

soul, instead of having an eye on actions, has an eye only on the conscious entity ('is').



Link:—In the next two verses, the Lord answers Arjuna's second question, "What is his conduct?"

समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।

तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥ २४ ॥

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।

सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥ २५ ॥

samaduḥkhasukhaḥ svasthaḥ samaloṣṭāśmakāñcanaḥ
tulyapriyāpriyo dhīrastulyanindātmasaṁstutiḥ
mānāpamānayostulyastulyo mitrāripakṣayoḥ
sarvārambhaparityāgī guṇātītaḥ sa ucyate

He regards pain and pleasure alike, dwells in his own self, views a clod of earth, a stone and gold alike, remains equable amidst the pleasant and the unpleasant, is firm and views blame and praise alike; he equates honour and dishonour and is the same to friends and foes, he has abandoned all activities—such a man is said to have risen above, the three modes of nature. 24-25

Comment:—

'Dhīraḥ samaduḥkhasukhaḥ'—A person, having transcended the modes of nature, discriminates the real from the unreal, and remains firm (fixed), in the self.

He remains the same, in desirable and undesirable circumstances viz., pleasure and pain, which appear as the fruit of his past actions. They cannot make him happy and sad.

'Svasthaḥ'—In the self, there is neither pleasure nor pain. The self, is their illuminator. He remains established in the self.

'Samaloṣṭāśmakāñcanaḥ'—He has neither attachment nor aversion, to a clod of earth, a piece of stone and a piece of

gold. He makes proper use of these but remains alike, in their gain and loss. Not to know the distinction between a clod of earth, a stone and gold is not, even-mindedness. Having known their distinction, not to have attraction and aversion for them, is even-mindedness. The knowledge of their distinction is not a fault, but to be affected by these is an evil.

'Tulyapriyāpriyaḥ'—He remains alike, in success and failure, which he gets, as the fruit of his actions.

'Tulyanindātmasaṁstutiḥ'—Praise and blame, mainly relate to name. The man beyond guṇas has no connection at all, with the name. He is neither pleased, when he is praised, nor displeased when he is blamed. He has neither attachment for those, who praise him nor aversion to those, who blame him. It is a common trait, that a man likes praise but dislikes blame. He who rises above guṇas, knows the two, but he treats both of these alike. He remains established, in the self, where praise and blame, have no access.

Both praise and blame, are activities done by others. To be pleased or displeased with these is a mistake. Whatever one's nature is, and whatever his conviction is, he will speak, accordingly. It is not just if a striver, expects of others, that they should not censure him. It is rather unjust, if he compels other persons to praise him, and not to blame him. He should be pleased, when someone blames him, because in that case his sins are wiped out and he is purified. When someone praises him, then his virtues are destroyed. So, he should not be pleased, with praise, because it involves danger.

'Mānāpamānayostulyaḥ'—A person, regards honour and dishonour of a body or a name as his own, when he identifies himself, with the body. But the person, who has transcended the modes, having snapped his connection with the body, is neither pleased with honour nor displeased with dishonour, because he remains established in the self, which is free from all alterations and modifications. So he feels neither happy when he is honoured,

nor sad, when he is dishonoured. He remains alike. To have knowledge of honour and dishonour, is not an evil. But to be happy and unhappy, is an evil. Both are modifications of nature.

'Tulyo mitrāripakṣayoḥ'—He entertains no feeling of friendship or enmity, towards anyone. But, people find their own sentiments of friendship or enmity, reflected in him. So, even by knowing the fact that some other persons, regard him as their friend or enemy, he maintains an attitude of impartiality, towards them.

If he has to divide a thing, between two—one, who regards him as a friend and the other, who regards him as an enemy, he gives a bit less to the former, than to the latter, because he is generous to the latter, even in judgement. This is also, equanimity or even-mindedness.

'Sarvārambhaparityāgī'—He abandons all new undertakings for pleasure and prosperity. He performs actions, according to circumstances, being free from feelings of egoism, attachment, having no desire for their fruit, and abandons these, without having any desire for praise and honour etc.

'Guṇātītaḥ sa ucyate'—Such a person, is said to have risen above, the three guṇas (modes of nature).

In fact, the person, who has transcended the three modes of nature, cannot, have any marks. Marks vest in the modes of prakṛti or in prakṛti. How can he, who has marks, transcend guṇas? Arjuna, has inquired of the marks, of such a person. The Lord has described those marks. In fact, these are marks of his so-called inner sense, and body. These marks, are only hints about such a person. They cannot describe him. The modes, are the evolutes of nature, while a body. senses, mind and intellect, are the evolutes of modes. So the senses, mind and intellect cannot even, fully describe the modes which are, their cause. How can these describe prakṛti, the cause of modes? Then, how is it possible for these to describe the one, who has transcended the modes?

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