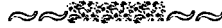


of God because hells are also God only. But the aim of the Gītā is not to lead a man to hell or to the cycle of birth and death but is to lead him to the attainment of salvation. The aim is ever for salvation or bliss, not for sufferings. No one wants pain (suffering). Arjuna has also entreated Lord Kṛṣṇa to tell him the highest good for him.* For example, words are good and also bad, but in grammar only the good words are reflected upon, because grammar etc., also aim at a man's salvation.



ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।

मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥ १२ ॥

ye caiva sāttvikā bhāvā rājasāstāmasāśca ye
matta eveti tānviddhi na tvahaṁ teṣu te mayi

Whatever entities are born of sattva (mode of goodness or purity), of rajas (mode of activity or passion) and tamas (the mode of inertia or ignorance), know them all, as evolved from Me; yet still neither I am in them, nor are they, in Me. 12

Comment:—

'Ye caiva sāttvikā bhāvā rājasāstāmasāśca ye'—It means, that in the entire universe, all the Guṇas (attributes of things and actions) evolve from God. He is the root, support, base and illuminator of all of these. Whatever, singularity is seen in the entire universe, that is the Lord's. So, a man should have inclination towards Him, rather than, towards the mode of goodness etc. This inclination towards God, will lead him to emancipation, while inclination towards the mode of goodness etc., will lead him to bondage.

Actually all the objects, attributes (modes) and actions, are

* 'yacchreyaḥ syānniścitaṁ brūhi tanme' (Gītā 2/7)

'tadekaṁ vada niścitya yena śreya'hamāpnuyām' (Gītā 3/2)

'yacchreya etayorekaṁ tanme brūhi suniścitaṁ' (Gītā 5/1)

nothing else, besides the manifestation of the Lord. Now a question arises, when every action is a manifestation of the Lord, why is there, sanction or prohibition for these? The answer is, that actions which are sanctioned by scriptures, result in favourable and happy circumstances, while actions which are prohibited (forbidden), result in unfavourable and sad circumstances. So, if a person performs forbidden actions, regarding these as manifestation of the Lord, the Lord as a result of those actions will manifest Himself, in the form of punishment and hell.

As far as actions are concerned, a striver should perform only those actions, which are sanctioned by the scriptures. As far as, acceptance (assumption) and knowledge, are concerned, one should accept that God exists and he should know the self or the world. By assuming the existence of God, he should develop a keen desire to attain Him. He should try to please Him, by obeying Him and by following His principles. He should also know that bodies and the universe, are kaleidoscopic and perishable, and these are neither his nor meant for him. By knowing this fact, he should cease attachment for them. By doing so, he will realize the reality. But, even after knowing the fact that they are perishable, if a striver, attaches importance to them, he will not be able to attain emancipation.

'Matta eveti tñnviddhi'—All are evolved from the Lord viz., He is all in all; the cause and the effect, which seems distinct. But, the effect has no separate and independent existence, from the cause. Therefore, the effect is a manifestation of the cause, only. As in ornaments made of gold, there is nothing else, besides gold, similarly the universe evolved from God is nothing else, besides God.

By using the phrase 'Matta eva' Lord Kṛṣṇa, means that His lower nature and higher nature, are not different from Him. As an appendix to the seventh chapter in the ninth chapter, Lord Kṛṣṇa declares, "Through My nature, I bring forth again

and again, all this multitude of beings" (9/8) and further, He declares, "With Me as the supervisor, nature brings forth, the whole creation" (9/10). Actually, both of the declarations, are one and the same. In both the cases, there is predominance of God. The same fact, has been pointed out here in 7/6. "I am the source and the end of the entire universe." While concluding it, He declares, "Whatever entities there are born of sattva, rajas and tamas, know them all, as evolved from Me."

The Lord, having promised to discuss knowledge and realization, started the topic by mentioning that among thousands, one scarcely knows Him, in truth. Then having explained His higher and lower natures, He mentioned these as the source of all beings. Then, He explained that He, is the source of the universe (7/7). The same fact, has been pointed out here, while concluding the topic of His divine glories, when He declares "Know that the sattva (mode of goodness), the rajas (mode of passion) and the tamas (mode of ignorance), are evolved from Me."

'Na tvahaṁ teṣu te mayi'—"I am not in them, and they are not in Me." It means, that those attributes have no independent existence of their own, besides the Lord. All actions, objects, are born and then they decay. If the Lord, had been in them, with their decay He would have also decayed. But, He never decays. It means, that He is not in them. If they had been in Him, they should have also been imperishable, like Him. But it is not so, they perish, while He is eternal. It means, that they are not in Him. As a seed, takes the shape of a tree with its branches, leaves, flowers etc., but these cannot be perceived in it, similarly, nature, constituted of the three categories (modes)—sattva, rajas and tamas has origin in Him, but He is not perceived, in them. Actually, there is nothing else, besides Him.

As clouds evolve from ether, reside in ether and dissolve in ether, yet ether, remains the same, without any modification. All the divine glories, described from the eighth verse upto this

verse, evolve from the Lord, reside in Him and dissolve in Him. But He is not in them and they are not in Him i.e., they are nothing else, besides Him. The Lord by pointing out this fact, wants to warn people, that they should not be entangled in worldly pleasures and prosperity, because there is nothing else, besides Him. So they should attach importance, only to Him.

An Important Fact

All the entities born of sattva, rajas and tamas, are born of God's nature and as God and His Nature, are one and the same. It means, that they are born of God and they dissolve in Him. But, the higher nature (embodied soul), has accepted its affinity with Nature (Matter). It has accepted it as its own, and for its own—this is sustaining the world by an embodied soul and so it is born and it decays. In order to, free man from this bondage of birth and death, Lord Kṛṣṇa declares, that all entities born of sattva, rajas and tamas are born of Him. Similarly, He declares, in the tenth chapter, "These diverse feelings of creatures, emanate from Me alone" (10/5) and "I am the source of all creation and everything in the world, moves because of Me" (10/8). In the fifteenth chapter also He declares: "Memory, wisdom and ratiocinative faculty emanate from Me" (15/15). When everything emanates from God, it means that man actually has no affinity for the attributes (modes). Therefore, if one does not accept his affinity for them, they cannot lead him to bondage i.e., to the cycle of birth and death.

In the Gītā, in the context of devotion also, Lord Kṛṣṇa declares, that He is all—"I am being and non-being both" (9/19) and Arjuna also says, to Lord Kṛṣṇa, "You are being (existent) and non-being (non-existent) both, and also beyond, both of them" (11/37). Lord Kṛṣṇa also, declares about a devotee having exclusive devotion "Such a devotee realizes, that all this is God" (7/19). A devotee having exclusive devotion, like a chaste wife

who perceives only her husband, and thinks of no other man even in dream, beholds nothing else besides, God.

In the Discipline of Knowledge, the Lord declares, the real and unreal, as separate entities. "The unreal has no existence, and the real never ceases to be" (2/16). Similarly, matter (nature) spirit, and Kṣetra (field)—Kṣetrajña (knower of the field) are described in the Gītā, time and again, as "Know matter and spirit to be both, without beginning" (13/19); "The knowledge of Kṣetra (field or matter) and kṣetrajña (spirit), is true knowledge" (13/2); "Whatever being, is born, the unmoving or the moving know it, as emanated from the union of Kṣetra (Matter) and Kṣetrajña (spirit) (13/26); 'Kṣetrajña (the Lord of the Kṣetra viz., spirit), illumines the whole Kṣetra (field or matter) (13/33); "Those who perceive with an eye of wisdom, this distinction between the Kṣetra and Kṣetrajña, reach the Supreme" (13/34). Thus, by distinguishing the two, a striver realizes, that self is unconnected with Matter, and is totally untainted.

A striver, should possess both devotion and knowledge. In, the Discipline of Devotion, there is predominance of devotion, while knowledge is secondary. In the Discipline of Knowledge, there is predominance of knowledge while devotion occupies a secondary place. In, the Discipline of Devotion, it is believed that all the entities (beings) born of sattva, rajas and tamas, evolve from Him (7/12) while, in the Discipline of Knowledge, it is thought, that qualities (modes) of sattva (goodness), rajas (passion) and tamas (ignorance), are born of prakṛti (nature) (14/5). Both types of strivers, accept that they are free from those qualities (modes), and both of them realize, the same reality which cannot be called, either dual or non-dual, neither, real nor unreal.

The strivers, following the Discipline of Devotion, having exclusive devotion identify themselves with God and thus become free from Matter, while devotees following the Discipline of Knowledge, by discriminating between matter and the spirit,

realize the self, and thus become free from matter.

Appendix—While explaining in details the notion of the expression ‘mattaḥ parataram nānyat kiñcidasti’ (there is nothing else besides Me) (7/7), whatever the Lord told in the preceding four verses and whatever He has not told—all that has been concluded in this verse. The Lord declares, “All the Sāttvika, Rājasa and Tāmāsa modes evolve from Me and I provide them existence and agility; yet neither I am in them nor are they in Me viz., only I am all. Therefore the striver who wants to attain Me, instead of getting entangled in these modes, should be inclined to Me. If he gets entangled in these modes, he can never attain salvation or devotion.”

The modes that are seen, heard and understood and that are not seen, heard and understood—all of them should be included within the term ‘ye’ (whatever).

The Sāttvika, Rājasa and Tāmāsa modes have been called ‘bhāva’ because they evolve from God. It means that God is in the form of ‘bhāva’ (ever-existent)*, therefore only the existent ‘bhāva’ will evolve from Him, how will ‘abhāva’ (Non-existent) evolve? As all these ‘bhāvas’ (modes) evolve from Him, so all of them are the manifestations of God—‘bhavanti bhāvā bhūtānām matta eva prthagvidhāḥ’ (Gītā 10/5). It means that with the body-senses-mind-intellect whatever Sāttvika, Rājasa and Tāmāsa feelings, actions, objects etc., are perceived, they are all only God†. Even the ‘sphuraṇā’ (mere fleeting thought) that comes to the mind whether good or bad, is only God. In the world whatever good or bad, pure or impure, friend or enemy,

* nāsato vidyate bhavo nābhāvo vidyate sataḥ (Gītā 2/16);

‘madbhāvaṁ so’dhigacchati’ (Gītā 14/19), ‘sarvabhūteṣu yenaikaṁ bhāvamavyayamīkṣate’ (Gītā 18/20).

† manasā vacasā dṛṣṭyā gṛhyate nyairapīndriyaiḥ
ahameva na matto nyaditi budhyadhvamañjasā

(Śrīmadbhā. 11/13/24)

wicked or noble, virtuous or sinful etc., is seen, heard, thought of and understood etc.,—all is only God. Besides God there is nothing else anywhere.

If there is any selfish motive and we have a desire to take anything from others, then Sāttvika, Rājasa and Tāmāsa—these three different kinds appear. But if there is no selfish motive and we have an eye on the welfare of others, then these are nothing but the manifestation of God. If we regard them for us and derive pleasure from them, they pave the way to ruin (Gītā 3/37).

‘The three modes are evolved from Me’—by saying this the Lord means that a striver instead of having an eye on these modes, should have his eye on Him Who transcends these modes viz., he having assumed the existence and greatness of the Lord, should establish relation with Him so that he may attain Him, and being free from the sufferings forever, may attain the Supreme bliss. ‘I am not in them and they are not in Me’—by saying this, the Lord means, “If anyone instead of attaching importance to Me as reality and my greatness, attaches importance and value to Sāttvika, Rājasa and Tāmāsa modes, objects and actions and is attached to them, he instead of attaining Me, will follow the cycle of birth and death—‘kāraṇaṁ guṇasaṅgo’sya sadasadyonijanmasu’ (Gītā 13/21).

The Lord uses the expression ‘matta eva’ as if He wants to say, “The three modes are evolved from Me, then instead of having an inclination to Me, why do you get entangled in the modes? Those who get entangled in these modes, can’t worship Me (Gītā 7/13). But those devotees, who don’t get entangled in these modes, worship Me (Gītā 7/16, 10/8). These modes are not lasting because the cause stays, the effect does not stay. As gold stays, ornaments don’t stay; earth stays (persists), the jar does not remain; God remains, modes don’t stay (remain). The modes are kaleidoscopic and perishable but God ever remains the same, He is neither kaleidoscopic nor perishable. Therefore

God is not attained by modes, but He is attained by renouncing attachment to the modes. Therefore by overpowering Tamoguṇa by Rajoguṇa and Rajoguṇa by Sattvagūṇa, the striver has to transcend all the three guṇas (modes).

Here a point needs special attention that God endowed with attributes and form is in fact only attributeless because He is free from the modes of Sattva, Raja and Tama but He possesses virtues such as glory, sweetness, beauty and generosity etc. Therefore the devotion to God Who is endowed with attributes and form, is also called 'Nirguṇa' (free from the modes of goodness etc.,) as 'manniṣṭhaṁ nirguṇaṁ smṛtam', 'manniketaṁ tu nirguṇam', 'nirguṇo madapāśrayaḥ', 'matsevāyāṁ tu nirguṇā' (Śrīmadbhā. 11/25/24—27).

Question—When all is God, why are Sāttvika-Rājasa-Tāmasa 'bhāvas' (modes) to be renounced?

Answer—As in the earth there is water everywhere but that is available in the well, similarly God exists everywhere but the place where He attained is 'Yajña' (performance of duty selflessly)—'tasmātsarvagataṁ brahma nityaṁ yajñe pratiṣṭhitam' (Gītā 3/15). But Sāttvika-Rājasa-Tāmasa bhāvas (entities) are not places where God is available viz., by them God is not attained (Gītā 7/13). Therefore they are not useful for a striver. So the Lord has declared—'Neither I am in those modes nor are they in Me.'

As in the field of millet, only millet is substantial, stalks and leaves are not substantial. The aim of the farmer is only to get millet. In order to get millet, he waters the field and manures it for nourishing the soil (field) so that he may get the millet of a good quality. Similarly a striver should aim at attaining God, not the world. In order to attain God, a striver should serve the world without any selfish motive. There is value of millet rather than of stalks and leaves, because at the beginning there is millet and in the end also millet remains. After taking out

millet whatever stalks and leaves are left, they are not useful for men, but they are feeds for animals. Similarly Sāttvika, Rājasa and Tāmasa modes are for the deluded (unwise). These three modes bind a man (Gītā 14/5). Therefore these modes in spite of being the manifestations of God are not for the self but their use with discrimination is for worldly dealings. As poison is also the manifestation of God but that is not to be taken.

As leaves and stalks also emanate from the seed of millet but there is no millet in them and in the millet there are no stalks and leaves, similarly though the Sāttvika-Rājasa-Tāmasa modes evolve from God, yet God is not in them and they are not in God.



Link:—Lord Kṛṣṇa, in the twelfth verse, said that entities born of Sattva, Rajas and Tamas, are born of Him, still neither He is in them, nor are they in Him. It means, that God is free from Matter (Nature), and its evolutes. Similarly, soul being an eternal portion of God, is also free. But how is it bound? The answer follows:—

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।

मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ १३ ॥

tribhirguṇamayairbhāvairebhiḥ sarvamidam jagat
mohitam nābhijānāti māmehbhyaḥ paramavyayam

Beguled by these threefold dispositions (guṇas) of Nature (prakṛti) this world (embodied soul) does not know Me, who is beyond these and imperishable as well. 13

Comment:—

'Tribhirguṇamayairbhāvairebhiḥ...paramavyayam'—The three disposition (modes) of Nature—sattva, rajas and tamas, evolve and dissolve. A man, by identifying himself with these modes, thinks himself as sāttvika, rājasika or tāmasika. Being deluded