

Division 3: Chapters 13-18

A. Now, starting with the Thirteenth Chapter, how the living entity comes into contact with material nature and how he is delivered 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 is also explained. (13. 2 Purport)

B. In the third six chapters, knowledge, renunciation, the activities of material nature and transcendental nature, and devotional service were being described. It was concluded that all acts should be performed in conjunction with the Supreme Lord, represented by the words Om Tat Sat, which indicate Visnu, the Supreme Person. The third part of Bhagavad-gita has shown that devotional service and nothing else, is the ultimate purpose of life. This has been established by citing past acaryas and the Brahma Sutra, the Vedanta Sutra. Certain impersonalists consider themselves to have the monopoly on the Vedanta Sutra, but actually the Vedanta Sutra is meant for understanding devotional service, for the Lord Himself is the composer of Vedanta Sutra and He is its knower. That is described in the Fifteenth Chapter. In every scripture, every Veda, devotional service is the objective. That is explained in Bhagavad-gita. (Purport)

Connection between Chapter Twelve and Chapter Thirteen

Krsna has promised in 12. 7 to redeem His devotees. Now, to that end, He will declare the needed knowledge to elevate His devotees from the material world.

CHAPTER THIRTEEN (Ksetra Ksetrajna Vibhava Yoga) - NATURE, THE ENJOYER AND CONSCIOUSNESS.

Srila Prabhupada's comments on this Chapter:

A. 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 eighth through twelve. Then one can go to the supreme destination. (13. 35 Purport)

Summary of the Sections:

A. ARJUNA'S SIX QUESTIONS (13 .1)

Arjuna asks Krsna to explain six principles:

1. prakrti (nature)
2. purusa (the enjoyer)
3. ksetra (the field of activities)

4. ksetra-jna (the knower of the field)
5. jnanam (knowledge and the process of knowing)
6. jneyam (the object of knowledge)

B. KRSNA ANSWERS QUESTIONS 3, 4, AND 5.

THE FIELD OF ACTIVITIES AND THE KNOWER OF THE FIELD (13. 2-7)

Krsna explains the field of activities as the sphere within which the conditioned soul interacts with the material world.

Krsna also explains that the soul, the knower of the field, only has knowledge of his own field of activities.

Krsna Himself, however, as Supersoul, is the knower of all the fields of activities of all living entities.

To know the above three is called knowledge.

C. KRSNA'S FURTHER ANSWER TO QUESTION 5:

THE PROCESS OF KNOWLEDGE AND LIBERATION (13. 8-12)

Those activities by which a soul obtains knowledge beyond the limitations within his field of activities and thus transcends his field, is called the process of knowledge.

D. KRSNA ANSWERS QUESTION 6: THE OBJECT OF KNOWLEDGE (13.13-19)

The soul can know the Supersoul, who is the ultimate object of knowledge. Only the devotee can understand the field of activities (the body), the process of knowledge, and both soul and the Supersoul.

E. KRSNA ANSWERS QUESTIONS 1 AND 2:

PRAKRTI, PURUSA, AND THEIR UNION (13. 20-26)

1. Prakrti, purusa (the jiva ksetra-jna), and their union: Material nature causes all material changes and effects, and the living entity meets with good and bad according to the qualities that he has acquired due to his association with material nature. (20-22)

2. Paramatma Purusa (ksetra-jna): The Supersoul exists within all bodies as the Overseer, the Permitter, and the Supreme Proprietor. (23)

3. Result: One who understands prakrti (ksetra), purusa (ksetra-jna jiva/ksetra-jna Supersoul) and their interactions attains liberation and doesn't take his birth again in the material world.

4. Other methods of obtaining liberation through jnana, astanga and karma. (25-26)

F. JNANA CAKSUSA: THE VISION OF KNOWLEDGE (13. 27-35)

One who sees the distinction between the body, its owner, and the Supersoul, and one who recognizes the process of liberation, can attain the supreme goal. (35)

(cn) REVIEW:

The second section of six chapters in the Bhagavad-gita, has been completed in the last chapter. That section was about devotional service specifically. It discussed Krsna's position, His opulences, the way to achieve Him, the glory of devotional service... In this way we heard directly about Krsna, only about Krsna.

Now, in this third group of six chapters, (13-18) we will go to hear about jnana or knowledge.

The first section of six chapters was mainly karma, and the second section was bhakti. And the perfection of jnana, in this third section, is bhakti as well. Practically speaking, without bhakti, which is right in the middle of karma and jnana, these two processes are useless. Therefore bhakti is included in the middle. In Chapter Twelve itself, Krsna has promised (12:7) that He will redeem His devotees (mrtyu samsara vartmani). He will come personally and will take care of His devotees.

Now in Chapter Thirteen, Krsna is going to give the knowledge that it is needed for the devotee to be elevated beyond the material world. This Chapter begins with Arjuna asking six questions.

(DS) In one sense there is no clear connection between the last chapter and this Chapter Thirteen. There was a connection between the end of the first section (6th Chapter) and the beginning of the next section (7th Chapter), through the verse 'yoginam api sarvesam' (6:47) where Krsna says that of all the yogis the one who worships Him with love and devotion, is the highest. And that connects with the next section of six chapters, which is about devotional service.

But after Krsna's fully explanation of the yoga-ladder, culminating in bhakti, the conclusion of devotional service, there are some other details, some other information of things that Krsna have been mentioning in the previous chapters about the soul's entanglement in the material world. This information will be presented in Chapter Thirteen and in the rest of the section.

This section gives an analysis for the devotee to help him understand how he is entangled in the material world and how he can extract his consciousness from identification with matter and focus on the Supreme Lord. Knowledge of matter and to free oneself from it has its use when is assisting bhakti. The more devotee knows how to get less involved with matter, the more he can engage himself in devotional service.

This third section will present knowledge mixed with devotion. Knowledge can be considered as devotion in the sense that knowledge is the means by which we can attain something. When that knowledge is used to attain devotion, that knowledge itself becomes part of our devotional service.

Arjuna in the beginning of this chapter asks questions of how the material world works. (if one knows how something works, he can fix it). If one knows how the soul comes in contact with the material world and the relationship of the soul with the Super soul, then he can situate everything properly.

[A. ARJUNA'S SIX QUESTIONS (13. 1)

Arjuna asks Krsna to explain six principles:

1. prakrti (nature)
2. purusa (the enjoyer)
3. ksetra (the field of activities)
4. ksetra-jna (the knower of the field)
5. jnanam (knowledge and the process of knowing)
6. jneyam (the object of knowledge)]

TEXT 1

arjuna uvaca
prakrtim purusam caiva
ksetram ksetra-jnam eva ca
etat veditum icchami
jnanam jneyam ca kesava

arjunah uvaca--Arjuna said; Prakrtim--nature; Purusam--the enjoyer; ca--also; eva--certainly; ksetram--the field; ksetra-jnam--the knower of the field; eva--certainly; ca--also; etat--all this; veditum--to understand; icchami--I wish; jnanam--knowledge; jneyam--the object of knowledge; ca--also; kesava--O Krsna

TRANSLATION

Arjuna said: O my dear Krsna, I wish to know about prakrti [nature], purusa [the enjoyer], and the field and the knower of the field, and of knowledge and the object of knowledge.

[B. KRSNA ANSWERS QUESTIONS 3, 4, AND 5:

THE FIELD OF ACTIVITIES AND THE KNOWER OF THE FIELD (13. 2-7)

Krsna explains the field of activities, as it is described in the Vedanta Sutra, as basically the sphere within which the conditioned soul interacts with the material world. The knower of the field is the soul, who only has knowledge of his own field of activities. Krsna, however, as Supersoul, is the knower of all the field of activities of all living entities. To know these three is called knowledge.]

(cn) And Krsna answers:

TEXT 2

sri-bhagavan uvaca
idam sariram kaunteya
ksetram ity abhidhiyate
etat yo vetti tam prahuh
ksetra-jna iti tad-vidah

sri-bhagavan uvaca--the Personality of Godhead said; idam--this; sariram--body; kaunteya--O son of Kunti; ksetram--the field; iti--thus; abhidhiyate--is called; etat--this; yah--one who; vetti--knows; tam--he; prahuh--is called; ksetra-jnah--the knower of the field; iti--thus; tat-vidah--by those who know this.

TRANSLATION

The Supreme Personality of Godhead said: This body, O son of Kunti, is called the field, and one who knows this body is called the knower of the field.

(cn) Why is the body called 'the field'?

Because, just as one has a field and he plants the seeds in that field. And what is the fruit that one gets? It is according to what he plants. Similarly the person, the soul, he has a field which is basically this body and the happiness and distress that he will reap from his field depend on the activities that he performs with the body. The body is called the field of activity and the doer, or the soul, is called the knower of the field.

Now in Texts 2 to 7, Krsna is going to answer the questions of what is ksetra, ksetrajna and some of about jnana.

Srila Prabhupada says in his Purport: " In the first six chapters of Bhagavad-gita 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-gita the Supreme Personality of Godhead and the relationship between the individual soul and the Supersoul in regard to devotional service are described. 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 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 the different methods of fruitive activities, cultivation of knowledge, an 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."

The nature of the spiritual soul's entanglement in the material world with his material body, is the subject of this chapter. This is jnana. Also the process of getting out of the material world and who is the object of knowledge, the object of one's worship - all these things will also be described in this chapter.

The first two questions about what is ksetra and ksetrajna has been answered in this 2nd verse.

TEXT 3

ksetra-jnam capi mam viddhi
sarva-ksetresu bharata
ksetra-ksetrajnayo jnanam
yat taj jnanam matam mama

ksetra-jnam--the knower of the field; ca--also; api--certainly; mam--Me; viddhi--know; sarva--all; ksetresu--in bodily fields; bharata--O son of Bharata; ksetra--the field of activities (the body); ksetra-jnayo--and the knower of the field; jnanam--knowledge of; yat--that which; tat--that; jnanam--knowledge; matam--opinion; mama--My.

TRANSLATION

O scion of Bharata, you should understand that I am also the knower in all bodies, and to understand this body and its knower is called knowledge. That is My opinion.

(cn) Three questions have been answered. The first one: What is ksetra? and then: What is ksetrajna?. One kind is the soul and the other kind is the Supersoul.

What is the difference between the soul and the Supersoul?

The Supersoul knows all bodies, all fields. He is like the King who knows what is going on in everyone's field. But the soul only knows what is going on in his own field, his own body.

What is jnana? - To know the difference between the field and the knower of the field, specially the Supersoul. To know about the body, the soul and the Supersoul - this is knowledge.

We have already come in contact with this point in Chapter Five (a more jnana type of chapter), where we have understood the difference between these three aspects: the soul, the Supersoul and the body. If one knows that he is not this body, he is enlightened - this is jnana, coming from the mo goodness - but this is not enough. In order to bring one to the platform of brahma-bhuta, one needs knowledge of the Supersoul - the Supreme Lord.

Also the living entity knows only his own body but imperfectly. And the Supersoul knows all bodies and perfectly.

Srila Prabhupada says in his Purport: "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 jnana. That is the opinion of Krsna. 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 prakrti (nature), purusa (the enjoyer of nature) and isvara (the knower who dominates or controls nature and the individual soul). One should not confuse the three in their different capacities."

Srila Prabhupada in his Purport is actually giving the answers to questions 1 and 2, because he is saying what is prakrti and what is purusa. And he is explaining the two kinds of purusas.

TEXT 4

tat ksetram yac ca yadrk ca
yad-vikari yatas ca yat
sa ca yo yat-prabhavas ca
tat samasena me srnu

tat--that; ksetram--field of activities; yat--what; ca--also; yadrk--as it is; ca--also; yat--having what; vikari--changes; yatah--from which; ca--also; yat--what; sah--he; ca--also;

yah--who; yat--having what; prabhavaḥ--influence; ca--also; tat--that; samasena--in summary; me--from Me; srnu--understand.

TRANSLATION

Now please hear My brief description of this 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. (cn) There are five different points that Kṛṣṇa makes here and they are actually described in the remaining verses of this Chapter. Although Kṛṣṇa answers the six questions of Arjuna, in the remaining verses of this Chapter, He also explains all these points in relationship to the field of activities.

In this verse Kṛṣṇa explains about these points briefly but the next verse (5), He explains where these points are expanded for further study in case one wants to know more than the brief description that Kṛṣṇa is now giving in the rest of the chapter.

(DS) Four more things about kṣetra will be described in this Chapter: (1) what is it made of; (2) the nature of kṣetra; (3) its transformations, and (4) its source.

And two things about kṣetrāja: (1) its nature and (2) its influence. All these will be explained in brief. Why? Because this knowledge is unlimited.

TEXT 5

rsibhir bahudha gitam
chandobhir vividhaiḥ prthak
brahma-sutra-padais caiva
hetumadbhir viniscitaiḥ

rsibhiḥ--by the wise sages; bahudha--in many ways; gitam--described; chandobhiḥ--by Vedic hymns; vividhaiḥ--various; prthak--variously; brahma-sutra--of the Vedānta; padaiḥ--by the aphorisms; ca--also; eva--certainly; hetu-madbhiḥ--with cause and effect; viniscitaiḥ--certain.

TRANSLATION

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

(cn) As if His own opinion was insufficient, Kṛṣṇa quotes two kinds of authorities: śaḍhu and śāstra. And He, Himself is taking the role of guru.

Srīla Prabhupada says in his Purport: "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 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." And then he says: "To enjoy His transcendental bliss, He expands into vijñāna-māya, prāṇa-māya, jñāna-māya

and anna-maya. In the field of activities the living entity is considered to be the enjoyer, and diff from him is the ananda- maya. That means that if the living entity decides to enjoy in dovetailing himself with the ananda-maya, then he becomes perfect. This is the real pi 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 Vedanta-sutra, or Brahma-sutra.

It is mentioned here that the codes of the Brahma-sutra are very nicely arranged according to cause and effect. Some of the sutras, or aphorisms, are na viyad asruteh (2.3.2), natma sruteh (2.3.18), and parat tu tac-chruteh (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."

(DS) Although Krsna goes to describe briefly this knowledge, nonetheless He is citing where more detailed knowledge can be found - Vedanta Sutra and other Vedic writings.

Srila Prabhupada makes it very clear in the beginning of his Purport, that what actually is confirmed in the duality and non- duality of the soul and the Supersoul in the Vedanta sutra. It is confirmed that the soul and the Supersoul are different.

There are three types of ksetra: (1) annamaya, (2) pranamaya and (3) jnanamaya.

And there are two types of ksetrajna: (1) vijnamaya (the living entity) and (2) anandamaya (the Supreme Lord).

Complete knowledge includes annamaya, pranamaya, etc... , which explains the field of activities (the body), the living entity and the Lord.

And the verses 8-12 explain what knowledge means: how the soul gets out of the field of activities. This is called liberation.

TEXT 6-7

maha-bhutany ahankaro
buddhir avyaktam eva ca
indriyani dasaikam ca
panca cendriya-gocarah

iccha dvesah sukham duhkham
sanghatah cetana dhrtih
etat ksetram samasena
sa-vikaram udahrtam

maha-bhutani--the great elements; ahankarah--false ego; buddhii--intelligence; avyaktam--the unmanifested; eva--certainly; ca--also; indriyani--the senses; dasa-ekam--eleven; ca--also; panca--five; ca--also; indriya-go-carah--the objects of the senses; iccha--desire; dvesah--hatred; sukham--happiness; duhkham--distress; sanghatah--the aggregate; cetana--l symptoms; dhrtih--conviction; etat--all this; ksetram--the field of activities; samasena--in summary; sa-vikaram- interactions; udahrtam--exemplified.

TRANSLATION

The five great elements, false ego, intelligence, the unmanifested, the ten senses and the mind, the five sense objects, desire, hatred, happiness, distress, the aggregate, the life symptoms, and convictions--all these are considered, in summary, to be the field of activities and its interactions.

(cn) The five great elements, false ego, intelligence, the unmanifested, the ten senses and the mind, the five sense objects - these are the 24 elements of Sankhya philosophy which the material world is divided into.

Desire, hatred, happiness, distress, the aggregate, the life symptoms and convictions - these are further elements of the field of activities, manifested out of the different reactions of the 24 elements within the body.

The 24 elements and its different interactions give birth to these last elements: desire, hatred, etc... (these are qualities of the mind)

Srila Prabhupada says in his Purport: " 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 ksetra-jna, the knower of the field, its proprietor, is different."

The next verses will describe the process of knowledge more from the point of view of jnana-yoga then bhakti-yoga, although there are some elements that are meant for bhakti-yogis. Some other elements are only meant for jnana-yogis, but most of the elements are meant for both.

What does he get a person who follows the process of knowledge? He will get knowledge of the body, the soul and the Supersoul, by which the ksetrajna will be able to separate himself from the ksetra.

[C. KRSNA'S FURTHER ANSWER TO QUESTION 5:

THE PROCESS OF KNOWLEDGE AND LIBERATION (13.8-12)

The process by which the knower of the field, the soul, transcends the limitations of his field of activities is called the process of knowledge. This process includes humility and pridelessness, as well as its most important item: accepting the shelter of a bona-fide spiritual master and practicing unalloyed devotional service under his care.]

TEXT 8-12

amanitvam adambhitvam
ahimsa ksantir arjavam
acaryopasanam saucam
sthairyam atma-vinigraha

indriyarthesu vairagyam
anahankara eva ca

janma-mrtyu jara-vyadhi-
duhkha-dosanudarsanam

asaktir anabhisvangah
putra-dara-grhadisu
nityam ca sama-cittatvam
istanistopapattisu
mayi cananya-yogena
bhaktir avyabhicarini
vivikta-desa-sevitvam
aratir jana-samsadi

adhyatma-jnana-nityatvam
tattva-jnanartha-darsanam
etaj jnanam iti proktam
ajnanam yad ato 'nyatha

amanitvam--humility; adambhitvam--pridelessness; ahimsa--nonviolence;
ksantih--tolerance; ariavam--simplicity; acarya-upasanam--approaching a bona fide spiritual
master; saucam--cleanliness; sthairyam--steadfastness; atma-vinigrahah--self-control;
indriya-arthesu--in the matter of the senses; vairagyam--renunciation; anahankarah--being
without false egoism; eva--certainly; ca--also; janma--of birth; mrtyu--death; jara--old age;
vyadhi--and disease; duhkha--of the distress; dosa--the fault; anudarsanam--observing;
asaktih--being without attachment; anabhisvangah--being without association; putra--for
son; dara--wife; grha-adisu--home, etc.; nityam--constant; ca--also;
sama-cittatvam--equilibrium; ista--the desirable; anista--and undesirable; upapattisu--having
obtained; mayi--unto Me; ca--also; ananya-yogena--by unalloyed devotional service;
bhaktih--devotion; avyabhicarini--without any break; vivikta--to solitary; desa--places;
sevitvam--aspiring; aratih--being without attachment; jana-samsadi--to people in general;
adhyatma--pertaining to the self; jnana--in knowledge; nityatvam--constancy;
tattva-jnana--of knowledge of the truth; artha--for the object; darsanam--philosophy;
etat--all this; jnanam--knowledge; iti--thus; proktam--declared; ajnanam--ignorance; yat-
which; atah--from this; anyatha--other.

TRANSLATION

Humility; pridelessness; nonviolence; tolerance; simplicity; approaching a bona fide spiritual master; cleanliness; steadiness; self-control; renunciation of the objects of sense gratification; absence of false ego; the perception of the evil of birth, death, old age and disease; detachment; freedom from entanglement with children, wife, home and the rest; even-mindedness amid pleasant and unpleasant events; constant and unalloyed devotion to Me; aspiring to live in a solitary place; detachment from the general mass of people; accepting the importance of self-realization; and

philosophical search for the Absolute Truth--all these I declare to be knowledge, and besides this whatever there may be is ignorance.

(cn) The first 15 qualities that were named, are both for devotees and jnanis. But the quality (16) 'constant and unalloyed devotion to Me' is actually the quality of a pure devotee.

The next two (17 and 18), are also good both for devotees and jnanis. The last two (19 and 20), are for jnanis.

The process of knowledge has nothing to do with the field of activities. Although as Srila Prabhupada says, 'less intelligent men may be misinterpret this being an interaction of the field of activities', actually it is a system to get out of the misidentification with the field of activities. This is process of real knowledge.

In his Purport Srila Prabhupada says: "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."

If one adopts this process of knowledge described in these verses, then perfect knowledge comes.

Knowledge of the different interactions in the field of activities (as the scientists look for) is not real knowledge. Real knowledge is to know how to get out of these interactions.

Humility is defined here as not being anxious to have the satisfaction of being honored by others. One is free from this false prestige. Humility does not mean timidity. Someone can be very bold and be humble. Sometime people are very timid just because they are afraid of being dishonored. They are very shy but that doesn't mean that they are humble.

Srila Prabhupada said that spiritual life means 'one should be daring and active.'

[D. KRSNA ANSWERS QUESTION 6: THE OBJECT OF KNOWLEDGE (13. 13-19)

1. The soul can know the Supersoul, who is the object of knowledge and who exists everywhere and pervades everything. The Supersoul has transcendental senses, and He is the source of all of our senses. He is unattached and He maintains all living entities. He is inside and outside, far and near, and beyond our material power to see and know. He is the master of the modes of nature and appears divided although He is one. He is the source of light in the luminous, He is knowledge, and He is the object of knowledge. He is in everyone's heart. (13-18)]

(cn\DS) REVIEW:

This Chapter describes the process of knowledge to help us to attain devotion. Knowledge that will help to become detached from the material body. Study this world and difference between this world, or matter, and the soul and difference between the soul and the Supersoul; and to discuss how to extract consciousness from the false identity with matter

and what is the real object of one's consciousness which is the Supersoul. These subject matters will be discussed in this Chapter.

In Section C, the subject discussed was jnanam or the knowledge; and knowledge means the cultivations of certain qualities that help us to separate ourselves from the body. We are interested to the process of knowledge or the process of purifying oneself. The process of knowledge entails the cultivation of certain qualities. The last point discussed in Texts 8-12 was 'janma-mrtyu-jara- vyadhi-dukha-dosanudarsanam.' 'Anudarsanam' means that one should contemplate again and again that this world is a place of birth, death, disease and old age. If one forgets that he will think that this world is for his enjoyment, which only increases his miseries in this world. Misery or suffering is due to identification with this body. The more one identifies the body, the more he suffers; the more he becomes detached from the body, the happier he becomes. Because it is that attachment which covers the soul which is full of knowledge, full of happiness, and eternity. It is the attachment that covers oneself from the understanding of one's real nature. By cultivation of those qualities mentioned in verses 8-12, one will become purified.

TEXT 13

jneyam yat tat pravaksyami
yaj jnatvamrtam asnute
anadi mat-param brahma
na sat tan nasad ucyate

jneyam--the knowable; yat--which; tat--that; pravaksyami--I shall now explain; yat--which; jnatva--knowing; amrtam--nectar; asnute--one tastes; anadi--beginningless; mat-param--subordinate to Me; brahma--spirit; na--neither; sat--cause; tat--that; na--nor; asat--effect; ucyate--is said to be.

TRANSLATION

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

(cn) Now Krsna is going to answer to question 6: what is jneyam or the object of knowledge?

We already know what is the object of knowledge - ksetrajna (the two types)

In his Purport Srila Prabhupada says: "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."

This description in this verse is considered by Srila Prabhupada and Baladeva Vidyabhusana, as the description of the object of knowledge as the soul. This is the prime object of knowledge.

Srila Prabhupada says in his Purport: "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 ananda-brahma. Ananda-brahma is the Supreme Brahman Personality of Godhead."

The rest of this Section is dedicated to the ultimate object of knowledge which is the Supersoul.

From verse 14 to 18 will be a description of the Supersoul.

(DS) We have studied ksetra, the body, ksetrajña, the soul and Supersoul, but that is also the object of knowledge. When the soul extracts his consciousness from attachment to the material body what he is supposed to realize is that he is not the body but a spiritual soul who is a servant of God. This are the two objects of knowledge.

The words used here are 'mat-param brahma', 'spirit subordinated to Me (Kṛṣṇa)'. Therefore it indicates the individual soul (vijñāna-brahma)

TEXT 14

sarvataḥ paṇi-padam tat
sarvato 'kṣi-siro-mukhaḥ
sarvataḥ śrutimā loke
sarvaṁ avṛtya tiṣṭhati

sarvataḥ--everywhere; paṇi--hands; padam--legs; tat--that; sarvataḥ--everywhere; akṣi--eyes; śiraḥ--heads; mukhaḥ--faces; sarvataḥ--everywhere; śruti-mat--having ears; loke--in the world; sarvaṁ--everything; avṛtya--covering; tiṣṭhati--exists.

TRANSLATION

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

(cn) This verse refers to the Supersoul, not the individual soul.

(DS) A person could argue that this verse refers to the Supersoul, but also could refer to the individual soul but he hasn't realized it yet. Why not? He would say: 'Because right now I am in ignorance'.

Srila Prabhupada answers to this by saying: "Supreme means that He is always the Supreme. And Supreme cannot be covered by ignorance otherwise ignorance would be greater than the Supreme. And this is contradictory.

TEXT 15

sarvendriya-guṇabhasam

sarvendriya-vivariitam
asaktam sarva-bhrc caiva
nirgunam guna-bhoktr ca

sarva--of all; indriya--senses; guna--of the qualities; abhasam--the original source; sarva--all; indriya--senses; vivarjitam--being without; asaktam--without attachment; sarva-bhrt--the maintainer of everyone; ca--also; eva--certainly; nirgunam--without material qualities; guna-bhoktr--master of the gunas; 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 He is the master of all the modes of material nature.

(cn/DS) We are in the material nature with material senses and all that we are experiencing is with material senses.

The very conception of senses to us is material. In other words, we tend to judge things from our experience, therefore there is a problem with understanding God, because God also has senses but they are not under the material modes of nature, because He is the creator and the controller of the modes of nature. Therefore to help us to understand what God's senses are, we say that He has no senses because the concept of senses has many material ideas about it. But the fact is that the Supreme Lord does have senses - but they are completely transcendental. His senses can do the function of any other sense.

TEXT 16

bahir antas ca bhutanam
acaram caram eva ca
suksmatvat tad avijneyam
dura-stham cantike ca tat

bahih--outside; antah--inside; ca--also; bhutanam--of all living entities; acaram--not moving; caram--moving; eva--also; ca--and; suksmatvat--on account of being subtle; tat--that; avijneyam--unknowable; dura-stham--far away; ca--also; antike--near; ca--and; tat--that.

TRANSLATION

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

(cn) One of the terms in the verse (3rd line) is 'avijneyam' which means 'unknowable'. The knowable by definition is unknowable. What that means? It means that by material processes, using the material senses, the Supersoul is unknowable as is Brahman too. One needs to hear from transcendental sources to know Him.

"Although far, far away..." means that foolish people cannot know Him. "He is also near to all" means that He can be known by learned persons who dear to Him.

TEXT 17

avibhaktam ca bhutesu
vibhaktam iva ca sthitam bhuta-bhartr ca tajjneyam
grasisnu prabhavisnu ca

avibhaktam--without division; ca--also; bhutesu--in all living beings; vibhaktam--divided; iva--as if; ca--also; sthitam--situated; bhuta-bhartr--the maintainer of all living entities; ca--also; tat--that; jneyam--to be understood; grasisnu--devouring; prabhavisnu--developing; ca--also.

TRANSLATION

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

(cn) Krsna is closing the definition of the knowable, and if one examines the sanskrit, he will see that Srila Prabhupada is putting in the Supersoul as the actual conclusion that Krsna reaches. Srila Prabhupada so kindly is doing this to make it easier for us to understand.

TEXT 18

jyotisam api tajjyotis
tamasah param ucyate
jnanam jneyam jnana-gamyam
hrdi sarvasya visthitam

jyotisam--in all luminous objects; api--also; tat--that; jyotih--the source of light; tamasah--the darkness; param--beyond; ucyate--is said; jnanam--knowledge; jneyam--to be known; jnana-gamyam--to be approached by knowledge; hrdi--in the heart; sarvasya--of everyone; visthitam--situated.

TRANSLATION

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

(cn) The purpose of knowledge is to get out of this material world by knowing the Supreme Lord.

[2. Only the devotee can understand the field of activities (the body), the process of knowledge, and both the soul and the Super soul. (19)]

TEXT 19

iti ksetram tatha jnanam
jneyam cuktam samasatah
mad-bhakta etad vijnaya
mad-bhavayopadyate

iti--thus; ksetram--the field of activities (the body); tatha--also; jnanam--knowledge; jneyam--the knowable; ca--also; uktam--described; samasatah--in summary; mat-bhaktah--My devotee; etad--all this; vijnaya--after understanding; mat-bhavaya--to My nature; upadyate--attains.

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 attain to My nature.

(cn) If one is not a devotee he will be confused by this and will misunderstand.

[E. KRSNA ANSWERS QUESTIONS 1 AND 2:

PRAKRTI, PURUSA AND THEIR UNION (13. 20-26)

1. Prakrti, purusa (the 'jiva' ksetrajna), and their union: Material nature causes all material changes and effects, and the living entity meets with good and bad according to the qualities that he has acquired due to his association with material nature. (20-22)]

TEXT 20

prakrtim purusam caiva
viddhy anadi ubhau api
vikaram ca gunams caiva
viddhi prakrti-sambhavan

prakrtim--material nature; purusam--the living entities; ca--also; eva--certainly; viddhi--you must know; anadi--without beginning; ubhau--both; api--also; vikaran--transformations;

ca-also; gunan--the three modes of nature; ca-also; eva--certainly; viddhi--know; prakrti--material nature; sambhavan--produced of.

TRANSLATION

Material nature and the living entities should be understood to be beginningless. Their transformations and the modes of matter are products of material nature.

(cn) Here the main point to understand is that the transformations (vikaran) are not of the living entities but it is of the material nature.

TEXT 21

karya-karana-karttve
hetuh prakrtir ucyate
purusah sukha-duhkhanam
bhoktrtve hetur ucyate

karya-of effect; karana-and cause; karttve-in the matter of creation; hetuh--the instrument; prakrtih--material nature; ucyate-is said to be; purusah--the living entity; sukha-of happiness; duhkhanam--and distress; bhoktrtve-in enjoyment; hetuh--the instrument; ucyate-is said to be.

TRANSLATION

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

(cn) This is addressing the question about "who is the doer?"

The living entity is the one who is causing all these troubles through his illicit desires. And he is also causing his enjoyments. But actually is the material nature, the prak working under the control of the three modes of material nature who is enacting everything.

The living entity is desiring and getting karma, and in that sense he is the doer. Then the modes of material nature cause the transformations in the field, which cause the suffering and enjoyment of the living entities identified with matter. All this is done under the sanction of the real purusa, the Supersoul.

(DS) Verse 20 describes the material nature as the cause of the different transformations. In verse 21, the living entity is said to be the cause of his sufferings and enjoyments. And in the next verse, explains how the living entity becomes associated with matter and thus enjoys or suffers.

TEXT 22

purusah prakrti-stho hi
bhunkte prakrti-jan gunan

karanam guna-sango 'sya
sad-asad-yoni-janmasu

purusah--the living entity; prakrti-sthah--being situated in the material energy; hi--certainly; bhunkte--enjoys; prakrti-jan--produced by the material nature; gunan--the modes of nature; karanam--the cause; guna-sangah--the association with the modes of nature; asya--of the living entity; sat-asat--in good and bad; yoni--species of life; janmasu--in births.

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. Thus he meets with good and evil among various species.

(cn) This verse is very important. It describes how the living entity who is ksetrajna (who, although described here as purusa is actually prakriti) gets trapped within ksetra.

It shows a 'phony purusa' who thinks he is the enjoyer of his little ksetra, but actually this ksetra is the field for his suffering.

(DS) Due to the desire to enjoy, the living entity takes shelter in matter (sad-asad-yoni-janmasu). Therefore he takes birth in good and bad species of life, life after life. This identification goes on and on until he meets a devotee. Then his desire to enjoy will become weakened and then he can become liberated from that.

[2. Paramatma Purusa (ksetrajna): the Supersoul exists within all bodies as the Overseer, the Permitter, and the Supreme Proprietor. (23)]

TEXT 23

upadrastanumanta ca
bharta bhokta mahesvarah
paramatmeti capy ukto
dehe 'smin purusah parah

upadrasta--overseer; anumanta--permitter; ca--also; bharta--master; bhokta--supreme enjoyer; maha-isvarah--the Supreme Lord; parama-atma--the Supersoul; iti--also; ca--and; api--indeed; uktah--is said; dehe--in the body; asmin--this; purusah--enjoyer; parah--transcendental.

TRANSLATION

Yet in this body there is another, a transcendental enjoyer, who is the Lord, the supreme proprietor, who exists as the overseer and permitter, and who is known as the Supersoul.

(cn) Now the relationship between the two ksetrajnas is explained. One is trying to be purusa and the other is permitting him to be purusa.

[3. Result: One who understands prakrti (ksetra), purusa (ksetrajna jiva/ ksetrajna Supersoul) and their interactions attains liberation and doesn't take his birth again in the material world. (24)]

TEXT 24

ya evam vetti purusam
prakrtim ca gunaih saha
sarvatha vartamano 'pi
na sa bhuyo 'bhijayate

yah--anyone who; evam--thus; vetti--understands; purusam--the living entity; prakrtim--material nature; ca--and; gunaih--the modes of material nature; saha--with; sarvatha--in all ways; vartamanah--being situated; api--in spite of; na--never; sah--he; bhuyah--again; abhijayate--takes his birth.

TRANSLATION

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

(cn/DS) The result of this knowledge is that one becomes a man of discrimination, then one can become liberated from this world, no more birth and death, because one will not act according to the dictation of the body, he will act according to the dictation of the Supersoul and thus he will not be subject to the law of Karma.

If one understands why he is in the material world, then he will have the desire to get out and by that personal endeavor, in the association with proper authorities, then one will become liberated.

[4. Other methods of obtaining liberation through jnana, astanga and karma (25-26)]

TEXT 25

dhyanenatmani pasyanti
keci d atmanam atmana
anye sankhyena yogena
karma-yogena capare

dhyana--by meditation; atmani--within the self; pasyanti--see; kecit--some; atmanam--the Supersoul; atmana--by the mind; anye--others; sankhya--of philosophical discussion; yogena--by the yoga system; karma-yogena--by activities without fruitive desire; ca--also; apare--others.

TRANSLATION

Some perceive the Supersoul within themselves through meditation, others through the cultivation of knowledge, and still others through working without fruitive desires.

(cn) The Supersoul is jneyam, is the object of knowledge, He is the Purusa. This verse shows three different ways to attain Him.

This was so much discussed in the first six chapters.

The idea is that through yoga or dhyana (meditation) or through jnana (the cultivation of knowledge) and working without fruitive result ,karma (niskama karma yoga), the only goal to be obtained is the Supersoul.

TEXT 26

anye tv evam ajanantah
srutvanyebhya upasate
te 'pi catitaranty eva
mrtyum sruti-parayanah

anye--others; tu--but; evam--thus; ajanantah--without spiritual knowledge; srutva--by hearing; anyebhyah--from others; upasate--begin to worship; te--they; api--also; ca--and; atitaranti--transcend; eva--certainly; mrtyum--the path of death; sruti-parayanah--inclined to the process of hearing.

TRANSLATION

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

(cn) 'They transcend', why? Because they hear with faith. That is what means to hear from authorities - to hear with faith and without any material desires.

Therefore, just by that process of hearing with faith, without material desires, they will attain liberation, they will transcend the path of birth and death.

(DS) For those who cannot cultivate knowledge or practice yoga, or renunciation of the fruits of work, in order to attain the Supersoul, for them an alternative is given herein: 'just by hearing of Him from authorities.

[F. JNANA CAKSUSA: THE VISION OF KNOWLEDGE (13. 27-35)]

1. Everything that we see is a combination of the field and the knower of the field. (27)]

TEXT 27

yavat sanjayate kincit
sattvam sthavara-jangamam
ksetra-ksetrajna-samyogat
tad viddhi bharatarsabha

yavat--whatever; sanjayate--comes into being; kincit--anything; sattvam--existence; sthavara--not moving; jangamam--moving; ksetra--of the body; ksetra-jna--and the knower of the body; samyogat--by the union between; tat viddhi--you must know it; bharata-rsabha--O chief of the Bharatas.

TRANSLATION

O chief of the Bharatas, know that whatever you see in existence, both the moving and the nonmoving, is only a combination of the field of activities and the knower of the field.

(cn) In this Section the Lord explains how to separate the ksetra and ksetrajna. This is going to summarize everything that is needed to transcend 'thinking oneself identified with his 'playground'.

(DS) Even though the material energy and the spiritual soul are described as beginningless, that doesn't mean that their relationship is eternal.

[2. Neither the Supersoul nor the soul within the body are destroyed. (29)]

TEXT 29

samam pasyan hi sarvatra
samavasthitam isvaram
na hinasty atmanatmanam
tato yati param gatim

samam--equally; pasyan--seeing; hi--certainly; sarvatra--everywhere; samavasthitam--equally situated; isvaram--the Supersoul; na--does not; hinasty--degrade; atmana--by the mind; atmanam--the soul; tato--then; yati--reaches; param--the transcendental; gatim--destination.

TRANSLATION

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

(cn/DS) One who has knowledge sees things as they are. He sees the body, sees the soul and sees the Supersoul.

[4. The soul does nothing nor does it mix with the body, but it does, however, illumine the body with consciousness. (30-34)]

TEXT 30

prakrtyai va ca karmani
kriyamanani sarvasah
yah pasyati tathatmanam
akartaram sa pasyati

prakrtya--by material nature; eva--certainly; ca--also; karmani--activities; kriyamanani--being performed; sarvasah--in all respects; yah--anyone who; pasyati--sees; tatha--also; atmanam--himself; akartaram--the non-doer; sah--he; pasyati--sees perfectly.

TRANSLATION

One who can see that all activities are performed by the body, which is created of material nature, and sees that the self does nothing, actually sees

(cn) 'Aham khara' = I am the doer.

TEXT 31

yada bhuta-prthag-bhavam
eka-stham anupasyati
brahma sampadyate tada
tata eva ca vistaram

yada--when; bhuta--of living entities; prthag-bhavam--separated identities; eka-stham--situated in one; anupasyati--one tries to see through authority; tatah eva--thereafter; ca--also; vistaram--the expansion; brahma--the Absolute; sampadyate--he attains; tada--at that time.

TRANSLATION

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

(cn) When one is looking around and he sees so many material bodies and he ceases to see them as their field of activities, but one sees them for what they are - the ksetrajna, the soul - that is Brahman vision.

TEXT 32

anaditvan nirgunatvat
paramatmayam avyayah
sarira-stho 'pi kaunteya
na karoti nalipyate

anaditvat--due to eternity; nirgunatvat--due to being transcendental; parama--beyond material nature; atma--spirit; ayam--this; avyayah--inexhaustible; sarira-sthah--dwelling in the body; api--though; kaunteya--O son of Kunti; na karoti--never does anything; nalipyate--nor is he entangled.

TRANSLATION

Those with the vision of eternity can see that the imperishable soul is transcendental, eternal, and beyond the modes of nature. Despite contact with the material body, O Arjuna, the soul neither does anything nor is entangled.

TEXT 33

yatha sarva-gatam sauksmyad
akasam nopalio yate
sarvatravasthito dehe
tathatma nopalipyate

yatha--as; sarva-gatam--all-pervading; sauksmyat--due to being subtle; akasam--the sky; na--never; upalipyate--mixes; sarvatra--everywhere; avasthitah--situated; dehe--in the body; tatha--so; atma--the self; na--never; upalipyate--mixes.

TRANSLATION

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

TEXT 34

yatha prakasayaty ekah
krtsnam lokam imam ravih
ksetram ksetri tatha krtsnam
prakasayati bharata

yatha--as; prakasayati--illuminates; ekah--one; krtsnam--the whole; lokam--universe;
imam--this; ravih--sun; ksetram--this body; ksetri--the soul; tatha--similarly; krtsnam--all;
prakasayati--illuminates; bharata--O son of Bharata.

TRANSLATION

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

(cn) Krsna, in this last few verses, is giving examples to help us to understand.

[5. Summary: One who sees the distinction between the body, its owner, and the Supersoul, and one who recognize the process of liberation, can attain the supreme goal. (35)]

TEXT 35

ksetra-ksetrajnayo evam
antaram jnana-caksusa
bhuta-prakrti-moksam ca
ye vidur yanti te param

ksetra--of the body; ksetra-jnayah--of the proprietor of the body; evam--thus; antaram--the difference; jnana-caksusa--by the vision of knowledge; bhuta--of the living entity; prakrti--from material nature; moksam--the liberation; ca--also; ye--those who; viduh--know; yanti--approach; te--they; param--the Supreme.

TRANSLATION

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

(cn) Srila Prabhupada says in his 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 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. A spiritual master, by various instructions, teaches his students to get free from material concept of life. For instance, in Bhagavad-gita 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. 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 mat 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."

THUS ENDS THE STUDY OF CHAPTER THIRTEEN.