

four are seen to be tranquillity, godliness, industriousness and dullness respectively. Or, *svabhava* (nature) means the (individual) tendencies of creatures earned in their past lives, which have become manifest in the present life for yielding their own results. The *gunas* which have that *svabhāva* as their source (*prabhava*) are *svabhāva-prabhavaḥ gunāḥ*.

Since the manifestation of the *gunas* cannot logically be uncaused, therefore a specific cause (226) has been posited by saying that Nature is the cause.

Thus, the duties such as control of the internal organs etc. have been classified in keeping with the effects of the *gunas*, *sattva*, *rajas* and *tamas*, which are born of Nature, born of Prakṛti.

*Objection:* Well, are not the duties like controlling the internal organs etc. of the Brāhmanas and others classified and enjoined by the scriptures? Why is it said that they are classified according to the *gunas sattva* etc.?

*Reply:* This objection is not valid. For, the duties like controlling the internal organs etc. of the Brāhmanas and others have been classified even by the scriptures verily in keeping with the specific qualities *sattva* etc.; certainly, not without reference to the *gunas*. Hence, though the duties have been divided by the scriptures, they are said to have been classified according to the *gunas*.

Which, again, are those duties? They are being spoken of:

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।  
ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥४२॥

42. The natural duties of the Brāhmanas are the control of the internal and external organs, austerity, purity, forgiveness, straightforwardness, knowledge as also wisdom (227) and faith.

*Svabhāvajam brahma-karma*, the natural duties of the Brāhmanas, of the Brāhmana caste; are *śamah*, control of the internal organs; *damah*, control of the external organs—these bear