

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।

गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ २८ ॥

tattvavittu mahābāho guṇakarmavibhāgayoḥ  
guṇā guṇeṣu vartanta iti matvā na sajjate

Having true knowledge of the respective spheres of modes (guṇa) and actions, the knowing soul does not get attached with them, by realising that, it is an interplay of the modes. 28

*Comment:—*

'Tattvavittu mahābāho guṇakarmavibhāgayoḥ'—Here the term 'Tu' (but) has been used to distinguish the enlightened soul, from the person whose mind is deluded by egoism, as described in the preceding verse.

The three modes of goodness, of passion and of ignorance, are born of nature. The entire universe, including the body, senses, mind, intellect, creatures and objects etc., is constituted of the three modes. This is the sphere of the modes of nature. Actions performed with body etc., is a sphere of action.

The modes (objects) and actions, are ever-changing and transitory. The matter, has its origin and end; actions have a beginning and end. To know this fact properly is, having a true knowledge of modes and actions, along with their divisions. This is the truth, about the modes of nature and their actions. The soul, (self) never undergoes any action. It is ever unconnected and changeless i. e., it has no connection with things and actions. This is the truth about the soul.

The ignorant, when he assumes his relation, with the two spheres of modes and actions, gets himself bound. Philosophically, the main reason of this bondage is ignorance, but from the standpoint of a striver, the main cause is, 'attachment.' Attachment is, a lack of discrimination. It perishes when discrimination is aroused. This discrimination is particularly, found in human beings. What is needed is, simply to give it due importance and to

arouse it. Therefore, a striver should wipe out attachment.

The striver, who does not assume his affinity for modes, (things) and actions, knows the reality of the modes of nature, and their actions. He may know the reality, either of the modes of nature and their action or the self, the result is the same i.e., he knows the reality of the two.

### How to Know This Truth?

1. Though the Supreme self dwells in the body, yet it neither acts nor is tainted (Gītā 13/31). Evolutes of nature (body, senses, mind, intellect etc.,) are called 'this'. 'This' cannot be 'I'. When 'this' (body etc.,) is not 'I', how can actions performed by this (body etc.,) be 'mine'? It means, that the body, senses, mind and intellect etc., are the evolutes of Nature, while the self is totally unconnected with them. So how can 'the self' be the doer of actions? He who realizes this fact, is not in bondage. When he realizes, that he does nothing at all, (Gītā 5/8), it means, that he realizes that he (the self) is different from actions.

2. All the movements, such as seeing, hearing, eating and drinking etc., are actions, while food stuff and liquids etc., are objects. These actions and objects, are known by the sense-organs (eye, ear, tongue etc.). The sense-organs, are known by the mind, the mind is known by the intellect, and the intellect is known by egoism (I'ness). This egoism, is also illumined by the sentient light, which is the knower, the illuminator and base, of all of them.

How to know the self (sentient) which is beyond egoism?

In sound sleep, though intellect merges into ignorance, yet having awoken from sleep, a man says that he slept soundly. It means, that he existed even, during a sound sleep. Otherwise, he would not have known (experienced), that he slept soundly. Thus, everyone in every state, realizes 'I am'. These are called enlightened souls who, have renounced their affinity even for

'I' (egoism) and have realized the self.

We have a real affinity for changeless God, while our affinity for the changing nature, is merely assumed. If we renounce our affinity for Nature, through discrimination, it is known as 'Jñānayoga' (Discipline of Knowledge). If this affinity is renounced by performing duty, for the welfare of others, it is known as 'Karmayoga' (Discipline of Action). When we renounce our affinity for nature, we realize Yoga, (i.e.,) union with God. Otherwise, it is merely Jñāna (knowledge) and karma (action). Those who realize this real affinity for God, having renounced the affinity for nature, are, 'tattvavit' (enlightened souls).

'Guṇā guṇeṣu vartanta'—The body, senses, mind and intellect etc., are also called modes, as these are born of modes of nature, and all actions are performed by them. Out of ignorance, a man by assuming his affinity for these modes, becomes a doer of actions i.e., by regarding the actions and objects, as his own and he becomes a doer. But, when he realizes that the self is different and is an illuminator, he cannot think, that he is a doer.

A train, having received power from the engine, runs with the help of a driver. The engine supplies power but the train reaches its destination only when the driver drives it. The engine has no senses, mind and intellect. Therefore, it needs a driver (man) with senses, mind and intellect. But, a man has an engine in the form of body and has also senses, mind and intellect to drive it. But the senses, mind and intellect function having received inspiration from the source of light. First, light is reflected in the intellect, from the intellect it goes to the mind, from the mind it goes to the senses, and then the engine (body) functions. Intellect, mind, senses and the body—these are modes and their illuminator, is the self which is not connected with them. Therefore, the modes are acting on the modes.

Mostly, the people follow examples set by great men. Therefore, the Lord declares that as a great man, holds that it

is the modes which are acting on the modes, and does not get attached to them, while he works for the welfare of the world; similarly a striver should also do the same.

### A Vital Fact Pertaining to Nature And Spirit

There is always an attraction between senses and objects, if these belong to the same class. Ears have attraction for words, skin for touch, eyes for form, tongue for taste and nose for smell. Thus, all the five senses have attraction, for their sense-objects. Any sense cannot have an attraction, for the object of another sense. For example, the eye cannot have attraction, for melodious words. The self in fact, has no attraction for nature, as it is not of the same character. It is changeless, eternal, pure and uniform, while nature is, quite otherwise. But by identifying Itself with a body, a fragment of nature, it has attraction for nature. The attraction of the embodied soul, for the worldly objects, is really attraction of nature in nature. The senses of doership and enjoyership, are in nature, not in the pure self.

Lord Kṛṣṇa (in the thirty-first verse of the thirteenth chapter) declared of the self, "Though It dwells in the body, yet It neither acts nor is tainted." The soul, is said to be the cause, in regard to the experience of pleasure and pain" (Gītā 13/20), when it (the soul) resides in nature (Gītā 13/21) i.e., it identifies Itself, with body etc. It means that it is because of Its identification with nature (body and senses etc.,) that It becomes happy or sad.

Because, prakṛti, inert as it is, is incapable of experiencing pleasure and pain, and the 'Self' (conscious), alone cannot become enjoyer, without association with Prakṛti.

The self is free from the kaleidoscopic, qualities of prakṛti, but it is certainly capable of assuming a relation with prakṛti. It is not, at all inert like a stone, on the contrary it is Knowledge incarnate. Had the soul not been competent to assume affinity, how could it establish relation with prakṛti? how could it assume

the activities of prakṛti taking place in it (the soul); how could it assume doership or enjoyership in it? Assuming or not assuming relation, is a feeling and not an action.

The self, possesses competence to establish a relation or otherwise; but on its own it is incompetent to act. Only kaleidoscopic agents can have the capability of taking action. The Self is by nature, changeless whereas prakṛti, changes every moment. In other words, activeness is innate in prakṛti. Therefore, by establishing affinity, with prakṛti, the 'Self' supposes itself to be the doer (Gītā 3/27).

It is a merit, rather than a demerit, of the soul that It undergoes no change. It ever remains the same and is uniform. It cannot change, in the same way, as ice cannot be hot. But it is free and so it depends upon it, whether it accepts its affinity for nature or not, though really it has no affinity with nature.

When the soul identifies itself with the body, it has attraction for nature and then It performs actions and has to reap the fruit in the form of pleasure and pain. In fact, pleasure and pain have no separate existence. Therefore, the Lord urges men to renounce their assumed affinity for nature, by considering that it is the modes, which are acting on the modes, while the (soul or self) is, quite detached from them.

As a matter of fact, disassociation is already there and association is wrongly assumed. Therefore, it is necessary to give up this assumed relation and to realise the fact, that it is only modes that are reacting on modes.

'Iti matvā na sajjate'— Here, the term 'matvā' has been used for 'knowing'. An enlightened soul, distinguishes the soul from nature, and so he is not attached to the modes of nature.

By using the term 'matvā', the Lord seems to direct striver, not to be attached to the modes of nature, by regarding these, as different from the self.

**An Important Fact**

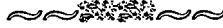
The methods followed by a Karmayogī, (man of Action) and a Jñānayogī (man of knowledge) are different. The former, tries to wipe out his assumed identity with the body etc. In the Bhāgavata, it is mentioned, "Persons with desires, deserve to follow the path of action" (11/20/7). Lord Kṛṣṇa in the Gītā, has also laid emphasis on the performance of duty, when He declares, "Not by non-performance of action does a man attain actionlessness" (Gītā 3/4). "For a sage, who wishes to attain to Yoga, action is said to be the means" (Gītā 6/3). A Karmayogī, performs action for others, not for himself; therefore, he does not become an enjoyer. When he does not become an enjoyer, his sense of doership, automatically perishes. He becomes doer, only in order to reap the fruit of action. He does not remain a doer, if he does not desire the fruit of action. Therefore, in fact a Karmayogī also does not become, a doer.

In Sāṅkhyayoga (Discipline of Knowledge) there is predominance of discrimination. Such a striver holds, 'It is the modes which are acting on the modes'. By thinking so he does not become a doer of actions. The same fact, has been pointed out by the Lord (in the twenty-ninth verse of the thirteenth chapter) when He declares, "He who sees, that all actions are performed by nature alone, and that the self is not the doer, he verily sees." When he does not remain a doer, there does not arise any question of his being, an enjoyer.

In this chapter, the Lord has laid great emphasis on the performance of action; as "It was by action alone that Janaka and others attained perfection" (3/20); "I engage Myself in action" (3/22); "A wise man also performs actions, for the welfare of the world without attachment, as an ignorant man acts from attachment" (3/25-26). It proves that performance of actions, is good in every way.

**Appendix**—He, who is not deluded by egoism, is an enlightened soul. This enlightened soul has been mentioned ‘tattvadarśī’ (the seer of truth) in the sixteenth verse of the second chapter. An enlightened soul transcends the spheres of mode (guṇa) (objects) and actions totally.

So long as a striver has affinity for the world, he can’t be an enlightened soul. The reason is that a man can’t know the world so long as he is attached to it. The world can be known only when he disconnects himself from the world—this is the rule. Similarly a man cannot know God by assuming himself apart from God. He can know Him only by identifying himself with Him—this is the rule. The reason is that really we are different from the world and are identical with God. The body is identical with the world while we (self) are identical with God.



**प्रकृतेर्गुणसम्मुढाः सज्जन्ते गुणकर्मसु ।  
तानकृत्स्नविदो मन्दानकृत्स्नविन्न विचालयेत् ॥ २९ ॥**

**prakṛterguṇasammūḍhāḥ sajjante guṇakarmasu  
tānakṛtsnavido mandānkṛtsnavinna vicālayet**

Those who are deluded by the modes of nature, remain attached to those modes and actions. Man of perfect knowledge, should not unsettle the minds of the ignorant, who know only little. 29

*Comment:—*

'Prakṛterguṇasammūḍhāḥ sajjante guṇakarmasu'—The three modes (goodness, passion and ignorance) of nature, bind a man. The mode of goodness (sattva), binds by attachment to happiness and knowledge; the mode of passion (rājasa) by attachment to action, and the mode of ignorance (tāmasa) by heedlessness, indolence and sleep (Gītā 14/6—8). In this verse, is a description of those ignorant people, who are deluded by the modes of nature i.e., who are bound by them, but who have