

badhnāti' (Gītā 14/6). This desire for pleasure lingers till a striver transcends the three guṇas (modes). Therefore a striver should be very cautious in order to ward off the desire for pleasure.



*Link:—In the preceding verse, the Lord explained that the Self is not tainted i.e., the Self is not an enjoyer. In the next verse, He will explain, how the Self is not a doer.*

**यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।**

**क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥ ३३ ॥**

**yathā prakāśayatyekah kṛtsnaṁ lokamimaṁ raviḥ  
kṣetraṁ kṣetrī tathā kṛtsnaṁ prakāśayati bhārata**

O scion of the Bharata (Arjuna), as the one sun, illumines the entire universe, so does the Lord of the Kṣetra (spirit) light up, the whole Kṣetra (field). 33

*Comment:—*

'Yathā prakāśayatyekah kṛtsnaṁ lokamimaṁ raviḥ'—One sun, illumines the entire universe, and all activities are performed in its light, but it has no feeling of doership. A learned Brāhmaṇa, studies the Vedas in the light of the sun, while a hunter shoots animals in the same light, but the light is not held responsible, for the study of the Vedas or for hunting.

Here the term 'Loka', stands for the entire universe (fourteen worlds), because all objects (moon, stars, fire, jewels and herbs etc.) are, illumined by the sun.

'Kṣetraṁ kṣetrī tathā kṛtsnaṁ prakāśayati bhārata'—Like the sun, one Kṣetrī (Kṣetrajña or spirit), illumines the entire field (bodies) i.e., all actions are performed in the light of the spirit (self), yet the self, neither performs actions nor, does it cause them to be performed.

The sun, illumines the gross universe only i.e., actions of the gross universe, are performed in the light of the sun, while

the self (spirit), illumines the gross, subtle and causal, all the three kinds of bodies, i.e., in its light, all actions of the three kinds of bodies, are performed.

As the sun, has no pride of doership of illumining the entire universe, nor is it tainted by the evil of partiality, the self also remains untainted, unattached, impartial and uniform, without having a pride of doership of infusing the light of life, and activity into the entire universe. It is the self, which is the base and illuminator, of all actions, things and appearances etc., because, nothing can exist without a base, and nothing can be illumined, without an illuminator.

**Appendix**—As the sun illumines the entire universe and in its light all the good and evil actions are performed but the sun is neither the doer nor the enjoyer of those actions. Similarly the self illumines all the bodies of the entire universe viz., provides existence and agility to them, but in fact it itself neither does any action nor is tainted viz., it is neither a doer nor an enjoyer. It means that the pure self takes no pride in illumining the bodies of the entire universe.

Only one, who can do a work, is responsible to do it. As however expert a painter may be, he can't make a painting without the material (colour and brush etc.,) similarly the self can do nothing without the help of 'Prakṛti', therefore the self cannot be responsible at all to do any action. This is everyone's experience that we can do nothing without the body. Therefore the body is of use only, if we want to do an action with it. If we don't want to do any work, then what is the use of the body? It is of no use. If we don't want to see any object, what is the utility of the eye for us? If we don't want to hear, what is the use of the ear to us? In the performance of physical actions, the physical (gross) body is used. In reflection and meditation, the subtle body is used. In trance, the causal body is used.\* If we do nothing with these three bodies, what is their use to us?

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\* Trance and relapse (deviation)—both occur in the causal body. When

The body and the actions performed with the body are useful for the world. The self is a divine entity, therefore the body and the actions performed with the body are of no use for the self. The self lacks nothing, it is self sufficient, therefore we need nothing for ourselves. Besides the divine entity (self), there is none else because the reality can be only one, not two. Therefore we need no companion. Thus when we have no affinity with any action (doership), nor we have any relation with the thing to be acquired through desire, nor have we any affinity with the possessions (sense of mine), the identification with 'Prakṛti' will be cut asunder. With the breach of identification with 'Prakṛti', the activity will take place but there will be no one as doer or an enjoyer (Gītā 13/29).



*Link:—Now the Lord winds up the topic of Kṣetra (Field, body), and Kṣetrajña (knower, self), by mentioning the reward of fully grasping the difference, between the two.*

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं      ज्ञानचक्षुषा ।  
भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥ ३४ ॥

kṣetrakṣetrajñayorevamantaram      jñānacakṣuṣā  
bhūtaprakṛtimokṣam ca ye viduryānti te param

Those, who with the eyes of wisdom, perceive the difference between Kṣetra (Field) and Kṣetrajña (the knower of the field) and between prakṛti along with its evolutes and the self (ātmā), attain the Supreme. 34

*Comment:—*

[The Discipline of Knowledge, begins with discrimination, and ends in real discrimination (knowledge). Discrimination, enables a man to renounce his affinity, with prakṛti and leads him to God-realization. This fact, is mentioned here.]

affinity is renounced with the causal body, that is the natural state of Self-realization (Sahaja Samādhi or Sahajāvasthā).