

if he is not arrested there in other world, if he does not take delight in that peace, he attains God.



गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान्।
जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥ २० ॥

guṇānetānatītya trīndehī dehasamudbhavān
janmamṛtyujarāduḥkhairvimukto'mṛtamaśnute

When the embodied soul (wise) rises above these three guṇas (modes) out of which the body is evolved, he is freed from birth, death, old age and pain and he achieves immortality. 20

Comment:—

'Guṇānetānatītya trīndehī dehasamudbhavān'—Though a thoughtful person (soul), has no connection with the body, yet people think him dwelling in the body. So he has been termed as 'Dehī' (Embodied Soul).

A body is evolved out of these modes. A man (soul), assumes his affinity with these modes. Attachment to these modes, is the cause of his birth, in good and evil wombs (Gītā 13/21). A thoughtful person rises above the three modes, which have been discussed, from the fifth to the eighteenth verses of this chapter i.e., he renounces his assumed affinity with them, because he clearly perceives that he (self), is distinct from the guṇas, having no connection at all, because the self undergoes no change while, the guṇas always undergo modifications. The self, has no connection even with, prakṛti (matter), from which these modes evolve. Then how could he (self), have any affinity with guṇas?

'Janmamṛtyujarāduḥkhairvimukto'mṛtamaśnute'—When a striver, rises above these three modes, he becomes free, from the sufferings of birth, death and old age, because attachment to these modes, is the cause of his birth etc. These modes, appear

and disappear, and they also undergo modifications, in their forms—Sāttvika, Rājasa and Tāmāsa, while he (the self), ever remains detached and so undergoes no modifications in the form of birth, death and old age. It is because of his attachment, to the guṇas, that he suffers the pangs of birth, death and old age. One, who realizes the self, totally detached from these modes, attains immortality, which is natural.

A man (soul), by his identification with a body, regards its death as his death. He being a portion of the Lord, is immortal but, being attached to pleasure and prosperity, and having a desire to maintain the decaying and dying body, he does not realize his immortality. A thoughtful person, applying his discrimination, comes to know that he is different from the body, and thus realizes, his immortality.

Attainment of His Being, as described in the preceding verse and attainment of immortality, described in this verse, are one and the same.

In verses 7/29, 13/8 and 14/20, there is mention only of old age, there is no mention of childhood and youth. Why? The reason is, that a person does not suffer so much, in these two stages, as he suffers in old age, because in old age he becomes feeble and has not much physical power.

At the time of death, also he suffers a lot of afflictions. But, he who rises above the three guṇas, becomes free from the pain of birth, death and old age forever.

He, who realizes the true nature of the self, is not reborn. During his life he will pass through the stages of old age and death, but these will not give him pain.

A man (the self), by his identification with a body is reborn, and assumes the body's old age and pain etc., in him. The body is evolved, out of the three modes. A transcendental great person, being free from the three modes, becomes free from all the

pains, which he bore, because of his assumed identification, with the body.

Therefore, every person should realize his transcendental self, before death. When he transcends the three guṇas (modes), he is freed from all the sufferings, of old age and death, and he realizes his immortality, and is not reborn.

Appendix—Every human being has the feeling that he should live alive and never die. He wants to be immortal. His desire for immortality proves that in fact he is immortal. Had he (the self) not been immortal, he would have not desired to be immortal. For example if a person feels hungry and thirsty, it proves that there are such things (food and water) by which his hunger and thirst may be satisfied. If there had not been food and water, he would have not felt hungry and thirsty. Therefore immortality is self-evident—‘bhūtagrāmaḥ sa evāyaṁ’ (Gītā 8/19). When a man (the self) in spite of being immortal, ignoring his discrimination, assumes his identification with the body viz., he assumes “I am the body”, then he is in dread of death and desires to be immortal. But when he attaches importance to his discrimination and accepts the fact “I am not the body because the body is ever mortal while I am ever immortal,” then he realizes his axiomatic immortality. The Self, ever being uniform, perceives the modifications and changes of the body. Therefore a striver instead of attaching importance to modifications and changes, should attach importance to the beingness of the Self (which is ever existent) and to his immortality.

This verse is the gist of the fourteenth chapter.



Link:—Having heard from Lord Kṛṣṇa, the truth that the embodied soul, transcending the three guṇas, attains to immortality, Arjuna became curious to know the characteristics and conduct, of such a person, who has transcended the three