



श्रीमद्भगवत् गीता
क्षेत्र-क्षेत्रज्ञ विभाग योगः

Chapter 13
Volume 13

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Sri Krishna is talking here about प्रकृति पुरुष लक्षणं – the nature of the extraordinary connection between प्रकृति and पुरुष. As we saw last time, प्रकृति is माया, the inherent power of परमेश्वर and all its manifestations. For example, this entire creation is प्रकृति. One's शरीर – one's body and all its कर्मs and गुणs - actions, results of actions, qualities of mind and बुद्धि, all worldly experiences, etc., are all manifestations of one's प्रकृति.

पुरुष is the आत्मा – The Self I, The परमेश्वर Itself, whose inherent nature is सत्यं-ज्ञानं-अनन्तं ब्रह्म with all Its potential infinite inherent power - माया, which means पुरुष and प्रकृति are ever inseparable.



ब्रह्मविद्या **Brahma Vidya**

What is the nature of the connection between प्रकृति and पुरुष – this entire creation and परमेश्वर? In particular, what is the connection between one's शरीर – one's body, and The आत्मा – The Self I, The परमेश्वर, already in one's body? That is what Sri Krishna is talking about in today's verses.

Now, as we may recall, in Chapter 9, भगवान् says (9-4 and 5)

मय ततं इदं सर्वम् – All that can be objectified in this creation, including the creation as a whole are pervaded by Me, The परमेश्वर
मत्स्थानि सर्वभूतानि – all beings in this creation, including the creation as a whole, have their existence in Me, The परमेश्वर, and at the same time
न च मत्स्थानि भूतानि – all beings in this creation, including the creation as a whole, do not exist in Me. They are in fact Myself only. There is only Myself, The परमेश्वर and nothing else in all existence. All existence is My Glory, the glory of परमेश्वर, ईश्वर विभूति पश्य मे योगमैश्वरम्. See and enjoy My योग – The परमेश्वर योग as It is. See and enjoy this amazing connection between this entire creation, including every being in this creation, and Myself – The परमेश्वर Itself, says Sri Krishna.

The nature of all existence being as it is, what kind of connection can there be between this ever-changing creation, including one's ever-changing body, and the never-changing परमेश्वर Itself already in this creation, and already in everybody in this creation? It can only be like the connection between the waves in the ocean, and the ocean itself. IT can only be like the connection between two identities, which means it can only be an appearance of a connection between two entities, but in fact, no real connection at all, because there are no two separate independent entities available for connection.

Still, there is an appearance of a connection, and this appearance of connection between this entire creation and परमेश्वर, between one's body and The आत्मा in one's body, is indeed the glory of परमेश्वर – the परमेश्वर योग, the प्रकृति पुरुष लक्षणं, which Sri Krishna unfolds in detail in today's verses. भगवान् says:

प्रकृतिं पुरुषं चैव विद्धि अनादी उभौ अपि ।



विकारांश्च गुणांश्चैव विद्धि प्रकृति संभवान् ॥ 13-19

विद्धि – Please understand, please realize. Whenever भगवान् says विद्धि, there is always something which is much more than mere information. We must stop to think and try to understand clearly what is being said. Here, भगवान् says:

प्रकृतिं पुरुषं च उभौ अनादी एव – प्रकृति and पुरुष, both are, really, अनादी – beginningless, and hence eternal, which means प्रकृति and पुरुष together constitute परमेश्वर – The Lord. It is प्रकृति – the creation that gives पुरुष – The आत्मा the status of being The परमेश्वर – The Lord. If there is no creation, there is nothing to lord over. Therefore, प्रकृति and पुरुष together constitute परमेश्वर.

प्रकृति and पुरुष are both अनादी – beginningless and hence eternal. Because पुरुष is eternal, and प्रकृति being ever inseparable from पुरुष, प्रकृति is also eternal. By saying that प्रकृति is also eternal, भगवान् is pointing out that every individual जीव – every individual person is also eternal, because every individual person is a manifestation of प्रकृति and पुरुष together, the body and The आत्मा together. That is why भगवान् told Arjuna even at the very beginning of गीतोपदेश that

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।

नचैव न भविष्यामः सर्वे वयमतः परम् ॥

2-12

There was never a time that I did not exist. There was never a time when you did not exist. There was never a time that anybody else here did not exist, nor will any of us cease to exist at any time in the future. That is the eternal nature of जीव – every individual person.

Now, how can one say that every जीव – every individual person is eternal, when we see death every day? That "every जीव – every individual person, is eternal" That statement itself must be understood properly. Death is not for the person. Death simply means that स्थूल शरीर – the gross physical body, which is just a housing for the person, has served its purpose, and hence the occupant of the housing, namely the



सूक्ष्म शरीर – the subtle body of the person, along with its cause, namely अविद्या – Self-ignorance, has vacated its housing.

As already pointed out, every जीव – every individual person, is constituted of four distinct constituents, namely the स्थूल शरीर – the inert gross physical body, the सूक्ष्म शरीर – the live subtle body occupying the entire physical body, the कारण शरीर – the causal body whose nature is अविद्या – Self-ignorance, manifesting Itself as अहंकार – ego I, and The आत्मा – The Self I, whose nature is सत्-चित्-अनन्द स्वरूप ब्रह्मन् – The परमेश्वर Itself.

Of these four constituents, The आत्मा – The Self I alone is नित्यं सत्यं – ever existent absolute reality, and the other three शरीरs are only मिथ्याs – transient, dependent realities, ever subject to change and ultimate disappearance.

The स्थूल शरीर, सूक्ष्म शरीर and अहंकार – the gross physical body, the subtle body and the ego I, are क्षेत्र धर्मs, meaning they are उपाधि धर्मs – they are attributes of one's body vehicle, conditioned by one's past and present गुणs and कर्मs – qualities and actions born of अविद्या – Self-ignorance. But The आत्मा – The Self I, The परमेश्वर already in the person, is ever the same and never subject to change and It is eternal.

Therefore, while the nature of, and the vehicles for, the सूक्ष्म शरीर and कारण शरीर – the subtle body along with its cause of the constantly evolving जीव (the person) go on changing, the जीव itself (the person himself or herself) remains eternal in terms of आत्मा – the pure consciousness, which means the जीवात्मा and the परमात्मा are ONE and the same Eternal Being. The आत्मा – The Self I of जीव (of any person) and The आत्मा – The Self I of The परमेश्वर already in the person, are identical.

That is what needs to be understood by the statement:
प्रकृतिं पुरुषं चैव विद्धि अनादी उभौ अपि.

That is also the content of भगवान्'s earlier declaration
क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत (13- 2)



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There is also something more to understand here.

When भगवान् says that प्रकृति and पुरुष are both eternal, does that mean that there are two different Eternal beings, one is प्रकृति and the other is पुरुष, and somehow they are connected together to become ONE परमेश्वर? No, not at all.

There is only ONE Eternal Being, and That is परमेश्वर, whose स्वरूप is पुरुष – The आत्मा and whose स्वभाव is प्रकृति – the माया. The स्वरूप of परमेश्वर – the inherent nature of परमेश्वर is सत्यं-ज्ञानं-अनन्तं ब्रह्म – The सत्-चित्-आनन्द स्वरूप आत्मा, and the स्वभाव of परमेश्वर – the inherent power of परमेश्वर arising from Its inherent nature is त्रिगुणात्मिका माया – power manifested as three गुणs – the सत्त्व, रजस् and तमस् गुणs (more about which we will see in the next chapter).

Thus, with reference to परमेश्वर, the स्वरूप is the cause and स्वभाव is the effect. While the cause is independent of the effect, the effect is totally dependent on the cause. Consequently, while the स्वरूप of परमेश्वर is independent of its स्वभाव, the स्वभाव of परमेश्वर is totally dependent on the स्वरूप of परमेश्वर for its very existence.

The स्वरूप of परमेश्वर is eternal, and never subject to change, but the स्वभाव of परमेश्वर, the त्रिगुणात्मिका माया, while it is also eternal, its manifestations are ever subject to change, and that is why there is this never ending cycle of creation.

We must understand the terms स्वरूप and स्वभाव properly with reference to any individual person. Every one of us is also an inseparable combination of स्वरूप and स्वभाव. The स्वरूप of a person is the true inherent nature of oneself, namely The आत्मा, The Self I, The परमेश्वर, which is also the स्वरूप of every person.

Because of अविद्या – Self-ignorance, most of us are not aware of one's own स्वरूप – one's own true nature as it is. On the other hand, every one of us, to varying extents, is aware of one's own स्वभाव, namely one's own माया गुणs – one's own personal qualities, manifested as one's own likes and dislikes, hopes and fears, success and failures, actions and reactions, codes of ethical and moral behavior, worldly experiences



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of various kinds, notions about one's own object and philosophy of life, etc., all of which being ever subject to change.

In spite of one's Self-ignorance, it is still easy enough to understand the nature of स्वरूप and स्वभाव with respect to any person. For example, your स्वरूप – your inherent nature as a human being, and your स्वभाव – your inherent power to be and act as you choose, by virtue of your स्वरूप as a human being, do not make you as two different persons. Again, as a human being, you have the inherent power to speak words. Whether you choose to speak or not, you continue to be the human being you are, endowed with the ability to speak as you wish.

So is the case with परमेश्वर. Again, just as what you speak by virtue of your स्वभाव – your inherent power to speak is totally under the control of your स्वरूप – your inherent nature as a human being, so also, the स्वभाव of परमेश्वर, namely माया, is totally under the control of the स्वरूप of परमेश्वर, namely The सत्-चित्-आनन्द आत्मा – The ब्रह्मन्. That is why we, as products of माया, can pray to the स्वरूप of परमेश्वर to bless us with whatever we want.

Thus, if we understand clearly the distinction between the स्वरूप – one's inherent true nature, and स्वभाव – one's inherent power to be and to act as one wishes by virtue of one's inherent true nature, then we understand that परमेश्वर is only ONE Eternal Being, and प्रकृति and पुरुष are only the स्वभाव and स्वरूप respectively of that same one Eternal Being.

If that is so, is there a connection between प्रकृति and पुरुष; if so, what is the nature of that connection? Yes, obviously there is some connection, because प्रकृति exists only because पुरुष exists, and That is the connection. That means, there is, in fact, no connection, because प्रकृति and पुरुष is ONE and the same Being, namely परमेश्वर. There is nothing other than परमेश्वर, for परमेश्वर to be connected.

That is how the प्रकृति-पुरुष लक्षणं is an extraordinary connection, without any real connection.



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Let us extend this enquiry a little further, in terms of cause and effect. What is the connection between any cause and its effect, even in this world of objects? If we leave all extraneous matters out, on ultimate analysis we find that the effect is nothing but the cause, in a particular form. The cause can be one, and its effects and its manifestations can be many. In each case, the effect is only a particular manifestation of the same one cause, which means the effect is, in essence, identical with the cause.

In terms of the स्वरूप and स्वभाव of परमेश्वर, this entire creation and everything in this entire creation, including all of us, both individually and collectively, being products of माया, are only particular forms of the same ONE eternal परमेश्वर. That is why the Upanishad महावक्य declares तत् त्वं असि – That परमेश्वर You are. Not only that, everything in this creation, whether it is a piece of gold, a lump of clay, a blade of grass, or a जीव of any kind, is also a particular form of That same ONE परमेश्वर. The person who is able to recognize That same ONE परमेश्वर in everything that exists in this creation, that person understands, appreciates and enjoys the परमेश्वर योग – The knowledge of परमेश्वर as It is, the knowledge of आत्मा – The Self I as It is.

Further, since all जीवs are particular forms of the same ONE Eternal परमेश्वर, भगवान् points out that जीवात्मा and परमात्मा are one and the same स्वरूप of परमेश्वर. There are countless जीवs in this creation, each blessed with the same ONE आत्मा. By saying जीवात्मा and परमात्मा are identical, भगवान् is pointing out that आत्मा – the स्वरूप of परमेश्वर, remains indivisible and undivided by the countless जीवs.

That means, that not only आत्मा is already in every जीव, all जीवs are already in आत्मा – the स्वरूप of परमेश्वर, just as the space remains indivisible and undivided, by all the objects in space and also by the space in all the objects.

Continuing on the nature of प्रकृति– पुरुष लक्षणं, भगवान् says,

विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् ॥

Again, विद्धि – please understand, please realize - what?



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विकारान् च, गुणान् च प्रकृतिसंभवान् एव – All विकारs – all changes and modifications of one's उपाधि – one's body vehicle, such as one's body, organs of perception and action, mind, बुद्धि, अहंकार, etc., and also गुणs - the qualities of one's अन्तः करण – mind and बुद्धि which express themselves as सुख, दुःख, मोह etc., all of them are प्रकृतिसंभवान् एव. They are all naturally born of प्रकृति only. They are all born of the power of माया – the त्रिगुणात्मिका माया. They are all born of the combinations and interactions of the सत्व, रजस् and तमस् गुणs of माया – the स्वभाव of oneself. In particular, they are not the manifestations of the स्वरूप of oneself – the inherent nature of आत्मा – The Self I already in oneself.

By so saying, भगवान् points out that आत्मा – The Self I – The परमेश्वर already in oneself, is असंगः – is uninvolved, and un-interfering in all of one's गुणs and कर्मs. While आत्मा remains as the ever-present source of all of one's powers to act, आत्मा Itself is not in any way involved in one's actions of any kind, in thought word or deed. One's कर्मs are governed only by one's own गुणs – one's own अन्तः करण धर्मs – the qualities of one's own mind and बुद्धि, which means one's पुण्य कर्मs and पाप कर्मs belong only to one's own सूक्ष्मशरीर – subtle body, governed by अविद्या, in the form of अहंकार – ego I, nourished by the concealing and creative powers of one's own Self-ignorance.

From all that has been said above, we understand that प्रकृति and पुरुष are not two separate Eternal Beings. They do not, and cannot exist in isolation of each other. Together, they are of the very nature of ONE and the same परमेश्वर. There is nothing outside of परमेश्वर, and with respect to any जीव – any individual person, one's स्वरूप – one's inherent nature, is आत्मा – The Self I, The परमेश्वर Itself, and one's स्वभाव – one's actions are a manifestation of one's माया गुणs – the qualities of one's mind and बुद्धि.



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प्रकृति and पुरुष, even though they are inseparable, they are being talked about here in separate terms, only to facilitate one's clear understanding of the nature of existence, the nature of जीव, जगत् and ईश्वर् as It is.

In the next two verses, Sri Krishna talks about प्रकृति- पुरुष लक्षणं as it relates to any individual person experiencing संसार and experiencing सुख, दुःख – pleasure and pain of various kinds in daily life. We will see that next time.