

**Reflections from Shrimad Bhagavadgita– Part 120: Chapter 13, Verses 06-09**

(August 19 – August 25, 2020)

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**ORIGINAL SANSKRIT DOCUMENT**

**TRANSLITERATION**

महाभूतान्यहंकारो बुद्धिरव्यक्तमेव च ।  
इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥ १३-६ ॥  
इच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः ।  
एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥ १३-७ ॥  
अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।  
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ १३-८ ॥  
इन्द्रियार्थेषु वैराग्यमनहंकार एव च ।  
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ १३-९ ॥

*mahā-bhūtāny ahankāro buddhir avyaktam  
eva cha  
indriyāṇi daśhaikam cha pañcha chendriya-  
gocharāḥ  
ichchhā dveṣhaḥ sukham duḥkham saṅghātaśh  
chetanā dhṛitiḥ  
etat kṣhetram samāsenā sa-vikāram  
udāhṛitam  
amānitvam adambhitvam ahinsā kṣhāntir  
ārjavam  
āchāryopāsanam śhauchaḥ sthairyam ātma-  
vinigrahaḥ  
indriyārtheṣhu vairāgyam anahankāra eva  
cha  
janma-mṛityu-jarā-vyādhi-duḥkha-  
doṣhānudarśhanam*

## TRANSLATION

- (06)** The field of activities is composed of the five great elements, the ego, the intellect, the unmanifest primordial matter, the eleven senses (five knowledge senses, five working senses, and mind), and the five objects of the senses.
- (07)** Desire and aversion, happiness and misery, the body, consciousness, and the will—all these comprise the field and its modifications.
- (08)** Humbleness; freedom from hypocrisy; non-violence; forgiveness; simplicity; service of the Guru; cleanliness of body and mind; steadfastness; and self-control;
- (09)** Dispassion toward the objects of the senses; absence of egotism; keeping in mind the evils of birth, disease, old age, and death;

<https://drive.google.com/file/d/1oUf8jXcdpMpJy8QgPgasQ7adnX4QK3-i/view?usp=sharing>

## Chapter 13

### Verses 06 + 07:

In Verse 6, Lord Krishna elucidates the characteristics and components of the *kshetra* or the field of activities of the physical body. The field consist of a total of 24 elements, including (a) the five fundamental elements (earth, water, fire, air and ether), (b) the three additional elements (the false ego, the intellect, and the prakriti or the primordial, unmanifest form of material energy pervading all physical existence), (c) the eleven senses (the five perceptual senses, being the eye, ear, nose, tongue and skin, the five objects of the perceptual senses, being sight, sound, smell, taste and touch, plus mind, which is an internal sense), and the five senses of activity being the voice, the hands, the legs, the genitals and the anus. In addition, in Verse 7, Lord Krishna names the modifications such as desire and aversion as part of the *kshetra*, or field of activity. Desire is attachment to that which gives happiness and repugnance is aversion to that which gives misery. Both are mental tendencies formed from a conditioned perception of what is favorable and unfavorable, as relegated by the karma or reactions to one's meritorious and unmeritorious actions. As they are caused by the actions of the physical body, they are experienced by the *jiva* or embodied being through contact of the physical body as it is the receptacle of feeling for all *jivas*. The word *chetana*, meaning awareness, is apparent in all forms and species of life relative to their individual consciousness. This starts with being conscious of food only

to being conscious of life with its six transformations of birth, infancy, youth, maturity, old age and death, to being conscious of the atma or the immortal soul, to being conscious of a Supreme Lord, to being conscious of loving devotion to the Supreme Lord Krishna. All these things have been explained in brief as being part of the *kshetra* along with the mind, the senses, the objects of the senses and the modifications of desire and aversion, which cause the sensations of pleasure and pain for the *jivas*.

### **Verse 08 + 09:**

Having described the characteristics of the *kshetra* or field of activity, Lord Krishna now enumerates the attributes that are required to qualify for knowledge of the nature of *kshetra-jna* or knower of the field of activity. **Amanitvam** is absence of desire for honor due to reverence and humility. **Adambhitva** is lack of pride due to simplicity and absence of duplicity. **Ahimsa** is non-violence to others by thought, word or action. **Kshanti** is tolerance, forbearance even when antagonized. **Arjavam** is sincerity and straightforwardness even to those duplicitous. **Acharyopasana** is devotion to the guru who imparts spiritual knowledge. **Shaucham** is purity in thought, word and action to enable to qualify for spiritual knowledge. **Sthairya** is unwavering faith in the spiritual master's teachings from the Vedic scriptures. **Atma-vinigriha** is self-control by withdrawing the mind from pursuits other than spiritual. **Vairagyam** is renunciation of activities unrelated to the soul. **Anahankara** is the absence of false ego or misidentification of the physical body as the self. **Anudarshanam** is reflecting on the evils of birth and inevitable old age, disease, and death.