

eternal. But, he (the soul) assumes his affinity with actions, and their fruits. Until he renounces this affinity, he gets entangled, in the cycle of birth and death (Gītā 5/12).

Sattvaguṇa, enables a man to renounce his affinity with the world, and leads him to God-realization, therefore, it is called as 'Sat' or transcendental.* All the qualities of the divine nature are Sāttvika. But a person possessing divine nature realizes God, only when he transcends the three guṇas (modes of nature).



अभिसन्धाय तु फलं दम्भार्थमपि चैव यत् ।

इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥ १२ ॥

abhisandhāya tu phalaṁ dambhārthamapi caiva yat
ijyate bharataśreṣṭha taṁ yajñaṁ viddhi rājasam

Sacrifice, which is offered in expectation of reward or for the

* In the Śrīmadbhāgavata in the twenty-fifth chapter of the eleventh section besides the three Guṇas there is also the description of the state which transcends the three Guṇas while in the Gītā there is the description of the three Guṇas only. Why is it so when Lord Kṛṣṇa is the speaker in both of them? The answer is that when the sacrifice is performed as a duty (17/11), gifts are made as a duty (17/20) and an action is performed as a duty (18/9), the person has no affinity with actions and their fruits, and so the Sāttvika actions turn into transcendental ones.

At the end of the seventeenth chapter also the Lord while describing the Lord's name 'Sat' out of the three names 'Om', 'Tat', 'Sat', declares that all the actions which are performed for the sake of the Lord become 'Sat' viz., real (transcendental) (17/27). It means that the actions of a Karmayogī become transcendental when he renounces attachment to the actions and their fruits, while the actions of a Bhaktiyogī become transcendental when they are performed for the sake of the Lord. So there is no description of the state which transcends the three Guṇas.

In the Gītā it is also mentioned the Sattvaguṇa (The mode of goodness) binds (14/6) and those established in Sattvaguṇa rise to the higher regions (14/18). Why? The answer is that it is not Sattvaguṇa which binds but it is attachment to it which binds (14/6, 13/21). Similarly the assumption that one is established in Sattvaguṇa also leads him to bondage (14/18).

sake of ostentation, know, O best of the Bharatas (Arjuna), that such sacrifice is rājasika (passionate). 12

Comment:—

'Abhisandhāya tu phalam'—Sacrifice, which is performed to acquire the desirable and to avert the undesirable, is 'rājasa sacrifice'. If anyone performs a sacrifice, in order to obtain riches, name and fame, honour, obedient servants, sons, family and heaven etc., this is desire, to acquire the desirable. Our enemies should be destroyed; we should never be dishonoured, disrespected and slighted; we should never face unfavourable circumstances—this is desire, to avert the undesirable.

'Dambhārthamapi caiva yat'—Sacrifice which is offered by a man, showing himself off, as a virtuous, good, charitable, righteous and great person for ostentation and for self glorification, is rājasika. It includes sacrifice, offered by people of demoniacal nature, as described in 16/15 and 16/17.

'Ijyate bhārataśreṣṭha taṁ yajñam viddhi rājasam'—Sacrifice offered, in expectation of reward or for ostentation, is rājasika.

Such sacrifice is offered, strictly according to the ordinance of scriptures. The reason, is that if it is not performed according to the ordinance of scriptures, it will not bear full fruit. Similarly, if either the method or the action, happens to be contrary, to the sanctioned one, it will bear a contrary fruit i.e., it may be harmful for the performer. But the person who offers a sacrifice only for ostentation does not care much, about the ordinance of scriptures.

By using the term 'Viddhi', Lord Kṛṣṇa, wants to emphasize the fact that mundane attachment (desire), is the root cause of the cycle of birth and death. So, Arjuna should beware of it.

Appendix—The term 'yat' used in this verse expresses the idea that whatever sacrifice or charity or austerity is done in expectation of reward or for the sake of ostentation is 'Rājasa'.

