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ब्रह्मविद्या **Brahma Vidya**

श्रीमद्भगवत् गीता

त्रयोदशोऽध्यायः - क्षेत्र-क्षेत्रज्ञ विभाग योगः

trayodaśo'dhyāyaḥ - kṣetra-kṣetrajña vibhāga yogaḥ

Chapter 13

Volume 15

- 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 veti puruṣaṁ, prakṛtiṁ ca guṇaiḥ saha ।
सर्वथा वर्तमानोऽपि न स भूयोऽपिजायते ॥ 13-23
sarvathā vartamāno'pi na sa bhūyo'pijāyate ॥

Sri Krishna continues His discourse on प्रकृति पुरुष लक्षणं *prakṛti puruṣa lakṣaṇaṁ*.
As we saw last time, पुरुष *puruṣa* – The आत्मा *ātmā*, The Self I, the real self in



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oneself is not the experiencer of one's सुख-दुःखs *sukha-duḥkhas* - pleasures and pains of daily life. On the other hand, it is the प्रकृति *prakṛti*, manifested as one's own स्वभाव गुणs *svabhāva guṇas* - 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 *avidyā* – Self-ignorance, that प्रकृति *prakṛti* alone is both the generator as well as the experiencer of the सुख-दुःखs *sukha-duḥkhas* - pleasures and pains of one's daily life, in the presence of The आत्मा *ātmā* – The Self I. That means one's प्रकृति *prakṛti* awarefully experiences all the सुख-दुःखs *sukha-duḥkhas* of daily life generated by itself.

Anyone can completely avoid such experiences of सुख-दुःखs *sukha-duḥkhas* of daily life, such experiences of संसार *saṁsār*, by सर्व कर्मफलत्याग बुद्धि *sarva karma phala tyāga buddhi*, by the mental disposition of offering all results of all of one's actions to परमेश्वर *parameśvar*, and receiving the fruits of all of one's actions, whatever they are, as ईश्वर प्रसाद *īśvara prasāda* – as the very blessings from परमेश्वर *parameśvar*.

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

उपद्रष्टानुमन्ता च, भर्ता भोक्ता महेश्वरः ।

upadrṣṭānumantā ca, bhartā bhoktā maheśvaraḥ ।

परमात्मा इति चाप्युक्तो, देहेऽस्मिन्पुरुषः परः ॥

13-22

paramātmā iti cāpyukto, dehe'sminpuruṣaḥ paraḥ ॥

अस्मिन् देहे पुरुषः *asmin dehe' puruṣaḥ* – The पुरुष *puruṣa*, The आत्मा *ātmā*, in this शरीर *śarīra* – in this body, is उपद्रष्टा *upadrṣṭā*. उप *upa* means "near", द्रष्टा



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draṣṭā means "the one who sees". Therefore, उपद्रष्टा *upadraṣṭā* means being the innermost of every part of this entire body, The पुरुष *puruṣa*, The आत्मा *ātmā*, The Self I is चैतन्य स्वरूपः *caitanya svarūpaḥ*, साक्षी स्वरूपः *sākṣī svarūpaḥ*. आत्मा *ātmā* 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 *ātmā* is like the chief priest (ब्रह्मा *brahmā*), in a Vedic ritual, remaining totally uninvolved, It oversees everything that takes place in one's body. आत्मा *ātmā* 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 *ātmā* is the subject, the objectifier of everything the body does, either in thought, word or deed. That is उपद्रष्टा *upadraṣṭa* - the nature of पुरुष *puruṣa*, The आत्मा *ātmā*, The Self I already in one's body. Further

अनुमन्ता च *anumantā ca* – The आत्मा *ātmā* is also the permitter of every action that takes place in the body. The आत्मा *ātmā* blesses whatever one's बुद्धि *buddhi* decides to do. Being Itself Fullness in nature, The आत्मा *ātmā* blesses whatever the body-mind-intellect complex does, or wants to do. While The आत्मा *ātmā* 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 *ātmā* being there, none of them can function.

The आत्मा *ātmā* supports all the activities of the body, mind and the senses, by lending them existence, and lighting them up. The आत्मा *ātmā* 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 *ātmā* lights up that restlessness. If the mind is pleased, The आत्मा *ātmā* lights up that pleased mind. Luminosity, like the sun, is the very nature of पुरुष *puruṣa*, The आत्मा *ātmā*, The Self I already in one's body. Further

भर्ता *bhartā* – The आत्मा *ātmā* is भर्ता *bhartā* – the sustainer. The आत्मा *ātmā* 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 *ātmā*. Thus, the पुरुष *puruṣa*, the आत्मा *ātmā*, the Self I



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already in one's body, is the भर्ता *bhartā* – the sustainer of the entire body vehicle. Further,

भोक्ता *bhokta* – Being the very स्वरूप *svarūpa* of this body, The आत्मा *ātmā* is the ultimate भोक्ता *bhokta* – 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 *ātmā*. Therefore, The आत्मा *ātmā* is the Alter where all experiences, all perceptions, ultimately resolve and disappear. Thus, The आत्मा *ātmā* is the ultimate भोक्ता *bhokta*.

The आत्मा *ātmā* is indeed असंग *asaṅga* – It is devoid of all associations. Therefore It is not the immediate भोक्ता *bhokta* – the immediate experiencer of प्रकृति गुण *prakṛti guṇas*, but आत्मा *ātmā* is The ultimate भोक्ता *bhokta* – the ultimate experiencer of all गुण *guṇas*.

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

श्रोत्रस्य श्रोत्रं, मनसो मनो यत्, वाचो ह वाचं,
śrotrasya śrotraṁ, manaso mano yat, vāco ha vācaṁ,
स उ प्राणस्य प्राणः चक्षुषः चक्षुः
sa u prāṇasya prāṇaḥ cakṣuṣaḥ cakṣuḥ

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

That is how The पुरुष *puruṣa*, The आत्मा *ātmā*, The Self I already in one's body is निर्गुणं गुण भोक्तृ च *nirguṇaṁ guṇa bhoktr ca*. Itself being devoid of any गुण *guṇas*, It remains as the ultimate experiencer of all गुण *guṇas*.



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

परमात्मा इति च अपि उक्तः *paramātmā iti ca api uktaḥ* – In the Upanishads, The पुरुष *puruṣa*, The आत्मा *ātmā*, The Self I is also called परमात्मा *paramātmā* - The Supreme Self, The Limitless Self, The Highest Self, The Exalted Self उत्तम पुरुषः *uttama puruṣaḥ* or पुरुषोत्तम *puruṣottama*.

देहेऽस्मिन् पुरुषः परः *dehe'smin puruṣaḥ paraḥ* – Such is the nature of The पुरुष *puruṣa*, The आत्मा *ātmā*, The Self I, the limitless आत्मा *ātmā* in this limited body. Continuing, भगवान् *bhagavān* says:

य एवं वेत्ति पुरुषं, प्रकृतिं च गुणैः सह ।

ya evaṁ vetti puruṣam, prakṛtiṁ ca guṇaiḥ saha ।

सर्वथा वर्तमानोऽपि न स भूयोऽपि जायते ॥

13-23

sarvathā vartamāno'pi na sa bhūyo'pi jāyate ॥

यः पुरुषं प्रकृतिं च, गुणैः सह एवं वेत्ति *yaḥ puruṣam prakṛtiṁ ca, guṇaiḥ saha evaṁ vetti* – The one who knows (not as an object of knowledge) but (वेत्ति *vetti*) who understands, appreciates and recognizes the nature of पुरुष *puruṣa* together with प्रकृति *prakṛti* and its गुणs *guṇas*, attributes (qualities and characteristics) एवं *evaṁ* – as described above, namely:



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पुरुष *puruṣa* – The क्षेत्रज्ञ *kṣetrajñā*, The आत्मा *ātmā*, The Self I in oneself, is the स्वरूप *svarūpa* of परमेश्वर *parameśvar* whose nature is सत्यं ज्ञानं अनन्तं ब्रह्म *satyaṁ jñānaṁ anantaṁ brahma* – सत् चित् आनन्द स्वरूप आत्मा *sat cit ānand svarūpa ātmā*

प्रकृति *prakṛti* – the क्षेत्र *kṣetra*, one's शरीर *śarīra*, one's body with all its components and attributes is a manifestation of the स्वभाव *svabhāva* of परमेश्वर *parameśvar*, arising from the सत्य *satva*, रजस् *rajas* and तमस् *tamas* गुण *guṇa* of माया *māyā* – the inherent power of परमेश्वर *parameśvar*.

One's गुण *guṇas* - personal qualities and attributes, are प्रकृति धर्म *prakṛti dharmas* and not पुरुष धर्म *puruṣa dharmas*, and पुरुष *puruṣa* – The आत्मा *ātmā*, The Self I, exists in one's शरीर *śarīra* – in one's body as उपद्रष्टा *upadraṣṭa*, अनुमन्ता *anumantā*, भर्ता *bhartā*, भोक्ता *bhokta* and महेश्वरः *maheśvaraḥ* as described above.

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

सर्वथा वर्तमानोऽपि *sarvathā vartamāno'pi* – whatever be the circumstances or life-style of that person

सः भूयः न अभिजायते *saḥ bhūyaḥ na abhijāyate* – that person is not born again, because that person is already a ज्ञानी *jñānī*.

As भगवान् *bhagavān* said earlier (7-18)

ज्ञानी तु आत्मैव मे मतं *jñānī tu ātmaiva me mataṁ* – a ज्ञानी *jñānī* is verily Myself, the परमेश्वर *parameśvar*, which means, such a person has already gained मोक्ष *mokṣa* – liberation from संसार *saṁsār*, and there is no further birth for such a person. Such a person has already gained जीव ब्रह्म ऐक्यं *jīva brahma aikyaṁ* – Oneness with आत्मा *ātmā*, the Self I, the परमेश्वर *parameśvar* already in oneself.



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So saying, Sri Krishna concludes here this short discourse on प्रकृति-पुरुष लक्षणं *prakṛti-puruṣa lakṣaṇam* – the क्षेत्र-क्षेत्रज्ञ लक्षणं *kṣetra-kṣetrajña lakṣaṇam*, 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 सः भूयोऽभिजायते *sarvathā vartamāno'pi na saḥ bhūyo'bhijāyate* – Whatever be one's lifestyle or circumstances of life, once a person understands, appreciates and recognizes the प्रकृति-पुरुष लक्षणं *prakṛti-puruṣa lakṣaṇam*, which means once a person gains पूर्ण ईश्वर ज्ञानं *pūrṇa īśvara jñānam* – such a person is not reborn, because such a person is already a ज्ञानी *jñānī*, has already gained मोक्ष *mokṣa* – liberation from संसार *saṁsār*, even while living, so says भगवान् *bhagavān*.

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

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

आगामि कर्म *āgāmi karmas* are कर्म *karmas* yet to come, after the event of Self-recognition, during the rest of the life of the person. प्रारब्ध कर्म *prārabdha karma*



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are कर्मs *karmas* whose results are currently being experienced by the person since one's birth, but have not yet exhausted. They are कर्मs *karmas* whose results have already begun, but not yet exhausted. And संचित कर्मs *sañcita karmas* are कर्मs *karmas* accumulated from one's countless past births, still waiting to mature and fructify. What happens to all these कर्मs *karmas*? 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 *bhagavān* says:

यथैधांसि समिद्धोऽग्निः भस्मसात् कुरुतेऽर्जुन ।

yathaidhāñsi samiddho'gniḥ bhasmasāt kurute'rjuna ।

ज्ञानाग्निः सर्वकर्माणि भ्रमसात् कुरुते तथा ॥ 4-37

jñānāgniḥ sarvakarmāṇi bhramasāt kurute tathā ॥

Just as the fire, in full flame, reduces the pieces of firewood totally to ashes, similarly the ज्ञानाग्नि *jñānāgni* – Self-knowledge reduces all actions सर्वकर्माणि *sarvakarmāṇi* – 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, आत्म ज्ञान उत्पत्ति *ātma jñāna utpatti* – the onset of realized Self-knowledge, Self-recognition renders all actions into actionlessness itself, because that is the very nature of आत्मा *ātmā*. आत्मा *ātmā* is actionlessness itself.

Gaining such आत्म ज्ञानं *ātma jñānam*, ईश्वरज्ञानं *īśvara jñānaṁ*, the notion that I am the कर्ता *kartā* of a कर्म *karma* – the doer of an action, that notion itself is totally destroyed and wiped out. When there is no कर्ता *kartā* – 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 *sañcita karma* – the totality of all कर्मs *karmas* accumulated in previous births is like an unreleased arrow. Because there is no कर्ता *kartā* – the doer, to release the arrow, such कर्मs *karmas* being actionlessness itself, merge and disappear into the ever-existent आत्मा *ātmā* itself. On the other hand, the प्रारब्ध कर्म *prārabdha karma* – the totality of all कर्मs *karmas*, 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.



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

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

सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते *sarvathā vartamāno'pi na sa bhūyo'bhijāyate*

We will continue next time.