



श्रीमद्भगवत् गीता
क्षेत्र-क्षेत्रज्ञ विभाग योगः
Chapter 13
Volume 15

प्रकृतिं पुरुषं चैव विद्धि अनादी उभौ अपि । विकारंश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् ॥	13-19
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Sri Krishna continues His discourse on प्रकृति पुरुष लक्षणं. As we saw last time, पुरुष – The आत्मा, The Self I, the real self in oneself is not the experiencer of one's सुख-दुःखs - pleasures and pains of daily life. On the other hand, it is the प्रकृति, manifested as one's own स्वभाव गुणs - the qualities of one's own body-mind-intellect complex, particularly one's sense of ego I, one's false notion of I, governed by अविद्या – Self-ignorance, that प्रकृति alone is both the generator as well as the experiencer of the सुख-दुःखs - pleasures and pains of one's daily life, in the presence of The आत्मा – The Self I. That means one's प्रकृति awarefully experiences all the सुख-दुःखs of daily life generated by itself.



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Anyone can completely avoid such experiences of सुख-दुःखs of daily life, such experiences of संसार, by सर्वकर्मफलत्याग बुद्धि, by the mental disposition of offering all results of all of one's actions to परमेश्वर, and receiving the fruits of all of one's actions, whatever they are, as ईश्वर प्रसाद – as the very blessings from परमेश्वर.

In order to have, or to cultivate such प्रसाद बुद्धि, one must have a clear vision of पुरुष – The आत्मा, The Self I, The परमेश्वर already in one's own body vehicle. Sri Krishna provides such vision of पुरुष – The आत्मा, The Self I already in one's शरीर, in one's own body, in the next two verses. The प्रकृति पुरुष लक्षणं being what it is, how do you see that पुरुष in your प्रकृति? This is how you see That पुरुष in yourself.

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।

परमात्मा इति चाप्युक्तो देहेऽस्मिन्पुरुषः परः ॥

13-22

अस्मिन् देहे पुरुषः – The पुरुष, The आत्मा, in this शरीर – in this body, is उपद्रष्टा. उप means "near", द्रष्टा means "the one who sees". Therefore, उपद्रष्टा means being the innermost of every part of this entire body, The पुरुष, The आत्मा, The Self I is चैतन्य स्वरूपः, साक्षी स्वरूपः. आत्मा is in the form of pure consciousness, pure witness, in whose presence alone all knowledge and all actions take place in this entire body.

आत्मा is like the chief priest (ब्रह्मा), in a Vedic ritual, remaining totally uninvolved, It oversees everything that takes place in one's body. आत्मा is all-pervading in one's body, because of whose presence alone all functions of the body such as hearing, touching, seeing, tasting, smelling and actions of every kind take place. आत्मा is the subject, the objectifier of everything the body does, either in thought, word or deed. That is उपद्रष्टा - the nature of पुरुष The आत्मा, The Self I already in one's body. Further

अनुमन्ता च – The आत्मा is also the permitter of every action that takes place in the body. The आत्मा blesses whatever one's बुद्धि decides to do. Being Itself Fullness in nature, The आत्मा blesses whatever the body-mind-intellect complex does, or wants to



do. While The आत्मा performs no actions, It remains as though It is a participant in all the activities of the mind, senses, and every component of the body, because, without The आत्मा being there, none of them can function.

The आत्मा supports all the activities of the body, mind and the senses, by lending them existence, and lighting them up. The आत्मा does not stand opposed to anything, nor does it resist, inhibit, or interfere in anything the body does. If the mind is restless, The आत्मा lights up that restlessness. If the mind is pleased, The आत्मा lights up that pleased mind. Luminosity, like the sun, is the very nature of पुरुष, The आत्मा, The Self I already in one's body. Further

भर्ता – The आत्मा is भर्ता – the sustainer. The आत्मा sustains this entire body, all the attributes of this body as a conscious entity. For example, the eyes, ears, and all the different organs of the body function as they do, only because of the आत्मा. Thus, the पुरुष, the आत्मा, the Self I already in one's body, is the भर्ता – the sustainer of the entire body vehicle. Further,

भोक्ता – Being the very स्वरूप of this body, The आत्मा is the ultimate भोक्ता – the ultimate enjoyer, experiencer and devourer of all that take place in this body, which means any kind of sense perception of this body is resolved ultimately only in the आत्मा. Therefore, The आत्मा is the Alter where all experiences, all perceptions, ultimately resolve and disappear. Thus, The आत्मा is the ultimate भोक्ता.

The आत्मा is indeed असंग – It is devoid of all associations. Therefore It is not the immediate भोक्ता – the immediate experiencer of प्रकृति गुणs, but आत्मा is The ultimate भोक्ता – the ultimate experiencer of all गुणs.

The difference here must be understood. It is like the description of the आत्मा in केनोपनिषत्, which may be recalled here.

श्रोत्रस्य श्रोत्रं, मनसो मनो यत्, वाचो ह वाचं,
स उ प्राणस्य प्राणः, चक्षुषः चक्षुः



ब्रह्मविद्या **Brahma Vidya**

The आत्मा is the ear of the ear, the mind of the mind, the organ of speech of the organ of speech, the प्राण of प्राण, the eye of the eye, etc., which means, without being any of these organs, the आत्मा is the ultimate organ functioning as all organs in ONE. It is in that sense that the असंग आत्मा is the ultimate भोक्ता – the ultimate experiencer of all गुणs - all qualities and attributes, which means all गुणs are lighted up by चेतन आत्मा – the pure consciousness.

That is how The पुरुष, The आत्मा, The Self I already in one's body is निर्गुणं गुण भोक्तृ च. Itself being devoid of any गुण, It remains as the ultimate experiencer of all गुणs.

महेश्वरः – The पुरुष, The आत्मा, The Self I exists already in one's body as महेश्वरः, as सर्वलोकमहेश्वरः (5 - 29) as परमेश्वर Itself, as the Lord of all the worlds of thoughts, words and deeds, as the worlds of all experiences of all the जीवs in this creation. That परमेश्वर is the Lord of all कर्मs and कर्मफलs, all कर्मs arising from that परमेश्वर only, sustained by that परमेश्वर only, and ultimately merging into that परमेश्वर only. That means That पुरुष, The आत्मा, The Self I already in one's body is the निमित्त कारणं – the efficient cause, the instrumental cause involving knowledge and power behind all कर्मs and कर्मफलs and experiences.

परमात्मा इति च अपि उक्तः – In the Upanishads, The पुरुष, The आत्मा, The Self I is also called परमात्मा - The Supreme Self, The Limitless Self, The Highest Self, The Exalted Self उत्तम पुरुषः or पुरुषोत्तम.

देहेऽस्मिन् पुरुषः परः – Such is the nature of The पुरुष, The आत्मा, The Self I, the limitless आत्मा in this limited body. Continuing, भगवान् says:

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।
सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥ 13-23



ब्रह्मविद्या **Brahma Vidya**

यः पुरुषं प्रकृतिं च, गुणैः सह एवं वेत्ति – The one who knows (not as an object of knowledge) but (वेत्ति) who understands, appreciates and recognizes the nature of पुरुष together with प्रकृति and its गुणs, attributes (qualities and characteristics) एवं – as described above , namely:

पुरुष – The क्षेत्रज्ञ, The आत्मा, The Self I in oneself, is the स्वरूप of परमेश्वर whose nature is सत्यं ज्ञानं अनन्तं ब्रह्म – सत् चित् आनन्द स्वरूप आत्मा
प्रकृति – the क्षेत्र, one's शरीर, one's body with all its components and attributes is a manifestation of the स्वभाव of परमेश्वर, arising from the सत्त्व, रजस् and तमस् गुण of माया – the inherent power of परमेश्वर.

One's गुणs - personal qualities and attributes, are प्रकृति धर्मs and not पुरुष धर्मs, and पुरुष – The आत्मा, The Self I, exists in one's शरीर – in one's body as उपद्रष्टा, अनुमन्ता भर्ता, भोक्ता and महेश्वरः as described above.

The one who understands, appreciates and recognizes the nature of क्षेत्र-क्षेत्रज्ञ लक्षणं, प्रकृति-पुरुष लक्षणं, in terms of what has been described here by भगवान् in all the 5 verses (19-23)

सर्वथा वर्तमानोऽपि – whatever be the circumstances or life-style of that person
सः भूयः न अभिजायते – that person is not born again, because that person is already a ज्ञानी.

As भगवान् said earlier (7-18)

ज्ञानी तु आत्मैव मे मतं – a ज्ञानी is verily Myself, the परमेश्वर, which means, such a person has already gained मोक्ष – liberation from संसार, and there is no further birth for such a person. Such a person has already gained जीव ब्रह्म ऐक्यं – Oneness with आत्मा, the Self I, the परमेश्वर already in oneself.



So saying, Sri Krishna concludes here this short discourse on प्रकृति-पुरुष लक्षणं – the क्षेत्र-क्षेत्रज्ञ लक्षणं, which is the unique nature of every person, and indeed, this entire creation.

Before we proceed further, we must gain some clarity with respect to what Sri Krishna says in the last line of the last verse.

सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते – Whatever be one's lifestyle or circumstances of life, once a person understands, appreciates and recognizes the प्रकृति-पुरुष लक्षणं, which means once a person gains पूर्ण ईश्वर ज्ञानं – such a person is not reborn, because such a person is already a ज्ञानी, has already gained मोक्ष – liberation from संसार, even while living, so says भगवान्.

Now, on what basis are we to understand this statement? Whether one is a ज्ञानी or अज्ञानी, whether or not one has gained पूर्ण ईश्वर ज्ञानं, a कर्म is a कर्म for everybody. Every कर्म yields कर्मफल, whether one wants it or not. Every कर्मफल has to be experienced and exhausted, which results only IN a never-ending cycle of कर्म's and कर्मफल's. If we understand that कर्म and कर्मफल lead to repeated births, how do we understand that simply by gaining पूर्ण ईश्वर ज्ञानं there will be no more births for a person?

In other words, suppose that Self-recognition, namely ब्रह्मैवाहं अस्मि – I am indeed ब्रह्मन्, suppose that Self-recognition takes place in a person, just at this moment, what happens to all the unfructified कर्म's of that person? Such unfructified कर्म's come under three groups, namely आगामि कर्म's, प्रारब्ध कर्म's and संचित कर्म's.

आगामि कर्म's are कर्म's yet to come, after the event of Self-recognition, during the rest of the life of the person. प्रारब्ध कर्म's are कर्म's whose results are currently being experienced by the person since one's birth, but have not yet exhausted. They are कर्म's whose results have already begun, but not yet exhausted. And संचित कर्म's are कर्म's accumulated from one's countless past births, still waiting to mature and fructify. What



happens to all these कर्मs? How can they be accounted for, without further births to exhaust all of them? Sri Krishna has already answered this question. As we may recall, भगवान् says:

यथैधांसि समिद्धोऽग्निः भस्मसात् कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि भस्मसात् कुरुते तथा ॥ 4-37

Just as the fire, in full flame, reduces the pieces of firewood totally to ashes, similarly the ज्ञानाग्नि – Self-knowledge reduces all actions सर्वकर्माणि – all actions without exception, to ashes, which means all actions are rendered rootless, i.e., they cannot sprout further, they cannot produce any further action or reaction. Thus, आत्मज्ञान उत्पत्ति – the onset of realized Self-knowledge, Self-recognition renders all actions into actionlessness itself, because that is the very nature of आत्मा. आत्मा is actionlessness itself.

Gaining such आत्मज्ञानं, ईश्वरज्ञानं, the notion that I am the कर्ता of a कर्म – the doer of an action, that notion itself is totally destroyed and wiped out. When there is no कर्ता – the doer, all actions which were in the account of the doer are also naturally wiped out.

In terms of an analogy, the संचित कर्म – the totality of all कर्मs accumulated in previous births is like an unreleased arrow. Because there is no कर्ता – the doer, to release the arrow, such कर्मs being actionlessness itself, merge and disappear into the ever-existent आत्मा itself. On the other hand, the प्रारब्ध कर्म – the totality of all कर्मs, which have already started yielding fruits, is like a released arrow. It has to go through its course until it is exhausted through experiences in this lifetime.

Now, what about the आगामि कर्मs - कर्मs yet to come? With absolutely no notion of doership, a ज्ञानी, one who has gained Self-recognition, continues to live and do whatever is left for him or her to do by प्रारब्ध कर्म. Such आगामि कर्मs however do not bind or taint the person in any way, as Sri Krishna pointed out earlier:



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ब्रह्मविद्या **Brahma Vidya**

कुर्वन्नपि न लिप्यते (5-7) - even while performing actions, the ज्ञानी remains actionless, unbound and untainted. That is how a ज्ञानी – a self-realized person, on gaining Self-recognition, is totally कर्म-free. Being so, there can be no rebirth for a कर्म. That is what भगवान् says here:

सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते

We will continue next time.