

Chapter 13 Nature, the Enjoyer and Consciousness

Text 8

amanitvam adambhitvam
ahimsa ksantir arjavam
acaryopasanam saucam
sthairyam atma-vinigraha-

Text 9

indriyarthesu vairagyam
anahankara eva ca
janma-mrtyu-jara-vyadhi-
duhkha-dosanudarsanam

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...

Text 14

sarvatah pani-padam tat
sarvato 'ksi+siro-mukham
sarvatah srutimal loke
sarvam avrtya tisthati

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

Text 13

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

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.

3
Text 23

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

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.

2
Text 22

purusah prakrti-stho hi
bhunkte prakrti-jan gunan
karanam guna-sango 'sya
sad-asad-yoni-janmasu

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 amongst various species.

1
Text 21

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

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.

4
Text 29

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

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.

16.7

pravṛttim ca nivṛttim ca
janā na vidur āsuraḥ
na śaucaṁ nāpi cācāro
na satyaṁ teṣu vidyate

Those who are demoniac do not know what is to be done and what is not to be done. Neither cleanliness nor proper behavior nor truth is found in them.

16.8

asatyam apratiṣṭhāṁ te
jagad āhur anīśvaram
aparaspara-sambhūtam
kim anyat kāma-haitūkam
~~kim anyat kāma-haitūkam~~

They say that this world is unreal, with no foundation, no God in control. They say it is produced of sex desire and has no cause other than lust.

16.19

tān ahaṁ dviṣataḥ krūrān
saṁsāreṣu narādhamān
kṣipāmy ajasram aśubhan
āsurīṣv eva yoniṣu

Those who are envious and mischievous, who are the lowest among men, I perpetually cast into the ocean of material existence, into various demoniac species of life.

16.21

tri-vidhaṁ narakasyedaṁ
dvāraṁ nāśanam ātmanaḥ
kāmaḥ krodhas tathā lobhas
tasmād etat trayāṁ tyajet

There are three gates to this hell-- lust, anger and greed. Every sane man should give these up, for they lead to the degradation of the soul.

16.23

yaḥ śāstra-vidham utsrjya
vartate kāma-kārataḥ
na sa siddhim avāpnoti
na sukhaṁ na parāṁ gatim

He who discards scriptural injunctions and acts according to his own whims, attains neither perfection, nor happiness, nor the supreme destination.

14

deva-dviija-guru-prajña-
pūjanam śaucam ārjavam
brahmacaryam ahimsā ca
śārīram tapa ucyate

Austerity of the body consists in
worship of the Supreme Lord, the brahmanas,
the spiritual master, and superiors like
the father and mother, and in cleanliness,
simplicity, celibacy and nonviolence.

15

anudvega-karam vākyaṁ
satyaṁ priya-hitam ca yat
svādhyāyābhyāsanam caiva
vāñ-mayaṁ tapa ucyate

Austerity of speech consists in speak-
ing words that are truthful, pleasing,
beneficial, and not agitating to others,
and also in regularly reciting Vedic
literature.

16

manaḥ-prasādaḥ saumyatvaṁ
maunam ātma-vinigrahaḥ
bhāva-saṁśuddhir ity etat
tapo mānasam ucyate

And satisfaction, simplicity, gravity,
self-control and purification of one's ex-
istence are the austerities of the mind.

17

śraddhayā parayā taptam
tapas tat tri-vidham naraiḥ
aphalākāñksibhir yuktaiḥ
sāttvikam paricakṣate

This threefold austerity, performed
with transcendental faith by men not expect-
ing material benefits but engaged only
for the sake of the Supreme, is called
austerity in goodness.

18

satkāra-māna-pūjārtham
tapo dambhena caiva yat
kriyate tad iha proktam
rājasam calam adhruvam

Penance performed out of pride and
for the sake of gaining respect, honor and
worship is said to be in the mode of
passion. It is neither stable nor permanent.

19

mūḍha-grāheṇātmano yat
piḍayā kriyate tapaḥ
parasyotsādanārtham vā
tat tāmasam udāhṛtam

Penance performed out of foolish-
ness, with self-torture or to destroy
or injure others is said to be in the
mode of ignorance.

28

aśraddhayā hutam dattam
tapas taptam kṛtam ca yat
asad ity ucyate pārtha

na ca tat pretya no iha
Anything done as sacrifice,
charity or penance without faith in
the Supreme, O son of Prtha, is
impermanent. It is called 'asad' and
is useless both in this life and the
next.