

**CHAPTER - 13**  
**NATURE, THE ENJOYER, AND CONSCIOUSNESS**

**BHAGAVAD-GITA 13.1-2**

arjuna uvāca  
prakṛtiṁ puruṣaṁ caiva  
kṣetraṁ kṣetra-jñam eva ca  
etaḍ veditum icchāmi  
jñānaṁ jñeyaṁ ca keśava

śrī-bhagavān uvāca  
idaṁ śarīraṁ kaunteya  
kṣetraṁ ity abhidhiyate  
etaḍ yo vetti taṁ prāhuḥ  
kṣetra-jña itī tad-vidaḥ

**TRANSLATION**

Arjuna said: O my dear Kṣṇa, I wish to know about prakṛti [nature], puruṣa [the enjoyer], and the field and the knower of the field, and of knowledge and the object of knowledge. The Supreme Personality of Godhead said: This body, O son of Kuntī, is called the field, and one who knows this body is called the knower of the field.

**BHAGAVAD-GITA 13.3**

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

**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.

#### BHAGAVAD-GITA 13.4

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

#### 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.

#### BHAGAVAD-GITA 13.5

ṛṣibhir bahudhā gītāṁ  
chandobhir vividhaiḥ pṛthak  
brahma-sūtra-padaś caiva  
hetumadbhir viniścitaiḥ

#### 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.

#### BHAGAVAD-GITA 13.6

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

#### BHAGAVAD-GITA 13.7

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

## 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.

### **BHAGAVAD-GITA 13.8**

amānitvam adambhitvam  
ahimsā kṣāntir ārjavam  
ācāryopāsanam śaucam  
sthairyam ātma-vinigrahaḥ

### **BHAGAVAD-GITA 13.9**

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

### **BHAGAVAD-GITA 13.10**

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

### **BHAGAVAD-GITA 13.11**

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

### BHAGAVAD-GITA 13.12

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

### 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.

### BHAGAVAD-GITA 13.13

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

### 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.

### BHAGAVAD-GITA 13.14

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

## 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.

### BHAGAVAD-GITA 13.15

sarvendriya-guṇābhāsaṁ  
sarvendriya-vivarjitam  
asaktaṁ sarva-bhṛc caiva  
nirguṇaṁ guṇa-bhokṭṛ ca

## 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.

### BHAGAVAD-GITA 13.16

bahir antaś ca bhūtānām  
acaraṁ caram eva ca  
sūkṣmatvāt tad avijñeyaṁ  
dūra-sthaṁ cāntike ca tat

## 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.

### BHAGAVAD-GITA 13.17

avibhaktam ca bhutesu  
vibhaktam iva ca sthitam  
bhuta-bhartr ca taj jneyam  
grasisnu prabhavisnu ca

## 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, it is to be understood that He devours and develops all.

### BHAGAVAD-GITA 13.18

jyotiṣām api taj jyotis  
tamaśaḥ param ucyate  
jñānaṁ jñeyaṁ jñāna-gamyam  
hṛdi sarvasya viṣṭhitam

## 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.

### BHAGAVAD-GITA 13.19

iti kṣetraṁ tathā jñānaṁ  
jñeyaṁ coktaṁ samāsataḥ  
mad-bhakta etad vijñāya  
mad-bhāvāyopapadyate

## 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.

### BHAGAVAD-GITA 13.20

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

## 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.**

### **BHAGAVAD-GITA 13.21**

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

## 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.**

### **BHAGAVAD-GITA 13.22**

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

## 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.**

### **BHAGAVAD-GITA 13.23**

upadraṣṭānumantā ca  
bhartā bhoktā maheśvaraḥ  
paramātmēti cāpy ukto

dehe 'smin puruṣaḥ paraḥ

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.

**BHAGAVAD-GITA 13.24**

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

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.

**BHAGAVAD-GITA 13.25**

dhyānenātmani paśyanti  
kecid ātmānam ātmānā  
anye sāṅkhyena yogena  
karma-yogena cāpare

TRANSLATION

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

**BHAGAVAD-GITA 13.26**

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



## 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.

### BHAGAVAD-GITA 13.27

āvat sañjāyate kiñcit  
sattvaṁ sthāvara-jaṅgamam  
kṣetra-kṣetrañña-samyogāt  
tad viddhi bharatarṣabha

## TRANSLATION

O chief of the Bhāratas, 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.

### BHAGAVAD-GITA 13.28

samaṁ sarveṣu bhūteṣu  
tiṣṭhantaṁ parameśvaram  
vinaśyatsv avinaśyantaṁ  
yaḥ paśyati sa paśyati

## TRANSLATION

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

### BHAGAVAD-GITA 13.29

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

## TRANSLATION

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

### BHAGAVAD-GITA 13.30

prakṛtyaiva ca karmāṇi  
kriyamāṇāni sarvaśaḥ  
yaḥ paśyati tathātmānam  
akartāraṁ sa paśyati

## 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.

### BHAGAVAD-GITA 13.31

yadā bhūta-ṛthag-bhāva  
eka-stham anupaśyati  
tata eva ca vistāraṁ  
brahma sampadyate tadā

## 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.

### BHAGAVAD-GITA 13.32

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

## 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.

### BHAGAVAD-GITA 13.33

yathā sarva-gataṁ sauṣṁyād  
ākāśaṁ nopalipyate  
sarvatrāvasthito dehe  
tathātmā nopalipyate

## 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.

### BHAGAVAD-GITA 13.34

yathā prakāśayaty ekaḥ  
kṛtsnaṁ lokam imaṁ raviḥ  
kṣetraṁ kṣetrī tathā kṛtsnaṁ  
prakāśayati bhārata

## 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.

**BHAGAVAD-GITA 13.35**

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

**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.**

Bhagavad-Gita