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ब्रह्मविद्या **Brahma Vidya**

## श्रीमद्भगवत् गीता

त्रयोदशोऽध्यायः - क्षेत्र-क्षेत्रज्ञ विभाग योगः

*trayodaśo'dhyāyaḥ - kṣetra-kṣetrajña vibhāga yogaḥ*

### Chapter 13

Volume 14

- 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 ॥*

All these five verses go together. Sri Krishna is talking about प्रकृति पुरुष लक्षणं *prakṛti puruṣa lakṣaṇam* – the extraordinary co-existence of one's शरीर *śarīra* – one's



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body, and The आत्मा *ātmā* – The Self I, The परमेश्वर *parameśvar* in one's body, as it relates to an individual जीव *jīva* – an individual person, experiencing संसार धर्म *saṁsār dharmas* - the world of changes, which means experiencing सुख *sukha* and दुःख *duḥkha* – 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 ।

*kārya karaṇa kartṛtve, hetuḥ prakṛtirucyate ।*

पुरुषः सुखदुःखानां, भोक्तृत्वे हेतुरुच्यते ॥

13-20

*puruṣaḥ sukha duḥkhānām, bhokṛtṛtve heturucyate ॥*

पुरुषः प्रकृतिस्थो हि, भुङ्क्ते प्रकृतिजान्गुणान् ।

*puruṣaḥ prakṛtistho hi, bhunḅkte prakṛtijānguṇān ।*

कारणं गुणसङ्गोऽस्य, सदसद्योनिजन्मसु ॥

13-21

*kāraṇam guṇasaṅgo'sya, sadasadyonijanmasu ॥*

कार्यं करण कर्तृत्वे, हेतुः प्रकृतिरुच्यते ।

*kārya karaṇa kartṛtve, hetuḥ prakṛtirucyate ।*

पुरुषः सुखदुःखानां, भोक्तृत्वे हेतुरुच्यते ॥

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कारणं गुणसङ्गोऽस्य, सदसद्योनिजन्मसु ॥

13-21

*kāraṇam guṇasaṅgo'sya, sadasadyonijanmasu ॥*

As we saw last time, प्रकृति *prakṛti* and पुरुष *puruṣa* 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 *bhagavān* talks about प्रकृति *prakṛti* and पुरुष *puruṣa* as if they are two independent realities. भगवान् *bhagavān* says:

कार्यं करण कर्तृत्वे *kārya karaṇa kartṛtve*, प्रकृति *prakṛti*

प्रकृतिः हेतुः उच्यते *prakṛtiḥ hetuḥ ucyate*



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प्रकृति *prakṛti* is said to be, which means, one's स्वभाव गुणः *svabhāva guṇas*, माया गुणः *māyā guṇas*, सत्व-रजस्-तमस् गुणः *satva-rajas-tamas guṇas* and their mutual interactions, the qualities of one's mind and बुद्धि are commonly understood as, the cause for कार्य *kārya*, करण *kaṛaṇa* and कर्तृत्व *karṭṛtvam*

कार्य *kārya* is all विकारः *vikāras* - 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 करण *kaṛaṇa*, which includes all instruments in the physical body, namely the instruments of perception and action, mind, बुद्धि *buddhi*, अहंकार – ego, etc., and

कर्तृत्व *karṭṛtvam* which means उत्पादकत्वं – all that is created by the कार्य *kārya* and करण *kaṛaṇa* – body and its instruments, which means all of one's actions and their results. Therefore,

कार्य करण कर्तृत्वे प्रकृतिः हेतुः उच्यते *kārya kaṛaṇa karṭṛtve prakṛtiḥ hetuḥ ucyate* – 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 गुणः *svabhāva guṇas*, माया गुणः *māyā guṇas* - the qualities of one's mind and बुद्धि *buddhi*. That is how the nature of प्रकृति *prakṛti* is commonly understood.

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There is also another reading in many texts. Instead of कार्य करण कर्तृत्वे *kārya kaṛaṇa karṭṛtve*, the other reading is कार्य कारण कर्तृत्वे *kārya kāraṇa karṭṛtve*. The meaning is essentially the same. Here, कार्य *kārya* means effect, and कारण *kāraṇa* 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, कार्य कारण कर्तृत्वे *kārya kāraṇa karṭṛtve* means "all products of cause-effect relationships in the world of objects ". For all of them, प्रकृति *prakṛti* is the cause, which means all of them arise from प्रकृति *prakṛti*. All of them are क्षेत्र धर्मः स्वभाव गुणः *svabhāva guṇas* - the manifestations of the qualities of one's own mind *kṣetra dharmas* and बुद्धि *buddhi*. Again, that is true.



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That is indeed true. But प्रकृति *prakṛti* alone does not account for जीव *jīva*— any individual person. प्रकृति *prakṛti* does not, and cannot exist by itself. It exists naturally and inseparably with पुरुष *puruṣa* – The आत्मा *ātmā*, at all times. It is the पुरुष *puruṣa*, the आत्मा *ātmā* that gives consciousness to प्रकृति *prakṛti*, and makes कार्य करण कर्तृत्वे *kārya karaṇa kartṛtve* – actions and their results possible.

The results of one's actions manifest themselves as सुख *sukha* and दुःख *duḥkha* – 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 *sukha* and दुःख *duḥkha* – pleasures and pains arising from one's actions and their results would naturally appear to be only for the पुरुष *puruṣa* – the conscious आत्मा *ātmā* in oneself.

Thus, The आत्मा *ātmā* – The Self I in oneself, which means the स्वरूप *svarūpa* of oneself, would appear to be the भोक्ता *bhoktā* – the enjoyer, the experienter of the varieties of सुख *sukha* and दुःख *duḥkha* – pleasures and pains generated by the क्षेत्र धर्म *kṣetra dharma*, प्रकृति गुण *prakṛti guṇas* - the personal qualities of the individual person, the individual जीव *jīva*. Therefore, भगवान् *bhagavān* says:

पुरुषः सुख दुःखानां भोक्तृत्वे हेतुः उच्यते *puruṣaḥ sukha duḥkhānām bhoktṛtve hetuḥ ucyate* – पुरुषः *puruṣaḥ*, The आत्मा *ātmā*, The Self I in the जीव *jīva*— in the individual person, is said to be, which means, is commonly understood as हेतुः *hetuḥ* – the cause for भोक्तृत्वं *bhoktṛtvam* – enjoying, experiencing the varieties of सुख *sukha* and दुःख *duḥkha* – pleasures and pains in daily life.

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



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It is important to note here that भगवान् *bhagavān* uses the word उच्यते *ucyate* in each line of this verse. उच्यते *ucyate* 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 *bhagavān* says प्रकृति *prakṛti* is said to be the cause for the generation of सुख *sukha* and दुःख *duḥkha*, and पुरुष *puruṣa* is said to be the cause for experiencing that सुख *sukha* and दुःख *duḥkha*. Experiencing सुख *sukha* and दुःख *duḥkha* – pleasures and pains of daily life is called संसार *saṁsār*. Therefore, if one looks upon प्रकृति *prakṛti* and पुरुष *puruṣa* individually and separately, then both प्रकृति *prakṛti* and पुरुष *puruṣa* would appear to be the cause for संसार *saṁsār* – for all of one's worldly experiences of सुख *sukha* and दुःख *duḥkha*.

Is that true? Is it really so? No, not exactly. Because, प्रकृति *prakṛti* and पुरुष *puruṣa* are both eternal. If प्रकृति *prakṛti* and पुरुष *puruṣa* are both cause for संसार *saṁsār*, then संसार *saṁsār* also will be eternal for everybody. That means liberation from संसार *saṁsār*, liberation from the सुख *sukha* and दुःख *duḥkha* 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 *mokṣa*, भगवान् *bhagavān* has said so many times, and our Upanishads also say so repeatedly, that मोक्ष *mokṣa* is within the reach of every person. Therefore, there is something more here for us to understand.

पुरुष *puruṣa*, The आत्मा *ātmā*, being the ultimate cause for everything in this creation, naturally, पुरुष *puruṣa* is also the ultimate cause for the सुख *sukha* and दुःख *duḥkha* generated by the प्रकृति गुण *prakṛti guṇas*, the स्वरूप गुण *svarūpa guṇas* - the personal qualities of mind and बुद्धि *buddhi* of every individual person. That is understandable, because, it is the existence of पुरुष *puruṣa* that accounts for the very existence of all सुख *sukha*-दुःख *duḥkha* experiences.

But how does that make पुरुष *puruṣa*, The आत्मा *ātmā*, the experiencer of the सुख *sukha*-दुःख *duḥkhas* experienced by any person. For experiencing something, there should be a संग *saṅga* – an association of some kind between two separate entities.



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आत्मा *ātmā* is असंग *asamṅga*. आत्मा *ātmā* is totally devoid of any such association. That being the case, what kind of association can there be between the आत्मा *ātmā* in the person and the सुख *sukha*-दुःख *duḥkhas* experienced by the person?

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

गुणाः गुणेषु वर्तन्ते *guṇāḥ guṇeṣu vartante* 3 - 28

The प्रकृति गुण *prakṛti guṇas* reside in प्रकृति गुण *prakṛti guṇas* only. But there is an appearance of an association between The आत्मा *ātmā*, The Self I, and the सुख *sukha*-दुःख *duḥkhas* - pleasures and pains generated by the प्रकृति गुण *prakṛti guṇas*, one's स्वभाव गुण *svabhāva guṇas* - the qualities of the body-mind-intellect complex of the person involved. That appearance of association is born of अविद्या *avidyā* – ignorance of आत्मा *ātmā*, The Self I, on the part of the mind and बुद्धि *buddhi* of the person's सूक्ष्म शरीर *sūkṣma śarīra* – the subtle body, governed by the अविद्या *avidyā* (Self-ignorance), which makes the person a संसारि *saṁsāri* – the experiencer of सुख *sukha*-दुःख *duḥkhas* - the pleasures and pains of daily life.

As we may recall again, अविद्या *avidyā* is one's ignorance of the true nature of oneself - the आत्मा *ātmā*, The Self I. Such ignorance manifests itself as अहंकार *ahaṁkāra* – the ego I, the apparent notion of I in oneself. Due to such अविद्या *avidyā*, one's mind and बुद्धि *buddhi* habitually superimposes the सुख *sukha*-दुःख *duḥkhas* generated by one's actions, on the apparent I, the ego I in oneself. On such superimposition, the ego I identifies itself as सुखी *sukhī*, दुःखी *duḥkhī*, 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 *buddhi* superimposes a vision of snake on a length of rope.





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

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

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

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



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अज्ञानेन आवृतं ज्ञानं, तेन मह्यन्ति जन्तवः ॥ 5 - 15

*ajñānena āvṛtaṁ jñānaṁ, tena mahyanti jantavaḥ ॥*

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

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 *ātmā* – The Self I in oneself, and creates the experience of सुख *sukha* and दुःख *duḥkha* – pleasure and pain, for the individual person. By such ignorance of Self-knowledge, by such अविद्या *avidyā*, all beings, all people suffer delusion, sorrow and distress (तेन मुह्यन्ति जन्तवः *tena muhyanti jantavaḥ*)

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

महाभूतान्यहंकारो बुद्धिः अव्यक्त मेव च (13-5)

*mahā bhūtānyahaṅkāro buddhiḥ avyakta meva ca*

That अव्यक्तं *avyaktaṁ* is अविद्या *avidyā*. Such अविद्या *avidyā* creates the experience of संसार *saṁsār*, the experience of सुख *sukha*-दुःख *duḥkhas* in daily life, by धर्म अध्यास *dharma adhyāsa* – one's mind and बुद्धि superimposing प्रकृति धर्म *prakṛti dharmas* on पुरुष *puruṣa*, The आत्मा *ātmā*, which means by superimposing the pleasures and pains generated by the स्वभाव *svabhāva* of one's body-mind-intellect complex on the स्वरूप *svarūpa* of oneself. By such superimposition, by such धर्म अध्यास *dharma adhyāsa*, what happens further - भगवान् *bhagavān* says:

पुरुषः प्रकृतिस्थो हि, भुङ्क्ते प्रकृतिजान्गुणान् ।

*puruṣaḥ prakṛtistho hi, bhun̄kte prakṛtijānguṇān ।*

कारणं गुणसङ्गोऽस्य, सदसद्योनिजन्मसु ॥

*kāraṇaṁ guṇasaṅgo'sya, sadasadyonijanmasu ॥*

13-21





## ब्रह्मविद्या Brahma Vidya

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

हि *hi* – because of that

पुरुषः प्रकृतिजान् गुणान् भुङ्क्ते *puruṣaḥ prakṛtijān guṇān bhun̄kte* – the पुरुष *puruṣa*, the आत्मा *ātmā*, the जीव *jīva* enjoys, experiences the गुणs *guṇas* - the attributes of सुख *sukha* and दुःख *duḥkha* – pleasures and pains, generated in the प्रकृति *prakṛti* – in one's body-mind-intellect complex, which means the जीव *jīva* – the individual person awarefully enjoys, experiences, all the प्रकृति *prakṛti* generated गुणs *guṇas*.

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

कारणं गुणसङ्गोऽस्य, सदसद्योनि जन्मसु *karaṇam guṇasaṅgo'sya, sadasadyoni janmasu*

अस्य गुणसङ्गः *asya guṇasaṅgah* – Such mistaken association of आत्मा *ātmā* with the प्रकृति गुणs *prakṛti guṇas* causing सुख *sukha*-दुःख *duḥkha* experiences is कारणं *karaṇam* – the cause for

सत्-असत् योनि जन्मसु *sat asat yoni janmasu* – 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 *avidyā* is the कारण शरीर *karaṇa śarīra* – Self-ignorance is the general cause. But for the birth of a human being, in a particular form, place and circumstances, गुण संग *guṇa saṅga* – mistaken association of one's



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## ब्रह्मविद्या **Brahma Vidya**

स्वभाव गुणः *svabhāva guṇas*, प्रकृति गुणः *prakṛti guṇas* - qualities of one's body-mind-intellect complex, with the आत्मा *ātmā* – The Self I, due to धर्म अध्यास *dharma adhyāsa* is the immediate cause.

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

The cause is गुण संग *guṇa saṅga*, born of धर्म अध्यास *dharma adhyāsa* – mistaken association of the प्रकृति गुणः *prakṛti guṇas* and their interactions with The आत्मा *ātmā* – The Self I. Differences in गुण संग *guṇa saṅga* give rise to differences in कर्म *karma*. Differences in कर्म *karma* give rise to differences in कर्मफल *karmaphala*. Differences in कर्मफल *karma phala* account for the differences in one's birth circumstances. That is the first message.

The second message is this:

संसार *saṁsār*-experiences of सुख-दुःख *sukha-duḥkha* in daily life, do not belong to आत्मा *ātmā*. प्रकृति *prakṛti*, by itself cannot experience संसार *saṁsār*, if आत्मा *ātmā* – pure consciousness were not there. Therefore, only The आत्मा *ātmā* can be a भोक्ता *bhokta*– the enjoyer, the experiencer of सुख-दुःख *sukha-duḥkhas*, because आत्मा *ātmā* alone is conscious. But आत्मा *ātmā* is असंगः *asaṅga*. It is devoid of any association. Then how does The आत्मा *ātmā* become The भोक्ता *bhokta*– the experiencer of सुख-दुःख *sukha-duḥkhas* in daily life?

In fact, The आत्मा *ātmā* is NOT the भोक्ता *bhokta*. आत्मा *ātmā* always remains असंग आत्मा *asaṅga ātmā*. It is the प्रकृति *prakṛti* that experiences सुख-दुःख *sukha-duḥkhas* in the presence of आत्मा *ātmā*, because of गुण संग *guṇa saṅga* born of धर्म अध्यास *dharma adhyāsa* – the superimposition of प्रकृति गुणः *prakṛti guṇas* on आत्मा *ātmā* due to अविद्या *avidyā* – Self-ignorance. Such experience of सुख-दुःख *sukha-duḥkhas*, such experiences of संसार *saṁsāra* can be completely avoided by सर्व कर्मफल त्याग *sarva karma phala tyāga*– by total dedication of all



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## ब्रह्मविद्या **Brahma Vidya**

कर्मफल *karma phala* - results of actions to The आत्मा *ātmā* – the स्वरूप *svarūpa* of परमेश्वर *parameśvar*, the स्वरूप *svarūpa* of The Self I in oneself. For such dedication, one must have a clear vision of पुरुष *puruṣa* – The आत्मा *ātmā*, in one's own शरीर *śarīra* – in one's own body.

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