

Swamy Desikan's
Tatparya Chandrika
(Gita Bhashyam – Chapter 14)



Annotated Commentary in English By
Vidvan Sri A. Narasimhan Swamy

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Swamy Desikan, Thiruvahindrapuram

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V.S. Sharma
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Sri:

Srimad Ramanuja Gita Bhashyam – 14th Chapter

(Explanations from Tatparya Chandrika of Swamy Deshikan)

अथ चतुर्दशोऽध्यायः

Sloka 14.1

त्रयोदशे प्रकृतिपुरुषयोः अन्योन्यसंसृष्टयोः स्वरूपयाथात्म्यं विज्ञाय अमानित्वादिभिः भगवद्भक्त्यनुगृहीतैः बन्धान्मुच्यत इति उक्तम् । तत्र बन्धहेतुः पूर्वपूर्वसत्त्वादिगुणमय-सुखादिसङ्गः इति च अभिहितम् - 'कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥' (13-21) इति । अथ इदानीं गुणानां बन्धहेतुताप्रकारो गुणनिवर्तनप्रकारः च उच्यते ।

त्रयोदशे प्रकृतिपुरुषयोः अन्योन्यसंसृष्टयोः स्वरूपयाथात्म्यं विज्ञाय अमानित्वादिभिः भगवद्भक्त्यनुगृहीतैः बन्धान्मुच्यत इति उक्तम् – In the 13th chapter the following was taught – The Self has to realize the real nature of Prakruti and Purusha who are mutually united and he should resort to bhakti towards Bhagavan. Then pleased by that, Bhagavan would grace him with amanitva and other qualities by which he would get released from the bondage of samsara.

तत्र बन्धहेतुः पूर्वपूर्वसत्त्वादिगुणमय-सुखादिसङ्गः इति च अभिहितम् - 'कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥' (13-21) इति – It was also told there that the cause of bondage in samsara is the attachment to pleasure, pain and others which are the effects of satva and other qualities and are continuing from previous births. That was told as 'the cause of good and evil births is the attachment to experience of sukha and dukha' (13-21).

अथ इदानीं गुणानां बन्धहेतुताप्रकारो गुणनिवर्तनप्रकारः च उच्यते – Now in this 14th chapter, the way in which the qualities of satva and others become the causes of bondage and how to get rid of them is going to be told.

In the previous chapter, the nature of the Prakruti was examined. With that सङ्गति, in this chapter, the गुणसङ्ग which is the cause of संसारबन्ध, its svarupa, manifold nature and how to get rid of it is all going to be taught.

श्रीभगवानुवाच

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।

यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥ 14 ॥

भूयः: Again, परं what is different from that which is already taught ज्ञानानां ज्ञानमुत्तमं the most celebrated knowledge among various types of knowledge प्रवक्ष्यामि I will teach you in detail. यत् ज्ञात्वा Having gained which knowledge, सर्वे मुनयः all those involved in meditation इतः having got released from this sphere of Samsara परां सिद्धिं गताः attained the pure essential nature of the Self, that knowledge I will impart you with.

परं - पूर्वोक्तादन्यत् प्रकृतिपुरुषान्तर्गतम् एव सत्त्वादिगुणविषयं ज्ञानं भूयः प्रवक्ष्यामि । तत् च ज्ञानं सर्वेषां प्रकृतिपुरुष विषयज्ञानानाम् उत्तमम् । यत् ज्ञानं ज्ञात्वा सर्वे मुनयः तन्मननशीलाः इतः - संसारमण्डलात् परां सिद्धिं गताः - परां परिशुद्धात्मस्वरूपप्राप्तिरूपां सिद्धिम् अवाप्ताः ।

परं - पूर्वोक्तादन्यत् – Means different from what was told earlier,

प्रकृतिपुरुषान्तर्गतम् एव सत्त्वादिगुणविषयं ज्ञानं भूयः प्रवक्ष्यामि – What is inside prakruti and purusha only, the knowledge of the qualities such as satva and others, I will teach you again in detail.

तत् च ज्ञानं सर्वेषां प्रकृतिपुरुष विषयज्ञानानाम् उत्तमम् – That knowledge is superior to all other types of knowledge having prakruti and purusha as the objects.

यत् ज्ञानं ज्ञात्वा सर्वे मुनयः तन्मननशीलाः – Having acquired this knowledge, all munis – means those given to meditation,

इतः - संसारमण्डलात् परां सिद्धिं गताः – परां परिशुद्धात्मस्वरूपप्राप्तिरूपां सिद्धिम् अवाप्ताः – इतः means from this संसारमण्डल – this sphere of samsara, पराम् सिद्धिं गताः means attain the fruits of the form of realization of the pure essential nature of the Self.

परम् – Though this word has the meaning उत्कृष्ट, it is commented as अन्यत् – different from what was taught earlier. Otherwise it would lead to पुनरुक्ति as there is the word उत्तमम् in the sloka.

In the previous chapter it was briefly told that Gunas are responsible for bandha or bondage. Here that is told in more detail and so there is no punarukti.

परां सिद्धिम् – As per prakarana, this is about attainment of परिशुद्ध आत्मस्वरूप.

Sloka 14.2

पुनः अपि तद् ज्ञानं फलेन विशिनष्टि –

Again, Bhagavan extols that superior knowledge distinguishing it by its fruits.

Earlier इष्टप्राप्ति or gaining the desired fruits was told and now अनिष्टनिवृत्ति – getting rid of the unwanted is going to be told. So there is no पुनरुक्ति.

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।

सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥ 2 ॥

इदं ज्ञानम् The knowledge that is going to be told now, उपाश्रित्य having acquired मम साधर्म्यमागताः having attained similarity in attribute with ME सर्गेऽपि even at the time of creation न उपजायन्ते are not born again. प्रलये न व्यथन्ति च During pralaya or dissolution they do not suffer.

इदं - वक्ष्यमाणं ज्ञानम् उपाश्रित्य मम साधर्म्यम् आगताः - मत्साम्यं प्राप्ताः, सर्गे अपि न उपजायन्ते - न सृजिकर्मतां भजन्ते, प्रलये न व्यथन्ति च - न च संहृतिकर्मतां भजन्ते ।

इदं – वक्ष्यमाणं – इदम् means what is going to be told now, ज्ञानम् that knowledge उपाश्रित्य having resorted to, मम साधर्म्यम् आगताः - मत्साम्यं प्राप्ताः, - those who attain equality in attribute with me, that means those who attain similarity with ME, they

सर्गे अपि न उपजायन्ते - न सृजिकर्मतां भजन्ते, - do not become objects of the act of creation or they will not be subjected to creation.

प्रलये न व्यथन्ति च - न च संहृतिकर्मतां भजन्ते – and they will not be subjected to the act of withdrawal during dissolution.

The bhashya for इदम् is वक्ष्यमाणम्. It does not denote what was already told earlier because such a meaning for the word इदम् would not be proper.

Similarly the word अगताः is explained as प्राप्ताः

व्यथन्ति – This word has the meaning of experiencing sorrow. But since it is used along with the act of creation here, it is commented as not being subjected to pralaya or dissolution.

Sloka 14.3

अथ प्राकृतानां गुणानां बन्धहेतुताप्रकारं वक्तुं सर्वस्य भूतजातस्य प्रकृतिपुरुषसंसर्गजत्वम् 'यावत्संजायते किञ्चित्' (13|26) इत्यनेन उक्तं भगवता स्वेनैव कृतम् इत्याह –

अथ प्राकृतानां गुणानां बन्धहेतुताप्रकारं वक्तुं – Now in order to teach the way in which the qualities associated with Prakruti become the cause of the bondage of the nature of getting a body by means of birth and re-birth,

सर्वस्य भूतजातस्य प्रकृतिपुरुषसंसर्गजत्वम् 'यावत्संजायते किञ्चित्' (13-26) इत्यनेन उक्तं - the creation of the entirety of beings through the association of prakruti and purusha which was told as, 'यावत् सञ्जायते किञ्चित् सत्त्वं स्थावरजङ्गमम्' (13-26) – 'whichever being movable or immovable that is born', भगवता स्वेनैव कृतम् इत्याह – all that was done by Bhagavan's own willing is being told.

This अवतारिका is provided by Bhashyakarar in order to remove the doubt that this sloka 'मम योनिर्महद्ब्रह्म' is not in context here as it does not talk about the way Gunas cause bondage and how they are got rid of. The reason why this sloka has come here is Bhagavan is telling first that the cause of गुणबन्ध which is going to be told later is due to HIS willing only.

मम योनिर्महद्ब्रह्म तस्मिन् गर्भं दधाम्यहम् ।

सम्भवः सर्वभूतानां ततो भवति भारत ॥ 3 ॥

भारत Hey Arjuna, मम for me महद्ब्रह्म योनिः the Prakruti of the form of Mahat tatva is one womb or source. तस्मिन् गर्भम् अहं दधामि In that I lay the embryo. ततः From that source सर्वभूतानां सम्भवः भवति the creation of all beings happens.

कृत्स्नस्य जगतो योनिभूतं मम महद् ब्रह्म यत् तस्मिन् गर्भं दधामि अहम्; 'भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च । अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ अपरेयम्' (7-4, 5) इति निर्दिष्टा अचेतना प्रकृतिः महदहङ्कारादि विकाराणां कारणतया महद्ब्रह्म इति उच्यते । श्रुतौ अपि क्वचित् प्रकृतिः अपि ब्रह्म इति निर्दिश्यते - 'यः सर्वज्ञः सर्ववित्, यस्य ज्ञानमयं तपः । तस्मादेतद्ब्रह्म नामरूपमन्नं च जायते' (मु. उ. 1-1-9) इति । 'इतस्त्वन्यां प्रकृतिं विद्धि मे पराम् । जीवभूताम्' (7-5) इति चेतनपुञ्जरूपा या परा प्रकृतिः निर्दिष्टा, सा इह सकलप्राणिबीजतया गर्भशब्देन उच्यते । तस्मिन् अचेतने योनिभूते महति ब्रह्मणि चेतनपुञ्जरूपं गर्भं दधामि । अचेतनप्रकृत्या भोगक्षेत्रभूतया भोक्तृवर्गपुञ्जभूतां चेतनप्रकृतिं संयोजयामि इत्यर्थः । ततः तस्मात् प्रकृतिद्वयसंयोगात् मत्संकल्पकृतात् सर्वभूतानां ब्रह्मादिस्तम्बपर्यन्तानां सम्भवो भवति ।

कृत्स्नस्य जगतो योनिभूतं मम महद् ब्रह्म यत् – The mahat prakruti which is of the form of the womb for the entire world and which is my sharira,

तस्मिन् गर्भं दधामि अहम्; - in that I place the embryo.

'भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च । अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ अपरेयम्' (7-4, 5) इति निर्दिष्टा अचेतना प्रकृतिः – The inert prakruti which was addressed as 'My prakruti is of eightfold as earth, waters, fire, air, ether, mind, intellect and ahankaara. That is my aparaaprakruti (lower prakruti)'

महदहङ्कारादि विकाराणां कारणतया महद्ब्रह्म इति उच्यते – is told as Mahad Brahma meaning prakruti of great form because of being the cause of mahat, ahankaara and other modifications.

श्रुतौ अपि क्वचित् प्रकृतिः अपि ब्रह्म इति निर्दिश्यते – Even in the shruti in some places Prakruti is addressed as Brahma.

'यः सर्वज्ञः सर्ववित्, यस्य ज्ञानमयं तपः । तस्मादेतद्ब्रह्म नामरूपमन्नं च जायते' (मु. उ. 1-1-9) इति । - As 'One who is omniscient and knower of all modes of all substances, whose sankalpa or willing is of the form of knowledge, from such Paramatman, this achit or the non-sentient united with the sentient and called by the word anna, and name and forms through that are created'.

'इतस्त्वन्यां प्रकृतिं विद्धि मे पराम् । जीवभूताम्' (7-5) – 'Know the Jivatman as the prakruti which is superior to this lower prakruti'

इति चेतनपुञ्जरूपा या परा प्रकृतिः निर्दिष्टा, - thus the superior prakruti of the form of the collectivity of the sentients that was addressed,

सा इह सकलप्राणिबीजतया गर्भशब्देन उच्यते – that is denoted here by the word गर्भ because of being the seed of all beings.

तस्मिन् अचेतने योनिभूते महति ब्रह्मणि चेतनपुञ्जरूपं गर्भं दधामि – In that mahadbrahma which is the womb to the world and which is inert, in that I place the garbha of the form of the multitude of sentient.

अचेतनप्रकृत्या भोगक्षेत्रभूतया भोक्तृवर्गपुञ्जभूतां चेतनप्रकृतिं संयोजयामि इत्यर्थः – That means with the inert prakruti which is the place of experience, I will associate the sentient prakruti which is made of the collectivity of the experiencers.

ततः तस्मात् प्रकृतिद्वयसंयोगात् मत्संकल्पकृतात् सर्वभूतानां ब्रह्मादिस्तम्बपर्यन्तानां सम्भवो भवति – So from that union of the two prakrutis which is formed by my WIL, the creation of all beings starting with चतुर्मुखब्रह्म upto a grass blade happens.

कृत्स्नस्य जगतो योनिभूतं – The sloka says ममयोनिः - if it is interpreted as मम योनिभूतम् or 'my womb' – then there will be several contradictions with what was taught here and what is going to be taught – Bhagavan said अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा । मत्तः परतरं नान्यत् किञ्चिदस्ति धनञ्जय' (7-6) etc. Also the aspect of तस्मिन् गर्भं दधाम्यहम् will not be proper. And what is going to be told next - तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता (14-4) would contradict. So it is like the womb which can hold the embryo of the form of world from me who is like the father of this world is the meaning. And that womb is the substance which actually undergoes modification. So explained as कृत्स्नस्य जगतो योनिभूतम्. And ममयोनिः - is about what was told earlier as भूमिरापोऽनलः (7-4).

Another doubt arises here – should not जगद्योनिभूतं महद्ब्रह्म be Paramatman only? Because pramanas say so – वासुदेवः परा प्रकृतिः, यद्भूतयोनिं परिपश्यन्ति धीराः (मु. 1-1-6), कर्तारमीशं पुरुषं ब्रह्मयोनिम् (मु. 3-1-3) and such shrutis. So how can it be said as 'ममयोनिः'? Also Brahma shabda does not denote Prakruti and the adjective महद्ब्रह्म is against the quality of Prakruti. So Paramatman only as told in Taittiriya ब्रह्म पुच्छं प्रतिष्ठा is being told here is the objection raised here.

The answer to that is told in bhashya as follows: 'भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च । अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ अपरेयम्' (7-4, 5) इति निर्दिष्टा अचेतना प्रकृतिः महदहङ्कारादि विकाराणां कारणतया महद्ब्रह्म इति उच्यते । श्रुतौ अपि क्वचित् प्रकृतिः अपि ब्रह्म इति निर्दिश्यते - 'यः सर्वज्ञः सर्ववित्, यस्य ज्ञानमयं तपः । तस्मादेतद्ब्रह्म नामरूपमन्नं च जायते' (मु. उ. 1-1-9) इति । 'इतस्त्वन्यां प्रकृतिं विद्धि मे पराम् । जीवभूताम्' (7-5) इति.

The gist is this: The third षट्क or the last six chapters are furthering what was told in the first twelve chapters (two षट्कs) sets of six chapters. So the Prakruti which was told as शेषभूत to Bhagavan as भूमिरापोऽनलो is told here using the word योनि which is synonymous to Prakruti and it is also told using the word गर्भ for chetanas indicating that it is the substratum for experiences of chetanas. Also earlier the word योनि was used as एतद्योनीनि भूतानि (7-6). And the usage of word Brahma for the prakruti which is the cause of mahat bhutas, ahankaara which is their cause, mahat tatva which is the cause of ahankara – for all these mula prakruti or primordial matter is the cause. And the word Brahma can be used in respect of what is not actually Brahma due to the presence of similar characteristics of बृहत्त्व, कारणत्व and others. For this there are shruti pramanas. And telling that Prakruti is जगद्योनि is not against Paramatman's being the material cause of the world – उपादानकारणत्व of परमात्मन्. On the contrary it is in line with that only. That is because, Paramatman becomes the upaadaana kaarana or material cause of the world in प्रकृतिविशिष्टवेष only – being qualified by the subtle matter as HIS body because Paramatman is निर्विकारि. So परिणाम is in the body. That is why it was told earlier first as एतद्योनीनि भूतानि सर्वाणीत्युपधारय and immediately following that अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा (7-6) was told.

'इतस्त्वन्यां प्रकृतिं विद्धि मे पराम् । जीवभूताम्' (7-5) इति – To the objection – how can chetanas who cannot be addressed as the well known embryo be addressed as गर्भ here? Answer is what is told here as ममयोनिः indicates the two prakrutis of Paramatman told earlier and as per that the word गर्भ is explained as चेतनसमष्टि which was told as पराप्रकृति earlier. That is told in bhashya as चेतनपुञ्जरूपा या परा प्रकृतिः निर्दिष्टा सा इह सकलप्राणिबीजतया गर्भशब्देन उच्यते. The word पुञ्ज shows that usage of गर्भम् in singular – एकवचन – is denoting समुदाय of chetanas.

तस्मिन् अचेतने योनिभूते महति ब्रह्मणि चेतनपुञ्जरूपं गर्भं दधामि – Then next question is earlier it was told that चेतनप्रकृति is आधार and अचेतनप्रकृति is आधेय as ययेदं धार्यते जगत्. Here it is told the other way as – तस्मिन् गर्भं दधामि, is it not contradicting? That is explained as – here the आधाराधेयभाव does not

indicate dependence but just indicates that the association is as though it cannot be identified as separate and indicates mutual association alone.

अचेतनप्रकृत्या भोगक्षेत्रभूतया भोक्तृवर्गपुञ्जभूतां चेतनप्रकृतिं संयोजयामि इत्यर्थः - And the prayojana for such association is for chetanas to experience the fruits according to their karma.

ततः तस्मात् प्रकृतिद्वयसंयोगात् मत्संकल्पकृतात् सर्वभूतानां ब्रह्मादिस्तम्बपर्यन्तानां सम्भवो भवति – The word ततः in sloka is not indicating आनन्तर्य – but indicates from that association of the two prakritis – paraa and aparaa prakritis. In order to remove any doubt that creation happens by mere association of the two (as told by sankhyas), bhashya makes it clear as मत्संकल्पकृतात्. It happens due to Bhagavat sankalpa.

Meaning of word सर्व in सर्वभूतानाम् is explained as ब्रह्मादिस्तम्बपर्यन्तानां according to pramanas - आब्रह्मादिस्तम्बपर्यन्ता जगदन्तर्व्यवस्थिताः । प्राणिनः कर्मजनितसंसारवशवर्तिनः (वि.ध. 104-23), ब्रह्माद्याः सकला देवा मनुष्याः पशवस्तथा । विष्णुमायामहावर्तमोहान्धतमसावृताः (वि.पु. 5-30-17) – which say that even brahma, rudra and others are subjected to this cycle of samsara. Not only devas, even the creation that happens through Chaturmukha Brahma are created by Paramatman only who is antaryami in brahma. That is told as अबुद्धिपूर्वकस्सर्गः प्रादुर्भूतस्तमोमयः (वि. 1-5-4). So not only Hiranyagarbha but all those created by Hiranyagarbha till a blade of grass – for all Paramatman is the creator is clear.

Sloka 14.4

कार्यावस्थोऽपि चिदचित्प्रकृतिसंसर्गो मया एव कृतः इत्याह –

The state of effect of the association of sentient and the non-sentient is also due to MY willing only says Bhagavan.

In the previous sloka the प्राकृत and नैमित्तिकसृष्टि is all done by Paramatman only was told. Here the नित्यसृष्टि is also done by Paramatman is told.

सर्वयोनिषु कौन्तेय मूर्तयः सम्भवन्ति याः ।

तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥ 4 ॥

कौन्तेय Hey Arjuna, son of Kunti, सर्वयोनिषु in all births such as deva, manushya etc. याः मूर्तयः सम्भवन्ति whichever wonderful forms are born तासां for all those beings ब्रह्म महद्योनिः the prakruti which modifies into mahat, ahankara and such forms and also the form of body, is the womb. अहं बीजप्रदः पिता I am the father who sows the seed.

सर्वासु देवगन्धर्वयक्षराक्षसमनुष्यपशुमृगपक्षिसरीसृपादिषु योनिषु तत्तन्मूर्तयः याः संभवन्ति – जायन्ते, तासां ब्रह्म महत् योनिः - कारणं । मया संयोजितचेतनवर्गा महदादिविशेषान्तावस्था प्रकृतिः कारणम् इत्यर्थः । अहं बीजप्रदः पिता - तत्र तत्र च तत्तत्कर्मानुगुण्येन चेतनवर्गस्य संयोजकः च अहम् इत्यर्थः ।

सर्वासु देवगन्धर्वयक्षराक्षसमनुष्यपशुमृगपक्षिसरीसृपादिषु योनिषु – In the wombs of all including deva, gandharva, yaksha, rakshasa, manushya, pashu, mruga, pakshi, sareesrupa (like snakes and others) and so on,

तत्तन्मूर्तयः याः संभवन्ति – जायन्ते – those respective bodies which are born,

तासां ब्रह्म महत् योनिः - कारणं – For all of them - brahma mahat – means the prakruti which is modified into the forms mahat and so on, is - yoni - the cause.

मया संयोजितचेतनवर्गा महदादिविशेषान्तावस्था प्रकृतिः कारणम् इत्यर्थः – that means the prakruti which has the specific states of mahat and others having the collectivity of chetanas united with it by ME, is the cause.

अहं बीजप्रदः पिता - तत्र तत्र च तत्तत्कर्मानुगुण्येन चेतनवर्गस्य संयोजकः च अहम् इत्यर्थः – I am the father who sows the seed – means I am the one who forms this union of the sentients according to their karmas of yore at the time of getting those respective wonderful bodies.

Mere prakruti which is inert, by itself cannot be the cause without being associated with sentients and without having Bhagavan as the locus. This is told in bhashya as मया संयोजित चेतनवर्गाः. In महदादिविशेषान्तावस्थाः - विशेषाः indicate पञ्चभूतः.

The sloka has सर्वयोनिषु, ब्रह्म महद्योनिः - it means one मूलप्रकृति is the योनि for many योनि's in व्यष्टिसृष्टि – that is explained as महदादिविशेषान्तावस्थाः. One prakruti gets modified into many forms such as mahat, ahankara etc.

बीजप्रदः - Bhagavan is the उपादान and निमित्तकारण - material and the intelligent cause of this world. In the sloka, तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता – it looks as though prakruti is the material cause and Ishvara is the nimitta kaarana as told by सेश्वरसांख्यस – yoga darshana and some others. But that is against shruti pramanas, swamy Deshika notes.

Then to the doubt that there is one योनि prakruti and one father – Bhagavan – how can there be so much variety in the creation is explained as तत्र तत्र तत्तत् कर्मानुगुण्येन. The karma of each being is different and accordingly such wonderful variety of beings are born with various wonderful bodies.

Sloka 14.5

एवं सर्गादौ प्राचीनकर्मवशाद् अचित्संसर्गेण देवादियोनिषु जातानां पुनः पुनः देवादिभावेन जन्महेतुम् आह –

Thus to those who are born during creation in deva and other births having united with achit due to age old karmas, the cause of being born again and again as deva, manushya and others is going to be told now.

During the beginning of नैमित्तिक सृष्टि – according to the प्राचीनकर्म of each sentient being, association with prakruti happens by to the willing of Paramatman and that being is born with a particular body. It is said योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहितः । स्थाणुमन्ये अनुसंयन्ति यथा कर्म यथा श्रुतम् । Then some karmas would yield their fruits and come to an end. When the karmas responsible for a particular body end, the body gets destroyed. So how can there be नित्यसृष्टि for the Atman? That is told as एवं सर्गादौ and the answer is going to be told.

The Atman who is अनादि is associated with Prakruti from beginningless time. He is always associated with subtle matter. It is not possible for the jivatman to end his karmas with just one

body. He is born again and again due to good and bad deeds done in earlier births. That is told as पुनः पुनः देवादिभावेन जन्महेतुम्. Why that happens is told now.

सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः ।

निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥ 5 ॥

सत्त्वं रजस्तम इति गुणाः The three qualities known as satva, rajas and tamas प्रकृतिसम्भवाः which are related to the essential nature of prakruti, महाबाहो O Arjuna, देहे one who is in the body अव्ययं देहिनं that Self who is immutable being of the nature of consciousness निबध्नन्ति bind him through the adjunct of body.

सत्त्वरजस्तमांसि त्रयो गुणाः प्रकृतेः स्वरूपानुबन्धिनः, स्वभावविशेषाः, प्रकाशादिकार्यैक-निरूपणीयाः, प्रकृत्यवस्थायाम् अनुद्भूताः तद्विकारेषु महदादिषु उद्भूताः, महदादिविशेषान्तैः आरब्ध-देवमनुष्यादि देहसंबन्धिनम् एनं, देहिनम् अव्ययं स्वतो गुणसम्बन्धानर्हं देहे वर्तमानं निबध्नन्ति देहे वर्तमानत्वोपाधिना निबध्नन्ति इत्यर्थः ।

सत्त्वरजस्तमांसि त्रयो गुणाः प्रकृतेः स्वरूपानुबन्धिनः, स्वभावविशेषाः, - The three qualities of matter satva, rajas and tamas which are related to its svarupa or essential nature are the svabhaava visheshas – it's own specific natural expressions.

प्रकाशादिकार्यैक-निरूपणीयाः, - They can be known only through their respective effects such as brightness etc.

प्रकृत्यवस्थायाम् अनुद्भूताः तद्विकारेषु महदादिषु उद्भूताः,- they are not revealed in the state of prakruti and they are revealed in the modified states of mahat-tatva and others.

महदादिविशेषान्तैः आरब्ध-देवमनुष्यादि देहसंबन्धिनम् – One who is associated with bodies such as that of deva, manush and others which are formed starting with mahat and till the five elements, (mahat-ahankaara-pancha tanmaatras-pancha bhutas, indriyas)

एनं, देहिनम् अव्ययं स्वतो गुणसम्बन्धानर्हं देहे वर्तमानं निबध्नन्ति देहे वर्तमानत्वोपाधिना निबध्नन्ति इत्यर्थः – this kshetrajna means, one who is अव्यय – has an essential nature which by itself is cannot be subjected to association with those qualities, and one who is being present in the body, such a

one, these qualities bind by virtue of the उपाधि of body, so that he gets into this samsara again and again.

प्रकृतेः स्वरूपानुबन्धिनः - The स्वरूपनिरूपकधर्म's are always associated with the धर्मि. So the aspect of being created by prakruti in the state of effect is just being revealed with variations.

स्वभाव विशेषाः - In other systems such as सांख्य, the qualities such as सत्त्व and others are themselves told to be प्रकृतिद्रव्य. In order to reject that, bahshya is स्वभावविशेषाः - that means the unique special qualities. Prakruti is dravya having qualities and is not qualities itself.

प्रकाशादि कार्यैकनिरूपणीयाः - very important aspect. The effects such as brightness etc can be perceived directly. Their causes are inferred generally through the effects. The specific effects cannot exist without specific causes.

Here a doubt may arise. If so, during pralaya, there is no effect seen such as pleasure or pain etc. which means there should not be any satva and other qualities. How can they be said to be स्वरूपानुबन्धि – related to essential nature? That is answered as प्रकृत्यवस्थायाम् अनुद्भूताः. They are not revealed in the state of primordial matter and so it does not mean they are not present.

अव्ययम् – Loss of knowledge due to association with qualities is barred by this. That is why bhashya is गुण सम्बन्ध अनर्हम्. His essential nature is consciousness and so it cannot be subjected to such association. It is only due to karma that such a thing happens is the bhaava.

For the Atman who is ज्ञानस्वरूपि of the nature of consciousness, how can there be the taint of the form of bondage? That means having limiting adjunct of the form of the association of body without break till he gets liberation is only bondage. And it is not मिथ्या or false. It is also real.

Sloka 14.6

सत्त्वरजस्तमसाम् आकारं बन्धनप्रकारं च आह –

In the three slokas that follow, the different modes of satva, rajas and tamas and the way they bind one are all going to be told.

Here आकारम् means the nature which establishes them.

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।

सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥ 6 ॥

तत्र Among the three namely satva, rajas and tamas, सत्त्वं the quality of satva is निर्मलत्वात् being defectless प्रकाशकम् enlightens the nature of substances as is. अनामयम् It is without any diseases. Means it leads to good health. अनघ Hey Arjuna who is without any defect, सुखसङ्गेन बध्नाति that Satva guna, binds one with attachment to pleasure. ज्ञानसङ्गेन It also binds the Atman with attachment to what is useful to acquire knowledge.

तत्र सत्त्वरजस्तमःसु सत्त्वस्य स्वरूपम् ईदृशं - निर्मलत्वात् प्रकाशकम्; प्रकाशसुखावरण-स्वभावरहितता निर्मलत्वम्; प्रकाशसुखजननैकान्तस्वभावतया प्रकाशसुखहेतुभूतम् इत्यर्थः । प्रकाशो - वस्तुयाथात्म्यावबोधः, अनामयम् - आमयाख्यकार्यं न विद्यते, इति अनामयम्, अरोगताहेतुः इत्यर्थः । एष सत्त्वाख्यो गुणो देहिनम् एनं सुखसङ्गेन ज्ञानसङ्गेन च बध्नाति - पुरुषस्य सुखसङ्गं, ज्ञानसङ्गं च जनयति इत्यर्थः । ज्ञानसुखयोः सङ्गे हि जाते तत्साधनेषु लौकिकवैदिकेषु प्रवर्तते । ततः च तत्फलानुभव-साधनभूतासु योनिषु जायते, इति सत्त्वं सुखज्ञानसङ्गद्वारेण पुरुषं बध्नाति, ज्ञानसुखजननं पुनः अपि तयोः सङ्गजननं च सत्त्वम् इति उक्तं भवति ।

तत्र सत्त्वरजस्तमःसु सत्त्वस्य स्वरूपम् ईदृशं - निर्मलत्वात् प्रकाशकम्; - Among the three, satva, rajas and tamas, the nature of satva is like this – because of being without any blemish it illumines substances as is.

प्रकाशसुखावरण-स्वभावरहितता निर्मलत्वम्; - निर्मलत्वम् – means having the nature of not being a veil to happiness which is favourable.

प्रकाशसुखजननैकान्तस्वभावतया प्रकाशसुखहेतुभूतम् इत्यर्थः – that means because it is only of the nature of causing light and happiness, it is the cause of light and happiness.

प्रकाशो - वस्तुयाथात्म्यावबोधः, - प्रकाश means enlightening the real nature of substances.

अनामयम् - आमयाख्यकार्यं न विद्यते, इति अनामयम्, अरोगताहेतुः इत्यर्थः – अनामयम् means it does not have effect known as आमय or disease. Means, it is the cause of good health.

एष सत्त्वाख्यो गुणो देहिनम् एनं सुखसङ्गेन ज्ञानसङ्गेन च बध्नाति – This quality called satva binds the embodies self through attachment to happiness and attachment to knowledge.

पुरुषस्य सुखसङ्गं, ज्ञानसङ्गं च जनयति इत्यर्थः – That means it causes attachment to happiness and knowledge.

ज्ञानसुखयोः सङ्गे हि जाते तत्साधनेषु लौकिकवैदिकेषु प्रवर्तते – Because only when one gets attached to knowledge and happiness, one starts to engage in their means which are लौकिक-वैदिक कार्यs - wordly and Vedic activities.

ततः च तत्फलानुभव-साधनभूतासु योनिषु जायते – Because of engaging in such activities, one is born in births which are means to experience those fruits.

इति सत्त्वं सुखज्ञानसङ्गद्वारेण पुरुषं बध्नाति – thus satva binds the purusha through attachment to happiness and knowledge.

ज्ञानसुखजननं पुनः अपि तयोः सङ्गजननं च सत्त्वम् इति उक्तं भवति – Satva causes knowledge and happiness and again it causes attachment to them is the summary.

कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु was told earlier.

प्रकाश सुख जननैकान्त स्वभावतया – A clear gem stone, though is without defect – निर्मल, does not cause knowledge. Air, ether and others which though do not have any obstruction, do not have the quality of causing light. So the word मल is used in the sense of being opposed to prakasha which is the nature of tamas. While satva is only of the nature of causing knowledge and happiness.

Then one more doubt is - even rajas and tamas mixed with satva cause wrong knowledge. That can also be said to be prakasha because that is also some kind of ज्ञान though wrong knowledge. So what is प्रकाशकत्व? Why satva only is प्रकाशक? The answer to this is given in bhashya as प्रकाशो – वस्तुयाथात्म्यावबोधः. Prakaasha is revealing objects as they are – the true

nature of objects. That is the effect of satva. Swamy deshikan says, even the knowledge that 'now taamasa is more or now raajasa is more' is also caused due to satva.

अनामयम् – How can अनामय be attributed to satva which does not have any scope for आमय at all? That is explained as आमयाख्यं कार्यं न विद्यते – it does not generate any effect of the nature of ill health. That is present in other qualities (rajas and tamas) which is told along with satva. That is negated here. And by negating ill health, it is understood that it causes good health – अरोगताहेतुः.

बन्धः - The fact that satva also binds is important. Generally we say satva should increase etc but how that also causes bondage is told here. The word गुण has a meaning of thread or rope – so binding by gunas can be told. This bondage is nothing but association with body in order to experience the fruits of karma done earlier. So this bondage has its roots in karma. To experience karma phalas, a place is needed for Jivatman and that is the body.

Satva generates desire to acquire knowledge or experience happiness. That is told in bhashya as सत्त्वं सुखज्ञानसङ्गद्वारेण पुरुषं बध्नाति – then an attachment develops towards them. We say 'I want to master this', 'I want to study grammar thoroughly' and so on. Then one starts to get attachment – सङ्ग towards that. That attachment is the one which causes more of that karma to be done and thus it binds. And Jnaana can be laukika or vaidika told in bhashya as ज्ञानसुखयोः सङ्गे हि जाते तत्साधनेषु लौकिकवैदिकेषु प्रवर्तते – attachment makes one to engage in means to attain them etc.

Swamy Deshika clarifies one doubt here – bhashya says ज्ञानसुखयोः सङ्गे हि जाते तत्साधनेषु लौकिकवैदिकेषु प्रवर्तते | ततः च तत्फलानुभव-साधनभूतासु योनिषु जायते. That is one engages in laukika and vaidika karmas and in order to experience the fruits of those karmas, one is born in suitable births etc. The doubt is – The fruits of vaidika karma can result in various births but how can laukika karmas yield fruits in another birth? Should they not be giving fruits here only? Answer is – लौकिक can be taken as स्मार्तकर्म's or they may mean what is prohibited by Vedas. For example, shruti says न हिंस्यात् सर्वाभूतानि – it is seen that causing injury to others may lead to happiness for some. That is लौकिकफल. The अलौकिकफल for that is being born in lowly births – पापिष्ठजन्म etc.

Even in respect of Rajas, it is going to be told in next sloka as ताश्च पुण्यपापरूपाः. That is how it is clarified here.

Satva causes knowledge and happiness and also attachment towards them - ज्ञानसुखजननं पुनः अपि तयोः सङ्गजननं च सत्त्वम् इति उक्तं भवति. That is how it binds one.

How to increase satva without getting bound is going to be told later – निवर्तनप्रकार. First how these gunas bind one is being told.

Sloka 14.7

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।

तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥ 7 ॥

कौन्तेय Hey Arjuna, रजो the quality of rajas, रागात्मकं विद्धि know that as the desire which is the cause of experience of sense objects. तृष्णासङ्ग समुद्भवं Know that as the origin of desire and attachment which never get satiated. तत् That कर्मसङ्गेन through attachment to action which is the means to desire देहिनं निबध्नाति binds the Atman firmly.

रजो रागात्मकं – रागहेतुभूतम् । रागो योषित्पुरुषयोः अन्योन्यस्पृहा । तृष्णासङ्गसमुद्भवं - तृष्णासङ्गयोः उद्भवस्थानं, तृष्णासङ्गहेतुभूतम् इत्यर्थः । तृष्णा – शब्दादिसर्वविषयस्पृहा; सङ्गः पुत्रमित्रादिषु संबन्धिषु संश्लेषस्पृहा । तथा देहिनं कर्मसु क्रियासु स्पृहाजननद्वारेण निबध्नाति; क्रियासु हि स्पृहया याः क्रिया आरभते देही, ताः च पुण्यपापरूपा इति तत्फलानुभव-साधनभूतासु योनिषु जन्महेतवो भवन्ति । अतः कर्मसङ्गद्वारेण रजो देहिनं निबध्नाति । तद् एवं रजो रागतृष्णासङ्गहेतुः कर्मसङ्गहेतुः च इति उक्तं भवति ।

रजो रागात्मकं – रागहेतुभूतम् – The quality of Rajas is of the nature of raga or desire means the cause of desire. The कारण or cause itself is told as कार्य or effect here in secondary sense.

रागो योषित्पुरुषयोः अन्योन्यस्पृहा – raaga means mutual desire between man and woman.

तृष्णासङ्गसमुद्भवं - तृष्णासङ्गयोः उद्भवस्थानं, - It is the place where trushnaa or desire or deep craving we can say and attachment – both these originate in rajas. It makes one thirsty for more and more sensual experience.

तृष्णासङ्गहेतुभूतम् इत्यर्थः – that means the rajo guna is the cause of such craving and attachment.

तृष्णा – शब्दादिसर्वविषयस्पृहा; सङ्गः पुत्रमित्रादिषु संबन्धिषु संश्लेषस्पृहा – तृष्णा means passion towards all sense objects such as shabda, sparsha, rupa, rasa and gandha. That is विषय-स्पृहा – deep craving in those sense object experiences. It is said तृष्णा हि सर्वपापिष्ठा नित्योद्वेगकरी स्मृता. And सङ्ग is deep desire to be always in the company of children, friends and other relatives.

तथा देहिनं कर्मसु क्रियासु स्पृहाजननद्वारेण निबध्नाति; - And in that way, it binds this Self, embodied soul in action by generating desire. When one gets desire, one starts to engage in activities to attain the fruits – it could be punya or papa rupa – good or bad deeds.

क्रियासु हि स्पृहया याः क्रिया आरभते देही, - With desire in action whichever acts the Self starts to engage in,

ताः च पुण्यपापरूपा इति तत्फलानुभव-साधनभूतासु योनिषु जन्महेतवो भवन्ति – They are of the form of punya and papa and they become the cause of the Jivatman being born in particular births by getting those respective bodies which are the means to experience those respective punya and papas.

अतः कर्मसङ्गद्वारेण रजो देहिनं निबध्नाति – So the quality of rajas binds the Self through attachment to actions.

तद् एवं रजो रागतृष्णासङ्गहेतुः कर्मसङ्गहेतुः च इति उक्तं भवति – Because of the reasons told above, the quality of rajas is the cause of attachment to raga (passion) and तृष्णा (craving) and also cause of attachment to action.

रागात्मकम् – Means the cause of raaga or desire. The cause of raaga itself is told as raaga here.

तृष्णासङ्गसमुद्भवं – Rajas does not originate from तृष्णा and सङ्ग. But due to रजोगुण, passion and attachment which are born become binding and so it is said to be the place of origin of trushnaa and sanga. Here तृष्णा and सङ्ग are आत्मधर्मः. So only Atman is the place of origin for them. How can rajas be the place of origin? That is explained as तृष्णासङ्गहेतुभूतम् इत्यर्थः. It is the cause of them. तृष्णा has everything which is सांस्पर्शिक as its object. सङ्ग has as its object everything आभिमानिक – egoistic – explained as पुत्रमित्रादिषु. In order to show there is no repetition between

राग and तृष्णा, the word राग is explained with respect to a specific aspect as रागो योषित्पुरुषयोः अन्योन्यस्पृहा based on abundance of usage. In some places तृष्णा is used in the sense of क्षुत् – thirst alone. But here it applies to all five sense objects is made clear as शब्दादिसर्वविषया in bhashya.

When one gets attached to knowledge and happiness (ज्ञान, सुख), he would be prompted to engage in acts which are the means to acquire them. That would lead to attachment to action – कर्मसङ्ग. So what is it that differentiates rajas and satva? Is the question that arises. The difference is explained thus – the quality of satva has happiness as the main objective and to attain that it leads to attachment in other things. While the quality of rajas has those respective substances and actions themselves as the main objects and is indifferent to small or excess happiness. Rajas makes one desire for even small happiness and engage in acts to achieve it is the bhaava.

Sloka 14.8

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।

प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥ 8 ॥

भारत Hey Arjuna, तमः The quality of tamas अज्ञानजं विद्धि know that it causes ignorance. सर्वदेहिनां मोहनम् Know that it causes delusion to all embodied selves. तत् That quality of tamas प्रमादालस्य निद्राभिः निबध्नाति binds the selves deeply through erroneous acts, indolence or laziness and sleep.

ज्ञानाद् अन्यत् इह अज्ञानम् अभिप्रेतम् । ज्ञानं वस्तुयाथात्म्यावबोधः, तस्माद् अन्यत् तद्विपर्यय-ज्ञानं । तमः तु वस्तुयाथात्म्यविपरीतविषयज्ञानजम् । मोहनं सर्वदेहिनाम् - मोहो विपर्ययज्ञानम्; विपर्ययज्ञानहेतुः इत्यर्थः । तत् - तमः प्रमादालस्यनिद्राहेतुतया तद्वारेण देहिनं निबध्नाति । प्रमादः - कर्तव्यात् कर्मणः अन्यत्र प्रवृत्तिहेतुभूतम् अनवधानम् । आलस्यं कर्मसु अनारम्भस्वभावः, स्तब्धता इति यावत् । पुरुषस्य इन्द्रियप्रवर्तनश्रान्त्या सर्वेन्द्रियप्रवर्तनोपरतिः निद्रा ।, तत्र बाह्येन्द्रियप्रवर्तनोपरमः स्वप्नः । मनसः अपि उपरतिः सुषुप्तिः ।

ज्ञानाद् अन्यत् इह अज्ञानम् अभिप्रेतम् । ज्ञानं वस्तुयाथात्म्यावबोधः, तस्माद् अन्यत् तद्विपर्यय-ज्ञानं – What is told as Ajnaana here is that which is different from jnaana. Jnaana is the knowledge of objects as they are. Different from that is wrong knowledge is told as ajnaana.

तमः तु वस्तुयाथात्म्यविपरीतविषयज्ञानजम् – Tamas is that which causes knowledge of objects which is opposed to the right perception of objects as they are.

मोहनं सर्वदेहिनाम् - मोहो विपर्ययज्ञानम्; विपर्ययज्ञानहेतुः इत्यर्थः – It causes moha to all embodied souls. Moha is wrong knowledge. Like perceiving dharma as adharma, nyaaya and anyaaya, right as wrong and so on. That is viparyaya jnaana. Tamas is the cause of such viparyaya jnaana.

तत् - तमः प्रमादालस्यनिद्राहेतुतया तद्वारेण देहिनं निबध्नाति – how does it bind one is told now. It binds through pramaada, alasya and nidraa being their cause.

प्रमादः - कर्तव्यात् कर्मणः अन्यत्र प्रवृत्तिहेतुभूतम् अनवधानम् – Bhashyakarar explains each of these – pramaada means अनवधान or non-attention which causes one to engage in activities other than what is ought to be done or ordained to be done. So it is wrong-doing. For eg. Reciting mantra without proper svaras, offering wrong havis to some other god not ordained and so on. Done unknowingly we say. That happens due to tamas.

आलस्यं कर्मसु अनारम्भस्वभावः, स्तब्धता इति यावत् – आलस्य is being of the nature of not starting work itself. स्तब्धता means not moving or just lying down without engaging in action or feeling lazi to do work. That is due to tamas. It is said during this state some senses are not functioning.

पुरुषस्य इन्द्रियप्रवर्तनश्रान्त्या सर्वेन्द्रियप्रवर्तनोपरतिः निद्रा – Due to exhaustion or tiredness of sense organs from functioning, resting of all senses is called nidraa.

तत्र बाह्येन्द्रियप्रवर्तनोपरमः स्वप्नः । मनसः अपि उपरतिः सुषुप्तिः – In sleep, dream state is when all external sense organs are resting. When the internal sense organ mind is also not functioning it is called deep sleep or sushupti.

तमस्तु – The word तु in sloka indicates it is to be totally eliminated.

अज्ञानजम् – The word अज्ञान also denotes पुण्यपापरूपकर्म and it also denotes absence of ज्ञान. Here it is used in the sense of the cause of the form of creating moha. So bhashya is ज्ञानादन्यत्. How does Tamas cause विपर्ययज्ञान is told as by making one engage in evil deeds – through पापानुष्ठान. Knowing things as they are is यथावस्थित ज्ञान. Knowing sharira is मर्त्य is jnaana. Knowing it as amartya is ajnaana. Knowing sukha as asukha or asukha as sukha etc.

प्रमाद – this means अनवधान non attention. It makes one enegage on what is not to be done. It causes one to be born in evil births. How can that cause bondage is explained as कर्तव्यात् कर्मणः अन्यत्र प्रवृत्तिहेतुभूतम् अनवधानम्. It makes one engage in acts other than ordained duties.

आलस्य – Not starting what ought to be done also causes one to be born in evil births. Manu says अकुर्वन् विहितं कर्म निन्दितं च समाचरन् । प्रसजंश्च इन्द्रियार्थेषु प्रायश्चित्तीयते नरः ॥.

निद्रा – sleep has the states of dream state and deep sleep. तत्र बाह्येन्द्रियप्रवर्तनोपरमः स्वप्नः । मनसः अपि उपरतिः सुषुप्तिः. Though we are always in tamas, why only nidraa is told which happens sometimes only? When senses get tired due to continuous functioning, to give them rest nidraa happens. In sushupti everything is quiet and only prana is active. How can this become cause of bondage is because it prevents one from performing ordained duties. Lead to one performing duties at wrong times or not doing at prescribed times and so on. That is how it binds the Self.

Sloka 14.9

सत्त्वादीनां बन्धद्वारभूतेषु प्रधानानि आह –

The prominent ones among the causes of bondage of samsara due to the qualities of satva and others is going to be told now.

सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत ।

ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत ॥ 9 ॥

सत्त्वं The quality of Satva सुखे सञ्जयति causes attachment to those which cause happiness. रजः The quality of Rajas कर्मणि causes one to crave for actions leading to experience of sense objects. भारत Hey Arjuna, उत and तमस्तु the quality of Tamas ज्ञानम् आवृत्य by covering true knowledge प्रमादे सञ्जयति causes attachment to those which cause pramaada or wrong knowledge.

सत्त्वं सुखसङ्गप्रधानम्; रजः कर्मसङ्गप्रधानम्, तमः तु वस्तुयाथात्म्यज्ञानम् आवृत्य विपरीतज्ञानहेतुतया कर्तव्यविपरीतप्रवृत्तिसङ्गप्रधानम् ।

सत्त्वं सुखसङ्गप्रधानम्; - The quality of satva is mainly associated with sukhasanga – causing attachment to happiness.

रजः कर्मसङ्गप्रधानम्, - In the same way, the quality of Rajas has mainly attachment to action as its nature.

तमः तु वस्तुयाथात्म्यज्ञानम् आवृत्य विपरीतज्ञानहेतुतया कर्तव्यविपरीतप्रवृत्तिसङ्गप्रधानम् – While the quality of tamas hides the knowledge of the real nature of objects and causes wrong knowledge and because of that it mainly causes attachment to wrong performance of ordained duties.

सुखसङ्गप्रधानम् – The meaning of this is that attachment to gaining knowledge is also for happiness only. Satva causes desire for sukha and that is its prominent nature. This is how the question ‘how can satva bind one’ is answered.

कर्मसङ्गप्रधानम् – The meaning is even desire, passion etc will be converted to action is the bhaava.

वस्तुयाथात्म्यज्ञानम् आवृत्य – The meaning of ज्ञानमावृत्य in mula sloka is explained as

वस्तुयाथात्म्यज्ञानमावृत्य – it hides the real nature of objects. It does not hide knowledge totally as such because then it would lead to sushupti and such states. Then it will not lead to प्रमाद and so is explained thus. When one does not perceive the real nature of objects, it will lead to प्रमाद – wrong doings – not doing as ordained.

One more thing explained by this is – even sushupti is an effect of tamas. Since there is no activity during sushipti, one cannot do pramaada – why is it a defect then? That is because the

real knowledge of objects is hidden there. One does not know himself in sushupti. So it is also a defect. If one is not able to know oneself, it is not a desired state and it is caused by tamas. So even though no action is performed, वस्तुयाथात्म्यज्ञान is not there. That is also explained by this.

Sloka 14.10

देहाकारपरिणतायाः प्रकृतेः स्वरूपानुबन्धिनः सत्त्वादयो गुणाः । ते च स्वरूपानुसंबन्धित्वेन सर्वदा सर्वे वर्तन्ते इति परस्परविरुद्धं कार्यं कथं जनयन्ति इत्यत्राह –

The प्रकृति which has modified as body, to its essential nature the qualities of satva and others are related. And those qualities, being related to the body, always follow the nature – meaning they are always present in the body. How can they cause mutually opposed effects at the same time is the doubt that is answered now.

This is a very interesting अवतारिका by Bhashyakarar. If all three qualities – satva, rajas and tamas starting working at the same time, what happens? They have different effects, mutually opposed to each other. One cause knowledge, one hides it. One leads to knowledge, one leads to action. So do these mutually opposed things happen at the same time as all of them are always present in the body being the qualities of prakruti which is only modified as body. That is the question answered here.

रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।

रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥ 10 ॥

भारत Hey Arjuna, सत्त्वं the quality of satva, रजस्तमश्चाभिभूय भवति becomes high suppressing the qualities of rajas and tamas. रजः सत्त्वं तमः The quality of Rajas raises suppressing satva and tamas. तथा तमः सत्त्वं रजः In the same way, the quality of tamas becomes prominent suppressing satva and rajas.

यद्यपि सत्त्वादयस्त्रयः प्रकृतिसंसृष्टात्मस्वरूपानुबन्धिनः, तथापि प्रचीनकर्मवशात् देहाप्यायनभूताहारवैषम्यात् च सत्त्वादयः परस्पर समुद्धवाभिभवरूपेण वर्तन्ते । रजस्तमसी कदाचिद् अभिभूय सत्त्वम् उद्रिक्तं वर्तते । तथा तमःसत्त्वे अभिभूय रजः कदाचित्, कदाचित् च रजःसत्त्वे अभिभूय तमः ।

यद्यपि सत्त्वादयस्त्रयः प्रकृतिसंसृष्टात्मस्वरूपानुबन्धिनः, - Though the three qualities of satva, rajas and tamas are always associated with the nature of the Self who is associated with prakruti in the form of body,

तथापि प्रचीनकर्मवशात् देहाप्यायनभूताहारवैषम्यात् च – even then, due to karma of yore and also the variations in food which is nourishing the body,

सत्त्वादयः परस्पर समुद्धवाभिभवरूपेण वर्तन्ते – the qualities of satva and others are present as prominent or subdued mutually.

रजस्तमसी कदाचिद् अभिभूय सत्त्वम् उद्रिक्तं वर्तते – The quality of satva subdues the qualities of rajas and tamas and preponderates sometimes.

तथा तमःसत्त्वे अभिभूय रजः कदाचित्,- In the same way sometimes the quality of Rajas becomes prominent suppressing tamas and satva.

कदाचित् च रजःसत्त्वे अभिभूय तमः – And sometimes the quality of Tamas becomes prominent subduing the qualities of rajas and satva.

The question is – do all qualities act at the same time and keep producing their effects? The effects being mutually opposed and different, it would lead to lot of confusion. That is clarified here. Only one quality is prominent at any time and the other two are subdued.

The next question is – what causes any one of them to become prominent?

Though satva, rajas and tamas are always associated with the Atman while being associated with prakruti, even then due to pracheena karma – karmas done earlier, one of them becomes prominent. If one has done good deeds earlier, satva would be prominent and so on. The second cause is आहार – food that is consumed. If one consumes सात्विक आहार, satva would

increase. This makes it clear that there is a definite reason for any one of the qualities to be prominent.

The karmas done earlier would lead to Bhagavan's anugraha or nigraha – grace or punishment. When it is time for those karmas to yield the fruits, they cause increase of satva, rajas or tamas according to nature of deeds. That is explained as प्राचीनकर्मवशात्.

आहारवैषम्याच्च – In the body we can observe that one of kapha, vaata or pitha increases based on consuming substances which have more of those ingredients. That is told in आयुर्वेद. In the same way consuming food that is सात्विक or राजस or तामस (going to be told later), the समुद्भव, अभिभव of qualities happen. It is said in upanishat – अन्नमयं हि सोम्य मनः. Food affects the mind. So consuming good food is important to keep the quality of satva high and that is needed for everyone.

Sloka says – सत्त्वं भवति – here the word भवति is explained as सत्त्वम् उद्विक्तं वर्तते. So it means it preponderates. It is like ततो देवा अभवन् परासुराः (यजु. 5-3-3-11).

And this teaching of उद्भव-अभिभव is mainly to get rid of rajas and tamas – observes Swamy Deshikan.

Sloka 14.11

तत् च कार्योपलब्ध्या एव अवगच्छेद् इत्याह –

Bhagavan says that the prominence of the qualities of satva, rajas and tamas can be inferred only by knowing their effects.

In the three slokas following, how can one know which quality if prominent is going to be told.

सर्वद्वारेषु देहेऽस्मिन्प्रकाश उपजायते ।

ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥ 11 ॥

यदा When अस्मिन् देहे in this body सर्वद्वारेषु through mind and other sense organs of knowledge which are the channels of knowledge प्रकाशे in the illumining of the true nature of objects ज्ञानम् उपजायते knowledge arises, तदा then सत्त्वं विवृद्धम् इत्युत विद्यात् one should know that the quality of satva is prominent.

सर्वेषु चक्षुरादिषु ज्ञानद्वारेषु यदा वस्तुयाथात्म्यप्रकाशे ज्ञानम् उपजायते, तदा तस्मिन् देहे सत्त्वं प्रवृद्धम् इति विद्यात् ।

In all the sense organs such as eye and others which are like pathways to knowledge and which are the means to acquire knowledge, when knowledge about the true nature of objects arises, one should know that at that time the quality of satva is pronounced in the body.

We should note the meanings of some of the words in this sloka.

सर्वद्वारेषु – Here the word द्वार does not denote the nine pathways or द्वारः as told नवद्वारे पुरे देही etc – and it is also not indicating the eleven senses. Because not all of them are pathways to knowledge. So it denotes ज्ञानद्वारः - the five organs of knowledge ज्ञानेन्द्रियः and mind which are pathways to knowledge.

प्रकाश उपजायते – Is commented as प्रकाशे ज्ञानम् उपजायते – the word प्रकाश is to be taken in सप्तमी विभक्ति – अधिकरणार्थ and so it is प्रकाशे. Else there would be पुनरुक्ति of ज्ञानम्. And Jnaana is something revealed and it is not newly created. The knower is Atman, jnana is thru dharma bhuta jnana.

अस्मिन् देहे – The increase of satva guna is to be known in that particular body. Even when one takes on many bodies – like सौभरि ऋषि – differences in qualities can happen in different bodies. That is indicated as अस्मिन् देहे – in that specific body.

When there is prakaasha – we say something flashed to us – then satva is high we can infer. All good jnanas – which reveal real true nature of objects is due to satva. When such knowledge arises, we can infer that satva is high.

Sloka 14.12

लोभः प्रवृत्तिरारंभः कर्मणामशमः स्पृहा ।

रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥ 12 ॥

भरतर्षभ Hey Arjuna, the distinguished of Bharata clan, लोभः miseriness of the nature of not parting with one's possessions प्रवृत्तिः engaging in activities without any purpose कर्मणाम् आरम्भः starting to engage in karmas which yield various benefits अशमः wavering senses स्पृहा unsatiated desire in experience of sense objects एतानि रजसि विवृद्धे सति जायन्ते all these happen when the quality of rajas is pronounced.

लोभः - स्वकीयद्रव्यस्य अत्यागशीलता । प्रवृत्तिः - प्रयोजनम् अनुद्दिश्य अपि चलनस्वभावता । आरम्भः कर्मणां - फलसाधनभूतानां कर्मणाम् आरम्भः । अशमः - इन्द्रियानुपरतिः । स्पृहा - विषयेच्छा । एतानि रजसि प्रवृद्धे जायन्ते; यदा लोभदयो वर्तन्ते, तदा रजः प्रवृद्धम् इति विद्यात् इत्यर्थः ।

लोभः - स्वकीयद्रव्यस्य अत्यागशीलता – लोभः means the nature of not parting with one's possessions.

प्रवृत्तिः - प्रयोजनम् अनुद्दिश्य अपि चलनस्वभावता – प्रवृत्तिः means the nature of doing some work or action without any purpose.

आरम्भः कर्मणां - फलसाधनभूतानां कर्मणाम् आरम्भः - आरम्भः कर्मणाम् means starting to engage in acts which are means to acquiring benefits.

अशमः - इन्द्रियानुपरतिः – अशमः means not controlling the senses and letting them to wander here and there in search of experience of sense objects.

स्पृहा - विषयेच्छा – extreme longing to experience objects of senses.

एतानि रजसि प्रवृद्धे जायन्ते; यदा लोभदयो वर्तन्ते, तदा रजः प्रवृद्धम् इति विद्यात् इत्यर्थः – All these happen when the quality of rajas is high in the body. When lobha and others are present, one should know that rajas is pronounced.

लोभः - In order to rule out पुनरुक्ति of स्पृहा शब्द, this is explained as per usage as not willing to give one's possessions to others.

आरम्भः कर्मणाम् – The word आरम्भः includes activities which yield benefits here and hereafter such as farming etc and also Yajnas etc. Farming and others yield दृष्टफल here itself while यज्ञ and such karmas yield अदृष्टफलस. Rajas is desire – so engaging in acts desiring fruits is due to rajas.

So the word प्रवृत्ति is explained as something different from them – engaging in activities without any purpose – such as simply cutting some piece of grass or just going on shaking the head or legs and so on which serve no purpose.

अशमः - This word indicates excitement of senses which lead to such actions without definite purpose. Shama and dama are controlling internal and external sense organs. If mind is not under control, one can infer that rajas is high. It is said that शमार्थं सर्वं शास्त्राणि विहितानि मनीषिभिः । स एव सर्वं शास्त्रज्ञः यस्य शान्तं मनः सदा । If that is not there, that means rajas is prominent in the body.

स्पृहा – Is desire in experience of sense objects – shabda, sparsham rupa, rasa and gandha. When such desire arises, it indicates rajas is high.

Earlier Bhagavan said, विषया विनिवर्तन्ते निराहारस्य देहिनः । रसवर्जं रसोप्यस्य परं दृष्ट्वा निवर्तते ॥

Spruhaa can be controlled by taking away the objects of senses out of contact of sense organs. We are enjoying some good music. If that is stopped, the object will not be there. But even then the mind cannot be controlled. In the mind one can still be thinking of that good music and how enjoyable it is and so on.

The purpose of this sloka is to teach how to know when the quality of rajas is prominent. First one should be able to know when which quality is pronounced so that one can take suitable steps to control it. And the state of these qualities can be known only by observing the effects.

Sloka 14.13

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।

तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥ 13 ॥

अप्रकाशः True knowledge not arising अप्रवृत्तिश्च keeping quiet प्रमादः not knowing the damage done by not performing what ought to be done or performing prohibited acts मोह एव च and wrong knowledge or delusion एतानि all these कुरुनन्दन Hey Arjuna, तमसिविवृद्धे जायन्ते happen when the quality of tamas has become high suppressing satva and rajas.

अप्रकाशः - ज्ञानानुदयः । अप्रवृत्तिः च - स्तब्धता । प्रमादः अकार्यप्रवृत्तिफलम् अनवधानम् । मोहः विपरीतज्ञानम् । एतानि तमसि प्रवृद्धे जायन्ते । एतैः तमः प्रवृद्धम् इति विद्यात् ।

अप्रकाशः - ज्ञानानुदयः – अप्रकाश means true knowledge not arising.

अप्रवृत्तिः च - स्तब्धता – Not engaging in any action or keeping quiet due to laziness basically.

प्रमादः अकार्यप्रवृत्तिफलम् अनवधानम् – Being ignorant of the fact that engaging in prohibited acts would yield unwanted results.

मोहः विपरीतज्ञानम् – मोह is wrong knowledge. एतानि तमसि प्रवृद्धे जायन्ते – All these happen when the quality of tamas is very high.

एतैः तमः प्रवृद्धम् इति विद्यात् – By these signs, one should know that tamas is pronounced and satva and rajas are subdued.

अप्रकाशः - There will be ज्ञान but it will not be यथार्थज्ञान or there will not arise any ज्ञान due to निद्रा etc. as told earlier.

अप्रवृत्तिः - This is due to आलस्य told earlier.

Here अप्रकाश and अप्रवृत्ति are सामान्य-विशेषरूपः

प्रमाद – Even in case of things which can be known through examination, not trying to know due to laziness or sleepiness etc. Though aware that unwanted fruits will come, not being careful about it while अप्रकाश is not knowing itself.

Sloka 14.14

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।

तदोत्तमविदां लोकानमलान्प्रतिपद्यते ॥ 14 ॥

यदा When सत्त्वे प्रवृद्धे तु the quality of satva is pronounced देहभृत् this embodied soul - kshetrajna प्रलयं याति if he dies, तदा then अमलान् those who are pure, उत्तमविदां those who have realized the knowledge of paramatman-jivatman लोकान् प्रतिपद्यते he attains the group of such exalted souls.

यदा सत्त्वं प्रवृद्धं, तदा सत्त्वे प्रवृद्धे देहभृत् प्रलयं - मरणं याति चेत्, उत्तमविदाम् – उत्तमतत्त्वविदाम्, आत्मयाथात्म्यविदां, लोकान् - समूहान् अमलान् – मलरहितान्, अज्ञानरहितान् प्रतिपद्यते - प्राप्नोति । सत्त्वे प्रवृद्धे तु मृतः आत्मविदां कुलेषु जनित्वा, आत्मयाथात्म्यज्ञानसाधनेषु पुण्यकर्मसु अधिकरोति इति उक्तं भवति ।

यदा सत्त्वं प्रवृद्धं, - When the quality of satva is high (means suppressing rajas and tamas),

तदा सत्त्वे प्रवृद्धे देहभृत् प्रलयं - मरणं याति चेत्, - at that time when satva is high, if such an embodied Jivatman dies,

उत्तमविदाम् – उत्तमतत्त्वविदाम्, आत्मयाथात्म्यविदां, लोकान् - समूहान् अमलान् – मलरहितान्, अज्ञानरहितान् प्रतिपद्यते - प्राप्नोति – such a person attains the group of people who have superior knowledge – means those who have realized the true nature of the Self, and who are without any blemish and without any ignorance.

सत्त्वे प्रवृद्धे तु मृतः आत्मविदां कुलेषु जनित्वा – that means when one dies while the satva guna is high, he will be born in the families of those who have realized the nature of Self,

आत्मयाथात्म्यज्ञानसाधनेषु पुण्यकर्मसु अधिकरोति इति उक्तं भवति – and becomes qualified to perform the good auspicious deeds which are the means for attaining the true real nature of the Self.

In this and next sloka, the benefits attained by those embodied souls who have the qualities of satva, rajas and tamas pronounced at the time death.

उत्तम विदां लोकान् – This is explained according to context here. Having born in the families of those who have superior knowledge which is the knowledge of the Self and who have pure mind cleansed with practice of such knowledge or having united with groups of such people, a person whose satva preponderates during death would be on path to liberation. Mere satva guna being

high cannot be the means to liberation. But one who dies while the satva guna is pronounced, would join the realized ones and then get to realize the nature of Self and then adopt the means to liberation is the bhaava. Shrutu clearly says तमेवं विद्वान् अमृत इह भवति । नान्यः पन्था अयनाय विद्यते ।. so उत्तमविदां लोकान् in the sloka means successively he gets to adopt the means to liberation. For liberation परमात्मोपासने or prapatti is a must. That is explained in bhashya as पुण्यकर्मसु अधिकरोति. Through the grace of Bhagavan such a one would get the ultimate benefit is the bhaava.

Sloka 14.15

रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते ।

रजसि When the quality of Rajas is pronounced प्रलयं गत्वा when one dies, कर्म सङ्गिषु जायते that kshetrajna would be born among those who perform karma desiring some fruits.

रजसि प्रवृद्धे मरणं प्राप्य फलार्थं कर्म कुर्वतां कुलेषु जायते; तत्र जनित्वा स्वर्गादिफलसाधन-कर्मसु अधिकरोति इत्यर्थः

रजसि प्रवृद्धे मरणं प्राप्य फलार्थं कर्म कुर्वतां कुलेषु जायते; - रजसि means रजसि प्रवृद्धे when the quality of Rajas has become high, if one dies at that time, such an embodied soul would be born in the families of those who perform karma for some benefit.

तत्र जनित्वा स्वर्गादिफलसाधन-कर्मसु अधिकरोति इत्यर्थः – That also means having born in such families he will be qualified to perform karmas which would lead to attaining svarga and other fruits.

कर्मसङ्गिषु – This means among those who are interested in karmas for attaining wordly and heavenly fruits. Here the word कर्म denotes all काम्यकर्म's and does not include karmas done for मोक्ष. Such persons are definitely going to be born again. Even if the birth by itself is eligible for performing means to moksha, such persons would not be interested in that at all due to their प्रारब्धकर्म is the bhaava.

तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥ 15 ॥

तथा In the same way, तमसि when the quality of tamas is pronounced प्रलीनः if one dies, मूढयोनिषु जायते he will be born in as tiryak having no knowledge, such as animals, birds etc.

तथा तमसि प्रवृद्धे मृतो मूढयोनिषु - श्वसूकरादियोनिषु जायते । सकलपुरुषार्थारम्भानर्हो जायते इत्यर्थः ।

तथा तमसि प्रवृद्धे मृतो मूढयोनिषु - श्वसूकरादियोनिषु जायते – In the same way if one dies when the quality of tamas is high, he would take on births which lack intelligence such as dog, pig etc.

सकलपुरुषार्थारम्भानर्हो जायते इत्यर्थः – That means he will take on births in which he will not be qualified to start karmas leading to any purushartha.

सकलपुरुषार्थारम्भानर्हो जायते – In births such as that of tiryaks, say dog, pig and so on, there be no possibility of performing karmas to attain any of the purusharthas dharma, artha, kaama or moksha. That also means one should put effort to avoid being born in such births with increased tamas. Having been born as human due to some great good deeds, one should put all efforts to make the best use of it. So one should put efforts to increase the quality of satva and acquire knowledge and perform means to liberation is the teaching in these slokas.

Sloka 14.16

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।

रजसस्तु फलम् दुःखमज्ञानं तमसः फलम् ॥ 16 ॥

सुकृतस्य कर्मणः For good deeds सात्त्विकं निर्मलं फलम् the fruits are pure which increase the quality of satva आहुः that is what the knowledgeable ones say. रजसः फलं तु while the fruits of rajas दुःखम् are only grief they say. तमसः अज्ञानं फलम् the fruits of tamas are ignorance.

एवं सत्त्ववृद्धौ मरणम् उपगम्य आत्मविदां कुले जातेन अनुष्ठितस्य सुकृतस्य - फलाभिसन्धि-रहितस्य मदाराधनरूपस्य

कर्मणः फलं पुनः अपि ततः अधिकसत्त्वजनितं निर्मलं दुःखगन्धरहितं भवति, इति आहुः, सत्त्वगुणपरिणामविदः ।

अन्त्यकालप्रवृद्धस्य रजसः तु फलं फलसाधनकर्मसङ्गिकुले जन्म, फलाभिसन्धिपूर्वक-कर्मारम्भ-तत्फलानुभवपुनर्जन्म-

रजोवृद्धि-फलाभिसन्धिपूर्वक कर्मारम्भपरम्परारूपं सांसारिक-दुःखप्रायम् एव इति आहुः तद्गुणयाथात्म्यविदः । अज्ञानं

तमसः फलम् - एवम् अन्तकालप्रवृद्धस्य तमसः फलम् अज्ञानपरम्परारूपम् ।

एवं सत्त्ववृद्धौ मरणम् उपगम्य आत्मविदां कुले जातेन – Thus by one who has died while the quality of satva was high and born in the family of the knowlers of Atman,

अनुष्ठितस्य सुकृतस्य - फलाभिसन्धि-रहितस्य मदाराधनरूपस्य कर्मणः – the good deeds performed – means karmas performed without any desire for fruits and as as forms of my worship,

फलं पुनः अपि ततः अधिकसत्त्वजनितं निर्मलं दुःखगन्धरहितं भवति, - the fruits of such good deeds would be again of more quality of satva than what was present earlier, pure and without even any scent of grief.

इति आहुः, सत्त्वगुणपरिणामविदः – thus say those who know the effects of satva guna.

अन्त्यकालप्रवृद्धस्य रजसः तु फलं फलसाधनकर्मसङ्गिकुले जन्म, - While the fruits of increased quality of rajas at the time of death is birth in families who are involved in performance of karmas which yield various fruits,

फलाभिसन्धिपूर्वक-कर्मारम्भ-तत्फलानुभवपुनर्जन्म-रजोवृद्धि-फलाभिसन्धिपूर्वक कर्मारम्भपरम्परारूपं सांसारिक-दुःखप्रायम् एव – Starting of karmas with desire in fruits, then another birth to experience the fruits of those karmas, then again increase in rajas, again starting to engage in karmas with desire in fruits – thus successive re-births keep happening,

इति आहुः तद्गुणयाथात्म्यविदः – thus said those who are aware of the effects of the quality of rajas.

अज्ञानं तमसः फलम् - एवम् अन्तकालप्रवृद्धस्य तमसः फलम् अज्ञानपरम्परारूपम् – The fruits of tamas is ignorance. Thus the fruits of quality of tamas at the time of death is successive births of ignorance.

In this sloka, the experience of those who die while their qualities of satva or rajas or tamas are pronounced at the time of death in further births is told.

सुकृतस्य कर्मणः - The karmas which are performed without any desire for fruits and as worship of Bhagavan are known as sukृतs. As told earlier यत्करोषि यदश्नासि...तत्कुरुष्व मदर्पणम् (9-27), by performing all karmas which are not prohibited by shastras as worship of Bhagavan, the quality of satva increases further. While those for whom rajas is high at the time of death would be caught in this cycle of births and will be experiencing the griefs of samsara in successive births. Due to some sukruta done knowingly or unknowingly if one gets the grace of Bhagavan and desires to get rid of this samsara, they would get rid of attachment to karmas with desire in fruits and perform the required means to attain moksha.

One who has excess of tamo guna cannot avoid births filled with ignorance and hence one should be very careful not to allow tamas to increase. That is the teaching here.

Sloka 14.17

तद् अधिकसत्त्वादिजनितं निर्मलादिफलं किम् इति अत्र आह –

Which are those fruits attained that are without any blemish and are due to increased satva guna is being told now.

सत्त्वात्सञ्जायते ज्ञानं रजसो लोभ एव च ।

प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥ 17 ॥

सत्त्वात् Due to satva guna which has increased, ज्ञानं सञ्जायते true knowledge arises. रजसः From the quality of rajas लोभ एव च desire in fruits arises. तमसः From tamas प्रमादमोहौ negligence and delusion अज्ञानमेव च भवतः and ignorance only will occur.

एवं परम्परया जाताद् अधिकसत्त्वात् आत्मयाथात्म्यापरोक्षरूपं ज्ञानं जायते । तथा प्रवृद्धाच्च रजसः स्वर्गादिफललोभो जायते । तथा प्रवृद्धात् च तमसः प्रमादः अनवधाननिमित्तासत्कर्मणि प्रवृत्तिः, ततः च मोहो विपरीतज्ञानम्, ततः च अधिकतरं तमः, ततः च अज्ञानं । ज्ञानाभावः ।

एवं परम्परया जाताद् अधिकसत्त्वात् आत्मयाथात्म्यापरोक्षरूपं ज्ञानं जायते – Thus from the satva guna which has increased successively the knowledge of the form of direct and true knowledge of the nature of the Self arises.

तथा प्रवृद्धाच्च रजसः स्वर्गादिफललोभो जायते – In the same way, from increased rajas, desire to experience the fruits of svarga and others arises.

तथा प्रवृद्धात् च तमसः प्रमादः अनवधाननिमित्तासत्कर्मणि प्रवृत्तिः – In the same way, from increased tamas engagement in evil deeds due to non-attention or negligence happens.

ततः च मोहो विपरीतज्ञानम्, ततः च अधिकतरं तमः, ततः च अज्ञानं । ज्ञानाभावः – from that delusion or wrong knowledge, from that further increase in tamas and again from that ignorance or absence of proper knowledge happens.

In the previous sloka it was told that from the quality of satva the excess impurities of mind will be removed and their mind will become pure. It was also told that from the quality of rajasa which has increased grief arises and from the quality of tamasa which has increased ignorance arises. When these conditions happen, what important things happen due to them is told here.

In the mind which is pure, knowledge of discrimination arises and the leads to the realization of the knowledge of the Self. From the quality of rajasa, desire in the experience of worldly and heavenly pleasures arises. When the quality of tamasa increases, engagement in wrong activities happens and that leads to wrong knowledge and finally lack of knowledge.

Sloka 14.18

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।

जघन्यगुणवृत्तस्था अधो गच्छन्ति तामसाः ॥ 18 ॥

सत्त्वस्थाः Those established in satva guna ऊर्ध्वं गच्छन्ति will move upwards and get liberated from samsara. राजसाः Those having excess of rajasa guna मध्ये तिष्ठन्ति will stay in the middle of samara only. जघन्यगुणवृत्तिस्थाः Those in very lowly quality and lowly activities तामसाः who are established in the quality of tamasa अधोगच्छन्ति go downwards.

एवम् उक्तेन प्रकारेण सत्त्वस्था ऊर्ध्वं गच्छन्ति - क्रमेण संसारबन्धात् मोक्षं गच्छन्ति । राजसः स्वर्गादिफललोभकरत्वाद् राजसाः फलसाधनभूतं कर्म अनुष्ठाय तत्फलम् अनुभूय पुनः अपि जनित्वा तदेव कर्म अनुतिष्ठन्ति इति मध्ये तिष्ठन्ति । पुनरावृत्तिरूपतया दुःखप्रायम् एव तत् । तामसाः तु जघन्यगुणवृत्तिस्था उत्तरोत्तर-निकृष्ट-तमोगुणवृत्तिषु स्थिता अधो गच्छन्ति - अन्त्यत्वम्, ततः तिर्यक्त्वम्, ततः कृमिकीटादिजन्म, ततः स्थावरत्वम्, ततः अपि गुल्मलतात्वम्, ततः च शिलाकाष्ठलोष्टतृणादित्वं गच्छन्ति इत्यर्थः ।

एवम् उक्तेन प्रकारेण सत्त्वस्था ऊर्ध्वं गच्छन्ति – Thus as told those whose satva is pronounced at the time of death move upwards

क्रमेण संसारबन्धात् मोक्षं गच्छन्ति - means successively they get rid of the bondage of samsara and attain moksha.

राजसः स्वर्गादिफललोभकरत्वाद् राजसाः फलसाधनभूतं कर्म अनुष्ठाय – The effect of the quality of rajas is to generate desire for experience of pleasures in heavens and others and so those who have excess rajas perform karmas which are means to attaining such fruits,

तत्फलम् अनुभूय पुनः अपि जनित्वा तदेव कर्म अनुतिष्ठन्ति इति मध्ये तिष्ठन्ति – and having performed such karmas, they are born again to experience those fruits and they engage again in such karmas and so on – so they are said to be positioned in the middle.

पुनरावृत्तिरूपतया दुःखप्रायम् एव तत् – And that state is also filled with grief only as it leads to repeated births.

तामसाः तु जघन्यगुणवृत्तिस्था उत्तरोत्तर-निकृष्ट-तमोगुणवृत्तिषु स्थिता अधो गच्छन्ति – While those who have excess of quality of tamas would be firmly engaged in the activities which are of inferior quality and they successively keep performing inferior activities due to tamas and go down.

अन्त्यत्वम्, ततः तिर्यक्त्वम्, ततः कृमिकीटादिजन्म, ततः स्थावरत्वम्, ततः अपि गुल्मलतात्वम्, ततः च शिलाकाष्ठलोष्टतृणादित्वं गच्छन्ति इत्यर्थः – Going down means – being born in अन्त्यवर्ण or the last class, then further being born as animals, then worms, insects etc, then becoming an immovable being, then shrubs or creepers, after that stone or brick or a lump of mud or grass etc. – that is the meaning.

ऊर्ध्वं गच्छन्ति – Means through successive births of increased satva they get released from the bondage of samsara. Through many punya janmas, they will perform the means to moksha and reach the ultimate.

मध्ये तिष्ठन्ति – Those desirous of experiencing pleasures in heavens will perform the karmas which are the means to such fruits and continue to be born in this world or other worlds.

अधो गच्छन्ति – Those of tamasa guna, engage in lowly activities and will be born in births lower than that of humans – which means as animals or birds or insects and so on.

Sloka 14.19

आहारविशेषैः फलाभिसन्धिरहितसुकृतविशेषैः च परम्परया प्रवर्धितसत्त्वानां गुणात्ययद्वारेण ऊर्ध्वगमनप्रकारम् आह –

Due to consumption of food that is saatvika, and due to special virtuous deeds performed without any desire in fruits thereof, those who have their quality of satva increased successively go on the upward path by transcending the three qualities is being told now.

ऊर्ध्वं गच्छन्ति सत्वस्थाः - By this moksha has been told as the fruit for one who is established in satva. Now for one who has transcended the three qualities, अपवर्ग is going to be told. How can this be told – are they not contradicting as one is being in satva while the other is going beyond gunas - is the doubt which is answered here. It was told earlier that by consuming satvik food items satva guna increases. So with increased satva, one would go beyond the three qualities which are related to samsara and attain moksha is quite reasonable only is the bhaava. Such a one would increase his satva guna and through that he transcends the three qualities.

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ।

गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥ 19 ॥

यदा When he is established in the exalted satva guna गुणेभ्यः Apart from the three qualities अन्यं कर्तारं another different doer द्रष्टा न अनुपश्यति this knowledgeable one does not perceive, गुणेभ्यश्च and compared to the qualities परं वेत्ति he realizes that he is superior being very different सः then he मद्भावं अधिगच्छति attains equality in attribute with me.

एवं सात्त्विकाहारसेवया फलाभिसन्धिरहित-भगवदाराधनरूप-कर्मानुष्ठानैः च रजस्तमसी सर्वात्मना अभिभूय उत्कृष्टसत्त्वनिष्ठो यदा अयं द्रष्टा गुणेभ्यः अन्यं कर्तारं न अनुपश्यति; गुणा एव स्वानुगुणप्रवृत्तिषु कर्तारः इति पश्यति, गुणेभ्यः च परं वेत्ति - कर्तृभ्यो गुणेभ्यः च परम् - अन्यम् आत्मानम् अकर्तारं वेत्ति; स मद्भावं अधिगच्छति, मम यो भावः तम् अधिगच्छति । एतद् उक्तं भवति - आत्मनः स्वतः परिशुद्धस्वभावस्य पूर्वपूर्वकर्ममूलगुणसङ्गनिमित्तं विविधकर्मसु कर्तृत्वम्; आत्मा स्वतः तु अकर्ता अपरिच्छिन्नज्ञानैकाकार इति एवम् आत्मानं यदा पश्यति, तदा मद्भावं अधिगच्छति इति ।

एवं सात्त्विकाहारसेवया फलाभिसन्धिरहित-भगवदाराधनरूप-कर्मानुष्ठानैः च – Thus by consuming satvik food and performance of karmas as a form of worship of Lord and without any desire in the fruits thereof,

रजस्तमसी सर्वात्मना अभिभूय उत्कृष्टसत्त्वनिष्ठो – completing subduing the qualities of rajas and tamas, one who is established in increased satva guna,

यदा अयं द्रष्टा गुणेभ्यः अन्यं कर्तारं न अनुपश्यति; - when such a knowledgeable one when does not see someone else other than the three qualities as the doer,

गुणा एव स्वानुगुणप्रवृत्तिषु कर्तारः इति पश्यति, - On the other hand perceives that the qualities only are the doers in acts according to their nature,

गुणेभ्यः च परं वेत्ति - कर्तृभ्यो गुणेभ्यः च परम् - अन्यम् आत्मानम् अकर्तारं वेत्ति; - गुणेभ्यश्च परं वेत्ति means realizes that one who is different from the qualities which are the doers, that is the Atman, is not the agent of action,

स मद्भावम् अधिगच्छति, मम यो भावः तम् अधिगच्छति – He attains मद्भाव – means whatever is my nature he will attain that.

एतद् उक्तं भवति – This is the gist of this teaching -

आत्मनः स्वतः परिशुद्धस्वभावस्य – ‘The Self who by himself is of very pure nature,

पूर्वपूर्वकर्ममूलगुणसङ्गनिमित्तं विविधकर्मसु कर्तृत्वम्; - because of attachment to qualities which are due to karmas performed in prior births, gets to be the doer of various deeds.

आत्मा स्वतः तु अकर्ता अपरिच्छिन्नज्ञानैकाकार इति एवम् आत्मानं यदा पश्यति, - But the Self by himself is not an agent and has unlimited consciousness only as his very essential nature – thus when he perceives the Self,

तदा मद्भावम् अधिगच्छति इति – then he attains my nature.

Earlier what was told as यज्ञशिष्टाशिनः सन्तः मुच्यन्ते सर्वकिल्बिषैः (3-13), भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् (5-29), रजस्तमश्चाभिभूय सत्त्वं भवति भारत (14-10) etc in line with them, here it is explained as एवं सात्त्विकाहारसेवया फलाभिसन्धिरहित-भगवदाराधनरूप-कर्मानुष्ठानैः च etc.

सर्वात्मना अभिभूय – Subduing in such a way that the qualities of rajas and tamas will never rise high again.

गुणा एव कर्तारः - Sloka says नान्यं गुणेभ्यः कर्तारम् – By this, the doership is negated for one who is different from Guna. This does not mean 'other than Gunas, there is no does such as Self'. To remove any such doubts, it is explained as गुणा एव कर्तारः in bhashya with अवधारणा.

गुणा एव स्वानुगुणप्रवृत्तिषु कर्तारः इति पश्यति, गुणेभ्यः च परं वेत्ति – Here Swamy Deshikan makes a nice observation – first he sees that Gunas are only doers. This can happen to those who are ignorant of existence of Atman because they see only body as atman and perceive only gunas as doers. To make it clear that one who is addressed here is not like that, bhashya says गुणेभ्यश्च परं वेत्ति - अन्यम् आत्मानम् अकर्तारं वेत्ति.

अन्यम् – The meaning of this word is explained as अकर्तारम्. The objection – that Atman's अकर्तृत्व is against the sutra which says कर्ता शास्त्रार्थवत्त्वात् and also there is no use in knowing कर्तृत्व of Gunas is answered in bhashya as एतदुक्तं भवति. This is Bhashyakarakar's typical usage – it is defined as – सङ्ग्रहस्य च विस्तारः सङ्ग्रहो विस्तृतस्य च एतदुक्तं भवतिना. It is used either to summarise or to expand. Here Bhashyakarakar summarises the gist in one sentence.

That is, the doership of Atman is not natural in respect of wordly and पुण्यपापरूपकर्मस. But being the substratum (आश्रय) for the effort (प्रयत्न) is पुरुषधर्म and is natural. So स्वतस्तु अकर्ता applies to anything done on account of गुणस. Otherwise the doership told of Atman in the state of Moksha would be contradicted. It is said जक्षत् क्रीडन् रममाणः etc in छा. So Atman's अकर्तृत्व is with respect to गुणकृतविषयस.

मद्भावम् – This does not denote तादात्म्य because that would be against many shruti and smruti vakyas such as परमं साम्यमुपैति (सु. 3-1-3) and in this chapter itself मम साधर्म्यमागताः (14-2) and so on. Even in the कठोपनिषत् it is said as यथोदकं शुद्धे शुद्धमासिक्तं तादृगेव भवति | एवं मुनेर्विजानतः आत्मा

भवति गोतम (कठ. 2-4-15), meaning similarity of two waters mixed together and not identity – स्वरूपैक्य is not meant here. So मद्भावम् is to be taken as साम्य – similarity. By this the word परम् does not denote Paramatman is clear.

Sloka 14.20

कर्तृभ्यो गुणेभ्यः अन्यम् अकर्तारम् आत्मानं पश्यन् भगवद्भावम् अधिगच्छति इति उक्तम्; स भगवद्भावः कीदृशः? इत्यत आह -

गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान् ।

जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥ 20 ॥

देही The Jivatman who associated with body देहसमुद्भवान् created in the body एतान् त्रीन् गुणान् these three qualities known as satva, rajas and tamas अतीत्य transcending them, जन्ममृत्युजरादुःखैः विमुक्तः being released from sorrows of birth, death and old age अमृतम् अश्नुते experiences his Self.

अयं देही देहसमुद्भवान् - देहाकारपरिणतप्रकृतिसमुद्भवान् एतान् सत्त्वादीन् त्रीन् गुणान् अतीत्य तेभ्यः अन्यम्, ज्ञानैकाकारम् आत्मानम् पश्यन् जन्ममृत्युजरादुःखैः विमुक्तः अमृतम् आत्मानम् अनुभवति; एष मद्भाव इत्यर्थः ।

अयं देही देहसमुद्भवान् - देहाकारपरिणतप्रकृतिसमुद्भवान् – This embodied Self, देहसमुद्भवान् means born of prakruti which has modified into the form of body,

एतान् सत्त्वादीन् त्रीन् गुणान् अतीत्य – crossing over the three qualities such as satva and others,

तेभ्यः अन्यम्, ज्ञानैकाकारम् आत्मानम् पश्यन् – realising the Self who is of the nature of Consciousness alone and is different from these qualities,

जन्ममृत्युजरादुःखैः विमुक्तः अमृतम् आत्मानम् अनुभवति; – being released from sorrows of birth, death and old age, experiences the Self of the nature of अमृत.

एष मद्भाव इत्यर्थः - That is my भाव or nature is the meaning.

देहसमुद्भवान् – The meaning is that the qualities of satva, rajas and tamas are residing in the body which is the modification of matter as told earlier also गुणाः प्रकृति सम्भवाः (14-5).

The state of crossing over the gunas happens in the bound state only – बद्धदशा is indicated in bhashya as गुणान् अतीत्य तेभ्यः अन्यम् etc.

जन्ममृत्युजरादुःखैः - Grief caused by birth, death, old age etc. It can also be said as grief caused by birth as well as from the sorrows arising from them.

अमृतमश्रुते – What was told earlier as मद्भावं सोऽधिगच्छति is explained as विमुक्तो अमृतमश्रुते here. This is commented as आत्मानम् अनुभवति, एष मद्भावः. This is not against shrutis because मद्भावः has this meaning.

Sloka 14.21

अथ गुणातीतस्य स्वरूपसूचनाचारप्रकारं गुणात्ययहेतुं च पृच्छन् उवाच –

Then Arjuna speaks asking about the cause which is the means to transcend the Gunas and the modes of practice which indicate the nature of one who has crossed over the Gunas.

It can also be presumed that Arjuna is asking this question to know about his own state.

The sloka has कैर्लिङ्गैः and किमाचारः in the question and the answer later has the internal and external characteristics. So it can be known that these two aspects belong to the same category. The question कथं च in sloka is about the means. All these are explained in bhashya as स्वरूप सूचना प्रकारम् and गुणात्यय हेतुम् separately in the अवतारिका.

अर्जुन उवाच

कैर्लिङ्गैस्त्रीन्गुणानेतानतीतो भवति प्रभो ।

किमाचारः कथं चैतांस्त्रीन्गुणानतिवर्तते ॥ 21 ॥

प्रभो O Lord, एतान् त्रीन् गुणान् अतीतः One who has crossed over these three qualities, कैः लिङ्गैः भवति what signs or characteristics does he have? किमाचारः What is his conduct? त्रीन् गुणान् कथम् अतिवर्तते How does he transcend the three qualities?

सत्त्वादीन् त्रीन् गुणान् एतान् अतीतः कैः लिङ्गैः - कैः लक्षणैः उपलक्षितो भवति? किमाचारः - केन आचारेण युक्तः असौ? अस्य स्वरूपावगतेः लिङ्गभूताचारः कीदृशः इत्यर्थः । कथं च एतान् - केनोपायेन सत्त्वादीन् त्रीन् गुणान् अतिवर्तते? ।

सत्त्वादीन् त्रीन् गुणान् एतान् अतीतः – Crossing over these three Gunas such as satva and others,

कैः लिङ्गैः - कैः लक्षणैः उपलक्षितो भवति? – By what signs means distinguishing characteristics does he get identified?

किमाचारः - केन आचारेण युक्तः असौ? – With what conduct is he associated?

अस्य स्वरूपावगतेः लिङ्गभूताचारः कीदृशः इत्यर्थः – That means what is the conduct from which his essential nature is known?

कथं च एतान् - केनोपायेन सत्त्वादीन् त्रीन् गुणान् अतिवर्तते? – And by what means does he transcend the three satva and other gunas.

कैः लिङ्गैः - The word लिङ्ग denotes dress and such external signs also, as in न लिङ्गं धर्मकारणम् (मनु. 6-66). But that is not suitable to identify one who has crossed over the gunas. So here it denotes the internal unique characteristics such as शम and others. That is indicated in bhashya as कैः लक्षणैः.

किमाचारः - The meaning is कः अस्य आचारः and is explained as केन आचारेण युक्तः. The word आचार here is to be taken as external signs and hence bhashya is स्वरूपावगति-लिङ्गभूताचारः. Though with the internal signs such as शम and others, one who is गुणातीत would know himself, others can know only through external signs. Hence this question is raised separately is the bhaava.

The word कथम् here is about the way it becomes a means and not raised as an objection. The question is 'by which means does he cross over the three gunas'.

Sloka 14.22

श्रीभगवानुवाच

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।

न द्वेष्टि सम्प्रवृत्तानि न निवृत्तानि काङ्क्षति ॥ 22 ॥

पाण्डव Hey Arjuna, संप्रवृत्तानि प्रकाशं च the light of knowledge that is illumined in respect of objects other than the Self प्रवृत्तिं च and the specific activities मोहमेव च and the effect of the form of delusion न द्वेष्टि does not hate. निवृत्तानि When they have retracted न काङ्क्षति he does not want them. This is the sign of Gunaateeta.

आत्मव्यतिरिक्तेषु वस्तुषु अनिष्टेषु संप्रवृत्तानि सत्त्वरजस्तमसां कार्याणि प्रकाशप्रवृत्तिमोहाख्यानि यो न द्वेष्टि, तथा आत्मव्यतिरिक्तेषु इष्टेषु वस्तुषु तानि एव निवृत्तानि न काङ्क्षति ।

आत्मव्यतिरिक्तेषु वस्तुषु अनिष्टेषु संप्रवृत्तानि सत्त्वरजस्तमसां कार्याणि - Towards objects other than the Self that are not desired, the effects of the qualities of satva, rajas and tamas which have started functioning well,

प्रकाशप्रवृत्तिमोहाख्यानि यो न द्वेष्टि, - that means that which is in the form of knowledge, activity and delusion, when they are present towards undesired objects other the self, one who does not hate them,

तथा आत्मव्यतिरिक्तेषु इष्टेषु वस्तुषु तानि एव निवृत्तानि न काङ्क्षति – in the same way, with respect to objects other than the Self but desired, when they are lost, one who does not desire them only, such a one is said to be a गुणातीत.

आत्मव्यतिरिक्तेषु – Objects other than the Self are present in two ways. Some are desirable and some undesirable – इष्ट and अनिष्ट both. And it is seen in the world that one hates anything which leads to undesirable results and likes things which yield desirable results and when they are not available one yearns to get them. A गुणातीत is one who does not hate those which yield

undesirable effects and are themselves effects of the gunas. He does not seek again and again the means which were yielding desirable results and then were not available.

प्रकाश - Even प्रकाश can lead to fear sometimes which is अनिष्ट and it in respect of favourable things it becomes इष्टसाधन.

प्रवृत्ति – Can lead to अनिष्ट in respect of consuming food which are not good for health. And becomes इष्टसाधन in respect of medicines etc.

मोह – Leads to अनिष्ट when it generates wrong knowledge such as what is favourable as unfavourable and vice versa.

Sloka 14.23

उदासीनवदासीनो गुणैर्यो न विचाल्यते ।

गुणा वर्तन्ते इत्येव योऽवतिष्ठति नेङ्गते ॥ 23 ॥

उदासीनवत् आसीनः Being present as though unconcerned, गुणैः from the effects of the qualities satva and others, यः न विचाल्यते one who stays firm unaffected in mind, गुणाः वर्तन्ते इत्येव यः अवतिष्ठति one who stays knowing well that only qualities of satva and others are exhibiting their nature, नेङ्गते – one who does not come under the sway of satva and other qualities is said to be गुणातीत – one who has transcended satva and other qualities of matter.

उदासीनवद् आसीनः - गुणव्यतिरिक्तात्मावलोकनतृप्त्या अन्यत्र उदासीनवद् आसीनः, गुणैः द्वेषाकाङ्क्षाद्वारेण यो न विचाल्यते; गुणाः स्वेषु कार्येषु प्रकाशादिषु वर्तन्ते इति अनुसंधाय यः तूष्णीम् अवतिष्ठते । नेङ्गते - न गुणकार्यानुगुणं चेष्टते ।

उदासीनवद् आसीनः - गुणव्यतिरिक्तात्मावलोकनतृप्त्या अन्यत्र उदासीनवद् आसीनः, - Because of being satisfied with only the experiencing of the Self, which is different from the Gunas, staying unconcerned with respect to everything else,

गुणैः द्वेषाकाङ्क्षाद्वारेण यो न विचाल्यते; - in the same way, does not get mentally disturbed by satva and other gunas through hatred or liking towards everything else (other than Atman),

गुणाः स्वेषु कार्येषु प्रकाशादिषु वर्तन्ते इति अनुसंधाय यः तूष्णीम् अवतिष्ठते – contemplating on the aspect that satva and other qualities are present in their respective effects प्रकाश, प्रवृत्ति and मोह, he stays quiet,

नेङ्गते - न गुणकार्यानुगुणं चेष्टते – means does not act in accordance with the effects of Gunas, such a one is said to be a गुणातीत – one who has crossed over the gunas.

While being embodied and when the wealth of means for desired and undesired objects exists, how can one be undisturbed in mind? This question is answered here. Staying unconcerned in respect of everything other than the experience of the Self becomes the cause of getting rid of hatred or longing in the effects of Gunas.

न विचाल्यते – He does not put effort towards external objects through the effects of gunas.

गुणा वर्तन्ते इत्येव – This has the same meaning as what was told earlier as गुणा गुणेषु वर्तन्ते (3-28) and that is explained in bhashya as गुणाः स्वेषु कार्येषु प्रकाशादिषु वर्तन्ते. And that is indicated as the reason for being undisturbed. And adopting it is through contemplation and that is told as अनुसन्धाय.

The meaning of एव in sloka is explained as तूष्णीम्. Being very sure, he simply keeps quiet thinking 'what do I have to do if satva and others are simply doing their work' he does not engage in acts reflecting the effects of gunas such as hatred or longing etc.

अवतिष्ठति – The word is actually आत्मनेपद and should be अवतिष्ठते but it is आर्षप्रयोग so as not to break the chandas. In bhashya it is atmanepadi.

Sloka 14.24, 25

समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।

तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥ 24 ॥

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।

सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥ 25 ॥

समदुःखसुखः One who has equanimity of mind being undisturbed in respect of happiness and sorrow, स्वस्थः firmly established in the Self, समलोष्टाश्मकाञ्चनः has equal disposition towards a lump of mud, stone and gold, तुल्यप्रियाप्रियः treats good and bad things equally, धीरः understands the discriminatory between body and Self, तुल्यनिन्दात्मसंस्तुतिः is equally disposed towards abuse and praise of himself, मानापमानयोः तुल्यः treats equally honour and dishonour, तुल्यः मित्रारिपक्षयोः is equally disposed towards those who exhibit friendliness or enemy, सर्वारम्भपरित्यागी has abandoned starting all actions related to samsara, सः गुणातीतः उच्यते he is said to be gunaateeta.

समदुःखसुखः - सुखदुःखयोः समचित्तः, स्वस्थः स्वस्मिन् स्थितः स्वात्मैकप्रियत्वेन तद्वतिरिक्त पुत्रादि जन्ममरणादि सुखदुःखयोः समचित्त इत्यर्थः ॥ तत एव समलोष्टाश्मकाञ्चनः । तत एव च तुल्यप्रियाप्रियः - तुल्यप्रियाप्रियविषयः ॥ धीरः प्रकृत्यात्मविवेककुशलः । तत एव तुल्यनिन्दात्मसंस्तुतिः - आत्मनि मनुष्यत्वाद्यभिमानकृत गुणागुणनिमित्त स्तुतिनिन्दयोः स्वासंबन्धानुसंधानेन तुल्यचित्तः । तत्रयुक्त मानापमानयोः तत्रयुक्त मित्रारिपक्षयोः अपि स्वसंबन्धाभावाद् एव तुल्यचित्तः । तथा देहित्वप्रयुक्त सर्वारम्भपरित्यागी । य एवंभूतः स गुणातीत उच्यते ।

समदुःखसुखः - सुखदुःखयोः समचित्तः, - He is same towards happiness and sorrow means has equanimity of mind towards happiness and grief,

स्वस्थः स्वस्मिन् स्थितः स्वात्मैकप्रियत्वेन तद्वतिरिक्त पुत्रादि जन्ममरणादि सुखदुःखयोः समचित्त इत्यर्थः - स्वस्थः means स्वस्मिन् स्थितः - is established in his own Self as that only is most dear to him - and because of that he is equally disposed towards birth and death etc which bring happiness and grief of his son and others.

तत एव समलोष्टाश्मकाञ्चनः - And for that reason only he treats a lump of mud, stone and gold as equal.

तत एव च तुल्यप्रियाप्रियः - तुल्यप्रियाप्रियविषयः - And for that reason only he treats likes and dislikes equally. That means he treats objects dear to him and those which are not liked equally.

धीरः प्रकृत्यात्मविवेककुशलः - धीरः means understands well the discrimination between prakruti and atman.

तत एव तुल्यनिन्दात्मसंस्तुतिः - आत्मनि मनुष्यत्वाद्यभिमानकृत गुणागुणनिमित्त स्तुतिनिन्दयोः स्वासंबन्धानुसंधानेन तुल्यचित्तः – And because of that discriminatory knowledge, he is equally disposed towards praise or abuse – that means he understand that praise and disrespect towards self happen due to good and bad qualities that are due to identifying self with bodies such as human, god etc. and that they are not really related to the nature of Self,

तत्प्रयुक्त मानापमानयोः तत्प्रयुक्त मित्रारिपक्षयोः अपि स्वसंबन्धाभावाद् एव तुल्यचित्तः – Then there would be honour and dishonor arising due to the same misconception of body as the Self, and due to that there would be friends and enemies – he would be equally disposed with the understanding that they are not related to the nature of the Self,

तथा देहित्वप्रयुक्त सर्वारम्भपरित्यागी – In the same way, one who has abandoned engaging in all activities which come on account of being associated with a body,

य एवंभूतः स गुणातीत उच्यते – one who is like this is said to have crossed over the gunas.

Arjuna asks Krishna what are the the characteristics of a gunaateeta? (Internal and external signs). Swamy Deshikan says this is mainly for Arjuna to know about himself. This is an important point. Yoga is परीक्षाशास्त्र – one needs to examine self about the progress. So it is not about judging others - whether someone else is गुणातीत or not but one should examine self for these signs and try to improve to achieve them. That is why these questions were asked by Arjuna.

स्वस्मिन् स्थितः - Achieving equanimity of mind in respect of several things would need one to be established in the Self firmly. That is told in bhashya as स्वात्मैकप्रियत्वेन.

धीरः - All characteristics told starting with समदुःखसुखः and till धीरः are all internal characteristics.

तुल्यनिन्दास्तुतिः - These are the answers to the question about the external signs of a गुणातीत. Some opine that समदुःखसुखः is also about external signs.

तत्प्रयुक्त मानापमानयोः तत्प्रयुक्त मित्रारिपक्षयोः अपि स्वसंबन्धाभावाद् एव तुल्यचित्तः – In the world it is seen that people respect those who praise them and disrespect those who blame them. These are

well known in respect of wordly activities. Those who show respect become friends and those who abuse become enemies. All these are seen in the world.

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Prahlada comes after learning from gurukulam. Hiranyakashipu asks him

मित्रेषु वर्तेत कथम् अरिवर्गेषु भूपतिः (वि.पु. 1-19-29)

He replies – सर्वभूतात्मके तात जगन्नाथे जगन्मये । परमात्मनि गोविन्दे मित्रामित्रकथा कुतः ॥ त्वय्यस्ति भगवान्विष्णुः मयि चान्यत्र चास्ति सः । यतस्ततोऽयं मित्रं मे शत्रुश्चेति पृथक्कुतः ॥

(वि.पु. 1-19-37, 38)

who is a shatru, who is a mitra – he replies mitraamitra katha kutah – when Bhagavan is antaryaami in everyone where is the question of mitra and shatru etc?

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Similarly a गुणातीत also treats a friend and a foe equally as he does not differentiate between them due to being स्वस्थ – established in the Self.

देहित्वप्रयुक्त सर्वारम्भपरित्यागी – One who has given up all activities related to samsara. This is external characteristic. A गुणातीत or one who has crossed over the effects of gunas can be identified by not having hatred and other internal characteristics and not engaging in any wordly activity as an external sign. Here giving up all activities does not include efforts to to get moksha and related things and that is indicated by the word देहित्वप्रयुक्त.

Another very important thing to understand here is that while these are the distinguishing characteristics to identify a गुणातीत, they are also the very means to cross over the qualities. So what are the characteristics of a गुणातीत? Answer is समदुःखसुखः etc. How does one become a गुणातीत? What are the means to become a गुणातीत – समदुःखसुखः स्वस्थः etc. one has to treat sukha and sukha as equal and so on. This is how all the three questions of Arjuna asked as कैलिङ्गैः. कथं च अतिवर्तते? Which is explained by Bhashyakarar as a question about the means to

crossover gunas – all these three are thus answered. And ofcourse the main means is Bhagavad Anugraha for all these and that is going to be told further.

Sloka 14.26

अथ एवं रूपगुणात्यये प्रधानहेतुम् आह –

Further, Bhagavan tells the primary cause of transcending the three qualities.

Any doubt that whether Bhagavan is teaching something different here is set aside by this अवतारिका. After telling the secondary means to cross over gunas, the primary means is going to be told now.

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।

स गुणान्समतीत्यैतान्ब्रह्मभूयाय कल्पते ॥ 26 ॥

यः That mumukshu who, माम् अव्यभिचारेण भक्तियोगेन च सेवते meditates on me (does upasane) with single minded bhaktiyoga having only ME as the object of meditation and fruit सः such a one एतान् गुणान् समतीत्य having crossed over the three qualities ब्रह्म भूयाय कल्पते he becomes qualified for the experience of his Self having realized his nature as dissociated from prakruti.

'नान्यं गुणेभ्यः कर्तारम्' (14-19) इत्यादिना उक्तेन प्रकृत्यात्मविवेकानुसंधानमात्रेण न गुणात्ययः संपत्स्यते । तस्य अनादिकालप्रवृत्त-विपरीतवासनाबाध्यत्वसंभवात् । मां - सत्यसंकल्पं परमकारुणिकम् आश्रितवात्सल्यजलधिम् अव्यभिचारेण – ऐकान्त्यविशिष्टेन, भक्तियोगेन च यः सेवते, स एतान् सत्त्वादीन् गुणान् दुरत्ययान् अतीत्य ब्रह्मभूयाय- ब्रह्मत्वाय कल्पते - ब्रह्मभावयोग्यो भवति, यथावस्थितम् आत्मानम् अमृतम् अव्ययं प्राप्नोति इत्यर्थः ।

'नान्यं गुणेभ्यः कर्तारम्' (14-19) इत्यादिना उक्तेन प्रकृत्यात्मविवेकानुसंधानमात्रेण न गुणात्ययः संपत्स्यते – One cannot cross over the three gunas merely by contemplating on the differences between prakruti and atma as told in slokas नान्यं गुणेभ्यः कर्तारं यदा द्रष्टाऽनुपश्यति etc.

तस्य अनादिकालप्रवृत्त-विपरीतवासनाबाध्यत्वसंभवात् – Because there is a possibility of the contrary reminiscent impressions which are continuing from beginningless time would thwart it.

मां - सत्यसंकल्पं परमकारुणिकम् आश्रितवात्सल्यजलधिम् – माम् means ME who is the Paramatman of true willing, endowed with Supreme compassion, and an ocean of love for those who have taken resort in ME,

अव्यभिचारेण – ऐकान्त्यविशिष्टेन, - means with unswerving mind, with a mind not interested in anything other than Paramatman,

भक्तियोगेन च यः सेवते, - worships ME through BhaktiYoga performed with such steadfast mind,

स एतान् सत्त्वादीन् गुणान् दुरत्ययान् अतीत्य – such a one, having crossed over the three satva and other gunas that are impossible to cross-over,

ब्रह्मभूयाय-ब्रह्मत्वाय कल्पते - ब्रह्मभावयोग्यो भवति, - ब्रह्मभूयाय कल्पते means ब्रह्मत्वाय कल्पते, means becomes eligible to attain the Brahma Bhaava.

यथावस्थितम् आत्मानम् अमृतम् अव्ययं प्राप्नोति इत्यर्थः – That means he realizes the Self who is of the nature of अमृत and अव्यय – immutable and eternal nature as it exists.

प्रकृत्यात्मविवेकानुसंधानमात्रेण न गुणात्ययः संपत्स्यते – There can be several obstructions – प्रतिबन्धकस due to अनादिकर्मवासना. How can Bhagavan help – HE has all qualities needed to get us rid of the प्रबलप्राचीनकर्मवासना. That is told as सत्यसङ्कल्पम् etc. It is told in the Brahma Sutra पराभिध्यानात्तु तिरोहितं ततोह्यस्य बन्धविपर्ययो (वे.सू.3-2-4). Just as HIS willing only causes bondage and release from bondage also happens due to HIS WILL or sankalpa.

Even if HE is सत्यसङ्कल्प what if he is उदासीन? Disinterested? That is ruled out by the attribute परमकारुणिकम्. Where is the scope for compassion towards us samsaris who have been transgressing HIS commands all the time? Because HE is आश्रितवात्सल्यजलधि. HE is an ocean of motherly love towards those who take refuge in HIM. Though Bhagavan does निग्रह and अनुग्रह, HIS अनुग्रह is greater and is shown with the attributes कारुण्य and वात्सल्य.

अव्यभिचारेण – This is देवतान्तरपरित्यागरूप – indicated in bhashya as ऐकान्त्यविशिष्टेन.

भक्तियोगेन च यः सेवते – The word च indicates the accessories to Bhaktiyoga told earlier. Because Paramatman only is worshipped even through the अङ्गस or accessories of Bhaktiyoga.

दुरत्ययान् – This is due to the nature of Gunas which bind one very very strongly. This was told earlier as दैवीह्येषा गुणमयी (7-14) etc.

ब्रह्मभूयाय कल्पते – What is the nature of this ब्रह्मभाव and what is the qualification for that. That is explained in bhashya as यथावस्थितम् आत्मानं प्राप्नोति. This ब्रह्मभाव is the same thing which is going to be told later as ब्रह्मभूतः प्रसन्नात्मा (18-54) and others which is similarity with Brahman in the attributes such as अमृतत्व, अव्ययत्व and others which is told in shrutis also. This has been told in this chapter in several slokas जन्ममृत्युजरादुःखैः विमुक्तोऽमृतमश्रुते (14-20), देहे देहिनमव्ययम् (14-5) etc. In the next sloka also it is going to be told अमृतस्य अव्ययस्य च (14-27). The gist is Swamy Deshika says – साङ्गेनैकान्तिकात्यन्तिक-भक्तियोगेन सेवितोऽहमेव मुमुक्षोर्मोक्षप्रदः इत्युक्तं भवति - Worshipped by Bhaktiyoga performed singlemindedly with the accessories (साङ्गभक्तियोग), Bhagavan only is the bestower of Moksha for a Mumukshu.

Sloka 14.27

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।

शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥ 27 ॥

अव्ययस्य That which never deteriorates अमृतस्य is of the nature of not having re-birth ब्रह्मणश्च that realization of the true nature of Jivatman being dissociated from prakruti अहं प्रतिष्ठा for that also I am only the locus. शाश्वतस्य That which is the cause of benefit that is permanent धर्मस्य च for that Bhaktiyoga also I am only the cause. एकान्तिकस्य सुखस्य च I am only the cause of ultimate unparalleled bliss of eternal wealth.

हि शब्दो हेतौ, यस्माद् अहम् अव्यभिचारिभक्तियोगेन सेवितः अमृतस्य अव्ययस्य च ब्रह्मणः प्रतिष्ठा, तथा शाश्वतस्य च धर्मस्य अतिशयित नित्यैश्वर्यस्य ऐकान्तिकस्य च सुखस्य - 'वासुदेवः सर्वम्' (7-9) इत्यादिना निर्दिष्टस्य ज्ञानिनः प्राप्यस्य सुखस्य इत्यर्थः । यद्यपि शाश्वतधर्मशब्दः प्रापकवचनः, तथापि पूर्वोत्तरयोः प्राप्यरूपत्वेन तत्साहचर्याद् अयम् अपि प्राप्यलक्षकः । एतद् उक्तं भवति - पूर्वत्र 'दैवी ह्येषा गुणमयी मम माया दुरत्यया । मामेव ये प्रपद्यन्ते' (7-14) इत्यारभ्य गुणात्ययस्य तत्पूर्वकाक्षरैश्वर्यभगवत्प्राप्तीनां च भगवत्प्रपत्त्येकोपायतायाः प्रतिपादितत्वात् तदेकान्तभगवत्प्रपत्त्येकोपायो गुणात्ययः तत्पूर्वकब्रह्मभावः च इति ॥

हि शब्दो हेतौ, - The word हि is in the sense of cause.

यस्माद् अहम् अव्यभिचारिभक्तियोगेन सेवितः - for what reason I who is worshipped by bhaktiyoga that is unswerving and directed only towards ME,

अमृतस्य अव्ययस्य च ब्रह्मणः प्रतिष्ठा, - Am the support for a Jivatman in pure state being eternal, immutable and dissociated from Prakruti,

तथा शाश्वतस्य च धर्मस्य – And in the same way, for perfecting this Bhaktiyoga which is eternal dharma,

अतिशयित नित्यैश्वर्यस्य ऐकान्तिकस्य च सुखस्य – And also for the bliss that is ultimate and of the form exceeding even the long lasting wealth,

'वासुदेवः सर्वम्' (7-19) इत्यादिना निर्दिष्टस्य ज्ञानिनः प्राप्यस्य सुखस्य इत्यर्थः – As told in 'Vasudeva is everything' and other such pramanas, I am the Locus or support for the Bliss that is the ultimate goal of a Jnaani.

यद्यपि शाश्वतधर्मशब्दः प्रापकवचनः, तथापि पूर्वोत्तरयोः प्राप्यरूपत्वेन तत्साहचर्याद् अयम् अपि प्राप्यलक्षकः – Though here the word शाश्वतधर्म indicates the means, even then considering that what is told preceding and succeeding that is about the goal and since this is being taught along with them, this word is also to be taken to mean the goal only.

एतद् उक्तं भवति - पूर्वत्र 'दैवी ह्येषा गुणमयी मम माया दुरत्यया । मामेव ये प्रपद्यन्ते' (7-14) इत्यारभ्य – This is the gist – earlier it was told starting with 'This divine maaya which is mine only and which is made of three qualities and which can be perceived directly, is impossible to cross over. Those who surrender unto ME only become capable of crossing this maaya (7-14)',

गुणात्ययस्य तत्पूर्वकाक्षरैश्वर्यभगवत्प्राप्तिनां च – For transcending the Prakruti made of three gunas and having achieved that, attaining wealth or self realization or Bhagavan, for all these,

भगवत्प्रपत्येकोपायतायाः प्रतिपादितत्वात् – It was established that the only means is to surrender unto Bhagavan,

तदेकान्तभगवत्प्रपत्येकोपायो गुणात्ययः तत्पूर्वकब्रह्मभावः च इति – for transcending the three qualities also and then attaining Brahma or Individual Self realization also, surrendering unto Bhagavan as the sole destination is the means.

In this sloka, it is established that Paramatman is only the bestower of the three types of fruits taught in मध्यमषट्क - the mid six chapters. This is very similar to what is established in Brahma Sutra फलमत उपपत्तेः (वे.सू. 3-2-38).

ब्रह्मणः प्रतिष्ठा – The word ब्रह्म does not denote साक्षात् परब्रह्म here but it denotes Jivatman. Then Bhagavaan would not have said अहं ब्रह्मणः प्रतिष्ठा. What was told in ब्रह्मभूयाय कल्पते (14-26) as the pure essential nature of Jivatman is told by the word ब्रह्म here in secondary sense. The gist is Bhagavan is telling that HE is the support for such परिशुद्ध जीवात्म स्वरूप.

In shastras two means are told for a मुमुक्षु – one desirous of getting liberated from samsara – as सिद्धोपाय and साध्योपाय. साध्योपाय is प्रपत्ति or भक्तियोग and सिद्धोपाय is Bhagavan HIMSELF. It is said श्रीमतः पूर्वसिद्धत्वात् सिद्धोपाय इहोच्यते – HE is the readily available means to attain HIMSELF. Here it is made clear that सिद्धोपाय is the main means for attaining HIM. HE is the ultimate resort.

Bhaktiyoga or Prapatti cannot get moksha without Bhagavan's grace but they help in securing HIS grace. So ultimately HIS grace is onlyt he means is the bhaava. For everything we have to surrender unto HIM. For starting bhaktiyoga, for taking it through without disturbances and for completion etc. At every step there will be obstructions due to our प्राचीन कर्म and वासना and at every step we need HIS grace to proceed. It is said तस्मिन् प्रसन्ने किमिहास्त्यलभ्यं धर्मार्थकामैरलमल्पकास्ते । समाश्रितात् ब्रह्मतरोरनन्तात् निस्संशयः मुक्तिफलप्रपातः ॥

Here the word प्रतिष्ठा is in the sense of आधार or support or locus etc. This includes controllership also नियमनत्व. It is well established in the Brahma Sutras and Upanishads that even for शुद्धात्मस्वरूप or pure essential nature of Jivatman, Paramatman only is the controller. Upanishad says एतस्य वा अक्षरस्य प्रशासने गार्गी सूर्याचन्द्रमसौ विधृतौ तिष्ठतः (बृ. 3-8-9) and the Brahma Sutra सा च प्रशासनात् (वे.सू. 1-3-11).

अतिशयित-नित्यैश्वर्यस्य – The excellence is incomparable when compared to the pleasures experienced by Indra and other Gods which are meager. The word नित्य here only indicates that

the pleasures of Indra and others last for a long time. But compared to the Sukha of the experience of Bhagavan, they are all very meager. Upanishad says

'वासुदेवः सर्वम्' (7-19) इत्यादिना निर्दिष्टस्य ज्ञानिनः प्राप्यस्य सुखस्य इत्यर्थः – वासुदेवः सर्वमिति समहात्मा सुदुर्लभः -
The Sukha which is attained by an एकान्ति, it is said as ऐकान्तिकसुख.

What was told in 13th chapter while teaching the effects of क्षेत्र – such as इच्छाद्वेषः सुखं दुःखं .. एतत् क्षेत्रम् – it is not that sukha which is told here. What is said here is रसं ह्येवायं लब्ध्वा आनन्दी भवति (तै.) and in chandogya, सुखं त्वेव विजिज्ञासितव्यम् - भूमा वै तत् सुखम् etc. And the shruti अशरीरं वाव सन्तं न प्रियाप्रिये स्पृशतः (8-12-1) – the प्रिय told is that which exists along with dukha. While the sukha in the state of liberation is निरतिशय and without any trace of dukha because there will no karma bandha.

शाश्वत धर्म शब्दः - We have to note that here it is indicating प्राप्य and not प्रापक. It is said नारायणः शाश्वतधर्मगोप्ता (भा.मो. 343-5), कृष्णं धर्मं सनातनम्, रामो विग्रहवान् धर्मः etc.

And अव्यभिचरितभक्तियोग here includes Prapatti also as a means but as an accessory to Bhaktiyoga here observes Swamy Deshikan.

ओंतत्सदिति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे गुणत्रयविभागयोगो नाम चतुर्दशोऽध्यायः