

Appendix—In the tenth chapter from the devotion (faith) point of view, the Lord declared that all things originate from Him—‘na tadasti vinā yatsyānmayā bhūtaṁ carācaram’ (10/39). Here from the view point of knowledge (discrimination), the Lord declares that all beings emanate from the modes born of nature. The reason is that from the view point of a discriminative person the real and the unreal—both exist; but from the viewpoint of a devotee only God exists—‘sadasaccāhamarjuna’ (Gītā 9/19). In the path of discrimination, the renunciation of the unreal viz., of the modes is important but in devotion relationship with God is important.

An ignorant person, rather than an enlightened soul, holds that there is no being in the universe that is free from the three modes. An enlightened soul has an eye on the Self which is by nature free from guṇas (modes) (Gītā 13/31).



Link:—While discussing the nature of 'Tyāga', the Lord declared, "Abandonment of any duty, that ought to be done, is not right. Its abandonment through ignorance, is declared to be, of the nature of ignorance" (18/7). "He who gives up duty for fear of physical suffering, performs 'Tyāga' of the 'Rājasika' kind (18/8), while he who performs a prescribed duty, as a thing that ought to be done, abandoning attachment and the fruit—his Tyāga is regarded as, Sāttvika" (18/9). "In the Sāṅkhyayoga, while explaining the five factors for accomplishment of actions, the Lord declared, "An action which is obligatory, is performed without attachment, or hate, by one who seeks no reward, is said to be sāttvika" (18/23). The Lord, resumes the topic of obligatory actions (duties), allotted to members of four Varnas (Castes)—Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra, also of Bhaktiyoga.

ब्राह्मणक्षत्रियविशां शूद्राणां च परन्तप ।

कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥ ४१ ॥

**brāhmaṇakṣatriyaviśāṁ śūdrāṇāṁ ca parantapa
karmāṇi pravibhaktāni svabhāvaprabhavaigunaiḥ**

Of Brāhmaṇas; of Kṣatriyas and Vaiśyas, as also of Śūdras, O conqueror of foes (Arjuna), their respective duties are allocated, in accordance with the modes (guṇas) born of their nature (svabhāva). 41

Comment:—

'Brāhmaṇakṣatriyaviśām śūdrāṇām ca parantapa'—Here, the Brāhmaṇas, the Kṣatriyas and the Vaiśyas are included, in one category, while the Śūdras are put in a different category. The former three are 'Dvijas' (Twice born), as they are eligible for initiation, and so they wear a sacred thread, known as 'Yajñopavīta', while the fourth, is not eligible to wear the sacred thread. For the latter different duties have been allotted, according to their caste, as ordained by scriptures.

'Karmāṇi pravibhaktāni svabhāvaprabhavaigūṇaiḥ'—Actions, which a man performs, leave their impressions in his mind, and these impressions, determine his nature. Thus nature which is formed by impressions of actions of innumerable life times, give birth to propensities, of the modes of goodness, of passion and of ignorance. The four castes—Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra, and their obligatory duties, have been allocated according to the propensities of those modes (Gītā 4/13), because a man acts, according to propensities, of the mode he possesses.

An Important Fact

(1)

Actions are of two kinds (i) Those, that enable a being to be born, in high and low wombs (ii) Those, which create desirable and undesirable circumstances, and which have been called, good, evil and mixed, i.e., the threefold fruit, of action, in the Gītā (18/12).

A serious thought, reveals that all actions create desirable and undesirable circumstances. A man born in a high family, receives honour, while a man born in a low family, does not.

But, it is not necessary that the former is always honoured, while the latter always dishonoured. So far as the second type of actions, are concerned, they always create, either desirable or undesirable circumstances.

A man is free, in making proper use of both, the desirable and undesirable circumstances. Those who feel happy in desirable circumstances, and sad in undesirable ones, are ignorant, while those who use these as means for spiritual progress, are wise. The reason is, that this human life has been bestowed upon us, so that we may realize God. So, all the circumstances, are the means to realize Him.

Now the question arises as to how the desirable and undesirable circumstances, are conducive to spiritual progress. The answer is, that in desirable circumstances a striver, should serve others, while in undesirable circumstances, he should give up desire for desirable circumstances. Thus, both of these can serve, as means to progress, spiritually.

(2)

In the scriptures, it is mentioned that virtuous actions lead a being to heaven, evil actions to hell, while an equality of virtuous and evil actions, leads him to human life. It shows, that no man, can be either wholly virtuous or wholly evil. Out of those virtuous and evil actions also, in a certain field, virtues may be more, while in other spheres evils may be more.* Similar is the division of modes. Those who have predominance of the mode of goodness, go to higher regions, those, who have predominance of the mode of passion, go to the middle regions, viz., region of

* As in an examination an examinee may obtain poorer marks in a certain subject and better marks in other subjects. But the result is declared on the base of the aggregate marks. Similarly a man's virtuous actions may be more in one sphere while evil actions may be more in other sphere. It is the aggregate of the two which decides his birth. If the virtues and evils of different persons are equal in different spheres, they should receive happy and sad circumstances equally. But it does not generally happen. Similar is the case with the modes of nature as that of Sātvika etc.

men, while those having dominance of the mode of ignorance, go to the lower regions. Out of those going to a region, they are again divided into different categories, according to their qualities.

Those who have predominance of the mode of goodness, are born as Brāhmaṇas; those, who have predominance of the mode of passion and the mode of goodness, occupy the secondary place, are born as Kṣatriyas; those, who have predominance of the mode of passion, while the mode of ignorance is secondary, are born as Vaiśyas; and those, with the predominance of the mode of ignorance, are born as Śūdra. Out of these four Varṇas (castes) also, there are Brāhmaṇas of the low and high classes according to their birth. Moreover, favourable and the unfavourable circumstances are also different, in different cases. Similar, is the case in other Varṇas (castes) also. So in the Gītā, it has been declared, that there is no being, in the three worlds that is free from the three modes born, of nature (18/40).

Similar, is the case with animals and birds, etc., also. A cow is regarded as superior to a dog, a donkey or a pig. A pigeon, is regarded as superior to a crow, or a kite. All of these do not get, similar desirable and undesirable circumstances. It means, that among the beings of a region also, there is a lot of difference, in their circumstances etc.

Appendix—In the fourth chapter the Lord declared, ‘the four-fold caste (order) (varṇa) was created by Me, according to the modes of their nature and actions’—‘guṇakarmavibhāgaśaḥ’ (4/13); and here He declares that the respective duties of the four castes have been allocated according to the modes born of their nature—‘svabhāvaprabhavaigūṇaiḥ’. In the fourth chapter there is mention of the creation of the four ‘varṇas’; while here is mention of the duties of the four varṇas. It means that in the fourth chapter the Lord explained that people are born in different castes (Varṇas) according to the modes and actions of the previous birth; while here He explains the respective duties of the people of the four castes, according to the performance

of their duties they will meet their end (fate).



Link:—The Lord, now mentions the natural duties of a Brāhmaṇa (a member of the priest class).

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।

ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥ ४२ ॥

**śamo damastapaḥ śaucam kṣāntirārjavameva ca
jñānam vijñānamāstikyam brahmakarma svabhāvajam**

Serenity, control of the senses, austerity, purity, forgiveness, uprightness, knowledge (wisdom), experience of the proper performance of sacrifice and belief in God and Vedas etc., these are the duties of a Brāhmaṇa, intrinsic to his nature. 42

Comment:—

'Śamaḥ'—'Śamaḥ' means, control of the mind, freeing it from distractions and concentrating it, on the point, where it should be concentrated.

'Damaḥ'—Control of the senses, withdrawing them from external objects and employing these, where they should be employed, is 'Damaḥ'.

'Tapaḥ'—Austerity of the body, mind and speech, has already been described in the Gītā (17/14—16). Here this term means enduring hardships happily, while discharging one's duties.

'Śaucam'—'Śaucam' means, purity of one's mind, intellect, senses and body, as well as of the activities and food etc.

'Kṣāntiḥ'—Total absence of the spirit of retaliation, even when one is insulted or hurt or pained, in spite of having power to take vengeance is called, forgiveness (Kṣānti).

'Ārjavam'—Simplicity, of the body and speech etc., without having any crookedness, fraud and knavery in the mind, is known uprightness (Ārjavam).

'Jñānam'—Study of Vedas, the scriptures and historical records, and fully grasping their teachings and meanings, as well