

त्रैगुण्य-विषयाः वेदाः निः-त्रैगुण्यः भव अर्जुन ।

निर्-द्वन्द्वः नित्य-सत्त्व-स्थः निर्-योग-क्षेमः अहम-वान् ॥

*traiguṇya viṣayā vedā nistraiguṇyo bhavā 'rjuna ।*

*nirdvandvo nitya sattvastho niyogakṣema ātmavān ॥*

त्रैगुण्यविषयाः *traiguṇya viṣayāḥ* deal with the three attributes वेदाः *vedāḥ* the Vedas निःत्रैगुण्यः *nistraiguṇyah* without these three attributes भव *bhava* be अर्जुन *arjuna* O Arjuna निर्द्वन्द्वः *nirdvandvaḥ* free from the pairs of opposites नित्यसत्त्वस्थः *nitya sattvasthaḥ* ever remaining in the Sattva (goodness) नियोगक्षेमः *niyoga kṣemaḥ* free from (the thought of) acquisition and preservation आत्मवान् *ātmavān* established in the self

The Vedas enumerate the three Gunas. You transcend the three Gunas, O Arjuna. Be free from the pairs of opposites, ever-balanced, unconcerned with getting and keeping and centred in the Self. 45

*Prakṛiti* or the phenomenal universe is here designated as the Vedas; and this is the correct definition. The compiled literary works, Rig, Yajur, Sama and Atharva are also called Vedas, because they deal with the working of the universe. They help the aspirant to understand intellectually, the function of *Prakṛiti*. So far, they are indispensable. When the Vedas are said to be imperishable, it refers to *Prakṛiti* which is eternal and not to the books which run the risk of being destroyed or neglected. More than all these, it is *Prakṛiti* that is constituted of the three Gunas — *Sattva*, *Rajas* and *Tamas*.

To be *Prakṛiti*-bound is not the goal of the enlightened human life. While the life here is