



श्रीमद्भगवत् गीता

त्रयोदशोऽध्यायः - क्षेत्र-क्षेत्रज्ञ विभाग योगः

trayodaśo'dhyāyaḥ - kṣetra-kṣetrajña vibhāga yogaḥ

Chapter 13

Volume 13

- प्रकृतिं पुरुषं चैव विद्धि अनादि उभौ अपि ।
prakṛtiṁ puruṣaṁ caiva viddhi anādi ubhau api ।
विकारांश्च गुणांश्चैव विद्धि प्रकृति संभवान् ॥ 13-19
vikārāṁśca guṇāṁścaiva viddhi prakati sambhavān ॥
- कार्यं करण कर्तृत्वे, हेतुः प्रकृतिरुच्यते ।
kārya karaṇa kartṛtve, hetuḥ prakṛtirucyate ।
पुरुषः सुखदुःखानां, भोक्तृत्वे हेतुरुच्यते ॥ 13-20
puruṣaḥ sukha duḥkhānām, bhokṛtve heturucyate ॥
- पुरुषः प्रकृतिस्थो हि, भुङ्क्ते प्रकृतिजान्गुणान् ।
puruṣaḥ prakṛtistho hi, bhunkte prakṛtijānguṇān ।
कारणं गुणसङ्गोऽस्य, सदसद्योनिजन्मसु ॥ 13-21
kāraṇaṁ guṇasaṅgo'sya, sadasadyonijanmasu ॥
- उपद्रष्टानुमन्ता च, भर्ता भोक्ता महेश्वरः ।
upadrṣṭānumantā ca, bhartā bhoktā maheśvaraḥ ।
परमात्मा इति चाप्युक्तो, देहेऽस्मिन्पुरुषः परः ॥ 13-22
paramātmā iti cāpyukto, dehe'sminpuruṣaḥ paraḥ ॥
- य एवं वेत्ति पुरुषं, प्रकृतिं च गुणैः सह ।
ya evaṁ vetti puruṣaṁ, prakṛtiṁ ca guṇaiḥ saha ।
सर्वथा वर्तमानोऽपि न स भूयोऽपिजायते ॥ 13-23
sarvathā vartamāno'pi na sa bhūyo'pijāyate ॥

Sri Krishna is talking here about प्रकृति पुरुष लक्षणं *prakṛti puruṣa lakṣaṇam* – the nature of the extraordinary connection between प्रकृति *prakṛti* and पुरुष *puruṣa*. As we saw last time, प्रकृति *prakṛti* is माया *māyā*, the inherent power of परमेश्वर



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ब्रह्मविद्या **Brahma Vidya**

parameśvar and all its manifestations. For example, this entire creation is प्रकृति *prakṛti*. One's शरीर *śarīra* – one's body and all its कर्म *karmas* and गुण *guṇas* - actions, results of actions, qualities of mind and बुद्धि *buddhi*, all worldly experiences, etc., are all manifestations of one's प्रकृति *prakṛti*.

पुरुष *puruṣa* is the आत्मा – The Self I, The परमेश्वर *parameśvar* Itself, whose inherent nature is सत्यं-ज्ञानं-अनन्तं-ब्रह्म *satyaṁ-jñānaṁ-anantaṁ-brahma* with all Its potential infinite inherent power - माया *māyā*, which means पुरुष *puruṣa* and प्रकृति *prakṛti* are ever inseparable.

What is the nature of the connection between प्रकृति *prakṛti* and पुरुष *puruṣa* – this entire creation and परमेश्वर *parameśvar*? In particular, what is the connection between one's शरीर *śarīra* – one's body, and The आत्मा *ātmā* – The Self I, The परमेश्वर *parameśvar*, 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 *bhagavān* says (9-4 and 5)

मय ततं इदं सर्वम् *mayam tataṁ idaṁ sarvam* – All that can be objectified in this creation, including the creation as a whole are pervaded by Me, The परमेश्वर *parameśvar*

मत्स्थानि सर्वभूतानि *matsthāni sarvabhūtāni* – all beings in this creation, including the creation as a whole, have their existence in Me, The परमेश्वर *parameśvar*, and at the same time

न च मत्स्थानि भूतानि *na ca matsthāni bhūtāni* – 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 *parameśvar* and nothing else in all existence. All existence is My Glory, the glory of परमेश्वर *parameśvar*, ईश्वर विभूति *īśvar vibhūti*

पश्य मे योगमैश्वरम् *paśya me yogamaiśvaram* – See and enjoy My योग *yoga* – The परमेश्वर योग *parameśvar yoga* as It is. See and enjoy this amazing connection



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between this entire creation, including every being in this creation, and Myself – The परमेश्वर *parameśvar* 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 *parameśvar* 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 *parameśvar*, between one's body and The आत्मा *ātmā* in one's body, is indeed the glory of परमेश्वर *parameśvar* – the परमेश्वर योग *parameśvar yoga*, the प्रकृति-पुरुष लक्षणं *prakṛti-puruṣa lakṣaṇam*, which Sri Krishna unfolds in detail in today's verses. भगवान् *bhagavān* says:

प्रकृतिं पुरुषं चैव विद्धि अनादि उभौ अपि ।

prakṛtiṁ puruṣaṁ caiva viddhi anādi ubhau api ।

विकारांश्च गुणांश्चैव विद्धि प्रकृति संभवान् ॥

13-19

vikārāṁśca guṇāṁścaiva viddhi prakṛti sambhavān ॥

विद्धि *viddhi* – Please understand, please realize. Whenever भगवान् *bhagavān* says विद्धि *viddhi*, 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 *bhagavān* says:

प्रकृति पुरुषं च उभौ अनादी एव *prakṛti puruṣaṁ ca ubhau anādī eva* – प्रकृति *prakṛti* and पुरुष *puruṣa*, both are, really, अनादी *anādī* – beginningless, and hence eternal, which means प्रकृति *prakṛti* and पुरुष *puruṣa* together constitute परमेश्वर *parameśvar* – The Lord. It is प्रकृति *prakṛti* – the creation that gives पुरुष *puruṣa* – The आत्मा *ātmā* the status of being The परमेश्वर *parameśvar* – The Lord. If



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there is no creation, there is nothing to lord over. Therefore, प्रकृति *prakṛti* and पुरुष *puruṣa* together constitute परमेश्वर *parameśvar*.

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

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।

na tvevāhaṁ jātau nāsaṁ na tvaṁ neme janādhipāḥ ।

नचैव न भविष्यामः सर्वे वयमतः परम् ॥

2-12

nacaiva na bhaviṣyāmaḥ sarve vayamataḥ param ॥

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 *jīva* – every individual person.

Now, how can one say that every जीव *jīva* – every individual person is eternal, when we see death every day? That "every जीव *jīva* – every individual person, is eternal" That statement itself must be understood properly. Death is not for the person. Death simply means that स्थूल शरीर *sthūla śarīra* – 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 *sūkṣma śarīra* – the subtle body of the person, along with its cause, namely अविद्या *avidyā* – Self-ignorance, has vacated its housing.

As already pointed out, every जीव *jīva* – every individual person, is constituted of four distinct constituents, namely the स्थूल शरीर *sthūla śarīra* – the inert gross physical body, the सूक्ष्म शरीर *sūkṣma śarīra* – the live subtle body occupying the entire



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physical body, the कारण शरीर ब्रह्मन् *kāraṇa śarīra brahman* – the causal body whose nature is अविद्या *avidyā* – Self-ignorance, manifesting itself as अहंकार *ahamkār* – ego I, and The आत्मा *ātmā* – The Self I, whose nature is सत्-चित्-आनन्द स्वरूप ब्रह्मन् *sat-cit-ānand svarūpa brahman* – The परमेश्वर *parameśvar* itself.

Of these four constituents, The आत्मा *ātmā* – The Self I alone is नित्यं सत्यं *nityam satyam* – ever existent absolute reality, and the other three शरीरस *śarīras* are only मिथ्यास *mithyās* – transient, dependent realities, ever subject to change and ultimate disappearance.

The स्थूल शरीर *sthūla śarīr*, सूक्ष्म शरीर *sūkṣma śarīra* and अहंकार *ahamkār* – the gross physical body, the subtle body and the ego I, are क्षेत्र धर्मस *kṣetra dharmas*, meaning they are उपाधि धर्मस *upādhi dharmas* – they are attributes of one's body vehicle, conditioned by one's past and present गुणस *guṇas* and कर्मस *karmas* – qualities and actions born of अविद्या *avidyā* – Self-ignorance. But The आत्मा *ātmā* – The Self I, The परमेश्वर *parameśvar* 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 *sūkṣma śarīra* and कारण शरीर *kāraṇa śarīra* – the subtle body along with its cause of the constantly evolving जीव *jīva* (the person) go on changing, the जीव *jīva* itself (the person himself or herself) remains eternal in terms of आत्मा *ātmā* – the pure consciousness, which means the जीवात्मा *jīvātmā* and the परमात्मा *paramātmā* are ONE and the same Eternal Being. The आत्मा *ātmā* – The Self I of जीव *jīva* (of any person) and The आत्मा *ātmā* – The Self I of The परमेश्वर *parameśvar* already in the person, are identical.

That is what needs to be understood by the statement:

प्रकृतिं पुरुषं चैव विद्धि अनादि उभौ अपि
prakṛtiṁ puruṣaṁ caiva vidधि anādi ubhau api

That is also the content of भगवान्'s *bhagavān's* earlier declaration



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क्षेत्रज्ञं चापि मां विद्धि सर्व क्षेत्रेषु भारत (13- 2)

kṣetrajñam cāpi mām vidhdi sarva kṣetreṣu bhārata

There is also something more to understand here.

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

There is only ONE Eternal Being, and That is परमेश्वर *parameśvar*, whose स्वरूप *svarūpa* is पुरुष *puruṣa* – The आत्मा *ātmā* and whose स्वभाव *svabhāva* is प्रकृति *prakṛti* – the माया *māyā*. The स्वरूप *svarūpa* of परमेश्वर *parameśvar* – the inherent nature of परमेश्वर *parameśvar* is सत्यं-ज्ञानं-अनन्तं ब्रह्म *satyaṁ-jñānaṁ-anantaṁ brahma* – The सत्-चित्-आनन्द स्वरूप आत्मा *sat-cit-ānand svarūpa ātmā*, and the स्वभाव *svabhāva* of परमेश्वर *parameśvar* – the inherent power of परमेश्वर *parameśvar* arising from its inherent nature is त्रिगुणात्मिका माया *triguṇātmikā māyā* – power manifested as three गुणः *guṇas* – the सत्त्व *satva*, रजस् *rajas* and तमस् *tamas* गुणः *guṇas* (more about which we will see in the next chapter).

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

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



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ब्रह्मविद्या **Brahma Vidya**

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

Because of **अविद्या avidyā** – Self-ignorance, most of us are not aware of one's own **स्वरूप svarūpa** – 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 svabhāva**, namely one's own **माया गुणs māyā guṇas** – 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 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 svarūpa** and **स्वभाव svabhāva** with respect to any person. For example, your **स्वरूप svarūpa** – your inherent nature as a human being, and your **स्वभाव svabhāva** – your inherent power to be and act as you choose, by virtue of your **स्वरूप svarūpa** 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 parameśvar**. Again, just as what you speak by virtue of your **स्वभाव svabhāva** – your inherent power to speak is totally under the control of your **स्वरूप svarūpa** – your inherent nature as a human being, so also, the **स्वभाव svabhāva** of **परमेश्वर parameśvar**, namely **माया māyā**, is totally under the control of the **स्वरूप svarūpa** of **परमेश्वर parameśvar**, namely The **सत्-चित्-आनन्द आत्मा sat-cit-ānand ātmā** – The **ब्रह्मन् brahman**. That is why we, as products of **माया māyā**, can pray to the **स्वरूप svarūpa** of **परमेश्वर parameśvar** to bless us with whatever we want.

Thus, if we understand clearly the distinction between the **स्वरूप svarūpa** – one's inherent true nature, and **स्वभाव svabhāva** – one's inherent power to be and to act as



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ब्रह्मविद्या **Brahma Vidya**

one wishes by virtue of one's inherent true nature, then we understand that परमेश्वर *parameśvar* is only ONE Eternal Being, and प्रकृति *prakṛti* and पुरुष *puruṣa* are only the स्वभाव *svabhāva* and स्वरूप *svarūpa* respectively of that same one Eternal Being.

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

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

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 *svarūpa* and स्वभाव *svabhāva* of परमेश्वर *parameśvar*, this entire creation and everything in this entire creation, including all of us, both individually and collectively, being products of माया *māyā*, are only particular forms of the same ONE eternal परमेश्वर *parameśvar*. That is why the Upanishad महावाक्य *mahā vākya* declares तत् त्वं असि *tata tvam asā* – That परमेश्वर *parameśvar* 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 *jīva* of any kind, is also a particular form of That same ONE परमेश्वर *parameśvar*. The person who is able to recognize That same ONE परमेश्वर *parameśvar* in everything that exists in this creation, that person understands, appreciates and enjoys the परमेश्वर योग *parameśvar yoga* – The knowledge of परमेश्वर *parameśvar* as It is, the knowledge of आत्मा *ātmā* – The Self I as It is.

Further, since all जीव *jīvas* are particular forms of the same ONE Eternal परमेश्वर *parameśvar*, भगवान् *bhagavān* points out that जीवात्मा *jīvātmā* and परमात्मा



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paramātmā are one and the same स्वरूप *svarūpa* of परमेश्वर *parameśvar*. There are countless जीवs *jīvas* in this creation, each blessed with the same ONE आत्मा *ātmā*. By saying जीवात्मा *jīvātmā* and परमात्मा *paramātmā* are identical, भगवान् *bhagavān* is pointing out that आत्मा *ātmā* – the स्वरूप of परमेश्वर *parameśvar*, remains indivisible and undivided by the countless जीवs *jīvas*.

That means, that not only आत्मा *ātmā* is already in every जीव *jīva*, all जीवs *jīvas* are already in आत्मा *ātmā* – the स्वरूप *svarūpa* of परमेश्वर *parameśvar*, 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 *prakṛti* – पुरुष लक्षणं *puruṣa lakṣaṇam*, भगवान् *bhagavān* says,

विकारांश्च गुणांश्चैव विद्धि प्रकृति संभवान् ॥

vikārāṁśca guṇāṁścaiva viddhi prakṛti sambhavān ॥

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

विकारां च गुणान् च प्रकृतिसंभवान् एव *vikārāṁ ca guṇān ca prakṛti sambhavān eva* – All विकारs *vikāras* – all changes and modifications of one's उपाधि *upādhi* – one's body vehicle, such as one's body, organs of perception and action, mind, बुद्धि *buddhi*, अहंकार *ahaṁkar*, etc., and also गुणs *guṇas* - the qualities of one's अन्तःकरण *antaḥ karaṇa* – mind and बुद्धि *buddhi* which express themselves as सुख *sukha*, दुःख *duḥkha*, मोह *moha* etc., all of them are प्रकृति संभवान् एव *prakṛti sambhavān eva*. They are all naturally born of प्रकृति *prakṛti* only. They are all born of the power of माया *māyā* – the त्रिगुणात्मिका माया *triguṇātmikā māyā*. They are all born of the combinations and interactions of the सत्य *satva*, रजस् *rajas* and तमस् *tamas* गुणs *guṇas* of माया *māyā* – the स्वभाव *svabhāva* of oneself. In particular, they are not the manifestations of the स्वरूप *svarūpa* of oneself – the inherent nature of आत्मा *ātmā* – The Self I already in oneself.



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ब्रह्मविद्या **Brahma Vidya**

By so saying, भगवान् *bhagavān* points out that आत्मा *ātmā* – The Self I – The परमेश्वर *parameśvar* already in oneself, is असंगः *asaṅgaḥ* – is uninvolved, and un-interfering in all of one's गुणसु *guṇas* and कर्मसु *karmas*. While आत्मा *ātmā* remains as the ever-present source of all of one's powers to act, आत्मा *ātmā* Itself is not in any way involved in one's actions of any kind, in thought word or deed. One's कर्मसु are governed only by one's own गुणसु *guṇas* – one's own अन्तःकरणधर्मसु *antaḥ karaṇa dharmas* – the qualities of one's own mind and बुद्धि *buddhi*, which means one's पुण्यकर्मसु *puṇya karmas* and पापकर्मसु *pāpa karmas* belong only to one's own सूक्ष्मशरीर *sūkṣma śarīra* – subtle body, governed by अविद्या *avidyā*, in the form of अहंकार *ahaṅkāra* – 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 *prakṛti* and पुरुष *puruṣa* 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 *parameśvar*. There is nothing outside of परमेश्वर *parameśvar*, and with respect to any जीव *jīva* – any individual person, one's स्वरूप *svarūpa* – one's inherent nature, is आत्मा *ātmā* – The Self I, The परमेश्वर *parameśvar* Itself, and one's स्वभाव *svabhāva* – one's actions are a manifestation of one's मायागुणसु *māyā guṇas* – the qualities of one's mind and बुद्धि *buddhi*.

प्रकृति *prakṛti* and पुरुष *puruṣa*, 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 जीवजगत् *jīva jagat* and ईश्वर *īśvara* as It is.

In the next two verses, Sri Krishna talks about प्रकृति-पुरुषलक्षणं *prakṛti-puruṣa lakṣaṇam* as it relates to any individual person experiencing संसार *saṁsār* and experiencing सुख *sukha*, दुःख *duḥkha* – pleasure and pain of various kinds in daily life. We will see that next time.