

but he (the Self) is not affected by them. The propensities of the mind change but he himself remains untainted. The striver should not be affected by dispositions because the transcendental soul is the ideal for a striver and the striver is his follower.

It is inevitable for every striver that he should not identify the Self with the body. The dispositions are there in the mind, not in the Self. Therefore a striver should regard these dispositions neither as good nor bad nor in the Self. The reason is that these propensities are fleeting but the Self ever remains the same. Had these propensities been in us (the Self), they would have persisted, so long as the Self exists. But this is every one's experience that we ever exist but the propensities appear and disappear. These propensities are evolute of prakṛti, while we (the Self) are identified with God. Therefore the Self, who experiences the modifications apart from the Self, remains uniform.



उदासीनवदासीनो गुणैर्यो न विचाल्यते।

गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते ॥ २३ ॥

udāsīnavadāsīno guṇairyo na vicālyate
guṇā vartanta ityeva yo'vatiṣṭhati neṅgate

He who like one unconcerned, is not moved by the modes of nature and established in the self remains apathetic without wavering, knows, that it is only the modes, that act. 23

Comment:—

'Udāsīnavadāsīnaḥ'—When two persons fight, he who sides with either is called, partial. He who is just, to both is a mediator, while 'Udāsīna' is he, who sees the two but has an attitude of indifference, towards either of the two. From the view point of a realized soul, who has risen above the three guṇas, there is no existence of the world, except God. He himself has merged in God. So to whom should he be indifferent? Therefore, no question

of his being indifferent, arises. But to common people, he seems indifferent to the world. That state is described as 'Udāsīnavat'.

'Guṇairyō na vicālyate'—The propensities of modes of goodness, passion, and ignorance, appear in his mind but he is not moved, by these. He is unconcerned, as he remains when those propensities come to the minds of others, because he perceives that nothing exists, besides the Lord.

'Guṇā vartanta ityeva yo'vatiṣṭhati'—He remains, fixed in the self, by understanding that it is the modes, which are acting, on the modes (Gītā 3/28).

'Neṅgate'—A person, who rises above the three modes of nature, does not perform any action himself, because in the imperishable pure self, there is no activity.

[In the above-mentioned two verses, the Lord has described the attitude of indifference and untaintedness of the person, who has transcended, the modes of nature.]

Appendix—'Na vicālyate', 'avatiṣṭhati' and 'neṅgate'—in fact these three expressions have the same meaning. But the purpose of giving these three expressions is that the transcendental exalted soul remains fixed (established) in the Self. He neither wavers himself nor can be moved by anyone else.

'To do', 'to be or to occur' and 'is'—there are these three states. If 'to do' is changed into 'to be' and 'to be' is changed into 'is', then ego is totally wiped out. A worldly minded person (not a striver) holds, "I am doing actions"—'ahaṅkāravimūḍhātmā kartāhamiti manyate' (Gītā 3/27). He, who becomes a doer, has to become an enjoyer also. The striver with the predominance of discrimination, realizes that 'actions are occurring'—'guṇā guṇeṣu vartanta' (Gītā 3/28) viz., 'I do nothing'—'naiva kiñcitkaromīti' (Gītā 5/8). But he who has realized the Self, such an enlightened exalted soul realizes only an entity ('is')—'yo'vatiṣṭhati neṅgate'. That divine entity equally pervades all actions. Actions come to an end but the consciousness remains the same. An exalted

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