

☐☐ PREAMBLE - Chapter 14 - Yog Through Understanding of Three Modes of Material Nature -
GUN TRAY VIBHAG YOG ☐☐

In the previous chapter, Shree Krishna explained the difference between the material body and the soul in detail. In this chapter, He explains the nature of His material energy, which is the source of the body and its elements. Thus, it is the origin of both mind and matter.

The material nature constitutes of three gunas (modes)—sattva (goodness), rajas (passion), and tamas (ignorance). Since the body, mind, and intellect are material in nature, they too possess these three modes, and a combination of these gunas forms the basis of one's character. Peacefulness, morality, well-being, serenity, etc. are the virtues of those in the mode of goodness. Those driven by passion have endless desires and ambitions; they strive to satiate them and work towards worldly enhancement. However, those in the mode of ignorance; are gripped by laziness, excessive sleep, delusion, intoxication, and other vices. A spiritual seeker needs to deal with all these three immensely powerful forces of material nature. Once the soul is able to transcend above these three modes, it attains illumination.

To break free from the clutches of these gunas, Shree Krishna reveals a simple solution to Arjun, which is to attach his mind to God. He says: since the Supreme Lord is unaffected by these three modes, whosoever attaches their mind to God, also rises from the material to the divine level. Hearing this, Arjun enquires about the characteristics of such beings who have risen above these three gunas.

To answer Arjun's query, Shree Krishna systematically elaborates on the qualities of the liberated souls. He explains that, even when they see the gunas at play in the material world, they are not disturbed and stay equipoised. They can see the effects of the gunas displaying in situations, objects, and persons. They comprehend that everything is a manifestation of God's energy, and finally, everything is under His control. Therefore, they are unaffected by worldly situations; they do not feel miserable in adversities or jubilant in triumph, and without wavering, remain situated in the self. In the end, Shree Krishna reiterates that the power of devotion has the ability; to help us overcome the influence of the gunas or the three modes of material nature.

(Preamble courtesy: The songs of GOD - Swami Mukundanandan ji)

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Chapter 14.1

श्रीभगवानुवाच,
परां भूयाः प्रवक्ष्यामि,
ज्ञानानां ज्ञानम उत्तमम्।
यज्ज्ञात्वा मुनयः सर्वे,
परं सिद्धिं यो गतः॥

"śrī-bhagavān uvāca,
param bhūyaḥ pravakṣyāmi,
jñānānām jñānam uttamam..।
yaj jñātvā munayaḥ sarve,
parām siddhim ito gatāḥ"॥

Meaning:

श्रीभगवानुवाच - श्रीभगवानुवाच! ज्ञानानां ज्ञानम उत्तमम्।
परां-भूयाः प्रवक्ष्यामि, ज्ञानम उत्तमम्।
यज्ज्ञात्वा मुनयः सर्वे परं सिद्धिं यो गतः॥
(॥)

Meaning:

Shree Bhagavaan said:

I shall again speak of that highest knowledge which is superior to any other knowledge. Having known this, all the sages, (liberated) from here, have attained the highest accomplishment.

Explanation:

Shri Krishna described the fundamental ignorance of our true nature in the previous chapter. The supreme self, which is our true nature, mistakenly identifies itself with one body within Prakriti or Maaya and becomes the Purusha. It further gets trapped in Prakriti when it gets enchanted by play of the three gunaas of Prakriti. Shri Krishna uses this chapter to explain the nature of these three gunaas, their characteristics, their effects and their remedy in detail.

Shree Krishna had explained that all life forms are a combination of soul and matter. He had also elucidated that prakṛiti (material nature) is responsible for creating the field of activities for the puruṣh (soul). He added that this does not happen independently, but under the direction of the Supreme Lord, who is also seated within the body of the living being. In this chapter, he goes on to elaborate in detail about the three-fold qualities of material nature (the guṇas). By gaining this knowledge and imbibing it into our consciousness as realized wisdom, we can ascend to the highest perfection.

This shloka is in the form of "anubandha chatushtaya", the four- fold curriculum covered in a text. It systematically lists the subject matter of the chapter, the student who is qualified to study this chapter, the goal of this chapter and the relationship of the subject to the goal.

The subject matter is brahmavidyaa or the knowledge of brahman. One who is a muni, one who has a contemplative mind, is fit to study this chapter. The highest accomplishment one can aspire to - liberation from sorrow - is the goal of this chapter. When we know brahman as our own self, the goal is attained. This is the prayojanam, the relationship of the subject matter to the goal of this chapter.

Before the topic is begun, however, we notice that Shri Krishna repeats the statement that he has made in earlier chapters about the glory of this knowledge. Lord Krishna knows which deserves repetition. He does so because knowledge for us usually means academic, professional or any other type of worldly knowledge. It is always knowledge about some person, object, substance, concept, technique, something that can be accessed with the senses and mind. However, the knowledge of the self is that knowledge that reveals what the subject is, what the “I” is. In order to remove this hard conditioning, this deep programming within us, Shri Krishna has to repeat the importance of this knowledge. We also read about 4 Ds, Discrimination, Dispassion, Discipline and Desire for mōkṣā. So the one who has got all these qualifications is called Muniḥ, in this context. Muni does not refer to the external qualifications like a flowing beard, etc. munayaḥ means Adhikāriṇaḥ. All those prepared seekers.

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will die in a short while once the anger dissipates. Birth and death are part and parcel of Prakriti's functioning.

Shri Krishna urges us to identify with Ishvara so that we are not disturbed or agitated when any kind of birth or death, even that of our own body, occurs. If the actor has the same vision as the director, he will take the end of his role in good stead and go on to do a wonderful job in his next assignment. If we have removed our ignorance through knowledge, if we have realized our true nature as identical to that of Ishvara, we will see things from Ishvara's perspective and stop identifying with the ups and downs experienced by our body.

How exactly does this creation, this birth take place? Shri Krishna explains next.

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My womb is the great brahman. In it, I place the seed. From that, O Bharaata, is the birth of all beings.

Explanation:

Just recall previous chapter, in which we have learned that Purusha is the conscious element. Prakriti is the unconscious element, the inert element. Purusha is the Nirguna element, without attributes; Prakriti is the Saguna element, with attributes; Purusha is the Nirvikaar element, in which there is no change; while Prakriti is the Saguna element, in which changes are possible. Fourth and last, Purusha is the true element, which has its own independent existence; while Prakriti, matter, has no independent existence. False. So the Nirguna, unchangeable, true, conscious element is Purusha; the Saguna, Saguna, Saguna, False, unconscious element is Prakriti.

Now he is explaining the theory of creation, therefore self- knowledge is required for self-mastery. Anything you want to master, what is the first step, learn to understand. If a disease has to be cured, before finding a remedy for the disease, what is the first step, I have to understand the nature of the disease.

According to the theory of karma, each jeeva or individual soul generates new unfulfilled desires or vaasanaas. These vaasanaas are created as a result of karma phala or fruits of action. Each action of eating a sweet creates a new desire to eat a sweet later, for instance. One lifetime is not enough to exhaust these vaasanaas, causing the jeeva to continuously take birth in the world to fulfill its desires. This is the explanation of birth and rebirth of jeevas. But how does the universe itself begin? Shri Krishna describes this topic in extremely poetic language in two shlokas.

Ishvara, at the beginning of creation, splits himself into his two aspects. One aspect is Prakriti, referred to here as the "great brahman", which comprises three gunaas or qualities. Prakriti has the power to generate an infinite variety of forms through innumerable permutations and combinations of its three gunaas. But it is inert. It cannot create the universe by itself. The awareness aspect of Ishvara, the kshetrajnya, is needed to infuse Prakriti with life. This happens when Ishvara places all of the jeevas into Prakriti, just like seeds are placed into soil.

And then Krishna wants to point out that if this mixture is the cause of the creation; all the products will have the features of both the father and mother. Because the general rule is what; kārāṇa guṇaḥ, karyē anuvartantē, the features of the cause will inhere, pervade the effect also. If gold is the cause of the ornament, the ornament is also golden in nature. And if the cause-Gold has a percentage of copper, the ornament also will have a percentage of copper. If the children are born out of the couple, the children will have some features of the father; some features of the mother; both will be there. Only thing is the proportion. One child might have more of the mother and less of the father; another might have more of the father and less of the mother; but the principle you have to note, the causal features will inhere in the effect. And therefore, Krishna wants to extend that principle and say every individual is a mixture of Puruṣa and Prakṛti tatvam. Every individual jīva, whether it is plant

or ant or elephant; whether it is a human being, male or female; every one of us is a mixture of Puruṣa, father principle, as well as prakṛti the mother principle.

Let's examine this in more detail. How exactly does the jeeva come into contact with Prakriti? It is due to avidyaa or ignorance. Each jeeva's vaasanaas or unfulfilled desires are caused by its ignorance of its true nature which is infinite. Instead, the jeeva, also known as the Purusha, thinks that it is incomplete, and mistakenly rushes out into Prakriti to make itself complete again. This illusory link between the Purusha and Prakriti becomes the source of its birth and rebirth in the cycle of samsaara.

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"sarva-yoniṣu kaunteya,
mūrtayah sambhavanti yāh..□

Mithiya, and in mixture as creation of God, we are both and now it is matter of understanding how we accept ourselves.

Also, the ultimate womb, the ultimate source of the birth of all beings is the great brahman or Prakriti, which is nothing but the three gunaas. If we have to remove the impact and influence that the three gunaas exert upon us, we need to study what they are, how they impact us, how we fall under their sway, and how does one remain unaffected by them. Shri Krishna, having summarized the relevance of the three gunaas, proceeds to analyze the three gunaas in significant detail from the next shloka.

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that Prakriti binds or ties down the imperishable body dweller, the "dehi", the jeeva, to the body.

Let us begin by understanding what the term “gunaa” means. From our point of view, gunaa is a state of mind. In just one day, we experience calmness, passion and lethargy, which are roughly equal to sattva, rajas and tamas respectively. From a broader point of view, gunaas refer to building blocks of the universe. Inert matter is tamas, action or dynamism is rajas, and harmony is sattva. Since we are primarily interested in liberation from our sorrow, we shall focus on the impact of the gunaas on our mind rather than their impact on the universe.

Now, if we have repeatedly heard that our self is imperishable and can never be bound, then how can the perishable gunaas bind the self? The answer is: the gunaas by themselves do not bind us. Ignorance of our true nature, followed by our misidentification with the body, puts us in a situation where we ourselves allow the gunaas to take over control of our life.

Imagine that you have parked your car on the left side of road. A car that looks just like your car is also parked on the same road, but on the right side of the road. After you come out of the building and absent-mindedly think that the other car is yours, you are trapped. You see a new scratch on the car and get upset, you get a parking ticket and have to pay the fine, and so on. The other car has not “bound” you, but your incorrect knowledge has done so. We can also go back to the example of the child watching the boxing match. He is as though glued to the screen, while his grandmother is not. The TV does not bind him since it is nothing but millions of red, blue and green dots of light. It is the child's strong identification with the boxer that binds him.

Similarly, the individual soul which has mis-identified itself with the body, gets entrapped in the play of the three gunaas. In the next three shlokas, Shri Krishna takes up each gunaa one by one, and explains its power to bind the body in detail.

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and calmness. Furthermore, if we foresee that this state will go away, we would like to hold on to this state of joy tightly and not let it go. Sattva can also bind us through attachment to knowledge. Since sattva enables our mind to accumulate more and more worldly knowledge, read more books, attain more academic qualifications, and ultimately pump up our ego, we get attached to it even more.

Why is sattva able to bind us to joy and knowledge? We mistake the joy provided by sattva because we have not experienced what real joy is. That can only happen in meditation when we are able to access the joy that is inherent in the “I”, in the self. All other joys are in the realm of Prakriti - temporary, perishable, and illusory. True joy is in the subject, the “I”, not in the object. Sattva, though preferable to rajas and tamas, is to be used for getting us closer to the goal of liberation, and has to be ultimately discarded, just like the fire is turned off after we cook our meal.

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14.7

"rajo rāgātmakam viddhi,
trṣṇā-saṅga-samudbhavam..
tan nibadhnāti kaunteya,
karma-saṅgena dehinam"..

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Know rajas to be of the nature of passion, the source of thirst and attachment. It binds the body dweller by attachment to action, O Kaunteya.

It is of the nature of attachment and passion; a rājasīc mind is highly extrovert; and it always wants to relate with things and people. The nature of rajo guṇa is that the mind is always extrovert, and it always wants to have relationship with things and people. If satva is nivṛttiḥ pradhāna, seclusion and withdrawal; rajas make a person pravṛtti pradhāna; interested in companionship; in people, in relationship, in interaction. And it never loves quietitude; all the time it wants to talk to someone or the other.

Rāgā means relationship, attachment, passion. Since it is an extrovert mind, a restless mind, a dynamic mind, it has got lot of ambitions and wants to achieve; always wants to achieve

something or the other. It is an ambitious mind and therefore it has *tr̥ṣṇa*; *tr̥ṣṇa* means desire for external thing; Lot of possession and lot of people.

The mode of passion fuels the lust for sensual enjoyment. It inflames desires for mental and physical pleasures. It also promotes attachment to worldly things. Persons influenced by *rajo guṇa* get engrossed in worldly pursuits of status, prestige, career, family, and home. They look on these as sources of pleasure and are motivated to undertake intense activity for the sake of these. In this way, the mode of passion increases desires, and these desires further fuel an increase of the mode of passion. They both nourish each other and trap the soul in worldly life.

Rajas is our state of mind when it is agitated, like a glass of water that is being stirred. Imagine that we have to attend an extremely important meeting at 5 PM. It is 4:50 PM and the taxi is stuck in a traffic jam. Our mind will be in a state of rajas. A series of thoughts will suggest that we wait in the car, while another series of thoughts will suggest that we leave the taxi and start walking. Whenever our mind is agitated by a thought that propel us to act, we are in a state of rajas.

Shri Krishna says that rajas create *trishnaa* or thirst for what we do not possess, and *sanga* or attachment towards what we already possess. Furthermore, rajas create a vicious cycle. It fuels our desires, creates thoughts that compel us to act so that we can acquire objects, then it creates attachment to those objects which further increases rajas. Typically, rajas dominate our mind from sunrise until sunset.

To understand how rajas can bind, consider the case of a multi- millionaire who has recently married his young girlfriend. The millionaire is self-sufficient and does not need to work to support himself. But his wife's brothers, relatives, friends and acquaintances slowly approach him for capital to start their business, connections to get them jobs, advice on their career and so on. Soon, the millionaire ends up working all day, every day. Even though the millionaire does not need to move a finger, he gets bound by his relationship to his wife.

Similarly, even though the self, the "I" does not act, rajas bind the self through attachment to action and its results. It makes us say "I am the doer" and "I am the enjoyer" whereas it is actually *Prakriti* that is acting and providing the results. *Karma yoga* helps us come out of this bondage and entrapment. It teaches us to continue to act in this world but do it in a way that removes our identification with *Prakriti*. We slowly start submitting the results of our actions to *Ishvara*, then we slowly start letting *Ishvara* take over the doership of our actions as well.

The way to break out of this is to engage in *karm yog*, i.e. to begin offering the results of one's activities to God. This creates detachment from the world and pacifies the effect of *rajo guṇa*.

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2008 年 12 月 31 日，本公司 2008 年度股东大会审议通过了《关于公司 2008 年度利润分配预案的议案》，决定 2008 年度利润分配预案为：以 2008 年 12 月 31 日总股本 100,000,000 股为基数，向全体股东每 10 股派发现金股利 0.50 元（含税），共计派发现金股利 5,000 万元。

১৯৭১ সালে বাংলাদেশের স্বাধীনতা লাভের পরে দেশের মুক্তিযোদ্ধাদের সম্মানে এবং দেশের উন্নয়নে অবদান রাখার জন্য সরকার কর্তৃক বিভিন্ন ক্ষেত্রে বৃত্তি প্রদানের ব্যবস্থা করা হয়েছে। এই বৃত্তি প্রদানের মাধ্যমে দেশের উন্নয়নে অবদান রাখার জন্য সরকার কর্তৃক বিভিন্ন ক্ষেত্রে বৃত্তি প্রদানের ব্যবস্থা করা হয়েছে।

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Tamo guṇa is the antithesis of sattva guṇa. Persons influenced by it get pleasure through sleep, laziness, intoxication, violence, and gambling. They lose their discrimination of what is right and what is wrong, and do not hesitate in resorting to immoral behavior for fulfilling their self-will. Doing their duty becomes burdensome to them and they neglect it, becoming

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1. 本報告係根據本會所屬各機關、團體、事業及有關資料，並參考有關國內外文獻資料，經本會研究人員整理、分析、歸納而成。

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"sattvaṁ sukhe sañjayati
rajaḥ karmaṇi bhārata
jñānam āvṛtya tu tamaḥ
pramāde sañjayaty uta"

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Meaning:

Sattva binds through joy, rajas through action, O Bhaarata, while tamas cloaks knowledge and binds through heedlessness.

Explanation:

Shri Krishna recaps the characteristics of the three gunaas in this shloka. Sattva binds by making us hold on to joy experienced after attaining a sense object. Rajas binds us by giving us joy in performing actions and obtaining their results. Tamas binds us by giving us joy in holding on to laziness and heedlessness. Satva Guna is luminous, Rajo Guna is passionate, and Tamo Guna is captivating. We now begin to look into how these three are interrelated.

In the mode of goodness, the miseries of material existence reduce, and worldly desires become subdued. This gives rise to a feeling of contentment with one's condition. This is a good thing, but it can have a negative side too. For instance, those who experience pain in the world and are disturbed by the desires in their mind feel impelled to look for a solution to their problems, and this impetus sometimes brings them to the spiritual path. However, those in goodness can easily become complacent and feel no urge to progress to the transcendental platform. Also, sattva guṇa illumines the intellect with knowledge. If this is not accompanied by spiritual wisdom, then knowledge results in pride and that pride comes in the way of devotion to God. This is often seen in the case of scientists, academicians, scholars, etc. The mode of goodness usually predominates in them, since they spend their time and energy cultivating knowledge. And yet, the knowledge they possess often makes them proud, and they begin to feel that there can be no truth beyond the grasp of their intellect. Thus, they find it difficult to develop faith toward either the scriptures or the God-realized Saints.

On other side, in the mode of passion, the souls are impelled toward intense activity. Their attachment to the world and preference for pleasure, prestige, wealth, and bodily comforts,

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Sattva rises, O Bhaarata, when it overpowers rajas and tamas, so does rajas overpower sattva and tamas, and also tamas overpowers sattva and rajas.

Now Bhagwan Shri Krishna says that everything and being is made up of three guṇas; because everything and being is born of prakṛti. From an inert object to the most intelligent human being, every blessed thing in the creation is the product of prakṛti and therefore, everyone has got all the three guṇas. But there is only one difference, and that difference is even though everything is made up of three guṇas, the proportion is not uniform. The proportion was uniform before the creation; during the pralaya avastha, the three guṇas were in equilibrium. In sāṅkya philosophy, they called it guṇānām sāmāyā avastha pralaya.

Once the creation has started, there is no more equilibrium; there is viṣāmya avastha, viṣāmyam means in equilibrium.

These three guṇas are present in the material energy, and our mind is made from the same energy. Hence, all the three guṇas are present in our mind as well. They can be compared to three wrestlers competing with each other. Each keeps throwing the others down, and so, sometimes the first is on top, sometimes the second, and sometimes the third. In the same manner, the three guṇas keep gaining dominance over the individual's temperament, which oscillates amongst the three modes. Depending upon the external environment, the internal contemplation, and the sanskāras (tendencies) of past lives, one or the other guṇa begins to dominate. There is no rule for how long it stays—one guṇa may dominate the mind and intellect for as short as a moment or for as long as an hour.

Shri Krishna says that our mind can only be under the impact of one gunaa at a time. This happens when one gunaa assumes dominance, and consequently, asserts its authority over the others. If sattva guṇa dominates, one becomes peaceful, content, generous, kind, helpful, serene, and tranquil. When rajo guṇa gains prominence, one becomes passionate, agitated, ambitious, envious of others success, and develops a gusto for sense pleasures. When tamo guna becomes prominent, one is overcome by sleep, laziness, hatred, anger, resentment, violence, and doubt.

Having known this, we now would like to know which gunaa within us dominates more than others. This is not an easy question to answer, because we have to analyze ourselves and not anyone else. We need to look within. We need to understand what thoughts, feelings and emotions we should watch out for so that we can tie them back to a specific gunaa. If we conduct this analysis for a while, we will know which gunaa predominates. Shri Krishna expands on the topic of the marks or signs of each gunaa in the next shloka.

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सर्वद्वारेषु देहे 'समिन्, प्रकाशा उपजयते..
ज्ञानं यदा तदा विद्या,
विवर्द्धमानं सत्त्वम इत्युत" ..

सर्वद्वारेषु देहे 'समिन् प्रकाशा उपजयते..

ज्ञानं यदा तदा विद्या - 14.10

सर्वद्वारेषु देहे 'समिन् 14.11

सर्वद्वारेषु देहे 'समिन् प्रकाशा उपजयते..
ज्ञानं यदा तदा विद्या, विवर्द्धमानं सत्त्वम इत्युत

"sarva- dvāreṣu dehe 'smin,
prakāśa upajāyate..
jñānaṁ yadā tadā vidyā,
vivṛddhaṁ sattvam ity uta" ..

सर्वद्वारेषु :

सर्वद्वारेषु देहे 'समिन् प्रकाशा उपजयते.. (सर्वद्वारेषु, देहे 'समिन्, प्रकाशा उपजयते, ज्ञानं यदा तदा विद्या, विवर्द्धमानं सत्त्वम इत्युत) ज्ञानं यदा तदा विद्या, विवर्द्धमानं सत्त्वम इत्युत, सर्वद्वारेषु देहे 'समिन् प्रकाशा उपजयते.. (सर्वद्वारेषु)

Meaning:

When luminous knowledge radiates through all gates of this body, then one should know that sattva has increased greatly.

Explanation:

What are the marks of sattva? Shri Krishna says that when we see radiance, or when we see knowledge radiating from a person, we should know that we are in the presence of a highly sattvic person. **The word “dvaara” usually means door or gate, but here it refers to the sense organs, our doors to the world. Even though the sense organs are meant from receiving stimuli from the world, they can also convey our internal state to the world.** Our eyes, especially, can give away our thoughts. If our mind is wandering, our eyes will also wander, for instance. In a sattvic person, radiance shines through the sense organs, especially the eyes.

With our sense organs, we gather the knowledge of the external world and when the sense organs are bright means active, we can acquire more knowledge accurate and properly and can do our sadhana.

Sādhana means to fight with the flow of the three guṇas in the mind and force it to maintain the devotional feelings toward God and Guru. If our consciousness remained at the highest consciousness all day, there would be no need for sādhanā. Though the mind's natural sentiments may be inclined toward the world, yet with the intellect, we must force it into the spiritual realm. Initially, this may seem difficult, but with practice it becomes easy. This is just as driving a car is difficult initially, but with practice it becomes natural.

Now, we should not think that a highly sattvic person will radiate beams of light from their body. But they do radiate calmness and peace. We can sense peace if we are near them or pick up on their calmness if we are watching them on a screen. Watch Dr. Jane Goodall speak about her efforts to save gorillas in Africa, and you will be drawn to the serenity on her face instantly. Such people harbour few, if any, selfish desires in their mind. This lack of dirt in the form of selfishness lets their inner radiance, the light of their eternal essence, shine through.

From our perspective, whenever we notice an increase in clear thinking, we should know that sattva is predominant in our mind. If we see fried food but the intellect prevents our hand from reaching to pick up that food, we are in a sattvic state. If our thoughts are towards the well-being of the family, our city or our nation, instead of just our narrow well-being, we are in a sattvic state. If our mind is sharp and alert, if we don't let anything drop in our personal and professional lives, we are in a sattvic state.

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natural sentiments may be inclined toward the world, yet with the intellect, we have to force it into the spiritual realm. Initially, this may seem difficult, but with practice it becomes easy. This is just as driving a car is difficult initially, but with practice it becomes natural.

If we look at the first half of the shloka in reverse order, we start with spruha, which is a selfish desire for objects that have nothing to do with our duties, like a gold watch. Frequent thoughts for acquiring the gold watch led to ashama or restlessness, where we are not satisfied with our present situation and want to do something else. We then begin to act, karmanaam aarambha, so that we can acquire this gold watch. Our plans may lead us to do another part time job or withdraw from our savings, which is pravritti, engaging in selfish action. Even after we acquire the gold watch, we are not satisfied and want another one. That is lobha, greed, the height of rajasic influence on our mind.

It is not easy to detect whether our actions are prompted by selfishness or not. Only a pure mind that has been cleansed of selfishness through karma yoga, with the aid of a guru, can recognize the subtle difference between sattvic and rajasic actions. Karma yoga teaches us to analyze our qualification and proclivity for selecting an appropriate vocation. If we are trained to become an actor, and are also passionately interested in acting, then that becomes our vocation. There is a baseline level of rajas needed to perform actions towards fulfilling the duties of our vocation, which is perfectly fine. Shri Krishna says that we need to watch for signs where rajas increase beyond that baseline level, where selfishness creeps into our actions.

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1. 本公司之董事、監察人、經理人及受託經營本公司業務之人員，均應遵守證券交易法及相關法令，並應遵守下列規定：

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"aprakāṣo 'pravṛttiś ca,
pramādo moha eva ca..
tamasy etāni jāyante,
vivṛddhe kuru- nandana"..

cow than pollinate flowers like a bird, and it is better to work with one's intellect like a human than to give milk to others like a cow. So, one who is steeped in tamas, should start to act, even if the actions are without any planning or thinking, just to get into a higher mental state.

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"yadā sattve pravṛddhe tu,
pralayaṁ yāti deha- bhṛt..
tadottama- vidāṁ lokān,
amalān pratipadyate"..

सत्त्वः सत्त्वः :

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(सत्त्वः)

Meaning:

When sattva is predominant, and the body dweller reaches his end, then he attains the immaculate worlds of the knowers of the highest.

Explanation:

Let us recall, the earlier chapters for law of karma and fate of yogi who has not completed his devotion and corrupted. We get what we deserve is God’s law, the law of karma. Those who cultivated virtues, knowledge, and a service attitude toward others are born in families of pious people, scholars, social workers, etc. Or else, they go to the higher celestial abodes. Those who permitted themselves to be overcome by greed, avarice, and worldly ambitions are born in families focused on intense material activity, very often the business class. Those who were inclined to intoxication, violence, laziness, and dereliction of duty are born amongst families of drunks and illiterate people. Otherwise, they are made to descend down the evolutionary ladder and are born into the animal species.

Now, Shri Krishna explains the effects of each gunaa from the perspective of reincarnation. He says that one whose mind is in a sattvic state during the time of death travels to realms that are subtler than the human world. These realms are termed as “Brahmaloka”, the abode of Lord Brahma. Jñāni does not travel at all; all the three śarīrams are dissolved here and now; he is ONE with the all-pervading Brahman. It is said that there is no room for any desire, sorrow or disease in such realms, given the complete absence of rajas or tamas. Such people, however, are still subject to the bondages caused by sattva, as discussed previously.

sāttvikam nirmalam phalam..
rajasas tu phalam duḥkham,
ajñānam tamasaḥ phalam"..

सत्त्विकं शुद्धं फलं सत्त्विकं गुणं सत्त्वं सत्त्विकं फलं शुद्धं फलं
राजसं तु फलं दुःखं,
अज्ञानं तमसो फलं"..

सत्त्विकं शुद्धं फलं सत्त्विकं गुणं सत्त्वं सत्त्विकं फलं शुद्धं फलं
राजसं तु फलं दुःखं,
अज्ञानं तमसो फलं"..
(॥)

Meaning:

The result of good action is sattvik and pure, it is said, while the result of rajas is sorrow, and the result of tamas is ignorance.

Explanation:

In this verse, Lord Krishna comes to the next topic; and that is the phalam (result) for the predominance of each guṇa; so the previous two slōkās talked about gathi, now this slōka talk about phalam and the difference between Gathi and Phalam; Gathi is the consequence after death; whereas Phalam is the consequence in this life itself.

The word prakāśhakam means “illuminating.” The word anāmayam means “healthy and full of well-being.” By extension, it also means “of peaceful quality,” devoid of any inherent cause for pain, discomfort, or misery. The mode of goodness is serene and illuminating. Thus, sattva guṇa engenders virtue in one’s personality and illuminates the intellect with knowledge. It makes a person become calm, satisfied, charitable, compassionate, helpful, serene, and tranquil. It also nurtures good health and freedom from sickness. While the mode of goodness creates an effect of serenity and happiness, attachment to them itself binds the soul to material nature.

Rajo guṇa, the mode of passion, which excites the passions of the living being, and binds the soul in innumerable worldly desires and tamo guṇa, the mode of ignorance, which literally wants to kill the soul, by degrading it into sloth, languor, and nascence.

When new year comes around, many people make new year resolutions to lose weight. Many take a gym membership, but most end up using it only for a few days. The ones that consciously develop a habit of going to the gym everyday are the most likely to lose weight. Even if they go to the gym for ten minutes every day, they will lose weight. This is because habits are self-reinforcing. A behaviour creates a habit, which pushes us to repeat the behaviour, which strengthens the habit, and so on.

Similarly, we can shape our mental states by choosing our actions consciously. Shri Krishna says that sattvic or selfless actions generate a sattvic state, rajasic or selfish actions generate a rajasic state, and tamasic or ignorant actions generate a tamasic state. If we are predominantly rajasic by nature, we can improve our state by emphasizing the performance

Meaning:

From sattva arises wisdom, and rajas from greed. Heedlessness, error as well as ignorance arise from tamas.

Explanation:

Previously, we took the example of people who make it a habit to go to the gym every day, and eventually make it into an integral part of their lives. If we fast forward that example a few months further, we find that these people have lost weight, they are taking care of their body, they are eating healthy, avoiding smoking and so on. Their persistence in getting over the initial pain of going to the gym has paid off. They enjoy the state being healthy and being fit. Intelligent action has shaped their physical state, and consequently, the physical state gives its result.

Similarly, mental states that were shaped by intelligent actions give results as well. Shri Krishna says that sattvic mental state gives us access to material and spiritual knowledge, since our intellect improves its ability to think clearly and grasp information quickly. Sattva guṇa gives rise to wisdom, which confers the ability to discriminate between right and wrong. It also pacifies the desires of the senses for gratification and creates a concurrent feeling of happiness and contentment. People influenced by it are inclined toward intellectual pursuits and virtuous ideas. Thus, the mode of goodness promotes wise actions.

A rajasic mental state makes us act in the world to rush after objects. Rajo guṇa inflames the senses, and puts the mind out of control, sending it into a spin of ambitious desires. The living being is trapped by it and over-endeavours for wealth and pleasures that are meaningless from the perspective of the soul. We want objects we do not have and want more of objects that we already have.

Tamo guṇa covers the living being with inertia and nonscience. Shrouded in ignorance, a person performs wicked and impious deeds and bears consequent results. A tamasic mental state has the worst possible outcome. It keeps us steeped in ignorance of the material world, and of our true nature. We do not want to act at all, and even if we do, we perform furtive actions, or perform careless actions.

This shloka and the prior shloka point out the self-reinforcing nature of actions and gunas. If we consciously perform sattvic actions day after day, we will generate a greater proportion of sattva in our mind, which will further spur sattvic actions. This is the logic behind karma yoga. By urging us to perform selfless actions, Shri Krishna wants us to rise from our rajasic and tamasic existence to one of greater sattva.

॥ सत्त्वं विदुः श्रद्धां विदुः ॥

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"nānyaṁ guṇebhyaḥ kartāraṁ,
yadā draṣṭānupaśyati..
guṇebhyaś ca paraṁ vetti,
mad-bhāvaṁ so 'dhigacchati"..□□

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Meaning:

When the beholders view no other doer than the gunaas, and knows himself as transcending the gunaas, he attains my nature.

Explanation:

Having revealed the complex workings of the three guṇas, Shree Krishna now shows the simple solution for breaking out of their bondage. All the living entities in the world are under the grip of the three guṇas, and hence the guṇas are the active agents in all the works being done in the world. But the Supreme Lord is beyond them. Therefore, he is called tri-guṇātīt (transcendental to the modes of material nature). Similarly, all the attributes of God—his names, forms, virtues, pastimes, abodes, saints—are also tri-guṇātīt.

Let us now introduce a new character into our recurring example, a CEO of a television channel. He is the father of the young child who, as we have seen earlier, is addicted to watching boxing matches. These matches are broadcast on the very same channel that the CEO owns. What is the difference between the child and the CEO? The CEO has set up the machinery of the television channel. He knows how the shows are recorded, edited and broadcast. When he comes home, he watches the channel as a detached observer. But the child, due to his addiction, gets affected by the blows received by the boxer in the boxing match.

The CEO keeps reminding his son to not get so attached to the boxing match since it is not real, it is just a television program. Once the child has identified himself as the boxer, he will have to accept all the consequences of that character in that particular TV show. In the same way, Shri Krishna urges us to not get trapped in the machine called Prakriti. If we identify with Prakriti, which is nothing but the three gunas, then we have to accept all its laws

"arjuna uvāca,
kair liṅgais trīn guṇān etān,
atīto bhavati prabho..
kim ācāraḥ katham caitāms,
trīn guṇān ativartate"..

Arjuna said:

By which signs is the one who has gone beyond the three gunas known, O Lord? What is his behaviour, and how does he transcend these three gunas?

Meaning:

Arjuna said:

By which signs is the one who has gone beyond the three gunas known, O Lord? What is his behaviour, and how does he transcend these three gunas?

Explanation:

We hear Arjuna speak after a long time in this shloka. Arjuna usually speaks when he needs to clarify a doubt, or when he thinks that he needs a more practical version of what he has just heard. We have seen this happen several times. In the second chapter, Arjuna wanted to know the marks of the person who is established in knowledge, sthitha prajnya. Arjuna also asked the signs of a perfected devotee in the chapter on bhakti yoga. Every time he has asked a question, we as listeners have benefitted tremendously. Now he asks three questions in relation to the guṇas. The word liṅgais means “symptoms.” His first question is: “What are the symptoms of those who have transcended the three guṇas?” The word ācāraḥ means “conduct.” Arjun’s second question is: “In what manner do such transcendentalists conduct themselves?” The word ativartate means “transcend.” The third question he asks is: “How does one transcend the three guṇas?”

Having heard a detailed explanation around the three gunas, but only a couple of shlokas on the person who transcends those gunas and attains immortality, Arjuna found it appropriate to ask a question at this juncture. He wanted to know three things. First, how does one know that a person has transcended the three gunas. Second, how does such a person behave in the world. Third, how does he actually transcend the three gunas.

We have to constantly remind ourselves that everything we learn from this chapter is purely for self- analysis, not for judging or evaluating someone else. The only person that can accurately determine whether our mental state is sattvic, rajasic or tamasic is none other than ourselves. There is another aspect to learning about the signs of one who has gone

are neither miserable nor jubilant when the modes of nature perform their natural functions in the world. In fact, even when they perceive these guṇas in his mind, he does not feel disturbed. He is like the graceful elephant who walks on the road, unaffected by the horde of dogs that is barking at him. We have come across such people ourselves, who remain calm and unperturbed even when facing their darkest personal challenges.

What makes a person so calm? There are two factors. First, even though such a person may not look like a monk from the outside, he has a great deal of detachment towards the world. Second, such a person is seated on an unshakeable platform, his own self. Both factors are possible through the conviction and constant awareness that the entire world, including one's own body, is a play of the three gunas. It is the difference between getting swept away by the waves or sitting calmly on the beach. It is the difference between participating in a street fight or observing the fight from a second-floor balcony.

Shree Krishna further explains that The mind is made from the material energy, and thus contains the three modes of Maya. So it is natural for the mind to be subjected to the influence of the guṇas, and their corresponding thoughts. The problem is that in bodily consciousness we do not see the mind as different from ourselves. And so, when the mind presents a disturbing thought, we feel, “Oh! I am thinking in this negative manner.” We begin to associate with the poisonous thoughts, allowing them to reside in us and damage us spiritually. To the extent that even if the mind presents a thought against God and Guru, we accept the thought as ours. If, at that time, we could see the mind as separate from us, we would be able to dissociate ourselves from negative thoughts. We would then reject the thoughts of the mind, “I will have nothing to do with any thought that is not conducive to my devotion.” Persons on the transcendental platform have mastered the art of distancing themselves from all negative thoughts arising in the mind from the flow of the guṇas.

What does all this mean in practice? It means when our mind is agitated, we will not crave for a peaceful state. We will accept that a certain level of agitation, a certain level of rajas is part and parcel of daily life. We will simply watch that mental state arise, persist, and go away, only to be replaced by another state. We will view the whole world as the gunas interacting with the gunas. The "I" within us will be firmly seated in itself, with a healthy level of distance and detachment from the movement of those gunas. It will stop identifying, giving importance, giving reality to the play of gunas. The gunas will move, but the "I" within us will not.

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Shri Krishna continues to explain the conduct of one who has gone beyond the gunas. He says that such a person maintains a state of balance, a state of equanimity in his dealing with objects of the world and with people. Right from the second chapter, Shri Krishna has repeatedly emphasized the importance of maintaining samatva or equanimity in our lives

Such a person who can maintain this detachment from the gunas is indifferent to what the world thinks of him. Honour and dishonour are the same to him. If a friend helps him, he does not get elated. If a foe troubles him, he sees it as an opportunity to further increase his vairagya or dispassion towards the world. Any time the thought that "I did this" or "I earned this" enters his mind, he immediately discards it and brings back the awareness that everything is happening in Prakriti, the three gunas.

sarvārambhaparityāgī. ārambhaha means all the binding activities; ārambhah means bandhaka karmāni and parityāgī means the one who has given up. What do you mean by binding activity? A binding activity is that by the fulfilment of which I consider that will become pūrṇaḥ. When I expect pūrṇatvam through an activity, it is a binding activity, because there are expectations.

So, with this shloka and the previous one, Shri Krishna answers the question, what is the conduct of one who has transcended the gunas.

॥ श्रीकृष्ण उवाच ॥

सर्वारम्भपारित्यागी आरम्भहा कर्माणि परित्यागि मयि कुरु प्रसादात् ।
सर्वदुःखहृत् सर्वभयभङ्गो सर्वशोकमोहदमोऽहम् ॥

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14.26

"mām ca yo 'vyabhicāreṇa,

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Meaning:

Explanation:

Knowing the impediments of fulfilling all these requirements, Arjuna wanted to know whether there was a straightforward way of releasing oneself from the influence of the gunas. Shri Krishna says that yes, it is possible. The answer is the yoga of unwavering devotion, which was the topic of chapters seven to twelve. In a nutshell, we detach ourselves from the gunas by attaching ourselves to something higher, which is Ishvara. It is like the child who gives up his toys because he loves poetry now that he is a teenager.

This yoga of devotion is not completely without effort, however. Shri Krishna adds an adjective that we need to bear in mind - avyabhichaarena or unwavering. We have learned about four types of devotees i.e. The curious, the seeker, the scholar and the knowledgeable. We cannot keep Ishvara as our goal from 7 am to 8 am and then start thinking about how to demolish our competitors from 8 am to 11 am. The one and only goal should be Ishvara. If all our goals are within the scope of our svadharma, our prescribed role in this world, they very naturally are part and parcel of our devotion towards Ishvara.

Many people are of the view that if the mind is fixed upon the personal form of God, it will not rise to the transcendental platform. Only when it is attached to the formless Brahman, will the mind become transcendental to the modes of material nature. However, this verse refutes such a view. Although the personal form of God possesses infinite guṇas (qualities), these are all divine and beyond the modes of material nature. Hence, the personal form of God is also nirguṇa (beyond the three material modes). Sage Ved Vyas explains how the

personal form of God is nirguṇa: “Wherever the scriptures refer to God as nirguṇa (without attributes), they mean that he is without material attributes. Nevertheless, his divine personality is not devoid of qualities—he possesses infinite divine attributes.”

This verse also reveals the proper object of meditation. Transcendental meditation does not mean to meditate upon nothingness. The entity transcendental to the three modes of material nature is God. And so, only when the object of our meditation is God can it truly be called transcendental meditation.

Having made Ishvara our only goal, and having maintained such an awareness throughout our life, we become fit to attain brahman. How does that happen? The next and last shloka of this chapter addresses this topic.

ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥ इति श्रीमद्भगवद्गीतायां अष्टादशोऽध्यायः समाप्तः ॥

ॐ नमो भगवते वासुदेवाय ॥ इति श्रीमद्भगवद्गीतायां अष्टादशोऽध्यायः समाप्तः ॥

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ब्रह्मणो हि प्रतिष्ठहाम, अमृतस्यैव्ययस्या च, शश्वतस्या च धर्मस्या, सुकस्यािकान्तिकास्या च"।

ब्रह्मणो हि प्रतिष्ठहाम, अमृतस्यैव्ययस्या च, शश्वतस्या च धर्मस्या, सुकस्यािकान्तिकास्या च"।

ब्रह्मणो हि प्रतिष्ठहाम, अमृतस्यैव्ययस्या च, शश्वतस्या च धर्मस्या, सुकस्यािकान्तिकास्या च"।

ब्रह्मणो हि प्रतिष्ठहाम - 14.26

ब्रह्मणो हि प्रतिष्ठहाम - 14.27

ब्रह्मणो हि प्रतिष्ठहाम, अमृतस्यैव्ययस्या च, शश्वतस्या च धर्मस्या, सुकस्यािकान्तिकास्या च"।

"brahmaṇo hi pratiṣṭhāham,
amṛtasyāvyayasya ca..
śāśvatasya ca dharmasya,
sukhasyaikāntikasya ca"..

ब्रह्मणो हि :

ब्रह्मणो हि प्रतिष्ठहाम-ब्रह्मणो हि प्रतिष्ठहाम, अमृतस्यैव्ययस्या च, शश्वतस्या च धर्मस्या, सुकस्यािकान्तिकास्या च"।

Meaning:

For, I am the abode of brahman, the immortal, the imperishable, the eternal constitution, and of absolute joy.

Explanation:

Shree Krishna now defines braham and says: Arjuna, that Brahman which you want to attain which is guṇāthithaṁ is none other than I. So, I am the embodiment of that Brahman. So, I am Amruthasya; which is immortal, avyayasya, which is decay free; which is free from jarā, avyaya means which is free from declensions or decay or jarā, etc. and śāsvathasya, which is ever changeless. so, all the three words put together means I am free from all forms of modifications and also, I am beyond the time. I am Dharmasya means the one who is reached through dharma. One who is the goal of dharma. And the word dharma means the vedic teaching. So dharmasya means vaidika dharma i.e. the one who is the destination of all the scriptural teachings and sādhanās. And which is unmixed with sorrow or unalloyed happiness. Unlike the worldly pleasures which are mixed with pain, I am with changeless pleasure that you will reach by following this sādhanā or spiritual practice by going beyond the nature or gunatit.

The thirteenth chapter of the Gita explained the topic of jnyaana yoga or the yoga of knowledge. One of the topics in that chapter was the description of nirguna brahman, which is the eternal essence in its purest state. Shri Krishna described the technique of mentally removing the upaadhis - the veiling of the organs, the senses and so on - to get to the eternal essence that is at the core all of us. One who attained this eternal essence through jnyaana yoga achieved liberation or moksha. Arjuna recollected this teaching, and a doubt arose in his mind. What was that doubt?

In the previous shloka of this chapter, Shri Krishna asserted that liberation would be attained by the one who has undivided devotion towards Ishvara. But in the previous chapter, Shri Krishna had said that the fruit of knowing the eternal essence in its purest state, nirguna brahman, also resulted in liberation. To address Arjuna's doubt about the difference between the two approaches, Shri Krishna says here that he, as Ishvara, is the abode of the pure eternal essence, of nirguna brahman. In other words, undivided devotion to Ishvara results in the same outcome as does the yoga of knowledge. He also describes this pure eternal essence as immortal, imperishable, eternal and full of joy, just like he did in the thirteenth chapter. Furthermore, he says that the eternal essence is attained through the dharma or constitution of devotion and knowledge.

Shri Shankaraachaarya provides further nuances to this explanation in his commentary. He says that Prakriti or maaya is a power of nirguna brahman. Just like the strength of a strong person is inseparable from the person itself, maaya is inseparable from nirguna brahman. Therefore, it is nirguna brahman, with the power of maaya, that is speaking to Arjuna as Ishvara. This is the connection between nirguna brahman - brahman without maaya - and saguna brahman - brahman with maaya. Saguna brahman is the abode, and the power, of nirguna brahman. And the methods to attain brahman - devotion and knowledge - are two sides of the same coin.

Shree Krishna reveals that the Brahman which the jñānīs worship is the light from the personal form of God. Padma Purāṇ states: “The light that emanates from the toe nails of

the feet of the Lord of Vrindavan, Shree Krishna, is the transcendental Brahman that the jñānīs and even the celestial gods meditate upon.”

Similarly, Chaitanya Mahaprabhu said: “The effulgence emanating from the divine body of God is described by the Upaniṣhads as Brahman.” Thus, in this verse, Shree Krishna unequivocally confirms that the panacea for the disease of the three guṇas is to engage in unwavering devotion to the personal form of the Supreme Lord.

With this message, Shri Krishna concludes the fourteenth chapter.

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