

necessary for him, to know the threefold distinction.

'Pr̥thaktvena'—He will explain the distinction, of intellect and of firmness, clearly.

'Procyamānamaśeṣeṇa'—Lord Kṛṣṇa says to Arjuna, that He will explain all the important points about intellect and firmness fully, so that nothing else, may remain to be known.



Link:—The Lord defines, the Sāttvika intellect.

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।

बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥ ३० ॥

pravṛttiṁ ca nivṛttiṁ ca kāryākārye bhayābhaye
bandhaṁ mokṣaṁ ca yā veti buddhiḥ sā pārtha sāttvikī

The intellect, which knows the path of action and renunciation, of what ought to be done and what not, of fear and fearlessness, of bondage and liberation—that intellect, is sāttvika (of the nature of goodness), O Pārtha (Arjuna). 30

Comment:—

'Pravṛttiṁ ca nivṛttiṁ ca'—Sometimes, a striver is engaged in work, while at another time, he is engaged in adoration and meditation, by renouncing action. His performance of action and adoration or meditation with desire for fruit, is included in work.* But, if these are performed without a desire for fruit, both are included, in renunciation and lead to God-realization. So, while performing and renouncing an act, a striver, should expect no reward. If both these are performed, to derive pleasure or joy out of them, they are included in work, and lead to bondage. In other words, in both the cases individuality persists, it does not get lost. But, if these are performed, for the good of others,

* When a person devotes his time in adoration and meditation in solitude, he does not possess riches and objects there but he has a subtle desire that he will be honoured and praised by the people as they will regard him as wise because he meditates on God in solitude.

both are included in renunciation. In both cases individuality gets lost. So a striver, should follow a path of renunciation, for Self-realization or follow the path of work (Action), by serving all beings, in order to realize God, the illuminator of the two—on the path of work and that of renunciation.

'Kāryākārye'—Work, which is done according to ordinance of scriptures, consistent with one's caste (Varna) and social order (Āśrama), is what ought to be done, while work which is prohibited by scriptures, is that which ought not to be done.

Work which is obligatory and is within our power (capacity), and which leads beings to salvation, is called duty, and it ought to be done. But work which ought not to be done, and which leads to bondage, is not included in duty. We need not do the work, which is beyond our capacity.

'Bhayābhaye'—A man should think, of the root of fear and fearlessness. Action, which may cause harm to one's own self, as well as to others, gives birth to fear. But action which is performed, for the welfare of all beings, is likely to cause fearlessness. When a man performs action, which ought not to be done, he is full of fear, thinking of dishonour, blame and insult. But, when a man works according to ordinance of scriptures for the welfare of all beings, to please God, he remains, fearless. This fearlessness, leads him to God-realization.

'Bandham mokṣam ca yā veti'—He, who externally performs, virtuous action such as sacrifice, charity and pilgrimage etc., but internally, has a desire for the unreal and perishable objects, and heavenly pleasure etc., his actions lead him to bondage. But a striver, who has an exclusive devotion to God, attains liberation.

A man thinks that he is dependent, because he does not possess certain things, and he is independent, when those things are available to him. But in fact, he is dependent in both the cases. The difference is, that in the former case, the dependence is seen and felt, while in the latter case, it is not seen because at that time, a man loses his sight. But in fact, both mean dependence,

which leads to bondage. The former, is the revealed, bitter poison, while the latter is hidden, sweet poison. But both are poisons, which are fatal.

It means, that all worldly desires lead to bondage while desirelessness, leads to liberation. The need (necessity) for God, also leads to liberation.* If a man has a desire, it is a bondage, whether he possesses the things or not. But if he is free from desire, he is liberated, whether he possesses the things or not.

'**Buddhiḥ sā pārtha sāttvikī**'—Thus, intellect which knows reality about the path of work and renunciation, what ought to be done and what ought not to be done, fear and fearlessness, bondage and liberation—that intellect is sāttvika. What is reality? Reality is that, we should know, that we have no affinity with the world, we have merely assumed our affinity with it, while our affinity with God, Who is the illuminator and base of the entire creation, is natural. This is reality, which should be known, by the sāttvika intellect.

Appendix—The purpose of knowing the truth of Pravṛtti and Nivṛtti, of what ought to be done and what ought not to be done, of fear and fearlessness, of bondage and liberation, is only to renounce affinity with the world. If affinity with the world is not renounced, that knowledge is not real knowledge but that is mere rote learning.

The Sāttvika intellect mentioned in the Gītā enables a striver to rise above the three guṇas and to renounce his affinity with the world. Therefore the striver possessing the Sāttvika intellect, reflects upon bondage and liberation—'bandham mokṣam ca yāvetti'. In Sāttvikī intellect there is discrimination which is transformed into Self-realization. The discriminative intellect knows that all 'upto the attainment of the abode of Brahmā' is bondage.



* There is a difference between 'desire' and 'need' (necessity). There is desire for the worldly things while there is need for God. A desire remains unfulfilled and is to be renounced while a need is fulfilled. If a person gives up worldly desires, God is automatically realized.