

Here the Lord, has mentioned four pairs of opposites—pleasure and pain, pleasant and unpleasant, praise and blame and honour and dishonour, to denote that one who becomes equanimous in them, he becomes equanimous in other pairs of opposites, also easily. A person, having transcended the three modes, regards these pairs alike. He always remains balanced, and his peace, is never disturbed.

[In the twenty-fourth and the twenty-fifth verses, the Lord has described equanimity, of a great person, who has transcended the three modes of nature.]

Appendix—Flaws such as attachment and aversion neither abide in the non-Self nor in the Self nor they are the intrinsic characteristic of the mind but they abide in the ego (identification of the Self with the body). In fact there is no real identification but it is merely assumed out of indiscrimination. It means that there are no flaws in the Self but a man assumes them in the Self because of indiscrimination. He realizes that flaws appear and disappear, while the Self ever exists as it is; but he does not attach importance to this realization. If he discriminately realizes that the Self is free from these flaws, he will not become their experiencer (happy and sad).



Link:—Now, the Lord, in the next verse, answers Arjuna's third question—"How does he transcend, the three modes?"

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।

स गुणान्समतीत्यैतान्ब्रह्मभूयाय कल्पते ॥ २६ ॥

mām ca yo'vyabhicāreṇa bhaktiyogena sevate
sa guṇānsamatītyaitānbrahmabhūyāya kalpate

He who worships Me with unadulterated devotion, rises above the three modes and becomes eligible, for attaining Brahma. 26

Comment:—

[Though the Lord, discussed the means of rising above the

modes, in the nineteenth and the twentieth verses of this chapter, yet Arjuna, in the twenty-first verse again asked the question: What is the means of attaining to the transcendental position? It means, that Arjuna wants to know of any other means, besides the one, already discussed. Therefore, the Lord regarding Arjuna as eligible for devotion, explains the path of devotion.]

'Mām ca yo'vyabhicāreṇa bhaktiyogena sevate'—In this clause the term 'Yaḥ' (Who), denotes the server (worshipper), the term 'Mām' (Me), denotes the worshipped and the expression 'Avyabhicāreṇa bhaktiyogena sevate', denotes exclusive devotion (worship). In exclusive devotion—a devotee, without depending either on the world or even on the Discipline of Knowledge, and devotion, etc., depends only on God, and takes refuge only in Him.

'Sa guṇānsamatītyaitān'—He, who worships the Lord, with exclusive devotion, has not to rise above the three modes, but by the Lord's grace the modes are automatically transcended, by him (Gītā 12/6-7).

'Brahmabhūyāya kalpate'—Having transcended the modes, he becomes eligible for attaining, Brahma. Here the Lord, has talked about devotion. So He should have said, that the devotee becomes eligible for attaining Him, instead of saying that he becomes eligible for attaining Brahma. The reason is, that Arjuna asked the means of transcending the modes (attainment of Brahma, the Absolute). So, the Lord answered accordingly.

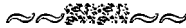
Also in the scriptures it is mentioned, that he who worships the Lord, with exclusive devotion, has not to adopt any other means, even in the Discipline of Knowledge, for becoming eligible to attain Brahma. He automatically, becomes eligible to attain Brahma. But a devotee is not satisfied with this attainment, he wants to please the Lord. He regards the Lord's pleasure, as his own pleasure. It means, that one who surrenders himself to the Lord, becomes eligible, for attaining Brahma, automatically. This is something different, whether he attaches importance to this attainment, or not.

The Absolute, Who is attained by the Disciplines of Knowledge and Action etc., is also attained, by the Discipline of Devotion. The means to attain Him, may be different, but what is attained, is the same Absolute.

Appendix—Whatever a striver wants to attain that is all attained by devotion. The striver who predominantly wants to attain Brahma viz., salvation or enlightenment, he attains Brahma by devotion because God is the abode of Brahma (Gītā 14/27). Brahma is an integral part of the entire form of God (Gītā 7/29-30). In the tenth verse of the thirteenth chapter also the Lord has declared that exclusive devotion is a means to Self-realization.

In Śrīmadbhāgavata the worship of God Who is endowed with attributes, has been mentioned 'nirguṇa' (transcending the modes); as—'manniketaṁ tu nirguṇam' (11/25/25), 'matsevāyāṁ tu nirguṇā' (11/25/27) etc. Therefore he, who worships God endowed with attributes, transcends the three guṇas (modes). God endowed with attributes is not dependent on attributes but attributes are dependent on Him. He who is swayed (controlled) by Sattva-Raja-Tama, is not 'Saguṇa' (God endowed with attributes), but Saguṇa is He Who is endowed with endless divine qualities such as limitless grandeur, sweetness, loveliness and generosity etc. Sāttvika, Rājasa and Tāmasa actions can be performed by God but He is not controlled by those modes.

A devotee by having an inclination to God, naturally and easily transcends the modes of nature. Not only this, he also comes to know the entire form of God.



Link:—How does a devotee, who worships the Lord, become eligible for attaining Brahma? The Lord, answers the question, in the next verse.

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥ २७ ॥