

(Rajas) and ignorance (Tamas) bind, the imperishable spirit to the body (14/5). The whole world, is deluded by the threefold modes, of nature (7/13). The doers are said to be, of three types—Sāttvika, Rājasika and Tāmasika (18/26—28). There is no being, in the entire universe, which is free, from the three modes born of nature (18/40).

Those who go to higher regions, have predominance of the mode of goodness, while the modes of passion and ignorance, occupy a secondary place. Those who are born in the mortal world as human beings, have predominance of the mode of passion, while the mode of goodness occupies, a subsidiary place and the mode of ignorance, occupies a third place. Those, who sink downwards have predominance of the mode of ignorance, while the modes of passion and goodness respectively, occupy the second and third place. Thus, when there is predominance of one of the modes in a person, he also possesses the other two modes, to a certain extent. Thus, with the predominance of anyone of the modes, every being has a different nature.

As the Lord, in spite of performing the Sāttvika, Rājasika and Tāmasika actions, remains, above these threefold modes of nature (4/13), similarly, great men who transcend the modes of nature, remain unaffected by the reactions of the Sāttvika, Rājasika and Tāmasika, propensities (14/22). Therefore, adoration to the Lord and company of the transcendental souls, are helpful, for a striver in transcending, the modes of nature.

Appendix—If there is a little increase in Tamogūṇa, then a man is reborn in the womb of the stupid creatures and if there is much increase in Tamogūṇa, he is hurled into hells.



Link:—Having discussed the three modes of nature, from the fifth to the eighteenth verses, now the Lord, in the next two verses, discusses the means of rising above, the three guṇas (modes) as well as, its reward.

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ।

गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥ १९ ॥

nānyam guṇebhyaḥ kartāraṁ yadā draṣṭānupaśyati
guṇebhyaśca paraṁ veti madbhāvaṁ so'dhigacchati

When the seer beholds no doer other than the modes, and knows the self beyond the modes, he attains to My Being. 19

Comment:—

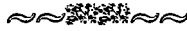
'Nānyam guṇebhyaḥ kartāraṁ yadā draṣṭānupaśyati guṇebhyaśca paraṁ veti madbhāvaṁ so'dhigacchati'—There is no agent, other than the guṇas (modes) i.e., the modes alone, are responsible for all actions and modifications. The self, the illuminator of the modes, is an observer, who is in no way contaminated, by the modes and who has no connection with, the modes and actions, because they ever undergo modifications, while there is no modification, at all in the self. The thoughtful striver, who attains knowledge of the self, attains to the Lord's Being i.e., becomes identical with Him. It means, that the striver (self) who assumed his affinity with the guṇas (modes) by error, that assumption is wiped out and he realizes his natural identity with the Lord.

Appendix—'Guṇebhyaśca paraṁ veti'—It means that the striver realizes that he is established in the illuminator by which the modes are illumined (Gītā 13/31).

'Madbhāvaṁ so'dhigacchati'—This expression means that he attains My Being viz., he attains Brahma. The same fact has been mentioned in the second verse by the expression 'mama sādharmaṁ yamāgataḥ'.

A discriminative striver beholds no doer other than the modes and realizes himself to be detached from the modes viz., from actions and objects. Being detached from actions and objects, he attains Yoga (becomes Yogārūḍha)—'yadā hi nendriyārtheṣu ' (Gītā 6/4). Having attained Yoga, he attains peace and

if he is not arrested there in other world, if he does not take delight in that peace, he attains God.



गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान्।
जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥ २० ॥

guṇānetānatītya trīndehī dehasamudbhavān
janmamṛtyujarāduḥkhairvimukto'mṛtamaśnute

When the embodied soul (wise) rises above these three guṇas (modes) out of which the body is evolved, he is freed from birth, death, old age and pain and he achieves immortality. 20

Comment:—

'Guṇānetānatītya trīndehī dehasamudbhavān'—Though a thoughtful person (soul), has no connection with the body, yet people think him dwelling in the body. So he has been termed as 'Dehī' (Embodied Soul).

A body is evolved out of these modes. A man (soul), assumes his affinity with these modes. Attachment to these modes, is the cause of his birth, in good and evil wombs (Gītā 13/21). A thoughtful person rises above the three modes, which have been discussed, from the fifth to the eighteenth verses of this chapter i.e., he renounces his assumed affinity with them, because he clearly perceives that he (self), is distinct from the guṇas, having no connection at all, because the self undergoes no change while, the guṇas always undergo modifications. The self, has no connection even with, prakṛti (matter), from which these modes evolve. Then how could he (self), have any affinity with guṇas?

'Janmamṛtyujarāduḥkhairvimukto'mṛtamaśnute'—When a striver, rises above these three modes, he becomes free, from the sufferings of birth, death and old age, because attachment to these modes, is the cause of his birth etc. These modes, appear