

kriyamāṇāni guṇaḥ karmāṇi sarvaśaḥ' (3/27); the modes are acting on the modes—'guṇā guṇeṣu vartante' (3/28); there is no doer other than the modes—'nānyaṁ guṇebhyaḥ kartāraṁ yadā draṣṭānupaśyati' (14/19); Senses move among the Sense-objects—'indriyāṇindriyārtheṣu vartante' (5/9) etc. It means that all actions are performed by 'Prakṛti' only. Therefore Prakṛti is never inactive in the least, while in the Self there is never any activity in the least. Therefore in the Gītā, it is mentioned that the Sāṅkhyayogī, who knows the truth, believes that he does nothing at all—'naiva kiñcitkaromīti yukto manyeta tattvavit' (5/8); he neither acts himself nor causes others to act—'naiva kurvanna kārayan' (5/13); the Self in spite of dwelling in the body neither acts nor is tainted—'śarīrastho'pi kaunteya na karoti na lipyate' (13/31); he who assumes the Self as the doer, that man of perverse understanding does not see right because his mind is impure (untrained)—'tatraivaṁ sati kartāramātmānaṁ.....,' (18/16) etc.



यदा भूतपृथग्भावमेकस्थमनुपश्यति ।

तत एव च विस्तारं ब्रह्म सम्पद्यते तदा ॥ ३० ॥

yadā bhūtaprthagbhāvamekasthamanupaśyati
tata eva ca vistāraṁ brahma sampadyate tadā

When he realizes, that the manifold state of beings is centred in prakṛti, and evolve from that prakṛti alone, then he attains Brahma. 30

Comment:—

[Prakṛti can be seen in two forms—actions and things (objects). In the twenty-ninth verse, there is mention of how to renounce affinity with actions, while in this verse there is description of how to renounce, affinity with objects.]

'Yadā bhūtaprthagbhāvamekasthamanupaśyati tata eva ca vistāraṁ brahma sampadyate tadā'—When a striver, realizes the whole variety of beings, whether born from the womb or

egg and ground or sweat, with gross, subtle and causal bodies, as centred in Prakṛti, he attains Brahma.

The bodies, names, shapes, forms, mental projections, qualities, modifications, birth, sustenance and, death, of all beings of the three worlds, are born of prakṛti. The bodies of all beings, evolve from prakṛti, rest in prakṛti and merge in it. He, who realizes this fact, attains Brahma i.e., he realizes the Self or the Absolute. Actually, Brahma is already attained, it was only the affinity with Prakṛti, which was an obstacle to this attainment. When he realizes, that all beings rest in Prakṛti, and are born of Prakṛti, he realizes, the axiomatic self.

All the moving and unmoving bodies, born of the earth, rest on the earth, undergo changes and activities*, on the earth and merge in the earth. It means, that they are nothing else, besides the earth. Similarly, all bodies of beings, are born of Prakṛti, rest in it and merge in it. So, they are nothing else, besides prakṛti. In the same way, the self always rests, in the Supreme Soul. Though it undergoes modifications, because of its assumed affinity with prakṛti; yet really, it is unattached. If a person, realizes this fact, he attains, Brahma.

Attachment and aversion, are born out of affinity with prakṛti. A man, perceives virtues in others, if he has attachment for them, but perceives vices, out of aversion. So, this veil of attachment and aversion, conceals reality. But, when a striver, realizes that his so-called, gross, subtle and causal bodies, as well as the bodies of other beings, emanate from prakṛti, rest in it, and merge in it, then he realizes the negation of the three bodies in the self, the veil of attachment and aversion is removed, and he realizes God, Who is ever realized.

Appendix—In the preceding verse there is mention of the

* There are two kinds of activities—those which happen (occur) and those which are performed. The growth of a boy to youth and old age are the activities which happen while eating and drinking etc., are the activities which are performed. All these activities take place in bodies.

person while in the verse there is mention of time.

In the topic of devotion, the Lord declares that diverse feelings of creatures emanate from Him alone—‘bhavanti bhāvā bhūtānām matta eva pṛthagvidhāḥ’ (10/5); but here in the topic of knowledge, He declares that diverse feelings of creatures are centred in ‘Prakṛti’. It means that where there is the distinction between the real and the unreal, there all the feelings are centred in the unreal but where there is the description of the entire form of God, there all feelings emanate from Him. In the entire form, the real and the unreal—‘All is God’—‘sadasaccāham’ (9/19).



Link:—In the next verse, the Lord describes the self, to whom Brahma is attained, which has been mentioned in the preceding verse, and which in the twenty-second verse of this chapter, has been described, as detached from the body.

अनादित्वान्निर्गुणत्वात्परमात्मायमव्ययः ।

शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ ३१ ॥

anāditvānnirguṇatvātparamātmāyamavyayaḥ

śarīrastho'pi kaunteya na karoti na lipyate

O Kaunteya, the self being without beginning and without attributes, is imperishable Paramātmā (Supreme Soul), though dwelling in the body, it neither acts, nor is tainted. 31

Comment:—

'Anāditvānnirguṇatvātparamātmāyamavyayaḥ'—As has been mentioned in the nineteenth verse also, the self is without beginning. But there prakṛti has also been called, beginningless. So what is the difference between the two? In response to this question, the Lord explains, that the self is without attributes (guṇas), and their evolutes, while prakṛti, is full of three guṇas and modifications. The self, being free from guṇas and modifications, is the imperishable and untainted Supreme Soul.

'Śarīrastho'pi kaunteya na karoti na lipyate'—The self, in spite