.
- Some of the people may appear to be atheistic or agnostic or philosophical, but actually there is no knowledge of philosophy.
- As for the common man, if he is a good soul, then there is a chance for advancement by hearing. This hearing process is very important.
- Lord Caitanya, who preached Kṛṣṇa consciousness in the modern world, gave great stress to hearing because if the common man simply hears from authoritative sources he can progress, especially, according to Lord Caitanya, if he hears the transcendental vibration Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Srila Prabhupada

- It is stated, therefore, that all men should take advantage of hearing from realized souls and gradually become able to understand everything.
- The worship of the Supreme Lord will then undoubtedly take place. Lord Caitanya has said that in this age no one needs to change his position, but one should give up the endeavor to understand the Absolute Truth by speculative reasoning.
- One should learn to become the servant of those who are in knowledge of the Supreme Lord.

Srila Prabhupada

- If one is fortunate enough to take shelter of a pure devotee, hear from him about self-realization and follow in his footsteps, one will be gradually elevated to the position of a pure devotee.
- In this verse particularly, the process of hearing is strongly recommended, and this is very appropriate.
- Although the common man is often not as capable as so-called philosophers, faithful hearing from an authoritative person will help one transcend this material existence and go back to Godhead, back to home.

Section – VI

The Vision of Knowledge (27-35)

Section-VI The Vision of Knowledge (27-35)

|| 13.27 ||

yāvat sañjāyate kiñcit
sattvaṁ sthāvara-jaṅgamam
kṣetra-kṣetrajña-samyogāt
tad viddhi bharatarṣabha

Know that (**viddhi**) all entities, whether moving or non-moving, high or low (**yāvat kiñcit sattvaṁ sthāvara-jaṅgamam**), appear (**sañjāyate**) from the combination of matter and jīva (**kṣetra-kṣetrajña-samyogāt**), O best of Bharata (**bharatarṣabha**).

SVCT

- From this verse till the end, the Lord expands on the meaning of what He already spoke.
- Know that all living entities (sattvam), whether low or high, non-moving or moving, are born from the combination of field and knower of the field.

Baladeva

- The Lord speaks of extent of the creation of the living entities that takes place through a combination of the jīva and prakṛti, in order to search out how to separate the two which have been associating since beginningless time.

Baladeva

- To whatever extent living entities (sattvam) exist, in high or low bodies, in moving and non-moving forms, know that they appear from a combination of the field and the knower of the field.
- Know they arise from the combination of the two knowers of the field with prakṛti.
- The Lord, controlling the jīva and prakṛti, puts them in motion.
- Jīva and prakṛti then mutually bind themselves up.
- It is understood that the “creation” of living entities in this universe takes place by appearance of their material bodies.

Srila Prabhupada

- Both material nature and the living entity, which were existing before the creation of the cosmos, are explained in this verse.
- Whatever is created is but a combination of the living entity and material nature.
- There are many manifestations like trees, mountains and hills which are not moving, and there are many existences which are moving, and all of them are but combinations of material nature and the superior nature, the living entity.

Srila Prabhupada

- Without the touch of the superior nature, the living entity, nothing can grow.
- The relationship between material nature and spiritual nature is eternally going on, and this combination is effected by the Supreme Lord; therefore He is the controller of both the superior and inferior natures.
- The material nature is created by Him, and the superior nature is placed in this material nature, and thus all these activities and manifestations take place.

Section-VI The Vision of Knowledge (27-35)

|| 13.28 ||

samaṁ sarveṣu bhūteṣu
tiṣṭhantaṁ parameśvaram
vinaśyatsv avinaśyantaṁ
yaḥ paśyati sa paśyati

One who sees (**yaḥ paśyati**) the indestructible paramātmā (**avinaśyantaṁ parameśvaram**) situated equally (**samaṁ tiṣṭhantaṁ**) in all destructible bodies (**sarveṣu vinaśyatsu bhūteṣu**) actually sees (**sah paśyati**).

- One should therefore know Paramātmā.
- He who sees the Paramātmā situated in the destructible bodies (vinaśyatsu) of all beings, actually sees. He is an actual jñānī.

Srila Prabhupada

- Anyone who by good association can see three things combined together—the body, the proprietor of the body, or individual soul, and the friend of the individual soul—is actually in knowledge.
- Unless one has the association of a real knower of spiritual subjects, one cannot see these three things.
- Those who do not have such association are ignorant; they simply see the body, and they think that when the body is destroyed everything is finished.
- But actually it is not so.

Srila Prabhupada

- After the destruction of the body, both the soul and the Supersoul exist, and they go on eternally in many various moving and nonmoving forms.
- The Sanskrit word parameśvara is sometimes translated as "the individual soul" because the soul is the master of the body and after the destruction of the body he transfers to another form. In that way he is master.
- But there are others who interpret this parameśvara to be the Supersoul.
- In either case, both the Supersoul and the individual soul continue. They are not destroyed. One who can see in this way can actually see what is happening.

Section-VI The Vision of Knowledge (27-35)

|| 13.29 ||

samaṁ paśyan hi sarvatra
samavasthitam īśvaram
na hinasty ātmanātmānam
tato yāti parāṁ gatim

He who sees (**paśyan**) Paramātmā (**īśvaram**) situated everywhere equally (**sarvatra samaṁ samavasthitam**) does not degrade (**na hinasty**) the soul by the deviating mind (**ātmanā ātmānam**), and attains the supreme goal (**tato yāti parāṁ gatim**).

SVCT

- He who sees Me situated everywhere does not make the soul (ātmānam) fall down (hinasti) by the mind (ātmanā), which wanders on the wrong path.

Baladeva

- Seeing the Lord distinct from jīva and prakṛti by the above mentioned method, that person attains power to discriminate himself from the transformations of prakṛti, by the power of seeing that Lord.
- He who sees the Lord situated distinctly (samyak avasithitam) with permanent qualities and form, such that He treats all living entities equally (samam), does not cause degradation of himself (ātmanam) by a mind which distinguishes the transformations of prakṛti and is lusty for the taste of sense objects (ātmanā).
- He attains the excellent path (parām gatim), knowledge of discriminating the self from the transformations of prakṛti, by disgust with the taste for prakṛti.

Srila Prabhupada

- The living entity, by accepting his material existence, has become situated differently than in his spiritual existence.
- But if one understands that the Supreme is situated in His Paramātmā manifestation everywhere, that is, if one can see the presence of the Supreme Personality of Godhead in every living thing, he does not degrade himself by a destructive mentality, and he therefore gradually advances to the spiritual world.
- The mind is generally addicted to sense gratifying processes; but when the mind turns to the Supersoul, one becomes advanced in spiritual understanding.

Section-VI The Vision of Knowledge (27-35)

|| 13.30 ||

prakṛtyaiva ca karmāṇi
kriyamāṇāni sarvaśaḥ
yaḥ paśyati tathātmānam
akartāraṁ sa paśyati

He who sees (**yaḥ paśyati**) all activities (**sarvaśaḥ karmāṇi**) being done by matter alone (**prakṛtyaiva kriyamāṇāni**), and sees the soul as doing nothing (**tathā ātmānam akartāraṁ**), actually sees (**sah paśyati**).

Baladeva

- How does he perform this distinction of the individual self from prakṛti?
- The Lord explains in two verses.
- [Note: In the previous verse the person distinguished the Lord from everything, by which he developed the power of discriminating himself from prakṛti.]
- He who sees that all activities are being done by prakṛti alone, and impelled by the Lord, by My superintendence (indicated by the word ca), and sees the ātmā as not doing those activities, he alone sees himself as he truly is.

Baladeva

- This is the meaning. I, a jīva, having a nature of knowledge and bliss, do not actually perform the actions which produce suffering, such as fighting or sacrifice. Inspired by the Supreme Lord according to my desires for fulfilling my enjoyment, and superintended by me who have lost discrimination and possess beginningless impressions for enjoyment, this prakṛti alone with the nature of happiness, distress and illusion does the actions, through my body and senses.
- Because of supplying the body and senses, prakṛti is the doer of the actions.
- Prakṛti is the doer of the actions because of being the instrument.

Baladeva

- The pure jīva, the non-doer, is separate from prakṛti which accomplishes that action.
- By this (since he sees the jīva as non-doer in material acts) it is clear that such a person also sees that the pure jiva is also a doer.

Srila Prabhupada

- This body is made by material nature under the direction of the Supersoul, and whatever activities are going on in respect to one's body are not his doing.
- Whatever one is supposed to do, either for happiness or for distress, one is forced to do because of the bodily constitution.
- The self, however, is outside all these bodily activities.
- This body is given according to one's past desires.
- To fulfill desires, one is given the body, with which he acts accordingly.

Srila Prabhupada

- Practically speaking, the body is a machine, designed by the Supreme Lord, to fulfill desires.
- Because of desires, one is put into difficult circumstances to suffer or to enjoy.
- This transcendental vision of the living entity, when developed, makes one separate from bodily activities.
- One who has such a vision is an actual seer.

Section-VI The Vision of Knowledge (27-35)

|| 13.31 ||

yadā bhūta-pṛthag-bhāvam
eka-stham anupaśyati
tata eva ca vistāram
brahma sampadyate tadā

When one sees (**yadā anupaśyati**) that all separate beings (**bhūta-pṛthag-bhāvam**) are situated in one prakṛti at the time of dissolution (**eka-stham**), and arise from that prakṛti at the time of creation (**tata eva ca vistāram**), the person becomes Brahman (**brahma sampadyate tadā**).

When one sees (**yadā anupaśyati**) that all separate beings (**bhūta-pṛthag-bhāvam**) are situated in one prakṛti at the time of dissolution (**eka-stham**), and arise from that prakṛti at the time of creation (**tata eva ca vistāram**), he realizes ātmā (**brahma sampadyate tadā**).

SVCT

- When one perceives that the various forms of the living beings, moving and non-moving (pṛthag-bhāvam), are situated in the one prakṛti at the time of pralaya, and sees at the time of creation the expansion of living entities from prakṛti, he becomes Brahman (brahma sampadyate).
- [Note: Brahman would here mean that the jīva attains qualities similar to the Lord.]

Baladeva

- That jīva sees that all living entities, who have assumed various forms such as devas and men (bhūta pṛthag bhāvam), lose those distinctions of deva and men and variations of big and small and become one by entering prakṛti (ekastham) at the time of universal destruction.
- He sees that they disperse again from prakṛti as many forms at the time of creation.
- It is not that he sees that all the forms enter into himself and then disperse into many forms from himself.
- In other words when the jīva sees his ātmā distinct from prakṛti, he realizes (sampadyate) himself (brahma), manifesting the eight great qualities such as freedom from sin, distinct from prakṛti.

Srila Prabhupada

- When one can see that the various bodies of living entities arise due to the different desires of the individual soul and do not actually belong to the soul itself, one actually sees.
- In the material conception of life, we find someone a demigod, someone a human being, a dog, a cat, etc.
- This is material vision, not actual vision.
- This material differentiation is due to a material conception of life.
- After the destruction of the material body, the spirit soul is one.

Srila Prabhupada

- The spirit soul, due to contact with material nature, gets different types of bodies.
- When one can see this, he attains spiritual vision; thus being freed from differentiations like man, animal, big, low, etc., one becomes purified in his consciousness and able to develop Kṛṣṇa consciousness in his spiritual identity.
- How he then sees things will be explained in the next verse.

Section-VI The Vision of Knowledge (27-35)

|| 13.32 ||

**anāditvān nirguṇatvāt
paramātmāyam avyayaḥ
śarīra-stho 'pi kaunteya
na karoti na lipyate**

Because He is the supreme cause (**anāditvāt**) and everything arises from Him (**nirguṇatvāt**), this indestructible Paramātmā (**ayam avyayaḥ paramātmā**), though situated in the body (**śarīra-sthah api**), does not think Himself the doer (**na karoti**) and is not contaminated (**na lipyate**).

Though situated in the body (**śarīra-sthah api**), as well as being without beginning (**anāditvāt**), the ātmā is without destruction (**paramātmāyam avyayaḥ**). Because the ātmā is beyond the guṇas (**nirguṇatvāt**), he is not the agent of action (**na karoti**) nor is he contaminated (**na lipyate**).

SVCT

- “You have said that the jīva in contact with his body takes repeated birth (verse 22).
- The jīva, by thinking himself the body by being in the body, becomes contaminated by the guṇas and takes repeated birth. But the Paramātmā does not become contaminated.
- Why?”
- He is called anādi because He has no original cause.
- But just as anuttama can mean parama uttama taking the ablative sense of the word (no one higher than Him), so anādi, “having no cause”, can mean the supreme cause (no other cause than Him).

SVCT

- Therefore because He is the final cause (anāditvāt), and because the guṇas such as creation and destruction arise out of Him (nirgataḥ + guṇa = nirguṇatvāt), this Paramātmā is distinguished from the jīva.
- At all times, in all circumstances, He is without decrease in His own knowledge, bliss and other qualities.
- Though situated in the body, because He does not take up the qualities of the body, He does not think He is a doer like the jīva (na karoti)— He does not become an enjoyer—nor does He get contaminated by the guṇas of the material body (na lipyate).

Baladeva

- “It is not correct to say that one reaches perfection by seeing the distinction of the Lord and ātmā from prakṛti.
- The śruti says:
**etebhya eva bhūtebhyaḥ samutthāya tāny evānu vinaśyati na
pretya samjñāsti**

Rising out of the elements, this ātmā vanishes in them. After destruction, there is no definition. **Bṛhad Āraṇyaka Upaniṣad
2.4.12**

- From this śruti statement it is understood that the jīva is created and destroyed along with his body.”

Baladeva

- No, this jīva (ayam ātmā), even though situated in a body, as well as being without beginning (anāditvāt param), is avyaya.
- Having this prominent quality of being without change (avyaya), he is thus without destruction.
- He does not perform actions such as fighting or sacrifice, because he is without material guṇas, being pure knowledge and bliss (nirguṇatvāt).
- He is not touched by the qualities of destruction arising from the nature of the senses and body.
- The meaning of the śruti statement quoted should not be taken literally.

Srila Prabhupada

- A living entity appears to be born because of the birth of the material body, but actually the living entity is eternal; he is not born, and in spite of his being situated in a material body, he is transcendental and eternal.
- Thus he cannot be destroyed.
- By nature he is full of bliss.
- He does not engage himself in any material activities; therefore the activities performed due to his contact with material bodies do not entangle him.

Section-VI The Vision of Knowledge (27-35)

|| 13.33 ||

yathā sarva-gataṁ saukṣmyād
ākāśaṁ nopalipyate
sarvatrāvasthito dehe
tathātmā nopalipyate

Just as the ether (**yathā ākāśam**), which spreads everywhere (**sarva-gataṁ**), is not contaminated (**na upalipyate**), because of its subtle nature (**saukṣmyād**), the Paramātmā (**tathā ātmā**), though situated everywhere in the body (**sarvatrāvasthito dehe**), is not contaminated (**na upalipyate**).

Just as the ether (**yathā ākāśam**), which spreads everywhere (**sarva-gataṁ**), is not contaminated (**na upalipyate**), the ātmā (**tathā ātmā**), though situated everywhere in the body (**sarvatrāvasthito dehe**), is not contaminated (**na upalipyate**), because of his subtle nature (**saukṣmyād**).

SVCT

- In this verse the Lord gives an example.
- Just as the ether, situated in mud and other places, is not contaminated because it is most subtle—not contacting the mud at all, the Paramātmā is not connected with the guṇas or faults of the material body, and therefore is not contaminated.

Baladeva

- “If the jīva is situated in the body, how is it that he is not contaminated by its qualities?”
- Just as ether, though entering everywhere, into mud or other impure items, is not touched by their qualities because of being very subtle, so the jīva, though situated in all high and low bodies of devas and men, is not contaminated by those qualities, because he is very subtle.

Srila Prabhupada

- The air enters into water, mud, stool and whatever else is there; still it does not mix with anything.
- Similarly, the living entity, even though situated in varieties of bodies, is aloof from them due to his subtle nature.
- Therefore it is impossible to see with the material eyes how the living entity is in contact with this body and how he is out of it after the destruction of the body.
- No one in science can ascertain this.

Section-VI The Vision of Knowledge (27-35)

|| 13.34 ||

yathā prakāśayaty ekah
kṛtsnam lokam imam raviḥ
kṣetram kṣetrī tathā kṛtsnam
prakāśayati bhārata

Just as one sun (yathā ekah raviḥ) lights up (prakāśayaty) the whole world (imam kṛtsnam lokam), this Paramātmā (tathā kṣetrī) illumines the whole body (prakāśayati kṛtsnam kṣetram), O descendent of Bharata (bhārata).

Just as one sun (yathā ekah raviḥ) lights up (prakāśayaty) the whole world (imam kṛtsnam lokam), this ātmā (tathā kṣetrī) illumines the whole body (prakāśayati kṛtsnam kṣetram), O descendent of Bharata (bhārata).

SVCT

- Using an example, the Lord shows how the Paramātmā, being the source of illumination, is not connected with the qualities of what He illuminates.
- Just as the sun, the illuminator, is not connected to the qualities of what He illuminates, the Paramātmā (kṣetrī) illumines everything and is not affected. The śruti says:

**sūryo yathā sarva-lokasya cakṣur
na lipyate cākṣuṣair bāhya-doṣaiḥ
ekas tathā sarva-bhūtāntarātmā
na lipyate śoka-duḥkhena bāhyaḥ**

Just as the sun is the eye of all people but is not contaminated by the material faults of the eyes, so the Paramātmā within all beings is not contaminated by lamentation and suffering of the material world. **Kaṭha Upaniṣad 5.11**

Baladeva

- This ātmā, not contaminated by the qualities of the body, nourishes the body by its qualities.
- Just as the one sun illuminates the whole world with its light, so the jīva (kṣetrī) illuminates, or gives consciousness (prakāśayati) to the whole body (kṣetram) from head to foot by its consciousness.
- The author of Vedānta says guṇād vā lokavad: as a flame pervades a room by its rays, the soul pervades the whole body by its quality. (Vedānta Sūtra 2.3.24)

Srila Prabhupada

- There are various theories regarding consciousness.
- Here in Bhagavad-gītā the example of the sun and the sunshine is given.
- As the sun is situated in one place but is illuminating the whole universe, so a small particle of spirit soul, although situated in the heart of this body, is illuminating the whole body by consciousness.
- Thus consciousness is the proof of the presence of the soul, as sunshine or light is the proof of the presence of the sun.
- When the soul is present in the body, there is consciousness all over the body, and as soon as the soul has passed from the body there is no more consciousness.

Srila Prabhupada

- This can be easily understood by any intelligent man.
- Therefore consciousness is not a product of the combinations of matter.
- It is the symptom of the living entity.
- The consciousness of the living entity, although qualitatively one with the supreme consciousness, is not supreme, because the consciousness of one particular body does not share that of another body.
- But the Supersoul, which is situated in all bodies as the friend of the individual soul, is conscious of all bodies. That is the difference between supreme consciousness and individual consciousness.

Section-VI The Vision of Knowledge (27-35)

|| 13.35 ||

kṣetra-kṣetrajñayor evam
antaram jñāna-cakṣuṣā
bhūta-prakṛti-mokṣam ca
ye vidur yānti te param

Those who know (**ye evam vidur**) the difference (**antaram**) between the two knowers of the field as well as their difference from the field (**kṣetra-kṣetrajñayor**), and also the process for liberation from prakṛti for the living entities (**bhūta-prakṛti-mokṣam ca**), attain the supreme goal (**yānti te param**).

SVCT

- The Lord summarizes the contents of the chapter.
- Those who know the difference between two knowers of the field (kṣetra-jñayoḥ), the jīva and Paramātmā, along with the field, and also the method of liberation (mokṣa) from prakṛti for the living entities (bhūta), such as meditation, achieve the supreme goal.
- Among the knowers of the field, the jīva, enjoying the qualities of the field, is bound up, but is also liberated by knowledge. This is the meaning of the chapter.
- Thus end the commentaries on the thirteen chapter of the Gītā for the pleasure of the devotees' minds, by the mercy of the ācāryas.

Baladeva

- Concluding the contents of this chapter, the Lord speaks of the results of such knowledge.
- Those who know by eyes which see the differences (jñāna cakṣuṣā)—the difference (antaram) of the jīva and the Lord from the field of prakṛti, by the method discussed by Me, and who know the process for liberation of the living entities from prakṛti (bhūta prakṛti mokṣam), starting with amānitvā, go to My supreme attractive abode called the spiritual sky (param).
- Both the jīva and the Lord are situated in the body.
- The jīva, joined to the qualities of the body, is bound up, but is liberated by understanding the Lord.
- This is the knowledge of the thirteenth chapter.

Srila Prabhupada

- The purport of this Thirteenth Chapter is that one should know the distinction between the body, the owner of the body, and the Supersoul.
- One should recognize the process of liberation, as described in verses eight through twelve.
- Then one can go on to the supreme destination.
- A faithful person should at first have some good association to hear of God and thus gradually become enlightened.
- If one accepts a spiritual master, one can learn to distinguish between matter and spirit, and that becomes the steppingstone for further spiritual realization.

Srila Prabhupada

- A spiritual master, by various instructions, teaches his students to get free from the material concept of life.
- For instance, in Bhagavad-gītā we find Kṛṣṇa instructing Arjuna to free him from materialistic considerations.
- One can understand that this body is matter; it can be analyzed with its twenty-four elements.
- The body is the gross manifestation.
- And the subtle manifestation is the mind and psychological effects.
- And the symptoms of life are the interaction of these features.

Srila Prabhupada

- But over and above this, there is the soul, and there is also the Supersoul.
- The soul and the Supersoul are two.
- This material world is working by the conjunction of the soul and the twenty-four material elements.
- One who can see the constitution of the whole material manifestation as this combination of the soul and material elements and can also see the situation of the Supreme Soul becomes eligible for transfer to the spiritual world.
- These things are meant for contemplation and for realization, and one should have a complete understanding of this chapter with the help of the spiritual master.