

behaviour; *ca*, and; *katham*, how, in what way; *ativartate*, does he transcend; (150) *etān*, these; *trīn*, three; *gunān*, qualities?

In this verse the signs of one who has gone beyond the qualities, and the means of transcending them have been asked by Arjuna. By way of replying to the two questions, the Bhagavān said: ‘As for the question, “With what signs does one who has gone beyond the qualities become endowed with?”, listen to them’:

Shri Hari said:

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।
न द्वेष्टि सम्प्रवृत्तानि न निवृत्तानि काङ्क्षति ॥ २२ ॥

22. O son of Pandu, he neither dislikes illumination (knowledge), activity and delusion when they appear, nor does he long for them when they disappear.

Na dveṣṭi, he neither dislikes these; *prakāśam*, illumination (knowledge), an effect of *sattva*; *pravṛttim*, activity, an effect of *rajas*; and *moham*, delusion, an effect of *tamas*; *sampravṛttāni*, when they appear, when they fully emerge in the form of objects (of experience) —.

‘In me has arisen a perception which is a result of *tamas*; thereby I have become deluded’; so also, ‘In me has risen (the inclination to) action which is painful and is born of *rajas*. By that *rajas* I have been actuated, carried away from my own nature. This is a matter of sorrow to me that there has been a deviation from my own nature’; similarly, ‘The quality of *sattva*, in the form of illumination that is knowledge, binds me by attributing discrimination to me and making me attached to happiness’—(by thinking) in these ways one dislikes them because of his being not fully enlightened. The person who has transcended the qualities does not dislike them in this manner.

Unlike a person having *sattva* etc., who longs for the effects of *sattva* etc. which withdraw themselves after becoming manifest to him, the person who has gone beyond the qualities *na kāṅkṣati*,