

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*

*guṇas and also the means of rising above these, and so he puts the question:—*

*अर्जुन उवाच*

**कैर्लिङ्गैस्त्रीन्गुणानेतानतीतो भवति प्रभो ।**

**किमाचारः कथं चैतांस्त्रीन्गुणानतिवर्तते ॥ २१ ॥**

*arjuna uvāca*

**kairliṅgaistrīṅguṇānetānatīto bhavati prabho**

**kimācāraḥ katham caitānstrīṅguṇānativartate**

*Arjuna said:*

What are the marks of him, who has transcended the three guṇas (modes), O Lord? What is his conduct like? How does he transcend, the three modes? 21

*Comment:—*

'Kairliṅgaistrīṅguṇānetānatīto bhavati prabho'—O Lord, I want to know the characteristics of a person, who has transcended the three modes of nature. What are the symptoms of such a person, by which he can be distinguished, from other common people?

'Kimācāraḥ'—What is his conduct, what is his daily routine, how does he live and what are, his activities? Are they regulated or nonregulated? How are they different, from those of common men?

'Katham caitānstrīṅguṇānativartate'—What is the means, by which one, can transcend the three modes?



*Link:—In response to Arjuna's first question, the Lord explains the marks of a person who has transcended the three guṇas (modes), in the next two verses:*

*श्रीभगवानुवाच*

**प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।**

**न द्वेष्टि सम्प्रवृत्तानि न निवृत्तानि काङ्क्षति ॥ २२ ॥**