

Name: _____

Date: _____

Bhagavad-gita chapter-13

1. What is Arjuna is inquisitive about? BG 13.1-2

Arjuna was inquisitive about prakṛti (nature), puruṣa (the enjoyer), kṣetra (the field), kṣetra-jñā (its knower), and knowledge and the object of knowledge.

2. What is called kṣetra, or the field of activity for the conditioned soul? BG 13.1-2

The body is made of senses. The conditioned soul wants to enjoy sense gratification, and, according to his capacity to enjoy sense gratification, he is offered a body, or field of activity. Therefore the body is called kṣetra, or the field of activity for the conditioned soul.

3. What is called kṣetra-jñā? BG 13.1-2

the person, who should not identify himself with the body, is called kṣetra-jñā, the knower of the field.

4. How a knower is different from the body? BG 13.1-2

Sometimes we think, "I am happy," "I am a man," "I am a woman," "I am a dog," "I am a cat." These are the bodily designations of the knower. But the knower is different from the body.

5. What are the three different topics of study? Bg 13.3

the Lord, the living entity, and matter.

6. In every field of activities, in every body how many souls are there? BG 13.3

there are two souls: the individual soul and the Supersoul.

7. What is supersoul? BG 13.3

the Supersoul is the plenary expansion of the Supreme Personality of Godhead, Kṛṣṇa, Kṛṣṇa says, "I am also the knower, but I am not the individual knower of the body. I am the superknower. I am present in every body as the Paramātmā, or Supersoul."

8. Who can attain the knowledge? Bg 13.3

One who studies the subject matter of the field of activity and the knower of the field very minutely, in terms of this Bhagavad-gītā, can attain to knowledge.

9. What The Lord says about knower of the body? BG 13.3

Lord says I am the knower of the field of activities in every individual body." The individual may be the knower of his own body, but he is not in knowledge of other bodies. The Supreme Personality of Godhead, who is present as the Supersoul in all bodies, knows everything about all bodies. He knows all the different bodies of all the various species of life.

10. Who is the controller of the senses? BG 13.3

The body consists of the senses. The Supreme Lord is Hṛṣīkeśa, which means “the controller of the senses.” He is the original controller of the senses

11. Why Lord is called the knower of all fields? BG 13.3

This body is called the kṣetra, and within it dwells the owner of the body and the Supreme Lord, who knows both the body and the owner of the body. Therefore He is called the knower of all fields.

12. What is known as jñāna in terms of Vedic literature? BG 13.3

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 jñāna.

13. What one has to understand? Bg 13.3

One has to understand the position of prakṛti (nature), puruṣa (the enjoyer of nature) and īśvara (the knower who dominates or controls nature and the individual soul). One should not confuse the three in their different capacities.

14. Who is above the nature and enjoyer of the nature? BG 13.3

One should not confuse the painter, the painting and the easel. This material world, which is the field of activities, is nature, and the enjoyer of nature is the living entity, and above them both is the supreme controller, the Personality of Godhead.

15. How the three Brahman explained? BG 13.3

There are three Brahman conceptions: prakṛti is Brahman as the field of activities, and the jīva (individual soul) is also Brahman and is trying to control material nature, and the controller of both of them is also Brahman, but He is the factual controller.

16. What Lord says about real knowledge is to know that the Supersoul is the controller of what? BG 13.3

Kṛṣṇa explicitly says here that real knowledge is to know that the Supersoul is the controller of both the field of activities and the finite enjoyer.

17. The Lord is describing the field of activities and the knower of the field of activities in their constitutional positions. BG 13.4

One has to know how this body is constituted, the materials of which this body is made, under whose control this body is working, how the changes are taking place, wherefrom the changes are coming, what the causes are, what the reasons are, what the ultimate goal of the individual soul is, and what the actual form of the individual soul is.

18. What one has to understand the distinction between the individual living soul and the Supersoul? BG 13.4

One should also know the distinction between the individual living soul and the Supersoul, their different influences, their potentials, etc. One just has to understand this Bhagavad-gītā directly from the description given by the Supreme Personality of Godhead, and all this will be clarified.

19. What is something like equating the potent and the impotent? BG 13.4

one should be careful not to consider the Supreme Personality of Godhead in every body to be one with the individual soul, the jīva. This is something like equating the potent and the impotent.

20. How Kṛṣṇa is explaining this most controversial point regarding the duality and nonduality of the soul and the Supersoul? BG 13.5

by referring to a scripture, the Vedānta, which is accepted as authority. First He says, “This is according to different sages.” As far as the sages are concerned, besides Himself, Vyāsadeva (the author of the Vedānta-sūtra) is a great sage, and in the Vedānta-sūtra duality is perfectly explained.

21. Who is Vyāsadeva’s father? BG 13.5

Vyāsadeva’s father, Parāśara, is also a great sage, and he writes in his books of religiosity, aham tvam ca tathānye.... “we - you, I and the various other living entities - are all transcendental, although in material bodies.

22. What are the three modes of material nature according to our different karma?BG 13.5

As such, some are on higher levels, and some are in the lower nature. The higher and lower natures exist due to ignorance and are being manifested in an infinite number of living entities. But the Supersoul, which is infallible, is uncontaminated by the three qualities of nature and is transcendental.”

23. What is The word chandobhiḥ refers to? BG 13.5

The word chandobhiḥ refers to the various Vedic literatures. The Taittirīya Upaniṣad, for example, which is a branch of the Yajur Veda, describes nature, the living entity and the Supreme Personality of Godhead.

24. What are two kinds of kṣetra-jñā? BG 13.5

the individual living entity and the supreme living entity.

25. What is anna-maya? BG 13.5

There is a manifestation of the Supreme Lord’s energy known as anna-maya, dependence upon food for existence. This is a materialistic realization of the Supreme.

26. What is prāṇa-maya? BG 13.5

after realizing the Supreme Absolute Truth in food, one can realize the Absolute Truth in the living symptoms or life forms.

27. What is jñāna-maya? BG 13.5

In jñāna-maya, realization extends beyond the living symptoms to the point of thinking, feeling and willing.

28. What is vijñāna-maya,? BG 13.5

Then there is Brahman realization, called vijñāna-maya, in which the living entity's mind and life symptoms are distinguished from the living entity himself.

29. What is ānanda-maya? BG 13.5

The next and supreme stage is ānanda-maya, realization of the all-blissful nature. Thus there are five stages of Brahman realization, which are called brahma puccham.

30. When living entity becomes perfect? BG 13.5

In the field of activities the living entity is considered to be the enjoyer, and different from him is the ānanda-maya. That means that if the living entity decides to enjoy in dovetailing himself with the ānanda-maya, then he becomes perfect. This is the real picture 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 Vedānta-sūtra, or Brahma-sūtra.

31. How the components of the Vedic hymns and the aphorisms of the Vedānta-sūtra can be understood? BG 13.6-7

First there are earth, water, fire, air and ether. These are the five great elements (mahā-bhūta).

32. What are the three modes of nature? BG 13.6-7

Then there are false ego, intelligence and the unmanifested stage of the three modes of nature.

33. What are the eleven senses? BG 13.6-7

Then there are five senses for acquiring knowledge: the eyes, ears, nose, tongue and skin. Then five working senses: voice, legs, hands, anus and genitals. Then, above the senses, there is the mind, which is within and which can be called the sense within. Therefore, including the mind, there are eleven senses altogether.

34. What are the five objects of the senses? BG 13.6-7

Then there are the five objects of the senses: smell, taste, form, touch and sound.

35. What is called the field of activity? BG 13.6-7

Now the aggregate of these twenty-four elements is called the field of activity. If one makes an analytical study of these twenty-four subjects, then he can very well understand the field of activity.

36. What are the five great elements in the gross body? BG 13.6-7

Then there are desire, hatred, happiness and distress, which are interactions, representations of the five great elements in the gross body.

37. What is The living symptoms, represented by ? BG 13.6-7

The living symptoms, represented by consciousness, and convictions are the manifestation of the subtle body - mind, ego and intelligence. These subtle elements are included within the field of activities.

38. What is tāmasa-buddhi, intelligence in ignorance? BG 13.6-7

The five great elements are a gross representation of the false ego, which in turn represents the primal stage of false ego technically called the materialistic conception, or tāmasa-buddhi, intelligence in ignorance.

39. What is called pradhāna? BG 13.6-7

intelligence in ignorance. This, further, represents the unmanifested stage of the three modes of material nature. The unmanifested modes of material nature are called pradhāna.

40. When Transcendental life begins? BG 13.8-12

Transcendental life begins when one accepts a bona fide spiritual master. The Supreme Personality of Godhead, Śrī Kṛṣṇa, clearly states here that this process of knowledge is the actual path. Anything speculated beyond this is nonsense.

41. What is Humility means? BG 13.8-12

Humility means that one should not be anxious to have the satisfaction of being honored by others. The material conception of life makes us very eager to receive honor from others

42. What is the point of view of a man in perfect knowledge? BG 13.8-12

who knows that he is not this body - anything, honor or dishonor, pertaining to this body is useless. One should not be hankering after this material deception.

43. How one can test to see how far he is progressing? BG 13.8-12

sometimes it is found that without understanding the principles of religion one enters into some group which is not actually following religious principles and then wants to advertise himself as a religious mentor. As for actual advancement in spiritual science, one should have a test to see how far he is progressing.

44. What is Nonviolence means? BG 13.8-12

Nonviolence is generally taken to mean not killing or destroying the body, but actually nonviolence means not to put others into distress.

45. Who suffer material pains? BG 13.8-12

People in general are trapped by ignorance in the material concept of life, and they perpetually suffer material pains.

46. Why one should distribute real knowledge to the people? BG 13.8-12

unless one elevates people to spiritual knowledge, one is practicing violence. One should try his best to distribute real knowledge to the people, so that they may become enlightened and leave this material entanglement.

47. What Tolerance means? BG 13.8-12

Tolerance means that one should be practiced to bear insult and dishonor from others. If one is engaged in the advancement of spiritual knowledge, there will be so many insults and much dishonor from others.

48. How Prahlāda tolerated his father? BG 13.8-12

Even a boy like Prahlāda, who, only five years old, was engaged in the cultivation of spiritual knowledge, was endangered when his father became antagonistic to his devotion. The father tried to kill him in so many ways, but Prahlāda tolerated him.

49. What is Simplicity means? BG 13.8-12

Simplicity means that without diplomacy one should be so straightforward that he can disclose the real truth even to an enemy.

50. How one can get progress in the spiritual science? Bg 13.8-12

As for acceptance of the spiritual master, that is essential, because without the instruction of a bona fide spiritual master one cannot progress in the spiritual science.

51. How one should approach the spiritual master? BG 13.8-12

One should approach the spiritual master with all humility and offer him all services so that he will be pleased to bestow his blessings upon the disciple. Because a bona fide spiritual master is a representative of Kṛṣṇa,

52. What is essential for making advancement in spiritual life? BG 13.8-12

Cleanliness

53. How many kinds of cleanliness and what are they? BG 13.8-12

There are two kinds of cleanliness: external and internal. External cleanliness means taking a bath, but for internal cleanliness one has to think of Kṛṣṇa always and chant Hare Kṛṣṇa,

54. Which process cleans the accumulated dust of past karma from the mind? BG 13.8-12

think of Kṛṣṇa always and chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. This process cleans the accumulated dust of past karma from the mind.

55. What is Steadiness means? BG 13.8-12

Steadiness means that one should be very determined to make progress in spiritual life. Without such determination, one cannot make tangible progress.

56. What is self-control means? BG 13.8-12

self-control means that one should not accept anything which is detrimental to the path of spiritual progress. One should become accustomed to this and reject anything which is against the path of spiritual progress. This is real renunciation.

57. What is The function of the tongue? BG 13.8-12

The function of the tongue is to taste and to vibrate. Therefore, by systematic regulation, the tongue should always be engaged in tasting the remnants of foodstuffs offered to Kṛṣṇa and chanting Hare Kṛṣṇa.

58. What will control the eyes ? BG 13.8-12

As far as the eyes are concerned, they should not be allowed to see anything but the beautiful form of Kṛṣṇa. That will control the eyes.

59. Where the ear and nose should engage in? BG 13.8-12

Similarly, the ears should be engaged in hearing about Kṛṣṇa and the nose in smelling the flowers offered to Kṛṣṇa. This is the process of devotional service, and it is understood here that Bhagavad-gītā is simply expounding the science of devotional service.

60. What is False ego means? BG 13.8-12

False ego means accepting this body as oneself. When one understands that he is not his body and is spirit soul, he comes to his real ego. Ego is there. False ego is condemned,

61. When one should not be attached? BG 13.8-12

As for detachment from children, wife and home, it is not meant that one should have no feeling for these. They are natural objects of affection. But when they are not favorable to spiritual progress, then one should not be attached to them.

62. Which are four things will make one happy? BG 13.8-12

because this process of Kṛṣṇa consciousness is very easy. One need only chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, accept the remnants of foodstuffs offered to Kṛṣṇa, have some discussion on books like Bhagavad-gītā and Śrīmad-Bhāgavatam, and engage oneself in Deity worship. These four things will make one happy.

63. When the jīva was born? BG 13.13

the living entity is eternal. This is also confirmed here. There is no specific date at which the jīva was born.

64. What is beginningless? BG 13.13

There is no specific date at which the jīva was born. Nor can anyone trace out the history of the jīvātmā's manifestation from the Supreme Lord. Therefore it is beginningless.

65. Who is the Supreme Brahman Personality of Godhead? BG 13.13

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 ānanda-brahma. Ānanda-brahma is the Supreme Brahman Personality of Godhead.

66. How the Supreme Personality of Godhead exists? BG 13.14

He exists in His all-pervading form, and in Him exist all the individual living entities, beginning from the first great teacher, Brahmā, down to the small ants.

67. Why the Supersoul is all-pervading? BG 13.14

There are unlimited heads, legs, hands and eyes, and unlimited living entities. All are existing in and on the Supersoul. Therefore the Supersoul is all-pervading.

68. If the Lord is a far distance away, how can He accept things? BG 13.14

This is the omnipotence of the Lord: even though He is situated in His own abode, far, far away from earth, He can extend His hand to accept what anyone offers. That is His potency.

69. What is called nirguṇa? BG 13.15

The Supreme Lord's senses are not so covered. His senses are transcendental and are therefore called nirguṇa. Guṇa means the material modes, but His senses are without material covering. It should be understood that His senses are not exactly like ours. Although He is the source of all our sensory activities,

70. What are some of the symptoms of the Supreme Personality of Godhead? BG 13.15

He is full of all opulence. He is the proprietor of all wealth and the owner of all energy. He is the most intelligent and is full of knowledge. These are some of the symptoms of the Supreme Personality of Godhead.

71. Where is Nārāyaṇa, the Supreme Person, is residing? BG 13.16

In Vedic literature we understand that Nārāyaṇa, the Supreme Person, is residing both outside and inside of every living entity. He is present in both the spiritual and material worlds. Although He is far, far away, still He is near to us.

72. The Lord is situated in everyone's heart as the Supersoul. Does this mean that He has become divided? BG 13.17

No. Actually, He is one. The example is given of the sun: The sun, at the meridian, is situated in its place. But if one goes for five thousand miles in all directions and asks, "Where is the sun?" everyone will say that it is shining on his head. In the Vedic literature this example is given to show that although He is undivided, He is situated as if divided. Also it is said in Vedic literature that one Viṣṇu is present everywhere by His omnipotenc

73. How the Supreme Personality of Godhead, is the source of light? BG 13.18

The Supersoul, the Supreme Personality of Godhead, is the source of light in all luminous objects like the sun, moon and stars. In the Vedic literature we find that in the spiritual kingdom there is no need of sun or moon, because the effulgence of the Supreme Lord is there.

74. How the Supreme Supersoul and the individual soul are always different? BG 13.18

That Supreme Personality of Godhead, Supersoul, is the prabhu, or master, of all living entities; therefore He is the ultimate shelter of all living entities. So there is no denying the fact that the Supreme Supersoul and the individual soul are always different.

75. Who can understand Bhagavad-gītā and derive the desired result? BG 13.19

devotees of the Lord can understand these three items clearly. So for these devotees Bhagavad-gītā is fully useful; it is they who can attain the supreme goal, the nature of the Supreme Lord, Kṛṣṇa. In other words, only devotees, and not others, can understand Bhagavad-gītā and derive the desired result.

76. When the living entities and material nature existed? BG 13.20

Both the living entities and material nature existed before this cosmos was manifested. Material nature was absorbed in the Supreme Personality of Godhead, Mahā-viṣṇu, and when it was required, it was manifested by the agency of the mahat-tattva. Similarly,

77. What is the law of nature? BG 13.21

Suppose an entity is put into the body of a dog. As soon as he is put into the body of a dog, he must act like a dog. He cannot act otherwise. And if the living entity is put into the body of a hog, then he is forced to eat stool and act like a hog. Similarly, if the living entity is put into the body of a demigod, he must act according to his body. This is the law of nature.

78. Unless one is situated in Kṛṣṇa consciousness what will happen? BG 13.22

Unless one is situated in Kṛṣṇa consciousness, his material consciousness will oblige him to transfer from one body to another because he has material desires since time immemorial.

79. How living entity has to change that conception? BG 13.22

That change can be effected only by hearing from authoritative sources. The best example is here: Arjuna is hearing the science of God from Kṛṣṇa. The living entity, if he submits to this hearing process, will lose his long-cherished desire to dominate material nature, and gradually and proportionately,

80. How Arjuna proportionately relishes his eternal blissful life? BG 13.22

as he reduces his long desire to dominate, he comes to enjoy spiritual happiness. In a Vedic mantra it is said that as he becomes learned in association with the Supreme Personality of Godhead, he proportionately relishes his eternal blissful life.

81. Why Lord says that He is represented as the Paramātmā in every body? BG 13.23

He is different from the individual soul; He is para, transcendental. The individual soul enjoys the activities of a particular field, but the Supersoul is present not as finite enjoyer nor as one taking part in bodily activities, but as the witness, overseer, permitter and supreme enjoyer. His name is Paramātmā, not ātmā, and He is transcendental.

82. What is the difference between bhukta and bhokta? BG 13.23

The individual is bhukta, or the sustained, and the Lord is bhoktā, or the maintainer. There are innumerable living entities, and He is staying in them as a friend.

83. Why the living entity is called the marginal energy of the Supreme Lord? BG 13.23

the living entity has the tendency to reject the sanction of the Supreme Lord and act independently in an attempt to dominate nature, and because he has this tendency he is called the marginal energy of the Supreme Lord.

84. Who begins to advance toward a blissful eternal life of knowledge? BG 13.23

Lord says “Just give it up and turn your faith toward Me. Then you will be happy,” He says. Thus the intelligent person who places his faith in the Paramātmā or the Supreme Personality of Godhead begins to advance toward a blissful eternal life of knowledge.

85. What is the result of knowledge? BG 13.24

Clear understanding of material nature, the Supersoul, the individual soul and their interrelation makes one eligible to become liberated and turn to the spiritual atmosphere without being forced to return to this material nature. This is the result of knowledge.

86. Who will be transferred into the spiritual world for a blissful eternal life of knowledge? BG 13.24

The individual soul has to understand his position and then revert to spiritual consciousness or Kṛṣṇa consciousness by understanding Bhagavad-gītā as it is explained by the Personality of Godhead. Then it is certain that he will never come again into this material existence; he will be transferred into the spiritual world for a blissful eternal life of knowledge.

87. the conditioned souls can be divided into how many classes and what are they? BG 13.25

the conditioned souls can be divided into two classes as far as man’s search for self-realization is concerned. Those who are atheists, agnostics and skeptics are beyond the sense of spiritual understanding.

88. Who are called introspective devotees? BG 13.25

there are others, who are faithful in their understanding of spiritual life, and they are called introspective devotees,

89. Where the Sāṅkhya philosophers put individual soul in to? BG 13.25

The Sāṅkhya philosophers analyze this material world into twenty-four elements, and they place the individual soul as the twenty-fifth item.

90. When The worship of the Supreme Lord will take place? BG 13.26

It is stated, therefore, that all men should take advantage of hearing from realized souls and gradually become able to understand everything. The worship of the Supreme Lord will then undoubtedly take place.

91. Which are the living entity. Without the touch of the superior nature? BG 13.27

There are many manifestations like trees, mountains and hills which are not moving, and there are many existences which are moving, and all of them are but combinations of material nature and the superior nature, the living entity. Without the touch of the superior nature,

92. Who can see three things combined together? BG 13.28

the body, the proprietor of the body, or individual soul, and the friend of the individual soul - is actually in knowledge.

93. When the body is destroyed is everything is finished? BG 13.28

But actually it is not so. After the destruction of the body, both the soul and the Supersoul exist, and they go on eternally in many various moving and nonmoving forms.

94. The Sanskrit word parameśvara is sometimes translated as? BG 13.28

the individual soul” because the soul is the master of the body and after the destruction of the body he transfers to another form. In that way he is master. But there are others who interpret this parameśvara to be the Supersoul. In either case, both the Supersoul and the individual soul continue. They are not destroyed.

95. Who will gradually advances to the spiritual world? BG 13.29

if one can see the presence of the Supreme Personality of Godhead in every living thing, he does not degrade himself by a destructive mentality, and he therefore gradually advances to the spiritual world.

96. How the body acts accordingly? BG 13.30

This body is given according to one’s past desires. To fulfill desires, one is given the body, with which he acts accordingly.

97. What kind of vision is an actual seer? BG 13.30

the body is a machine, designed by the Supreme Lord, to fulfill desires. Because of desires, one is put into difficult circumstances to suffer or to enjoy. This transcendental vision of the living entity, when developed, makes one separate from bodily activities. One who has such a vision is an actual seer.

98. What is material vision, not actual vision? BG 13.31

When one can see that the various bodies of living entities arise due to the different desires of the individual soul and do not actually belong to the soul itself, one actually sees. In the material conception of life, we find someone a demigod, someone a human being, a dog, a cat, etc. This is material vision, not actual vision.

99. How one is able to develop Kṛṣṇa consciousness in his spiritual identity? BG 13.31

After the destruction of the material body, the spirit soul is one. The spirit soul, due to contact with material nature, gets different types of bodies. When one can see this, he attains spiritual vision; thus being freed from differentiations like man, animal, big, low, etc., one becomes purified in his consciousness and able to develop Kṛṣṇa consciousness in his spiritual identity.

100. How the living entity is eternal? BG 13.32

he is not born, and in spite of his being situated in a material body, he is transcendental and eternal. Thus he cannot be destroyed. By nature he is full of bliss. He does not engage himself in any material activities; therefore the activities performed due to his contact with material bodies do not entangle him.

101. How the living entity is aloof? BG 13.33

The air enters into water, mud, stool and whatever else is there; still it does not mix with anything. Similarly, the living entity, even though situated in varieties of bodies, is aloof from them due to his subtle nature.

102. What No one in science can ascertain ? BG 13.33

it is impossible to see with the material eyes how the living entity is in contact with this body and how he is out of it after the destruction of the body. No one in science can ascertain this.

103. What is the example of the sun and the sunshine is given? BG 13.34

As the sun is situated in one place but is illuminating the whole universe, so a small particle of spirit soul, although situated in the heart of this body, is illuminating the whole body by consciousness. Thus consciousness is the proof of the presence of the soul, as sunshine or light is the proof of the presence of the sun.

104. What is the symptom of the living entity? BG 13.34

consciousness is not a product of the combinations of matter. It is the symptom of the living entity.

105. What is the difference between supreme consciousness and individual consciousness? BG 13.34

the consciousness of one particular body does not share that of another body. But the Supersoul, which is situated in all bodies as the friend of the individual soul, is conscious of all bodies. That is the difference between supreme consciousness and individual consciousness.

106. How One can understand that this body is matter? BG 13.35

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.

107. What things are meant for contemplation and for realization? BG 13.35

One who can see the constitution of the whole material manifestation as this combination of the soul and material 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
