

expression 'etadyonīni bhūtāni sarvāṇītyupadhāraya' and in the twenty-sixth verse of the thirteenth chapter by the expression, 'yāvatsañjāyate kiñcitsattvaṁ sthāvarajaṅgamam'.

Here the term 'mūrti' means body. Within this concrete-abstract, manifest-unmanifest—both kinds of bodies should be included. The earth, water and fire are manifest. Air and ether are unmanifest. The bodies of ghosts, demons and evil spirits etc., are also unmanifest as in their bodies there is predominance of air.

The Lord in the first and the second verses declared that if a man (the Self) has no affinity with 'Prakṛti', he is free from birth and death and in the third and the fourth verses He declared that by having affinity with 'Prakṛti', he has to follow the cycle of birth and death. The same fact (mentioned in the third and fourth verses) has been described in detail ahead from the fifth verse to the eighteenth verse.



Link:—In the next verse, the Lord explains how the guṇas (modes of nature), evolved from prakṛti, bind the spirit.

सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः ।

निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥५॥

sattvaṁ rajastama iti guṇāḥ prakṛtisambhavāḥ
nibadhnanti mahābāho dehe dehinamavyayam

Sattva, rajas and tamas—these guṇas (modes) born of prakṛti, bind the imperishable spirit to the body, O mighty-armed. 5

Comment:—

'Sattvaṁ rajastama iti guṇāḥ prakṛtisambhavāḥ'—The three guṇas—sattva, rajas and tamas are born of prakṛti (primordial matter), which has been called 'Mahad Brahma', in the third and the fourth verses.

Here the term, 'Iti' (these) denotes, that these guṇas (attributes

or qualities) out of which infinite universes evolve, and innumerable beings, diverse in character, are born, are neither more or less, than three in number.

'Nibadhnanti mahābāho dehe dehinamavyayam'—These three guṇas, bind the imperishable spirit, to the body. The fact is, that these guṇas do not bind the spirit, but it is the spirit, which is bound by assuming its affinity with the guṇas and their evolutes—(objects, wealth, family and body etc.). The spirit identifies itself, with the body and is attached to other persons and wealth etc. So in spite of being imperishable, it regards diseases and death of the body, as its own and also the loss of other persons and wealth etc., as its own.

It is a great wonder that the spirit in spite of being imperishable, immovable and uniform, being overpowered by guṇas and their propensities, itself becomes sāttvika, rājasa and tāmasa. Gosvāmī Tulasīdāsajī also declares in 'the Mānasa' that the spirit being a portion of the Lord, is imperishable, sentient, pure and naturally a mass of bliss (7/117/1).

Actually, the spirit is never bound by guṇas but when it assumes its affinity of 'I'ness, 'Mineness' and 'for me', with the body, it gets bound and the Lord seems to be attained with difficulty by it (Gītā 12/5). Due to body consciousness, bound by the three Guṇas, it cannot realize its immortality, which is beyond the three Guṇas. The embodied soul, in spite of, being bound by three guṇas in fact remains as it is. It means, that it does not decay. So it is called 'Avyayam'.

With the sense of 'I' and 'mine', in the body, these three guṇas, bind the soul in the body. In the absence of a sense of 'I' and 'mine' it is only God Himself.

An Important Fact

The spirit, assumes its affinity with the body, in two ways.

(i) I am the body—sense of egoism.

(ii) The body is mine—sense of mineness.

Thus, the spirit, by having links of egoism and a sense of mine, is bound by, the three guṇas.

Though a married person is linked with all members of the family of his wife, yet he regards necessities of his wife as his own, so the spirit having assumed its affinity with the body, regards the latter's necessities as its own. Moreover, in spite of being imperishable, it is afraid of death and has a desire to live. If it renounces its affinity with the body, it will have no desire to live, nor will it be afraid of death. Therefore, so long as, it has a desire to live, and is afraid of death, it means, that it is bound by guṇas.

The spirit is uniform and imperishable, while the body being kaleidoscopic and perishable, is decaying every moment. So, if a striver, does not attach importance to what is decaying and perishing every moment, he will realize automatically the imperishable and transcendental self.

Appendix—Being born of Prakṛti, Sattva, Raja and Tama—these three guṇas (modes) are in the 'Prakṛti' division. But a man (the self) assumes his relationship (of 'I' and 'mine') with the body, so these guṇas bind the imperishable self to the perishable inert body viz., 'I am the body and the body is mine'—this identification is caused. It means that all modifications emanate by having affinity with prakṛti. In the self there is no modification at all—'asaṅgo hyayaṁ puruṣaḥ' (Bṛhadāraṇyaka. 4/3/15), 'dehe'sminpuruṣaḥ paraḥ' (Gītā 13/22). It is because of these modifications that he has to be born and to die.

In fact the guṇas don't bind the individual self but this self by being attached to guṇas is bound (Gītā 13/21). If the guṇas bound the self, then a person could never be liberated from those guṇas, till they persisted, viz., he could not attain salvation.

