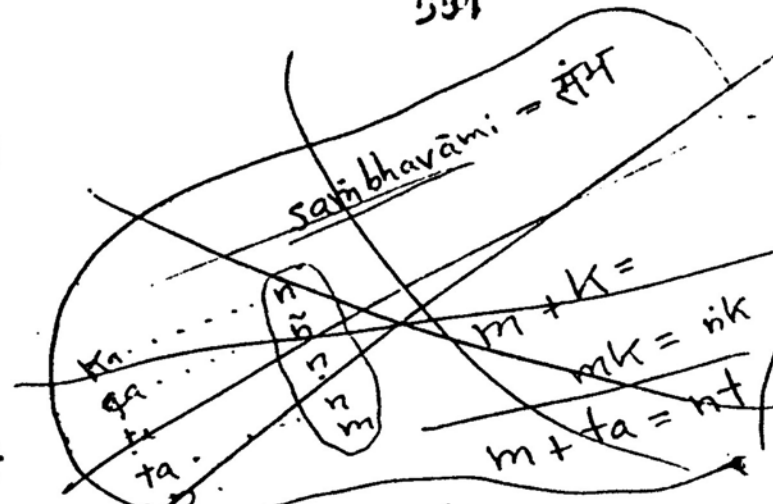


CHAPTER THIRTEEN

Text No. 1 & 2

English Synonyms

Arjuna^h uvāca--Arjuna said, Prakṛtiⁿ--nature, Puruṣaⁿ--the enjoyer, Ca--also, Eva--certainly, Kṣetram--body, Kṣetrajñaⁿ Kṣetrajñaⁿ--^{knower} owner of the body, Eva--certainly, Ca--also, Eta^t--all this, Veditum--to understand, Icchāmi--I wish, Jñānam--knowledge, Jñeyam--the ⁿ object of knowledge, Ca--also, Keśava--O Krishna, Śrībhagavān uvāca--The Personality of Godhead said, Idam--this, Sarīram--body, Kaunteya--O son of Kuntī, Kṣetram--called ^{the field} ~~the field~~, Iti--thus, Abhidhīyate--is called, Eta^t--this, Ya^h--anyone, Vetti--knows, Tam--him, Prāhuḥ--is called, Kṣetrajña^h--^{knower} knower of the body, Iti--thus, Tad^tvidah--one ⁿ who knows.

Translation

Arjuna said: O my dear Krishna, I wish to know about Prakṛti, Puruṣa, and the field and the knower of the field, and of knowledge and the end of knowledge. And then the Lord ⁿ said: This body, O son of Kuntī, is called the field, and one who knows ~~the~~ this body is called the knower of the field.

Purport

Arjuna was inquisitive about Prakṛti, or Nature; Puruṣa, the Enjoyer; Kṣetra, the field; kṣetrajña, its knower; and of

CHAPTER XIII, TEXT 1

ENGLISH SYNONYMS

arjuna uvaca-Arjuna said, prakrtim-nature, purusam-the enjoyer, ca-also, eva-certainly, ksetram-body, ksetrajnam-owner of the body, eva-certainly, ca-also, etad-all this, veditum-to understand, icchami-I wish, jnanam-knowledge, jneyam-the object of knowledge, ca-also, kesava-O Krishna

~~TRANSLATION~~

~~the personality of Godhead said: This body, O son of Kunti, called Kunti, it is called this. Anyone knows him is called knower of~~

knowledge and the object of knowledge. When he inquired about all these things to Krishna, Krishna 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, attempting to lord over the material Nature. And so, according to his capacity to lord over the material Nature, he gets a field of activity. That field of activity is this body. And what is this body? The body is made of senses. The conditioned soul wants to enjoy sense gratification, ~~xxxxxxxxxxxxxxxxxxxxxxxxxxxx~~ and, according to his capacity to enjoy sense gratification, he is offered this body, or field of activity. Therefore, this body is called kshetra, or the field of activity for the conditioned soul. Now, the person who identifies himself with this body is called kshetrajna, 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. Any person, if he considers that, from his childhood to his old age, he has made so many changes of body, and yet is still one person, remaining, then the difference between the knower of the field of activities and the actual ~~x~~ field of activities becomes distinct. A living conditioned soul understands that he is different from the body. It is described in the beginning the asmin and the living entity is within the body and the body is changing from childhood to boyhood and from boyhood to youth-

hood and from youthhood to old age, so the person who owns the body, he knows how he is changing. The owner is distinctly chaitraga. Sometimes we understand that I am happy, I am mad, I am a woman, I am a dog, I am a cat: these are the knowers. The chaitraga is different from the chaitrabody. Just like although we use our garments, our shoes our bedding so many things used by us we know that I am different from the things used by me. Similarly we also understand by a little ~~own~~ contemplation that I am different from ~~at~~ this body. This I or you or anyone who owns this body is called chaitraga and the body is called chaitra, or the ~~first~~ field of activities. In the first six chapters of the Bhagavad Gita, the knower of the body, the living entity, is very nicely described, and the position needed to understand the Supreme Lord is also described. In the middle six chapters of the Gita, the Supreme Personality of Godhead is described, and the relationship between the individual ~~a~~ soul and the Supersoul, in regard to devotional service. The superior position of the Supreme Personality of Godhead, and the subordinate position of the individual soul, are ~~at~~ definitely described 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. 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 different methods of fruitive activities, cultivation of knowledge, and the discharge of devotional service, will be nicely explained. Although the living entity is completely different from this material body, he somehow becomes related; and this will be explained.

Text No. 23

English Synonyms

Kṣetrajñam--the knower, Ca--also, Api--certainly, Mam--Me, Viddhi--know, Sarva--all, ks ^{in body} śketresu--field of bodies, Bhārata--O the son of Bhārata, ks etra--field of activities, ^(the) body, ks etrajñaya^{oh}--the knower of the field, jñānam--knowledge, Yat--that which is taught, Ta^t--that, jñānam--knowledge, Matam--opinion, Mama--that.

Translation

O scion of Bharata, you should understand that I am always the Knower, in all bodies; and to understand this body and its owner is a knowledge; that is My opinion.

Purport

While discussing the subject of this body and the man owner of the body, the soul and the Supersoul, we shall find

three different topics of study: These three topics of study are called 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, Krishna, Krishna says, I am also the Knower--but I am not the individual owner of the body; I am the Superknower. I am present in every body as the paramatman, or Supersoul.

One who studies the subject matter of the field of activity and the knower of the field very minutely, in terms of this Bhagavad Gita, is to be understood as being in knowledge.

The Lord says: I am the Knower of the field of activities in every individual body. I may be knower of my body, but I am not in knowledge of other bodies. The Supreme Personality of Godhead, Who is present as Supersoul in my body, knows everything about my body, and other bodies as well. He knows all the different bodies of all the various species of life. A citizen may know everything about his patch of land; but the king knows not only his palace, but all about the things possessed by the individual citizens. Similarly, I may be the proprietor of this 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. The body means the senses. The Supreme Lord is Hrishikesha, which means 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; and the citizens are secondary controllers. So the Lord says: I am also the Knower, and this means he is the Superknower; whereas the individual soul knows only his particular body. In the Vedic literature, it is stated as follows: ksetreni hi sarirani tigan chapi subha subhe tani petti sa yogatna tatah ksetrajna uchyate. It is stated that this body is called the chaitra and there is the ~~same~~ owner of the body and the Supreme Lord knows both this body and the ~~sa~~ owner of the body. Therefore he is called chaitraga of all the field. Now the distinction between the field of activities and the ~~sa~~ owner of activities and the Supreme owner of activities is described as follows. Perfect knowledge, perfect knowledge in the matter of constitution of this body, constitution of the individual soul, constitution as the Supersoul known in terms of the Vedic literature is called jnanam or knowledge. That is the opinion of Krishna, not to understand ~~the three things in the matter of understanding--the field of activity, the~~ both the soul and the Supersoul as one. One who does not understand the three things in the matter of understanding--the field of activity, the ~~knower of activity, the~~ field of activity, the knower of activity--that is not perfect knowledge. Perfect knowledge should be understood as follows: One has to understand very clearly about the prakriti, nature; and the ~~sa~~ purusha, the enjoyer of the material nature; and iswara,--or the knower ~~of~~ who dominates or control the nature and the individual soul. One should not misunderstand the three things in their ~~3~~ different capacities. One should not misunderstand the painter and the painted

and the platform of painting. This material world which is the field of activities is the Nature, and the enjoyer of the Nature, the living entities, and above them--above both of them--, the Supreme Controller, the Personality of Godhead. Three things are there. It is stated in the Vedic language as follows: bhoktathogyam ajāmakēm lohitasuklakṛaṇā. There are three kinds of Brahma conception: the prakṛiti is also Brahma as the field of activities and the jiva is also Brahma which is trying to lord it over the material Nature and the controller of both of them he is also Brahma but He is controller. Similarly, the Supreme Brahma is different colors, red, white and black but the others Brahmas the jivatma or the individual souls, although they are of the same quality.

In this chapter it will be also explained that out of the two chaitraḡa, one is fallible and the other is infallible. Therefore there are two chaitraḡa. Here also the Lord says that the knower of the field to be understood, Me also. It also indicates that there are two knowers of the field. One is the superior and the other is the subordinate. One who understands the two different kinds of knower of the field as one is exactly the same kind of misunderstanding of law as serpent and to clear this misunderstanding as the soul and the super-soul as one, the Supreme Personality of Godhead states here very distinctly that I am also the knower of the field of activity. This is just like to understand from higher authorities that don't misunderstand that ~~is~~ it is serpent. It is the rope only. Therefore those who misunderstand the rope and

the serpent as one their misunderstanding is clearly distinguished. There are different kinds of bodies and there are different owner of the bodies. This differentiation cannot be one. Each individual soul has his individual capacity of lording it over the material Nature and therefore they have got different bodies. But the Supreme also is present in them as the controller of the body. The word ca is significant and it means the total number of bodies, that is the opinion of the Boddhi-bodhowasham that Krishna Supersoul is present in each and every body. Apart from the individual soul. And he explicitly says here that this knowledge that the Supersoul is controller of both the particular field of activities and the enjoyer, that is real knowledge, otherwise, any kind of ~~xx~~ ~~xx~~ misunderstanding, that is not the opinion of Krishna.

Text No. 34

English Synonyms

Tat--that, Ksetram-field, of activities, Yat--as, Ca--also, Yadrk--as it is, Ca--^{and}also, Yat--what is, Vikāri--changes, Yata--from which, Ca--also, Yat--^{one}one, Sa--^{he}he, Ca--also, Yo--one, Yat--which, Prabhāva^{ca}ca--influence also, Tat--that, Samāsena--in detail, Me--from Me, Śṛṇu--^{hear}understand.

Translation

Now please hear My bried a description of the field of

activity, and how it is constituted; what its changes are; whence it is produced; Who that knower of the field of activities is, and what His influences are.

Purport

The Lord is describing the field of activities and the knower of the field of activities, in their constitutional positions, as follows: One has to know how this body is constituted, what are the materials by which this body is made of, and under whose control this body is working; and how the changes are taking place. Wherefrom the changes are coming from, what are the causes, what are the reasons, what are the ultimate goal, what is the actual form. The knower of the body is considered they are ~~of~~ of different kinds just like the individual living soul and the Supersoul, what are the distinctions made in the living entity of the Supersoul, what are the different ~~influences~~ influences, how their potential, all these things, one just has to understand this Bhagavad Gita directly from the description of the Supreme Personality of Godhead. One should never misunderstand that the presentation of the Supreme Personality of Godhead in every body and individual soul as one, It is something like to equalize the potent and the impotent as one and the same.

Text No. 45

English Synonyms

Asibhih--the wise sages, Bahudhā--in many ways, Ūitam--described, Chāndobhih--Vedic hymns, Vividhah--in various, Prak--^{variously}, Brahmasūtra--the Vedānta, Padaiḥ--aphorism, Ca--also, Iva--certainly, Hetumadbhih--^{with} cause and effect, Viniścitaiḥ--ascertain.

Translation

That knowledge of the field of activities and of the knower of activities is described by various sages in various Vedic writings--especially in the Vedānta Sūtra--with all reasoning as to cause and effect.

Purport

The Supreme Personality of Godhead, Krishna, 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. Krishna is trying to explain this most controversial point, regarding the duality and non-duality of the soul and the Supersoul, by referring to Scriptures, the Vedas, which are accepted as authority. First, He says, according to different sages. And how different sages give their ~~own~~ opinion he wants to present them also. So far as sages are concerned, beside himself the author of the Vedānta

Sutra is a great sage so the Vedanta Sutra duality is perfectly explained, and before him his father, Parasa, he was also a great sage and he writes in his books ~~xx~~ of religiosity as follows: shantvamcha thanya. Purport of this verse annunciated by ~~xxx~~ Parashamuni is as follows: We all--you, me, and various other living entities--are transcendental, although in the 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, some in the lower nature. And this higher of lower nature of individual is due to ignorance, and is being manifested in an infinite number of ~~text~~ living entities. But the Supersoul, which is infallible, is without any contamination of 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 Katha Upanishad.

There are many other great sages who have also explained that principally Brahmsamuni is considered to be the best of them. Now so far chaidra, chaidra means different aims of Vedic literatures. So in the Vedic literature, just like Upanishad, they tell you Upanishad which is branch of Yajur Veda, there are stated about this nature or the living entity and the Supreme Personality of Godhead. Kshetra is the field of activities, and two kinds of Chaitraga. One, the individual living entity, and the other, The Supreme living Entity. In the Vedas it is also stated there like this: brahma puchham pretistha. By this end it is established that there is a link of manifestation of

of the Supreme Lord's energy known as Annamoyā--dependence upon food for existence. This is a materialistic realization of the Supreme. Then there is Pranamoyā; this means, after realizing the Supreme Absolute Truth in foodstuff, one can realize the Absolute Truth in the living symptoms, or life forms. ~~Then~~ Then again Jñānamoyā; the living symptom ~~develops~~ develops to the point of thinking, feeling and willing. Then there is Brahman realization--the supreme realization in Vijñānamoyā, which is the ~~the~~ living entity's mind and life symptoms distinguished from the ~~the~~ living entity himself. The next, and supreme, stage is Anandamoyā, the All-Blissful nature. So, there are ~~are~~ five stages of Brahman realization, which is called brahman pancha sthānam; Out of these the first three--~~are~~ annamoyā, pranamoyā and jñanamoyā--are called the fields of activities of the living entities. Transcendental to all these fields of activities of the living entities there is the Supreme Lord, who is called Ānandamoyā. In the Vedānta Sūtra also the Supreme is explained as Ānandamoyā Abhyāsāt: The Supreme Personality of Godhead is by nature full of joy, and to enjoy His transcendental bliss, He expands into ~~Vijñānamoyā~~ Vijñānamoyā, Pranamoyā, Jñanamoyā and Annamoyā. In ~~the~~ this field of activities the living entity is considered to be the enjoyer, and ~~a~~ different from him is the Anandamoyā. That means that if the living entity decides to enjoy in dovetailing himself with the Anandamoyā, then he becomes perfect. This is the real picture of the Supreme Lord, as Knower of the Field, the living entity as subordinate knower, and the nature of

in the field of activities. One has to search out this truth in the Vedanta Sutra or Brahma Sutra. It is mentioned there by the codes of the Brahma Sutra, they are very nicely set up as cause and effect. Some of the sutra or aphorisms are like this: na dyatasruteh. natma sruteh. tarat tu tat sruteh. By the first aphorism is indicated the field of activities, by the second is indicated the living entity, and by the third is indicated that the Supreme Lord is the Summum Bonum of all the manifestations of different entities.

Text No. 56

English Synonyms

Mahābhūtāni--great elements, ahaikārah--false ego, Buddhih--intelligence, Avyaktam--unmanifested, Ca--also, Indriyāni--senses, Daśa--eleven, Ca--also, Pañca--five, Ca--also, Indriyagocarāḥ--objects of senses.

Translation

The five great elements, false ego, intelligence, the unmanifested, the ten senses and mind, and the five sense objects;

Text No. 8 7

English Synonyms

īcchā--desire, Dvesah--hatred, Sukham--happiness, Duhkham--
 distress, saṅghāta^h--^{ki}aggregate, ġetanā--living symptoms, ḍhrti^h--
~~conviction~~, ī ītat--all this, Kṣetram--field of activities,
Ṣamāṣena--^{trity}suffering, Ṣavikāram--interaction, Udāhrtam--exemplified.
in summary;

Translation

desire, hatred, happiness, distress, the aggregate, the
 life symptoms and convictions--all these are considered to
 be the field of activities in summary, including interaction.

Purport

From all the authoritative statements of the great sages,
 the Vedic hymns and the aphorism of the Vedānta Sutra, the
 components of this world can be understood as follows: earth,
 water, fire, air, sky: These are the five great elements. Next
 is false ego, intelligence and the non-manifested stage of the
 three modes of Nature. Then there are senses for acquiring
 knowledge, such as the eyes, the ear, nose, tongue and skin.
 Then five working senses: speech, legs, hands, the anus and the
 genital. Then, above the senses, there is the mind, which is
 within, which can be called the sense within. So, therefore,
 there are eleven senses altogether; and there are sensations
 of desire, smell, taste, warmth, touch and sound, etc., Now all

~~THESE ARE THE TEXTS OF THE~~

these aggregate to twenty-four. All together, they are called the field of activity. If you make an analytical study of these twenty-four subjects then you can very well understand what is the field of activity. Next, there is desire, hatred, happiness and distress which are interactions, representations of the five great elements in the gross body, the living symptoms, represented by consciousness and conviction, 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 ~~the~~ subtle false ego. They are a representation in the material conception. Consciousness is represented by intelligence, of which the non-manifested stage is the three ~~modes~~ modes of material Nature. The non-manifested three modes of material Nature is called pridhana. One who may desire to know all these twenty-four elements in detail ~~as~~ along with their interactions should study some specific philosophy. In The Bhagavad Gita, a summary is given. The body is the representation of all these factors, and there ~~are~~ are changes of the body, which are six in number: the body is born, it grows, it stays, it produces by-products, then begins to decay, and at the last stage it vanishes. Therefore the field is a non-permanent material thing. The kshetrajna, the knower of the ~~the~~ field, its proprietor, ~~is different~~ is different.

Text No. 7-11.

English Synonyms

indriya-arthesu
Amānīyam--humility, Adambhitvam--pridelessness, Ahimsā--
 non-violence, Kṣāntiḥ--tolerance, Arjavam--simplicity, Ācārya-
upāsanaṁ--approaching a bona fide spiritual master, Saucam--
 cleanliness, Sthairyam--steadfastness, Ātmavānigrahaḥ--control, *disturbance*
Indriyārthesu--in the matter of the senses, Vairāgya--relaxation,
Anaṅkāra--^{being} without false egoism, Eva--certainly, Ca--also,
Jama--birth, Mṛtyu--death, Jarā--old age, Vyādhī--disease,
Duḥkha--distress, Dosa--fault, Anudarsanam--observing, Aśaktiḥ--
 without attachment, Anabhisvaṅgaḥ--without association, Putra--
 son, Dārā--wife, Gṛhastu--home, Nityam--eternal, Ca--also,
Samacittatvam--equilibrium, Istaḥ--desirable, Aniṣṭa--non-
 desirable, Upapattisu--^{event} having obtained, Mayi--unto Me, Ca--also,
Ananyayogena--by devotional service, Bhaktiḥ--devotion, Anya-
bhicāriṇī--^{constant unyielded} without having break, Vivikta--solitary, Deśa--
 place, Sevityam--aspiring, Aratiḥ--without attachment, Jana--
 people in general, Saṁsadi--mass, Adhyātma--^{relating} uttering ^{pertaining} to the
 self, Jñāna--knowledge, Nityatvam--^{eternity} eternity, Tattvajñāna--know-
 ledge of the truth, Artha--^{the object} philosophy, Etai--all this,
Jñānam--knowledge, Iti--thus, Proktaṁ--^{understanding} declared, Ajñānam--ignorance,
Yad--that which, Ata--from this, Anyathā--others.

Translation

Humility, pridelessness, non-violence, tolerance, simplicity, approaching a bona fide spiritual master, cleanliness, steadfastness, self-control, renunciation of the objects of sense gratification, being without false ego, alertness for the wrong, birth, ~~and~~ death, old age and disease, detachment toward children, wisdom and wholesomeness, equilibrium of the mind and devotion to the service of the Lord, the aspiration to live in a solitary place, detachment from the general mass of people, accepting the importance of self-realization, philosophical search for the Absolute Truth--all these are an aggregate called knowledge, and besides this, whatever there may be, is ignorance.

Purport

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 tenfold elements, as described before. This is actually the means to get out of the entanglement of these twenty-four elements. The embodied soul is entrapped by the casing of the twenty-four elements, and the process of knowledge as described here is the means to get out of it. Of ~~that~~ all the descriptions of the process of knowledge, the most important thing is described

here: mayi ca inanyayogena bhaktir avyabhicarini, described in the first line of the 10th verse: 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 particular value. But, if one takes to devotional service in full Krishna Consciousness, the other 19 items automatically develop ~~within~~ within him. It is stated in the Srīmad Bhāgavatam: ygsay asti. The purport is that anyone who has attained the stage of devotional service, all the good qualities of acquiring knowledge develops in him. ~~and~~ The principle of accepting a spiritual master, as mentioned in the 2nd verse, is essential. Even for one who takes to devotional service, it is most important. The beginning of transcendental life is to accept a bona fide spiritual master. The Supreme Personality of Godhead, Sri Krishna, clearly stated here that this process of knowledge is the actual path. Anything speculated beyond this is nonsense.

As for the knowledge outlined here, the items may be analyzed as follows: Humility means that no one should be anxious to have the satisfaction of being honored by others. The material conception of life makes us very eager to receive honor ~~by~~ from others, but from the point of view of a man in perfect knowledge is that ~~and~~ he is not this body. Therefore anything--~~and~~ honor or dishonor,--pertaining to this body is useless for him. One should not be hankering after this material

deception. People are very anxious to be famous for their religiousness; and consequently sometimes it is found that, without understanding the principles of religion, one enters into some group which is not actually following a religious principles, and then wants to advertize 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. Non-violence is generally taken to mean not killing or destroying the body; but actually non-violence means not to put others into distress. People in general are trapped by ignorance in the material concept of life, and they will perpetually suffer material pains. So, without elevating 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 ~~eng~~ a entanglement. That is non-violence. Tolerance means 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 the material Nature is so constituted. Even a boy like Prahlada, who was only five years old, and engaged in the cultivation of spiritual knowledge, was endangered when his father became violent. The father wanted to kill him in ~~xxx~~ so many ways, but he tolerated it. So, for making advancement in spiritual knowledge, there may be many impediments; but we should be tolerant, and continue

our progress with determination. Simplicity means that, without diplomacy, one should be so straightforward that he can ~~stare~~ disclose the real truth even to an enemy. As for acceptance of the spiritual ~~in~~ master, that is essential, because without the instruction of a bona fide spiritual master, no one can progress in the spiritual science. One should approach the spiritual master ~~with~~ with all humility, and offer him all services, so that he may be pleased to bestow his blessings upon the disciple. Because a bona fide spiritual master is a representative of Krishna, if he bestows any blessings upon his disciples, that will make the disciple immediately advanced without any following of the regulated principles. Or, the regulated principles will be easier for one who has served the spiritual master without any reservation. Cleanliness is essential for making advancement in spiritual life. There are two kinds of cleanliness: external and internal. External cleanliness means to take your bath, and to wash your body. But for internal cleanliness, you have to think of Krishna always, and chant Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. This process cleans the accumulated dusty ~~streaks~~ of past karma from the mind very nicely. Steadfastness means that one should be very determined to make progress in spiritual life. Without such determination one cannot make any tangible progress. And controlling the self means that one should not accept anything which is detrimental to the path of spiritual

progress. One should become accustomed to this, rejected anything which is against the path of spiritual progress. And real renunciation: The senses are so strong that they are always anxious to have sense gratification. One should not cater ~~to~~ 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/ⁱⁿadvancing in spiritual life. The most important and uncontrollable sense is the ~~the~~ tongue. If one can control the tongue, then there is every possibility of controlling the other senses. The function of the tongue is to taste and to vibrate. Therefore, by systematic regulation, the tongue should always be engaged in tasting the ~~the~~ remnants of food-stuffs offered to Krishna; and the tongue should be engaged in chanting Hare Krishna. So far as the eyes are concerned, they should not be allowed to see anything except the beautiful Form of Krishna. That will control the eyes. Similarly, the ears should be engaged in hearing about Krishna; the ~~the~~ nose in smelling the flowers offered to Krishna. This is in the devotional service, and it is understood here that Bhagavad Gita is simply meant to expound the science of devotional service. Devotional service is the main and ~~the~~ sole objective. Those with less intelligence, try to divert the mind of the reader to other subjects, but there is no other subject in The Bhagavad Gita except devotional service. False ego means to accept this body as oneself. When you understand that you are not this body, and are spirit soul, that is real ego. Ego is there. False ego

is condemned, but not real ego. In the Vedic literature, it is said: Aham Brahmasmi. I am Brahman--I am spirit. 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 my identity. We ought, of course, to give up the false identification of the body. One should try to understand the distress of accepting birth, death, old age and disease. There are previous descriptions in various Vedic literature of birth. In the Śrīmad Bhagavad Gītā the world of the unborn, how the child is stayed in the womb of the mother, how it is suffering, they are very nicely described. They should be thoroughly understood that the birth problem is a great distress, because we forget how much distress we have suffered within the womb of the mother. Therefore we do not make any solution ~~xxxxxxxxxxxxxxxxxxxxxxxx~~ of the reputation of birth and death. Similarly at the time of death, there are all kinds of sufferings. They are also mentioned in the authoritative scriptures. These should ~~xxxxxxx~~ be discussed. And so far as disease is concerned, old age is concerned, that these are practical experience. Nobody wants to be a falling in disease, nobody wants to become old, so unless we have got pessimistic view of this material life, considering the distresses of birth, death, old-age and diseases, there is no impetus for making ad-

As for detachment from children, wife and house, 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 we should not be attached to them. The best process for making the home nice is to live in Krishna Consciousness. If one is in full Krishna Consciousness, he can make his home very happy because this process of Krishna Consciousness is very easy. It is just to chant Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare/ Hare Rama, Hare Rama, ~~XXXXXXXXXX~~ Rama Rama, Hare Hare; and to take accept the remnants of foodstuffs offered to Krishna, and have some discussion on books like The Bhagavad Gita and Srimad Bhagwatam, and engage oneself in deity worship. These four things will make one happy, and one should train the members of his ~~family~~ family in this way. The family members can sit down morning and evening very nicely and chant together Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. If we can mold our family life in a nice way for developing Krishna Consciousness by 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. This is called Krishna-occultata. One who can sacrifice everything for realizing Krishna or serving Krishna, just as Arjuna did. He did not want to kill his family members, but when he understood that these family members were impediments to his Krishna realization he accepted the instruction of Krishna and fought and killed his

family members. But in all cases, one should be detached from the happiness and distress of family life, because this world can never be fully happy or ~~xxx~~ fully miserable. Happiness and distress ~~xxx~~ are concomittant factors of material life. One should learn to tolerate as it is advised in The Bhagavad Gita just try to tolerate, you cannot ever restrict their coming and going and being detached from such materialistic way of life, one should automatically be practice to be equiposed in both cases. Generally, when we get something desirable, we are very happy, and when we get something undesirable, we are ~~xxxxxx~~ distressed. But if we are actually in the spiritual position, these things will not agitate us. For that, we have to practice. And unbreakable devotional service, as it is distinctly said, so devotional service to Krishna not to any other things, without any deviation, that means to engage ~~xxxxx~~ oneself in the nine processes of devotional service, to chant, to hear, to worship, to offer respect, as it is 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 be against his task. So, one may test himself as to how far he is inclined to live in a solitary place, without the company of unwantedd association. 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, some making

research into sex-life, some into some other subject. But according to Bhagavad Gita, such research work and philosophical speculation has no value. That is more or less research in the matter of nonsense. So, in the Bhagavad Gita one should make research by philosophical discreation. About self-realization, only the spirit soul, so one should make research and speculate philosophy to understand what is with the self is concerned. So that is recommended here. Now so far as self-realization, is concerned, now it is clearly stated here that Bhakti Yoga is especially recommended. As soon as there is question of devotion, there must be the Supersoul and the individual soul. The individual soul and the Supersoul cannot be one, at least in the Bhakti conception and the devotional conception of life. So this is eternal. This service of the individual soul to the Supreme soul is eternal, nityam, it is clearly stated. So Bhakti or devotional service is eternal. One should be established in that philosophical conviction, otherwise it is only waste of time, ignorance. In the Srīmad Bhāgavatam, actually this is explained, it is said there: vadanti tat tatva vides tatvam yat jnam advayam. In the Srīmad Bhagwatam it is stated that those who are actually knower of the Absolute Truth are the self. They know that the self is realized in three different phases as Brahman, Paramatman, Bhagavan. Bhagavan is the last way of Absolute Truth, therefore one should reach up to that platform of understanding the Supreme Personality of Godhead and thus be

engaged in the devotional service of the Lord, that is perfection of knowledge. So beginning from the process of practicing humility up to the point of realization of the Supreme Truth, the Absolute Personality of Godhead, this whole processes just like a staircase beginning from the ground floor up to the top floor is a staircase. Now in this staircase there are so many people somebody might have covered the first floor, somebody might have covered the second or third floor in this way, but unless one reaches the top floor understanding of Krishna, they are in the lower stage of knowledge. If anyone wants to compete with God and at the same time wants to make advancement of spiritual knowledge, that is not accepted here, that is simply nonsense because it is clearly stated that without this attitude any understanding is nonsense. So to think oneself that I am God is the most puffed up way of life. But the beginning is without any pride, the real position is ~~always~~ always being kicked up ~~thru~~ by the stringent laws of material Nature, still if I think that I am God, it is ignorance, simply ignorance that one should think himself as God, always being kicked up by the laws of material Nature. There is no beginning, even, the beginning is ~~amanita~~ amanitam. One should be humble, one should be in humility, that he is subordinate to the Supreme Lord. Now rebelling against the Supreme Lord, now he has become subordinate to the material Nature. This a sense must be and the knowledge perfectly.

Text No. 12/13

English Synonyms

^I
^{shall now explain;}
~~select~~ friend, Yam--which, Jñātvā--knowing, Amṛtam--nectar,
^{taste}
Asnute--~~test~~, Anādimat--beginningless, ^{maty} Param--subordinate to
 Me, Brahma--spirit, Na--neither, Sat--cause, ^{nor} Na--~~neither~~, ⁺ Asa--
 effect, Ucyate--is called. tat--that;

Translation

I shall now explain to you the knowable, knowing which, you will taste the eternal. This is beginningless, and subordinate to Me. It is called Brahman, the spirit, and lies beyond the cause and effect of the material world.

Purport

The Lord has explained about the field of activities and the knower of the field. Now he has also explained the process of knowing the knower of the field of activities. Now he is trying to explain the knowable, both the ~~m~~ soul and the Supersoul respectively. By such knowledge of the knower, both the soul and the Supersoul, one can relish the nectar of life. As explained in the Second Chapter of The Bhagavad Gita that the living entity is eternal, the same thing is confirmed here already. There is no specific date when Jiva was born, there is no history, nobody can trace out the history of Jivatma

manifestation from the ~~the~~ Supreme Lord. Therefore it is beginningless suti. The Vedic literature confirms as najayat mrayate va bipascit. The chaitraga, the knower of the body is never born and never dies, is full of knowledge. The Supreme Lord is also stated in the Vedic literature as braenha kestrajna patir gunesah. The Supreme Lord of the Supersoul is the chief knower of the body and He is the Master and Master of the three modes of material Nature. In asiti also it is said like this: gasabhugo hararebha naynat asya eva kadacana. The living entities serve eternally in the service of the Supreme Lord. This is also confirmed by Lord Chaitanya in His teaching therefore the description of the Brahman mentioned in this verse is in relation with the individual soul and the word Brahman is applied to the living entity as it is to be understood that is is biglaniabrahma as ~~is~~ opposed to ananabrahma. Ananabrahma is the Supreme Brahman Personality of Godhead Chaitanyabriga.

Text No. 13 14

English Synonyms

Sarvatah--everywhere, Pani--hands, Padam--legs, Tat--that, Sarvato^h--everyone^{where}, aks^ai--eyes, Sira^h--head, Mukham--face, Sarvatah--everywhere, Strutimaⁱ--hearing, Loka^h--the world, Sarvam--everywhere^{thing}, Avrtya--covering, tisthati--exists.

Translation

Everywhere are His hands and legs, His eyes and faces, and He hears everywhere. In this way the Supersoul exists.

Purport

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, ~~I~~ in Him, exist all the individual ~~a~~ living entities, beginning from the first great teacher, Brahma, down to the small ants. There are unlimited heads and legs and ~~his~~ 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 and legs and eyes everywhere. That is not possible. Now, if he thinks that, under ignorance, he is not conscious of his hands and legs being diffused all over, but that, when he attains to ~~a~~ proper knowledge he can come to that stage, his thinking is contradictory. That means the individual soul, having become conditioned by material Nature, cannot be supreme. The Supreme is different from the individual soul. The Supreme Lord can extend his hand ~~into~~ without limit. The individual soul cannot. In Bhagavad Gita the Lord says that, ~~a~~ if anyone offers Him a flower, or a fruit, or a little water, He accepts. If we think that Lord is far away from him, long long distance, how we can accept? But that is the omnipotency of the Lord. That even though He is situated in His own abode, far, far away from

us, he can extend His hand to accept what he offers. That is only potency. In the Brahma Samhita it is stated that gṛhaṁ golokapi nevaṣaṭi, although He is always engaged in His transcendental planet, but still He is all-pervading. That is His potency. Individual soul cannot claim that he is all-pervading. Therefore this verse is especially meant for the supreme soul, the Personality of Godhead, not the individual soul.

Text No. 14/15

English Synonyms

Sarve--all, Indriya--senses, Guṇa--qualities, Ābhāsa--^{sk. source with} original source, Sarve--all, Indriya--senses, Avivarjitam--^{being} without, Asaktam--without attachment, Sarvabhṛt--maintainer of everyone, Ca--also, Eva--certainly, Virgunam--without any material qualities, Guṇabhoktr--^{simultaneous} at the same time master of the guṇas, Ca--also.

Translation

The Supersoul is the original Source of all senses, yet He is without senses. He is unattached, although He is the Maintainer of all living beings. He transcends the modes of Nature, and at the same time is the Master of all modes of material Nature.

Missing pages

worlds and material senses cannot act, but one who has purified the mind and senses by practicing the Krishna Consciousness in ~~devotional~~ devotional service such person can see constantly. That is confirmed in Brahma Samhita that the devotee who has developed love for the Supreme God can see Him always without any ~~cessation~~ cessation. As it is confirmed in the Bhagavad Gita (?) He can be seen and understood only by devotional service. Bhaktiḥ Bhaktiḥ tu anyā sākyā.

Text No. 16 17

English Synonyms

^a
[^] Vibhaktam--without division, Ca--also, Bhūtesu--in every living being, Vibhaktam--divided, Iva--^{as if} ~~like~~, Ca--also, Sthitam--situated, ~~XXXXXXXXXXXX~~ Bhūtānām--[^] Maintainer of all living entities, Ca--also, Taj--^t that, Jñeyam--to be understood, Grāsīnu--^{devours} ~~desiring~~, Prabhaviṣṇu--[^] ~~develops~~, Ca--also.

Translation

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

Purport

The Lord is situated in everyone's heart as Supersoul. Does that mean He has become divided? No. Actually, He is one. The example is given ~~by~~ of the sun: The sun, at the meridian, is situated in his place. But if we go for ~~1~~ five thousand miles in all directions and ask, Where is the sun?, everyone will say that it is on his head. Similarly, in the Vedic literature the very example is given that he is situated although undivided, He is situated as ~~is~~ divided. Similarly something to the knowledge ~~1~~ of the individual soul the Vedic literature ~~1~~ confirms that although his work is found as many also it is said in Vedic literature that one Vishnu is present everywhere by His omnipotency and just like the sun appearing like many to many persons. And the Supreme Lord, although the Maintainer of every living entity, at the time of ~~annhiti~~ annihilation, devours everything. Confirmed in Bhagavad Gita on the battlefield the Lord said that I have come to devour ~~is~~ all these persons who are assembled here. And Arjuna's advice is whether they fight or not fight, they will be ~~1~~ devoured by Me. So He not only mentioned but by the presentation in time He devours also. He is the Annihilator, He is the Killer of all. Purport is that when there is creation He develops them to their original state and at the time of annihilation, the Lord devours them also. The Vedic hymns confirm this fact that He is ~~the~~ the Origin of all living entities and He is the rest

of all living entities. Because after being developed He rested His omnipotency and after being annihilated in demonstration of His material Nature they again go back and rest in Him. These are the confirmation of Vedic hymns. It is said like this: Yato va imāni phūtni y jāyante yena ka jātāni givanti yat prayānati abhisambistna tad brahma tadpijinsaspa.

Text No. 17

English Synonyms

Jyotisām--all ⁱⁿ ~~light~~ ^{luminous} objects; Api--also, Tat--that, Jyotiḥ--source of light, Tamasah--of the darkness, Param--beyond, Ucyate--is said, Jñānam--knowledge, Jñeyam--to be known, Jñāngamya--to be approached by knowledge, Hrdi--in the heart, Sarvasya--of everyone, aiṣṭhitam--situated.

Translation

He is the Source of light in all luminous objects. He is beyond the darkness of matter, and ka is unmanifested. He is knowledge, He is the Object of knowledge, and He is the Goal of knowledge. He is situated in everyone's heart.

Purport

The Supersoul, the Supreme Personality of Godhead, is the Source of light in all luminous objects, like the sun, moon,

stars, etc. In the Vedic literature we find that, in the Spiritual Kingdom, ~~there~~ there is no need of sun or moon, because the effulgence of the Supreme Lord is there. In the material world is that brahmajyoti, the spiritual effulgence, is covered by this Mahat Tattwa, therefore here in this material world ~~we~~ ~~must~~ require the assistance of sun, moon, etc. or electricity. But in the spiritual world there is no need of such things. Clearly stated in the Vedic literature because He has got His luminous effulgence, therefore everything is luminous. It is clear therefore that His situation is not in the material world. But He is situated in the spiritual world which is far, far away from the spiritual sky. That is also confirmed in the Vedic literature. atityavarnantamashtarastat. He is just like the sun, ~~it~~ luminous, eternally, but He ~~is~~ is far, far beyond the darkness of this material world. His knowledge is transcendental. The Vedic literature confirms it that Brahma He is the concentrated knowledge, transcendental. One who is anxious to be transferred to that spiritual world for him such ~~his~~ knowledge is important by the Supreme Lord, situated in everyone's heart.

The ~~YINI~~ Vedic mantra says: tam ha devam atmbuddhi prakasam mm. One must surrender unto the Supreme Personality of Godhead if he at all wants liberation. So far the goal of ultimate knowledge is confirmed, it is ~~confirmed~~ confirmed in the Vedic literature like this: ~~tema~~ temepa viditva. Only by knowing You one can surpass the boundary of birth and death. He is

situated in everyone's heart. He's also confirmed in the ~~XXXX~~ Vedic literature & like this: anantahtrapistah. He is entered in everyone's heart and is the Supreme Controller there. The statement of the Bhagavad Gita (?) that the Supreme has legs and hands everywhere distributed can be applied to the individual soul foolishly, therefore two kinds of knower of the field of activity, the individual soul and the Supersoul must be admitted. One's hands and legs are distributed locally, but the others, the all-pervading hands and legs are distributed everywhere. This is confirmed in the setrasetropanishad. It is concluded there as follows: sarvasya brabhumisanam sarvasya saranam vrihat. That Supreme Personality of Godhead, Supersoul, is the pravu or master of all other living entities, therefore He is the ultimate center of all other living entities. So there is no denying the fact that the Supreme Supersoul and the individual soul are always different from one another.

Text No. 18/9

English Synonyms

i
Iti--thus, Ksetram--field of activities, ^{(the body);} Tathā--also, Jñānam--knowledge, Jñeyam--knowable, Ca--also, Uktam--describe, Samāsatah--in summary, ^{t-} Madbhakta^h--My devotee, ^t Itad--all this, Vijñāya--after understanding, ^{t-} Madbhāvāya¹--My nature, Upapadyate--attains.

Text No. 18

English Synonym Translation

Thus the field of activities (the body), knowledge and the knowable, have been summarily described by Me. Only My devotees can understand this thoroughly, and thus they attain to My nature.

Purport

The Lord said to Arjuna that I have described to you summarily about the body and knowledge and the knowable. This knowledge of three things: that the knower and the knowable and the process of knowing combine and is called vidiyanam, or science. Such perfect knowledge can be understood by the unalloyed devotees of the Lord directly. Others are audible to understand these three items, namely, knowledge, knower and knowable are not accepted by the monist to keep the prestige of their own feelings, the monist say the ultimate stage these three items becomes one, but the devotees they do not understand this proposition, ~~na na~~ neither do they accept it. Therefore knowledge and development means just to understand oneself in Krishna Consciousness. We are being led by the material consciousness and as soon as we transfer all consciousness to Krishna activities and Krishna knowledge, Krishna is everything, that is real knowledge. So in other words knowledge is nothing but

the preliminary stage of understanding devotional service perfectly. In the discussion about the prusatan this thing will very clearly be explained. Now to summarize the proposition, one may understand that ~~by~~ beginning from Mahabauti and chat-ganadhritih, the analysis of the material elements grossly and certain manifestation of the symptoms of life, all these combine together is the body or the field of activities. ~~And~~ And the process of knowledge described from the verse seven to ~~eleven~~ eleven has anamitavam or ending to tadvagnanarthdar-sanam describes the process of knowledge for understanding both types of the knower of the field of activities, namely the soul and the Supersoul, and beginning from ananditipriam and up to the hardisarvasy by all this the Supreme God of the Supersoul is described. So three things are described in all this process. The first thing, the field of activity, the body and the process of understanding both the soul and the Supersoul, so one who can understand these three things nicely and that is especially described here, only the ~~unmixed~~ unalloyed devotees of the Lord can understand, and ~~if~~ so for them Bhagavad Gita (?) is fully utilized, and they can attain the Supreme Goal, for it is the nature of the Supreme Lord, Krishna, In other words, only devotees can understand Bhagavad Gita and they can derive the desired result, not others.

category of His Personal ~~XXX~~ Expansion.

Both the material Nature and the living entity are eternal. That is to say that they existed before the creation. Material manifestation is ~~is~~ from the energy of the Supreme Lord, so also, ~~that~~ the living entities ~~is~~ they are also superior energy. Both of them existed before this cosmic manifestation was made. Material Nature was absorbed in the Supreme Personality of Godhead, Mahavishnu, and when it was required, it was manifested by the agency of ~~the~~ Mahat Tattwa. Similarly, the living entities are also in Him and because the conditioned soul, they are adverse to the subserviency to the Supreme Lord, they are not allowed to enter into the spiritual sky, therefore after the vision of the material Nature, these devoted living ~~is~~ entities are again giving chance to act in the material world and prepare themselves for entering into the spiritual world. That is the mystery of this material creation. Actually the living entity originally in the spiritual part and parcel of the Supreme Lord, but due to his devoting ~~his~~ nature he is conditioned ~~with~~ within the material Nature. It is ~~the~~ ~~the~~ usually expressed no matter how these living entities or superior entities of the Supreme Lord, has been in contact with the Supreme nature, but actually we find that the conditioned soul is in contact with the material Nature. The Supreme Personality of Godhead knows, however, how he has become therefore ~~the~~ in the scripture the Lord says, those attracted by this material Nature, they are undergoing a hard struggle

for existence. But we should know it very distinctly from the description of these few verses in 13th Chapter that all the transformation and influence of the material Nature by the three modes of quality they are also productions of the material Nature. They are not just information and not due to the ~~fix~~ living entities to make it clear that the varieties of so many living entities that is due to the body, that so far as spirit ~~a~~ is concerned, they are all the same.

Text No. 20 21

English Synonyms

~~KKXX~~ Kārya--effect, Kāraṇa--cause, Kartṛtve--in the matter of creation, Hetuḥ--instrument, Prakṛtiḥ--material Nature, Ucyate--^{is}he said, Puruṣaḥ--the living entities, Bukha--happiness, duḥkhāṇāṃ--^{it}distresses, Bhoktṛtve--ⁱⁿenjoyment, Hetuḥ--instrument, Ucyate--^{he}said.

Translation

Nature is said to be the cause of all material activities and effects, whereas the living ~~entity~~ entity is the cause of various sufferings and enjoyments in this world.

Purport

The different manifestations of body and senses among the living entities are due to material Nature. There are

eight million, four hundred thousand different species of life, and these varieties are the creation of the material Nature. They are something like the different sensual pleasures of the living entity, ~~man~~ who thus desires to live in this body or that. As he is put into different bodies, he ~~en~~ 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 ~~o~~ of enjoyment; therefore, that is the real state. Through the enjoyment of lording it over material Nature, he is in the material world. In the spiritual world there is no such thing. The spiritual world is pure, whereas the material world everyone is struggling hard to acquire vic-
~~im~~ tims, who present different kinds of pleasure to the body. It might be more clear to state that this body is the effect of the senses. The senses ~~are~~ are different kinds of instruments for gratifying desire. Now, the sum total--body and instrument sen-
ses--are offered by material Nature; and, as will be clear in the next verse, the living entity is blessed with such particular circumstances according to his past desire and activity. According to one's desires and activities, the material Nature places one in different kinds of residential quarters. The ~~begin~~ being himself is the cause of such residential quarters and the 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 other- than as a dog. And if the living entity is put into the body of a hog, then the living entity 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 as follows: dva suprema sayuga sakhaya. The Supreme Lord is so kind with the living entity that he always compares the individual soul and in all circumstances he presents the supersoul or paramatman.

Text No. 2122

English Synonyms

Purusah--the living entity, Prakrtistho--being situated in the material energy, Hi--certainly, Bhunkte--enjoys, Prakrti-jan- produce by the material Nature, gunān--modes of Nature, Kāraṇam-- cause, gunasāṅge--association with the modes of Nature, Asya--of the living entity, Saśasat--good and bad, Yoni--species of life, Janmasu--birth.

Translation

The living entity in material Nature, thus follows the ways of life, enjoying the three modes of Nature. This is due to his association with that material Nature, and so he meets with good and evil among the various species.

Purport

This verse of the Gita is very important for an understanding of how the living entities transmigrate from one sort of body to another. It is explained in the Second Chapter that the living entity is transmigrating from one body to another just as though changing the dress. This change of dress is due to his attachment to material existence. So long as he is captivated by this false manifestation, he has to continue like that, going from one body to another. ~~HH~~ Due to his desires to lord it over the material Nature, he is put into such a undesirable circumstances. Under the influence of material desire, the entity is being born sometimes as a demigod, sometimes as a man, sometimes as a ^{beast} ~~beast~~, as a bird, as a worm, as an aquatic, as a saintly man, as a bug: This is going on, and he thinks himself as the master of his circumstances, under the influence of the material Nature.

How he is put into such different bodies is explained here very nicely: It is due to the association of the different qualities of the modes of Nature. One has to rise, therefore, above the three material modes, and to be situated in the transcendental position; and that is called Krishna Consciousness. Unless one is situated in Krishna Consciousness, his material consciousness will oblige him to transfer from one body to another, because he had that material desire since time immemorial. He has to change that conception. That change of conception can be affected only by hearing from authoritative sources. The best example is here: Arjuna is hearing the science of God from Krishna.

The living entity, if he submits to this hearing process, will lose his long-cherished desire to lord over the material Nature, and gradually and proportionately as he reduces his long desire to lord it over the material Nature, he will come to enjoy spiritual happiness. In the Vedic mantra it is said that proportionately as he becomes learned in association with the Supreme Personality of Godhead, he relishes his eternal blissful life, sometimes it is good that this progress of the living entity ~~taken~~ will automatically take place ~~as with~~ without any association of the higher authorities, but that sort of argument is just like to get into sense of the animal by admitting reference with Shang philosophy.

Text No. 22 23

English Synonyms

Upadrastā--overseer, Anumantā--permitter, Ca--also, Bhartā--master, Bhoktā--supreme enjoyer, Maheśvarah--the Supreme Lord, Paramātmā--Supersoul, Iti--also, Ca--and, Apī ^h ukta ^h you said, He--in this body, Asmin--this, Puruṣah--enjoyer, Parah--transcendental.

Translation

In this body there is another, a transcendental Enjoyer, who is the Lord, the Supreme Proprietor, who is existing as Overseer and Permitter and who is known as the Supersoul.

Purport

To clear the idea of chaitraga as it is previously explained, the knower of the body being two, one the individual soul and the other the Supersoul, it is stated here the the Supersoul who is always with the individual soul, He is representation of the Supreme Lord; He is not ordinary living entity. Because the monist philosophers, they take this knower of the body as one; There is no different situation of the supersoul and the individual soul. To give them clear idea, the Lord says that He is representation of Paramatman in every body. He is different from the individual soul, he is parah, transcendental. The individual soul is enjoying the activities of the particular field of activities, but here the Supersoul is staying there ~~as~~ not as Enjoyer not as one taking part in bodily activities, but He is staying there ~~as~~ as Witness, Overseer, and Permitter and the Supreme Enjoyer and His name is Paramatman, he name is not atman and he is transcendental. It is distinctly clear that the atman and paramatman is different. The supersoul that is the paramatman has got His legs and hands from everywhere, not the individual soul. And because He is the Supreme Lord, therefore He is present there just to sanction the individual soul can desire something from material enjoyment. But without the sanction ~~s~~ from the Supreme Soul, he cannot do anything. He is bhakta or the sustained, he is bhukta or the maintainer and as they are innumerable living ~~n~~ entities, He is staying in innumerable entities as ~~the~~ friend. In the sipassaupanishad quoted before...

The fact is that as living individual entities 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 put himself independently in the matter of lording it over the supreme nature. And because he has got this tendency the living entity is called the marginal energy of the Supreme Lord. The living entity can state himself as the material energy ~~or~~ the spiritual energy, so ~~because~~ because he is now conditioned in this material energy, the Supreme Lord as his Friend, the Supersoul is present all along with him just to get him return to the spiritual energy. He is always eager to take him back to the spiritual energy, but due to the minute independence of the individual entity, he is continually rejected the association of spiritual light. This misuse of his independence is the cause of material strife in the conditioned nature. The ~~Lord~~ Lord therefore is always giving instruction from within and from without. From without He is giving instruction as it is stated in the Bhagavad Gita, and from within also He is trying to convince him that this process of real activity in the material field is not convenient to real happiness. Just ~~he~~ give it up and turn your faith toward Me and you will be happy. Therefore the intelligent person who doubts his faith in the Paramatman or the Supreme Personality of Godhead begins to advance toward real blissful eternal life of knowledge.

Text No. 124

English Synonyms

Ya^h--anyone, Evam--thus, Yetti--understands, Purusam--the living entities, Prakrtim--material Nature, Gunaih--modes of material Nature, Saha--with, Arvathā--by all means, Vartamāna^h--situated, Api--in spite of, Na--never, Sa^h--he, Mūya^h--again, Abhi, jāyate--takes his birth.

ca-and;

Translation

Anyone who understands this philosophy of the material Nature, the living entity, and the interaction of the modes of Nature, in whatever position he may be situated, is sure to get liberation, and will not take birth here again.

Purport

Clear understanding of this material Nature and the Super-soul and the individual soul and the interrelation makes one eligible to become liberated and turn to the spiritual atmosphere without being forced to come into this material Nature. This is the result of knowledge. Purport of knowledge is to understand distinctly that the living entity has by chance fallen into this material ~~existence~~ ^{so by} existence, ~~by~~ his personal endeavor in association with authorities and saintly persons and spiritual master he has to understand his position and then revert himself to the spiritual consciousness of Krishna Consciousness by under-

standing Bhagavad Gita as it is explained by the Personality of Godhead. Then it is surely certain that never will he come again into this material existence and is transferred into the spiritual world for blissful eternal life of knowledge.

Text No. 24 25

English Synonyms

Dhyānena--by meditation, Ātmani--self, Pāsyanti--see, Keci^t--~~some~~ ^{one} somebody, Ātmanā^m--~~by the mind~~ ^{Supersoul} by the mind, Ātmanā--~~Supersoul~~ ^{by the mind}, Anye--other, Saṅkhyena--by philosophical discussion, Yogena--by ^{the} Yoga system, Karmayogena--by ^{dispassion} ~~fruitive~~ activities, Ea--also, Apra--others^{fruitive}.
without desire;

Translation

That Supersoul is perceived by some through meditation, and by some through the cultivation of knowledge, and by others through working without fruitive desire.

Purport

The Lord is informing Arjuna that the conditioned soul can be divided into ~~many~~ two classes of men in the matter of searching out realization of the self. We divide into ~~a~~ two classes of the external and the internal. Those who are atheists, agnostics, skeptics and mere aestheticists, such person are beyond the judicial sense of spiritual understanding. But there are others who are

faithful in their understanding of spiritual life and they are called workers without any fruitive results, and devotees they are introspective, trying to establish always the doctrine of monist, they also are counted among the atheists and agnostics. In other words only the devotees of the Supreme Personality of Godhead are the best for spiritual understanding. Because they understand that beyond this material Nature there is spiritual world and the Supreme Personality of Godhead, and He is expanded as the Paramatman, the Supersoul in everyone, the All-pervading Godhead. There are others also who are trying to understand the Supreme Absolute Truth by cultivation of knowledge. They can be counted in the second class. Such atheistic philosophers analyze this material world into 24 elements and places the individual soul on the 25th item and when they're able to understand the nature of the individual soul, 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 26th element. Therefore gradually they also come to the standard of devotional service in Krishna Consciousness. Those who are working without any fruitive results, they are also perfect by their attitude to work without any fruitive result. They are given a chance of advancing to the platform of a devotional service in Krishna Consciousness. Here it is stated that there are some people who are pure in consciousness and they try to find out the Supersoul by meditation, and when they find out the Supersoul within themselves,

they are transcendently situated. Similarly there are others who also want to understand the Supreme soul by cultivation of knowledge. And there are others also who cultivate the Yoga system and who try to satisfy the Supreme Personality of Godhead by childish activities.

Text No. 25 *26*

English Synonyms

evam - This;
~~Anye--~~ others, *Tu--* but, *Ajānatah--* without any spiritual knowledge, *Brutvā--* by ^{hearing} him, *Anyebhya--* from others, *Upāsate--* begin to worship, *Te--* they, *Api--* also, *Ca--* and, *Atitaranti--* constant, *Eva--* certainly, *Mṛtyum--* the path of death, ~~XXXX~~ *Brutī-parāyanāh--* ^{inclined} addicted to the process of hearing.

transcend;

Translation

Again, there are those not conversant in spiritual knowledge, who, by hearing from others, begin to worship the Supreme Person. Because of their tendency to ~~XXXX~~ hear from authorities, they also transcend the ~~path~~ path of birth and death.

Purport

This verse is particularly applicable to ~~modern~~ modern society, because in modern society there is practically no education in spiritual matters. Some of the people may appear to be atheist 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 Chaitanya, who wanted to preach Krishna Consciousness in the modern world, gave great stress to hearing, because the common man, if he simply hears from authoritative sources, can progress; Especially, according to Lord Chaitanya, hearing of the transcendental vibration: Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare/ It is stated therefore that common man should take advantage of hearing from realized souls and gradually he will be able to understand everything and the beginning of worship of the Supreme Lord will be there undoubtedly. Lord Chaitanya has said that, in this age, ^{no} one requires to change his position; but he 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 the knowledge of the Supreme Lord. If one is fortunate enough to take center of the pure devotee, and hears from him about self-realization, and follows in the footsteps of such authorities, he is elevated gradually to the position of pure ~~devotee~~ devotee. In this verse particularly the process of hearing is very much recommended and this is very much appropriately suitable. Although common man is less than so-called philosophers and several kinds of captains, their faithful hearing from authoritative person will help them to transcend this material existence and ~~to~~ go back to ~~the~~ Godhead, back to home.

Text No. 26 27

English Synonyms

fāvat--whatever, sañjāyate--takes ~~xxx~~ place, kiñcit--any-
 thing, sattvam--existence, sthāvara--not moving, jaṅgama--
 moving, kṣetra--the body, kṣetrajña--knower of the body, vidvān--
 you must know it, Bharatārṣabha--O the chief of the Bhāratas.

Translation

sāmyogāt -- union bet.

O Chief of the Bhāratas, whatever you see in existence,
 both moving and unmoving, is only the combination of the field
 of activities and the knower of the field.

Purport

Both the material Nature and the living entity, being
 eternal before the creation of the material energy is ~~xxx~~
 explained in this verse that ~~xxx~~ whatever creative principle
 is there it is all but combination of the living entity and
 the material Nature. There are many manifestations like the
 trees and the mountains and the hills those ~~xxx~~ which are not
 moving and there are many existence which are moving so all of
 them they are but combination of material Nature and superior
 nature, living entity. Without the touch of the Superior nature,
 living entity, nothing can grow. Therefore the relationship
 between matter and nature is eternally going on and this ~~xxxx~~
 combination is affected by the Supreme Lord therefore He is the

Controller of both the natures, both the superior nature and the inferior nature. ~~xxx~~ The material nature is created by Him and the inferior nature are implemented into this material nature and thus all these activities and manifestations take place.

Text No. 27 28

English Synonyms

Saṁam--equally, Sarvesu--in ^{all} every, Bhūtesu--living entity^{ies},
Tiṣṭhantam--residing, Parameśvaram--the Supersoul, Vaśyatsu--^{Vin}
in destructable, Avināśyantanam--not destroyed, Yah--anyone, Paśyati--
disceases^{see}, sa^h--he, Paśyati--actually, sees.

Translation

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

Purport

Anyone who can see three things--the body, the proprietor of body, or individual soul, and the friend of the individual soul, combined together by good association with being association with real knower of spiritual subject, nobody can see these three things. Those ~~xxx~~ who are not so associated they are ignorant, ~~x~~ they simply see the body, and by the ~~x~~ ~~dist~~ distraction of the body they think that everything is finished, but actually it is not. After the destruction of the body, both

the soul and the Supersoul exist, and they go on eternally in many various moving and unmoving forms. Here, the Sanskrit word ■ Paramesvaram, 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 Paramesvaram as 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.

Text No. 28 29

English Synonyms

Samam--equally, Paśyan--seeing, Hi--certainly, Sarvatra--everywhere, Samavasthitam--equally situated, Īśvaram--Supersoul, Na--^{does not} his hinasty--degrades, Ātmanā--by the mind, Ātmanam--the soul, Tata--^h yāti--^{then reaches} Parā--^m the transcendental, Gatim--destination.

Translation

One who sees the Supersoul present in every living being, and equal everywhere, does not degrade himself by his mind, and thus approaches the transcendental destination.

Purport

The living entity by accepting his material existence as

become differently situated from his spiritual existence. Out of them if somebody understands ~~the~~ that the supreme is situated by his paramatman manifestation everywhere that means one who can see the presence of the Supreme Personality of Godhead in every living ~~a~~ thing, he does not degrade himself by distractive mentality and therefore gradually he is advanced in the spiritual world. The mind is generally addicted to self-aggravating processes, therefore whose mind is turned to the Supersoul, his mind becomes advanced in spiritual understanding.

Text No. 29 30

English Synonyms

Prakṛtī^{ya}--material Nature, Eva--certainly, Ca--also, Karmāṇi--activities, Kṛyamāṇāni--engaged in performing, Sarvaśah--in all respects, Yah--~~a~~ anyone, who, Paśyati--sees, Tathā--also, Ātmanam--himself, Akartaram--non-doer, Sa^h--he, Paśyati--sees perfectly.

Translation

One who can see that all activities are done by the body, created of material Nature, himself doing nothing--he actually sees.

Purport

One who can see that this body is made by the material Nature,

under the direction of the Supersoul in me and whatever activities are going on in respect to my bodily construction, that is not I am doing, but due to this body I am supposed to be doing. Whatever I am supposed to ~~be~~ ~~do~~ do either for happiness or for distress, that I am being forced to do on account of my bodily construction. I am however out of all these activities. This body is given to me according to my past desires. To fulfill my desires, I have been given the opportunity of this body, which acts accordingly. Practically speaking, the body is a machine to fulfill my desires, designed by the Supreme Lord. On account of those desires, I am put into such uncongenial circumstances, to suffer or ~~to~~ to enjoy. This transcendental vision of the living entity, when developed, makes him ~~separate~~ separate from the bodily activities, and therefore he is the actual seer.

Text No. 30 3/

English Synonyms

Yadā--when, Bhūta--living entities, Prthagbhāvam--separated entities, Ekastham--situated in one, Anupāśyati--tries to see through authority, Tat^{ch}eva--there ~~are~~, Ca--also, Vistāram--expanded, Brahma--the Absolute, Samāśyate--attains, Tadā--at that time.

~~prthag~~
prthag-bhāvam

Purport Translation

When a sensible man ceases to see different identities due to different material bodies, he attains to the Brahman conception--wherein the beings are expanded everywhere.

Purport

When one can see that the differentiation of bodily conception is due to the different desires of the individual soul, not actually belonging to the soul itself. Material conception of life we find some demigods, somebody human being, somebody dog, somebody deer, ~~and~~ somebody cat, these are material vision and is not actual vision. This material differentiation is due to material conception of life. So after the destruction of the material body this spirit-soul is one. The spirit-soul due to contact with ~~the~~ this material Nature, they have got different types of bodies. This type of vision of the seer is called spiritual vision and thus being freed from different vision like man, animal, big, low, it becomes beautified in his consciousness therefore he is able to develop Krishna Consciousness in his spiritual identity. How he sees things will be explained in the next verse.

Text No. 31 32

English Synonyms

Adāityān—due to eternity, Airgunatvāt—due to transcen-

dental, Param--beyond material Nature, Ātmā--spirit, Āyam = This, avyayah--inexhaustible, Ātman śarīra sthāpi--^{though ~~not~~ dwelling} transferred being in the body, Kaunteya--O son of Kuntī, Na karoti--never does ~~any~~ he see anything, Na lipyate--^{nor} neither is he entangled.

Translation

Those with the vision of eternity can see that the soul is transcendental, eternal and beyond the modes of Nature. In spite of his contact with the material body, O Arjuna, he is neither doing anything, nor is he entangled.

Purport

(appears?)

A living entity who cares to be born on account of the birth of the material body, but actually living entity is eternal, he is not born and in spite of the living entity being situated in that material body, he is transcendental and eternal, therefore he has no distraction because of the modes of material qualities, therefore by nature he is full of bliss. He does not engage himself in any material activities, therefore the activities performed on account of his contact with the material bodies does not entangle him. This is perfect demonstration of the spirit soul.

Text No. 32 33

English Synonyms

Īathā--as, śarvātman--all-pervading, śaukṣmyā--^{due to being} subtle,

Akāśam--the sky, Na--never, Apalipyate--mixes, Sarvatra--every, Avasthite^h--situated, Dehe--in the body, Tathā--^{such}search, Ātmā--the self, Na--never, Apalipyate--mixes.

Translation

The sky, on account of its subtle nature, does not mix with anything, although all-pervading. So the soul, situated in Brahman vision, does not mix with the body, though situated in that body.

Purport

The sky enters into the water, into the mud, into the stool, enters into everything, whatever is there, still it does not mix with it. Similarly, the living ~~entity~~ entity even though situated in different varieties of bodies is aloof from it on account of 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~~ body. Nobody in science can ascertain.

Text No. 33 34

English Synonyms

Kathā--as, Prakāśayatiⁱ--illuminates, Ekah--one, Kṛtsnam--^{the whole}everything, Loka--universe, Idam--this, Haviḥ--the son, Kṣetram--~~the~~ this body, Kṣetrī--the soul, Tathā--similarly, Kṛtsnam--all, Prakāśayati--illuminates, Bhārata--^ason of Bhārata.

Translation

O Son of Bharata, as ~~thux~~ the sun alone illuminates all the universe, so does the living entity, one within the body, illuminate the entire body by consciousness.

Purport

These are various theories regarding consciousness. Here in The Bhagavad Gita, it is clearly stated, with the nice example of the sun and the sunshine: 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. Therefore consciousness is the proof of the presence of the soul, as the sunshine or the 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. This can be easily understood by any intelligent man. Therefore, consciousness is not a production of the combinations of matter. It is the symptom of the living entity. This consciousness of the living entity, although qualitatively one with the Supreme Consciousness, is not supreme, because the consciousness of one particular body ~~not~~ does not ~~a~~ share ~~it~~ in that of another body. But the Supersoul, which is situated in all bodies as the friend of the individual soul, is conscious ~~at~~ of all the bodies concerned. That is the difference ~~make~~ between supreme consciousness and individual consciousness.

Text No. 34 35

English Synonyms

Ksetra--body, Ksetrajñayoh--^{the}proprietor of the body, Ēvam--that, Antaram--difference, Jñānācaksus--⁽⁻⁾by vision of knowledge, Bhūta--living entity, Prakṛti--material nature, Mān Mokṣam--liberation, Ca--also, Ye--one who, Viduh--knows, Yānti--approaches, Te--they, Param--Supreme.

Translation

One who knowingly sees this difference between the body and the owner of the body, and can understand the process of liberation from this bondage, also attains to the Supreme Goal.

Purport.

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 7-11. The one can go on to the Supreme Destination.

A faithful person may at first have some good association for hearing of God, And, by such good association, one gradually becomes enlightened, and he accepts the spiritual master, he can distinguish between matter and spirit, and that becomes the stepping stone for further spiritual ~~attainment~~ realization. The spiritual master teaches the students to be

free from the material concept of life, by various instructions. Just as, in The Bhagavad Gita we find Krishna instructing Arjuna. One can understand that this body is matter; it can be analysed, with its twenty-four elements. That is the gross manifestation; and the subtle manifestation is the mind and psychological effect. And the symptoms of life are the interaction of these bodily features. 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 ~~2~~ twenty-four ~~2~~ material elements. One who can see the constitution of the whole material manifestation in this combination of the soul and material elements, and also sees the situation of the Supreme Soul, becomes eligible for transfer to the spiritual world. These things are meant for contemplation and for realisation; and one should have a serious understanding of this chapter, with the help of the spiritual master.

TEXT

Thus end the Bhaktivedanta Purports of the Thirteenth Chapter of Śrīmad Bhagavad Gita, in the matter of Nature, the Enjoyer, and consciousness.