

knowledge and the knowable (worth knowing), from the first verse to the seventeenth verse, the Lord now concludes, the topic, in the next verse, by pointing out the reward of knowing this topic.

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।

मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥ १८ ॥

iti kṣetraṁ tathā jñānaṁ jñeyaṁ coktaṁ samāsataḥ
madbhakta etadvijñāya madbhāvāyopapadyate

Thus the Kṣetra (body), knowledge (jñāna) and the object of knowledge (the knowable) have been briefly described; and knowing this in reality, My devotee reaches Me. 18

Comment:—

'Iti kṣetraṁ tathā jñānaṁ jñeyaṁ coktaṁ samāsataḥ'—The Kṣetra, has been described, in the fifth and sixth verses of this chapter; the twenty virtues which have been mentioned, from the seventh verse to the eleventh verse, have been declared knowledge and God, Who is the object of knowledge, has been discussed, from the twelfth verse to the seventeenth verse. Thus they have been briefly described, by the Lord.

'Madbhakta etadvijñāya madbhāvāyopapadyate'—A devotee, having known the Kṣetra, knowledge in the form of twenty virtues, and the knowable (God) in reality, attains the Lord or realizes his identity with Him. His assumed affinity, with the Kṣetra (body) is renounced, by knowing the true nature of Kṣetra, his sense of individuality vanishes, by having a deep insight into knowledge, consisting of the twenty virtues, and he attains God viz., realizes his identity with Him, by knowing the Knowable.



Link:—In the first and the second verses, the Kṣetra and the Kṣetrajña, were described in brief. The Lord reverts to the same

topic, and describes these in detail under the name of *prakṛti* (Matter) and '*Puruṣa*' (Spirit).

प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि ।
 विकारांश्च गुणांश्चैव विद्धि प्रकृतिसम्भवान् ॥ १९ ॥
 कार्यकरणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।
 पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ २० ॥

prakṛtiṁ puruṣaṁ caiva viddhyanādī ubhāvapi
 vikārāṁśca guṇāṁścaiva viddhi prakṛtisambhavan
 kāryakaraṇakartṛtve hetuḥ prakṛtirucyate
 puruṣaḥ sukhaduḥkhānāṁ bhoktṛtve heturucyate

Know that *prakṛti* (matter) and '*Puruṣa*' (Spirit) are both eternal and know also, that all modifications and *guṇas* (modes) are born of *prakṛti*. *Prakṛti* is, said to be, the cause of all activities of the body (*Kārya*) and external and internal organs, while *Puruṣa* is said to be, the cause of experiencing pleasure and pain. 19-20

Comment:—

[In the third verse, Lord Kṛṣṇa ordered Arjuna to hear from Him, what the *Kṣetra* is, what it is like, what its modifications are, and whence is what. Out of these four, the first and the third were, described in the fifth and the sixth verses, respectively. The second, will be described in the twenty-sixth and twenty-seventh verses. Now, while describing 'Whence is what' He says that all modifications and *guṇas* are born of *prakṛti*. Modifications were described, in the sixth verse. Here in this verse, He explains that *guṇas* are born of *prakṛti*—this is something new.

From the twelfth to eighteenth verses, there is a description of the knowable (God), while here, from the nineteenth to the thirty-fourth verses, there is a description of '*Puruṣa*' (*Kṣetrajña*). There, all are mentioned to be within God, while here all are mentioned to be within spirit. It means, that essentially God and individual spirit, are not two, but only one.]

'Prakṛtiṁ puruṣaṁ caiva viddhyanādi ubhāvapi'—The term, 'Prakṛtim' stands for 'Primordial Matter', the cause of the entire Kṣetra (universe). Seven prakṛti-vikṛti (Five elements, ego and cosmic intelligence) and sixteen vikṛtis (ten senses, mind and five objects of senses)—all these are the evolutes of Matter and Prakṛti is their cause.

The term 'Puruṣam', here stands for 'Kṣetrajña', which has been called a knower of the Kṣetra, in the first verse of this chapter.

As the spirit, being a fraction of the Lord, is without beginning, so is Matter. But the spirit and matter, are different in other aspects. Matter is endowed with attributes, while the spirit is attributeless; Matter undergoes modifications, while the spirit, is free from modifications, Matter is the cause of the universe, while the spirit is the cause of nothing. There is a relationship of cause and effect, in Matter and its evolutes while the spirit is free from, this relationship.

The expression, 'Ubhāvapi' denotes that Prakṛti and Puruṣa, both are different. As both of them are beginningless the difference between them is also eternal.

As the terms 'Kṣetra' and 'Kṣetrajñaḥ', used in the first verse of this chapter, stand for the individual body and the individual soul respectively. Here 'Prakṛti', stands for 'Primordial Matter' and its evolutes, while 'Puruṣam' stands for all 'Kṣetrajña' (Spirit).

The term 'Viddhi', in the second verse of this chapter, was used to know the identity of the individual soul, with the cosmic soul while here, points out that the two—'body' and 'spirit' or 'Prakṛti' (Primordial Matter) and 'Puruṣa' (spirit), are different. So the Lord advises Arjuna, to understand it well, that the two, are quite different, because a common man identifies, the body with self.

'Vikārāṁśca guṇāṁścaiva viddhi prakṛtisambhavān'—Know the seven modifications—desire, aversion, pleasure, pain, body, life-breath and firmness, as well as the three Guṇas—sattva, raja and tama are born of prakṛti. It means, that Puruṣa is free

from modifications and modes. In the seventh chapter, the Lord mentioned the guṇas to be evolved from Him, while here He says, that these are born of 'prakṛti'. There, because of the context of devotion, the Lord mentioned them to be evolved from Him, and He also explained that His wonderful divine potency of His, consisting of the three Guṇas can be overcome by taking refuge, in Him. But here, there is the context of knowledge, so the guṇas are said to be born of prakṛti. A striver, should not assume his affinity, with them. Thus he can get rid of them.

'Kāryakaraṇa.... prakṛtirucyate'—Ether, air, fire, water, earth and sound, touch, sight, taste, smell—these ten, are prakṛti's evolutes. Mind, intellect, ego, ear, skin, eye, tongue, (the sense of taste), nose, tongue (the organ of speech), hands, feet, generative organ and anus—these thirteen are included in the term, 'Karaṇa' (instruments). Prakṛti alone, is the cause of activities effected by all of them. Whatever is born, is called 'Kārya' (evolute), and the means by which the activities are performed, is called 'Karaṇa' (instrument). These instruments are of three types—1. Organs of action 2. Sense-organs 3. Mind, intellect and ego. The organs of action, are gross, the sense-organs are subtle, and the mind, intellect and ego are, very subtle. The organs of action and the sense-organs, are external instruments and mind, intellect and ego, are internal instruments. Actions are performed by organs of action, while mind, intellect and ego, control the organs of actions, as well as, sense-organs. It means, that the sense-organs control, the organs of action, the mind controls, the sense-organs, intellect controls, the mind and ego controls, the intellect. The organs of action and the sense-organs do not function, without mind, intellect and ego. When the mind is connected with sense-organs, then the sense-objects are perceived. The intellect decides, which sense-objects, are approved (sanctioned) and which are improper (prohibited). Ego, controls the intellect.

Ego is of two kinds—1. Ego as Vṛtti and ego, as a doer.

The disposition of ego, is not defective. But, when a man (the self), identifies himself with this ego, being deluded he becomes the doer (agent) (Gītā 3/27).

Cosmic intelligence, is an evolute of Prakṛti, while ego is the evolute of intelligence, but a man by identifying himself with the ego, becomes the master i.e., becomes a doer and an enjoyer (Gītā 13/21). However when he realizes the self, he is neither a doer, nor an enjoyer (Gītā 13/31). The performance of these actions, have been mentioned in the Gītā in several ways as "All actions are performed by Nature alone" (13/29); "All actions are performed by the modes of Nature" (3/27); "The modes are acting on the modes" (3/28); "There is no agent, other than the modes" (14/19); "Senses move among the sense-objects" (5/9) etc. It means, that all actions performed by the external and internal instruments, are performed by Prakṛti (Nature).

'Puruṣaḥ sukhaduḥkḥānām....heturucyate'—It is the Puruṣa, that experiences, pleasure and pain; Prakṛti being insentient cannot experience, pleasure or pain. The Puruṣa, experiences these only, by being pleased and displeased, in favourable and unfavourable circumstances. If he is not pleased and displeased, in favourable and unfavourable circumstances, he can never be an enjoyer, of pleasure and pain.

In the fourth and the fifth verses of the seventh chapter, the Lord has described His lower (insentient) and higher (sentient), natures. Both natures are portions of God. So, they are naturally flowing towards God. The embodied soul, a fragment of God, has a natural inclination, to Him. But, being attracted by worldly enjoyments, he identifies himself with the body. Thus he creates his own distinct existence (Gītā 13/21). This is denoted as, 'I am'. It consists of two aspects—consciousness incarnate and inertness. Pleasure and pain, affect only the inert portion (Matter or body). But because of affinity with Matter, he assumes pleasure and pain, in the self. He feels 'I am happy', 'I am sad'. Thus a businessman,

regards loss in business, as his own loss. Similarly, when a body suffers from fever, he thinks that he suffers from fever. If the self, suffered once, it would continue suffering. It means that the self, neither suffers loss nor suffers, from fever.*

A man (spirit), wants to be emancipated from pleasure and pain, because he assumed his identity with Matter, otherwise he himself being a portion of the Lord, always remains the same, without undergoing any modifications, in the form of pleasure and pain etc. It means, that in this identification of the self, with the body, the self has a desire for emancipation, while the body, has desire for worldly enjoyments. So at last, the sentient self, is emancipated, rather than the inert body.

All modifications are always in the non-self, not, in the self. So, to be an experiencer of pleasure and pain, is not natural, in the self. Being attached to the non-self, an embodied soul, becomes the experiencer of pleasure and pain. It means, that the pure self, can never experience pleasure and pain. The pure self cannot have two contrary states, because it is always changeless, uniform and constant. There can be two states, in the changing non-self. The self in spite of being uniform, having affinity with the changing non-self, thrusts upon itself, changes and modifications, which take place in the non-self. This is a common experience, that we remain the same, in pleasure and pain, we do not change. Pleasure and pain, are different from each other, but we ever remain, uniform. But by assuming relationship, with pleasure, we become happy, and by assuming relationship with pain, we become sad. In reality, we are neither happy, nor sad.

Appendix—The Lord describes the distinction between ‘Kṣetra’ and ‘Kṣetrajña’ now by the names ‘Prakṛti’ and ‘Puruṣa’. The description of ‘Kṣetra’ and ‘Kṣetrajña’ is from the individual point of view while that of ‘Prakṛti’ and ‘Puruṣa’ is from the

* If a man realizes that he is the self, why should he suffer from the fever or desire or craving?

collective point of view.

There are two divisions—one is of 'Prakṛti' while the other is of 'Puruṣa'. The body and the world are included in the Prakṛti division while the Self and God are included in the Puruṣa division. As 'Prakṛti' and 'Puruṣa' are beginningless, so is the knowledge of the distinction between the two viz., discrimination beginningless. Therefore from the discrimination point of view, these two divisions are totally unrelated with each other. Prakṛti is unreal, inert and embodiment of sufferings while Puruṣa is truth, consciousness and embodiment of bliss. Prakṛti is perishable, mutable and active while Puruṣa is imperishable, immutable and actionless. With Prakṛti there is ever disunion while with Puruṣa there is ever union. At the beginning of the Gītā the Lord has described this division between the body and its possessor by the terms—'śarīra-śarīrī', 'deha-dehī', the real and the unreal etc.* Therefore it is very essential for every striver to understand this division and it quickly leads to Self-realization. The reason is that identification of the Self with the body is bondage and the realization that the two are totally different from each other, is salvation.

Prakṛti is God's potency and God is its master.† From the knowledge point of view potency and its master—both are different because there is change (increase and decrease) in potency but God remains the same. But from the devotion point of view both are one because potency can't be separated from its possessor viz., potency has no independent existence without its master. In order to support the two views of knowledge and devotion, the Lord has neither stated Prakṛti as 'endless' nor 'an ending one' but has only stated it as 'beginningless'. The reason is

* 'Puruṣa' on the acceptance of 'ego' is named 'jīva, kṣetrajña, śarīrī' and 'dehī' etc.

† 'māyāṁ tu prakṛtiṁ vidyānmāyinaṁ tu maheśvaram' (Śvetāśvatara. 4/10).

that if Prakṛti is said to be endless (eternal), then the discipline of knowledge will be refuted because from that point of view Prakṛti has no existence at all—‘nāsato vidyate bhāvaḥ’ (Gītā 2/16). If Prakṛti is stated to be ‘an ending one’ (transient), the principle of devotion will be refuted because from the devotion point of view, Prakṛti being the potency of God is inseparable with Him—‘sadasaccāham’ (Gītā 9/19). If we perceive from the real point of view, it is clear that though the nature of Prakṛti is different from that of Puruṣa, yet both are integral.

In fact the form (nature) of God is ‘entire’. It is not possible that there is no potency in God. If God is regarded to be totally powerless, then God will be proved to be unipresent. In Him power may change its form or may remain unmanifest but there can never be negation of power. Power abides in Him in its causal form, otherwise where will potency (Prakṛti) abide besides God? Therefore here both Prakṛti and Puruṣa have been called ‘beginningless’.



Link:—In the preceding verse, the Lord mentioned the Puruṣa, as the cause of the experience, of pleasure and pain. The question arises, how the Puruṣa, is the cause. The answer follows.

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान् ।
कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥ २१ ॥

puruṣaḥ prakṛtistho hi bhuṅkte prakṛtijānguṇān
kāraṇaṁ guṇasaṅgo'sya sadasadyonijanmasu

When the spirit (puruṣa) seated in matter (prakṛti) enjoys the modes born of prakṛti (matter), attachment to the modes becomes the cause of its birth, in good and evil bodies. 21

Comment:—

'Puruṣaḥ prakṛtistho* hi bhuṅkte prakṛtijānguṇān'—In

* Here the term 'Prakṛtistha' (seated in the Matter) denotes 'Śaīrastha'