



श्रीमद्भगवत् गीता
क्षेत्र-क्षेत्रज्ञ विभाग योगः
Chapter 13
Volume 14

प्रकृतिं पुरुषं चैव विद्धि अनादी उभौ अपि । विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् ॥	13-19
कार्यं करण कर्तृत्वे हेतुः प्रकृतिरुच्यते । पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥	13-20
पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान् गुणान् । कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥	13-21
उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः । परमात्मा इति चाप्युक्तो देहेऽस्मिन्पुरुषः परः ॥	13-22
य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह । सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥	13-23

All these five verses go together. Sri Krishna is talking about प्रकृति पुरुष लक्षणं – the extraordinary co-existence of one's शरीर – one's body, and The आत्मा – The Self I, The परमेश्वर in one's body, as it relates to an individual जीव – an individual person, experiencing संसार धर्म's - the world of changes, which means experiencing सुख and दुःख – pleasure and pain of various kinds in daily life. What is the cause for all such experiences? That is what Sri Krishna is talking about in the next two verses.

कार्यं करण कर्तृत्वे हेतुः प्रकृतिरुच्यते । पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥	13-20
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पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान् गुणान् ।

कारणं गुणसङ्गोऽस्य सदसद्योनि जन्मसु ॥

13-21

As we saw last time, प्रकृति and पुरुष always exist naturally and inseparably together, and never in isolation of each other. But, for the purpose of unfolding the cause for one's worldly experiences of pleasure and pain of various kinds in daily life, भगवान् talks about प्रकृति and पुरुष as if they are two independent realities. भगवान् says:

कार्यं करणं कर्तृत्वे हेतुः प्रकृतिरुच्यते

प्रकृतिः हेतुः उच्यते

प्रकृति is said to be, which means, one's स्वभाव गुणs, माया गुणs, सत्व-रजस्- तमस् गुणs and their mutual interactions, the qualities of one's mind and बुद्धि are commonly understood as, the cause for कार्यं, करणं and कर्तृत्वं

कार्यं is all विकारs - all differences, changes, and modifications with respect to the manifestations of one's body vehicle, such as the form of one's gross physical body, including its sense elements of sound, touch, form, taste, smell and also करणं, which includes all instruments in the physical body, namely the instruments of perception and action, mind, बुद्धि, अहंकार – ego, etc., and

कर्तृत्वं which means उत्पादकत्वं – all that is created by the कार्यं and करणं – body and its instruments, which means all of one's actions and their results. Therefore,

There is also another reading in many texts. Instead of कार्यं करणं कर्तृत्वे, the other reading is कार्यं कारणं कर्तृत्वे. The meaning is essentially the same. Here, कार्यं means effect, and कारणं means cause. In the world of objects, the words cause and effect are fluid terms, because, that which is the cause for one is also the effect for another. Therefore, कार्यं कारणं कर्तृत्वे means "all products of cause-effect relationships in the world of objects ". For all of them, प्रकृति is the cause, which means all of them arise from प्रकृति. All of them are क्षेत्र धर्मs, स्वभाव गुणs - the manifestations of the qualities of one's own mind and बुद्धि. **Again, that is true.**



कार्य करण कर्तृत्वे प्रकृतिः हेतुः उच्यते – the body, the instruments in the body, and all that is created by the body and its instruments, all actions and their results, for all of them, the cause is one's स्वभाव गुणs, माया गुणs - the qualities of one's mind and बुद्धि. That is how the nature of प्रकृति is commonly understood. That is indeed true. But प्रकृति alone does not account for जीव – any individual person. प्रकृति does not, and cannot exist by itself. It exists naturally and inseparably with पुरुष – The आत्मा, at all times. It is the पुरुष, the आत्मा that gives consciousness to प्रकृति, and makes कार्य करण कर्तृत्वे – actions and their results possible.

The results of one's actions manifest themselves as सुख and दुःख – pleasures and pains of various kinds in daily life. Only a conscious person, a conscious self can experience pleasure or pain of any kind. Therefore these सुख and दुःख – pleasures and pains arising from one's actions and their results would naturally appear to be only for the पुरुष – the conscious आत्मा in oneself.

Thus, The आत्मा – The Self I in oneself, which means the स्वरूप of oneself, would appear to be the भोक्ता – the enjoyer, the experiencer of the varieties of सुख and दुःख – pleasures and pains generated by the क्षेत्र धर्मs, प्रकृति गुणs - the personal qualities of the individual person, the individual जीव. Therefore, भगवान् says:

पुरुषः सुखदुःखानां भोक्तृत्वे हेतुः उच्यते – पुरुषः, The आत्मा, The Self I in the जीव – in the individual person, is said to be , which means, is commonly understood as हेतुः – the cause for भोक्तृत्वं – enjoying, experiencing the varieties of सुख and दुःख – pleasures and pains in daily life.

Thereby, both प्रकृति and पुरुषः – both one's स्वभाव and स्वरूप, both one's personal qualities of mind and बुद्धि, and The आत्मा – The Self I in oneself, together appear to be the cause for any individual person experiencing सुख and दुःख, the pleasures and pains of daily life.



ब्रह्मविद्या **Brahma Vidya**

It is important to note here that भगवान् uses the word उच्यते in each line of this verse. उच्यते means "is said to be", "is considered to be", "is seen to be" "is commonly understood as", which implies such common understanding may or may not be exactly true, and hence the matter requires further enquiry. With such implication भगवान् says प्रकृति is said to be the cause for the generation of सुख and दुःख, and पुरुष is said to be the cause for experiencing that सुख and दुःख. Experiencing सुख and दुःख – pleasures and pains of daily life is called संसार. Therefore, if one looks upon प्रकृति and पुरुष individually and separately, then both प्रकृति and पुरुष would appear to be the cause for संसार – for all of one's worldly experiences of सुख and दुःख.

Is that true? Is it really so? No, not exactly. Because, प्रकृति and पुरुष are both eternal. If प्रकृति and पुरुष are both cause for संसार, then संसार also will be eternal for everybody. That means liberation from संसार, liberation from the सुख and दुःख experiences of worldly life will never be possible for anybody. That means मोक्ष is never achievable for any individual person. This conclusion is contrary to all that we have learnt so far. The very purpose of life is only to gain मोक्ष, भगवान् has said so many times, and our Upanishads also say so repeatedly, that मोक्ष is within the reach of every person. Therefore, there is something more here for us to understand.

पुरुष, The आत्मा, being the ultimate cause for everything in this creation, naturally, पुरुष is also the ultimate cause for the सुख and दुःख generated by the प्रकृति गुणs, the स्वरूप गुणs - the personal qualities of mind and बुद्धि of every individual person. That is understandable, because, it is the existence of पुरुष that accounts for the very existence of all सुख-दुःख experiences.

But how does that make पुरुष, The आत्मा, the experiencer of the सुख-दुःखs experienced by any person. For experiencing something, there should be a संग – an association of some kind between two separate entities. आत्मा is असंग. आत्मा is totally devoid of any such association. That being the case, what kind of association can there be between the आत्मा in the person and the सुख-दुःख s experienced by the person?



ब्रह्मविद्या **Brahma Vidya**

In fact, there is no association between the आत्मा – The Self I, and the सुख-दुःख – pleasures and pains generated by one's प्रकृति गुणs, स्वभाव गुणs, personal qualities of one's body-mind-intellect complex. As भगवान् pointed out earlier

गुणाः गुणेषु वर्तन्ते 3 - 28

The प्रकृति गुणs reside in प्रकृति गुणs only. But there is an appearance of an association between The आत्मा, The Self I, and the सुख-दुःखs - pleasures and pains generated by the प्रकृति गुणs, one's स्वभाव गुणs - the qualities of the body-mind-intellect complex of the person involved. That appearance of association is born of अविद्या – ignorance of आत्मा, The Self I, on the part of the mind and बुद्धि of the person's सूक्ष्म शरीर – the subtle body, governed by the अविद्या (Self-ignorance), which makes the person a संसारि – the experiencer of सुख-दुःखs - the pleasures and pains of daily life.

As we may recall again, अविद्या is one's ignorance of the true nature of oneself - the आत्मा, The Self I. Such ignorance manifests itself as अहंकार – the ego I, the apparent notion of I in oneself. Due to such अविद्या, one's mind and बुद्धि habitually superimposes the सुख-दुःखs generated by one's actions, on the apparent I, the ego I in oneself. On such superimposition, the ego I identifies itself as सुखी, दुःखी, etc. - "I am happy", "I am unhappy", etc. simultaneously, generating various kinds of reactions in the qualities of one's body-mind-intellect complex, just as what one goes through when one's mind and बुद्धि superimposes a vision of snake on a length of rope.

This kind of mistaken association born out of ignorance of reality is called धर्म अध्यास – superimposition of धर्म of one, on that of another. When one's mind and बुद्धि superimposes the qualities of a snake on a rope, creating fear in oneself, such experience of fear is due to धर्म अध्यास. Thus, when one's mind and बुद्धि superimposes सुख-दुःखs, which are प्रकृति धर्मs on पुरुष, The आत्मा, The Self I, because of one's ignorance of the स्वरूप of पुरुष, one finds oneself as a संसारि – the experiencer of सुख-दुःखs of daily life.



ब्रह्मविद्या **Brahma Vidya**

Such experience of संसार is due to धर्म अध्यास, born of अविद्या – Self-ignorance. Let us understand अविद्या clearly. अविद्या refers to the ignorance of one's स्वभाव about one's own स्वरूप. Everybody has such ignorance, such अविद्या. It is such अविद्या that nourishes and sustains one's अहंकार – ego I, the apparent notion of I in oneself, the notion of oneself being other than all other selves.

अविद्या – Self-ignorance, has no form, and no peculiarities – no विशेष, to distinguish one's अविद्या from that in others. In the Upanishads, the word अविद्या has a two-fold connotation, one with reference to knowledge in general, and another with reference to ब्रह्मविद्या – Self-knowledge in particular. With reference to knowledge in general, अविद्या refers to all knowledge, other than Self-knowledge, which means all objective knowledge - knowledge of sciences, arts, engineering, etc., all that knowledge is अविद्या. With reference to ब्रह्मविद्या knowledge, अविद्या refers to ignorance of Self-knowledge.

In the context we are talking about here, अविद्या is ignorance of Self-knowledge, in particular one's incapacity to recognize the स्वरूप of oneself - the true nature of the आत्मा - The Self I, The परमेश्वर already in oneself. भगवान् described such अविद्या in Chapter 5 in this manner:

अज्ञानेन आवृतं ज्ञानं, तेन मुह्यन्ति जन्तवः ॥ 5 - 15

ज्ञानं – the आत्मा ज्ञानं - Self-knowledge, the vision of absolute reality of oneself, is covered by, is obstructed by (आवृतं) - अज्ञानं – ignorance of Self-knowledge. That is अविद्या.

As we know from common experience, ignorance has the power, both to conceal and to create. In terms of Self-knowledge, ignorance conceals the reality of the स्वरूप of oneself, the inherent nature of आत्मा – The Self I in oneself, and creates the experience of सुख and दुःख – pleasure and pain, for the individual person. By such ignorance of Self-knowledge, by such अविद्या, all beings, all people suffer delusion, sorrow and distress (तेन मुह्यन्ति जन्तवः)



भगवान् referred to such अविद्या as अव्यक्तं, meaning the collective Self-ignorance in all beings, arising from the original तमस् aspect of माया, while describing the nature of क्षेत्र, earlier in this chapter :

महाभूतान्यहंकारो बुद्धिः अव्यक्तमेव च (13-5)

That अव्यक्तं is अविद्या. Such अविद्या creates the experience of संसार, the experience of सुख-दुःखs in daily life, by धर्म अध्यास – one's mind and बुद्धि superimposing प्रकृति धर्मs on पुरुष, The आत्मा, which means by superimposing the pleasures and pains generated by the स्वभाव of one's body-mind-intellect complex on the स्वरूप of oneself. By such superimposition, by such धर्म अध्यास, what happens further - भगवान् says:

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान् गुणान् ।
कारणं गुणसङ्गोऽस्य सदसद्योनि जन्मसु ॥ 13-21

प्रकृतिस्थः – Being seated in the प्रकृति, which means being available in one's body-mind-intellect complex

हि – because of that

पुरुषः प्रकृतिजान् गुणान् भुङ्क्ते – the पुरुष, the आत्मा, the जीव enjoys, experiences the गुणs - the attributes of सुख and दुःख – pleasures and pains, generated in the प्रकृति – in one's body-mind-intellect complex, which means the जीव – the individual person awarefully enjoys, experiences, all the प्रकृति generated गुणs.

Please note here that just because आत्मा is available in the शरीर – one's body, one does not become a संसारि – an experiencer of सुख and दुःख in daily life. For such experience, one must take such सुख and दुःख as the स्वरूप of आत्मा by धर्म अध्यास, by superimposition of the प्रकृति धर्मs on पुरुष – The आत्मा. Such mistaken association is due to अविद्या – ignorance of the स्वरूप of आत्मा on the part of the mind and बुद्धि of the individual person involved. Further,



कारणं गुणसङ्गोऽस्य सदसद्योनि जन्मसु

अस्य गुणसङ्गः – Such mistaken association of आत्मा with the प्रकृति गुणs causing सुख-दुःख experiences is

कारणं – the cause for

सत् – असत् योनि जन्मसु – the births of the person in good and bad wombs, which means the birth of people with different parentage and different circumstances. The message here is two-fold:

For the birth of a human being, अविद्या is the कारण शरीर – Self-ignorance is the general cause. But for the birth of a human being, in a particular form, place and circumstances, गुण संग – mistaken association of one's स्वभाव गुणs, प्रकृति गुणs - qualities of one's body-mind-intellect complex, with the आत्मा – The Self I, due to धर्म अध्यास is the immediate cause.

Every body has अविद्या. If अविद्या is the only reason for the birth of a human being, everybody will be born under the same or similar circumstances, because अविद्या has no विशेष – uniqueness. But every human being is unique. What is the cause for such uniqueness?

The cause is गुण संग, born of धर्म अध्यास – mistaken association of the प्रकृति गुणs and their interactions with The आत्मा – The Self I. Differences in गुण संग give rise to differences in कर्म. Differences in कर्म give rise to differences in कर्मफल. Differences in कर्मफल account for the differences in one's birth circumstances. That is the first message.

The second message is this:

संसार-experiences of सुख-दुःख in daily life, do not belong to आत्मा. प्रकृति, by itself cannot experience संसार, if आत्मा – pure consciousness were not there. Therefore, only The आत्मा can be a भोक्ता – the enjoyer, the experiencer of सुख-दुःखs, because आत्मा alone is conscious. But आत्मा is असंगः. It is devoid of any association.



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ब्रह्मविद्या **Brahma Vidya**

Then how does The आत्मा become The भोक्ता – the experiencer of सुख-दुःख s in daily life?

In fact, The आत्मा is NOT the भोक्ता. आत्मा always remains असंग आत्मा. It is the प्रकृति that experiences सुख-दुःखs in the presence of आत्मा, because of गुण संग born of धर्म अध्यास – the superimposition of प्रकृति गुण s on आत्मा due to अविद्या – Self-ignorance. Such experience of सुख-दुःखs, such experiences of संसार can be completely avoided by सर्व कर्मफल त्याग – by total dedication of all कर्मफलs - results of actions to The आत्मा – the स्वरूप of परमेश्वर, the स्वरूप of The Self I in oneself. For such dedication, one must have a clear vision of पुरुष – The आत्मा, in one's own शरीर – in one's own body.

Sri Krishna provides that vision of आत्मा in one's body in the next two verses, which we will see next time.