

Notes on Bhagavad Gita

Chapter 14

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Based on Classes
By
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अध्याय - १४ गुणत्रयविभागयोगः । गुणत्रय-गुणातित-विभाग
सगुण-निर्गुण-विभाग

Verse 1-2	- Introduction of the topic of आत्मज्ञानम्
Verse 2-3	- Benefit of आत्मज्ञानम् – liberation जीवनमुक्तिः and विदेहमुक्तिः ।
Verse 3-4	- Summary of topic of creation dealt in chapter 13.
Verse 5-18	- Analysis of गुणाः into five topics
Verses 6-9	- लक्षणम् and बन्धनप्रकारः definition and method of bondage
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Verse 21	- Arjun's three question, what are the indicators of a ज्ञानी, how does he interact, how does one transcend the गुणाः
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भूयः प्रवक्ष्यामि । will teach you आत्मज्ञानम् । it is

परं उत्तमम् । परम् knowledge dealing with greatest reality पारमार्थिक सत्यम् ।

विषयदृष्ट्या उत्तमम् ।

उत्तमम् refers to the result फलम् is also the greatest फलम् दृष्ट्या उत्तमम्

This knowledge is the greatest from the stand point of the topic and the result, it is पराविद्या राजविद्या । The result is मोक्षः

यत् ज्ञात्वा । knowing which

सर्वे मुनयः । all the seekers, मुनिः = अधिकारी, साधनचटुष्टयसम्पन्नः qualified seekers.

परां सिद्धिं गताः । gained greatest accomplishment जीवनमुक्तिः while living and विदेहमुक्तिः after death.

इदं ज्ञानम् उपाश्रित्य । by taking recourse to this knowledge

मम साधर्म्यम् आगताः । they have got oneness with me, have attained ईश्वरस्वरूपम् - पूर्णत्वम् total inner sense of self sufficiency while living, and अभयम् full freedom from slavery,

insecurity. He becomes स्वामी he is not slave of कर्मफलम् no regret over the past and no anxiety about the future. साधर्म्यम् = जीवनमुक्तिः and later विदेहमुक्तिः।

सर्गे अपि न उपजायन्ते । they are not born in the next creation सर्गे = सृष्टिः, so

प्रलये न व्यथन्ति च । they don't grieve, they are free from जन्ममरणम् cycle.

Cause of creation – पुरुष/प्रकृति combination

Lord is mixture of both पुरुषः and प्रकृतिः so the effect is also mixture of पुरुषः and प्रकृतिः just as a child is mixture of father and mother कारणगुणाः कार्ये अनुवर्तन्ते । Each ornament has gold if made from gold. If I want to handle myself I need to understand nature of myself. Self knowledge requires knowledge of my composition. Lord Krishna says I पुरुषः am inseparable from प्रकृतिः which is माया my wife.

मम योनिः । my wife, womb means wife – female principle is

महत् ब्रह्म । ब्रह्म here means माया, महत् means infinitely big.

तस्मिन् गर्भम् दधामि अहम् । in it at the time of creation, I bless माया with power to produce, give power to evolve according to the laws of nature.

सर्वं भूतानां सम्भवः । सम्भवः = origin of things and beings

ततः भवति । happens there after. Lord is father, माया is universal mother. Human couple can produce humans only, while universal couple gives birth to all the spices.

अहं बीजप्रदः पिता । I am the universal father who enliven

महत् ग्रह योनिः । universal mother, so

सर्वयोनिषु याः मूर्तयः सम्भवन्ति । whatever bodies, spices are born

तासां ब्रह्म योनिः । माया is their universal mother.

(ग्रहान् + माया)=(पुरुषः+प्रकृतिः)=(निर्गुणम्+सगुणम्)=(consciousness + matter)

Cause of creation – पुरुष/प्रकृति combination

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the borrowed consciousness, reflected consciousness called प्रतिबिम्बचैतन्यम्, चिदाभासः । BMC with RC is अहङ्कारः ।



ईश्वरः = (पुरुषः + प्रकृतिः) = (OC + माया) = (प्रकृतिः+गुणाः)

Here पुरुषः is the master of माया

प्रकृतिः is source of गुणाः

अहङ्कारः = (प्रकृतिः + प्रतिबिम्बचैतन्यम्) = (BMC + RC) = (गुणाः + RC) = RM+RC

Individual = (साक्षी + अहङ्कारः) = [गुणातितः + (गुणाः + RC)] = higher nature + lower nature

Individual is under influence of माया via three गुणाः । Own up the higher nature साक्षी by transcending the गुणाः

Effects of गुणा - बन्धनम्

		साक्षी		
		अहङ्कारः (BMC blesses by consciousness)		
		सत्त्वम्	रजः	तमः
Nature		Interested in more and more knowledge ज्ञानेन्द्रियाणि, intellect highly active ज्ञानप्रधानम्	Activity oriented, hates knowledge कर्मेन्द्रियाणि, पञ्चप्राणाः are highly active कर्मप्रधानम्	High inertia, activity and knowledge are suppressed ज्ञानेन्द्रियाणि, कर्मेन्द्रियाणि are suppressed
Indication		Likes quiet setup	Likes interaction	Likes to chill, be lazy
consequence	दुःखम्	Gets disturbed if noise	Gets disturbed if silence	No scope for progress
	बन्धनम्	Addicted to silence	Addicted to activity	Addicted to inertia
	अतृप्तिः	Wants to get more and more knowledge	Wants to work more and more	Wants more and more rest
Use of अहङ्कार as stepping stone		ज्ञानयोगः	कर्मयोगः	For rest and recovery
Then Transcend अहङ्कार		साक्षी (गुणातितः)		

Analysis of गुणा: into five topics

1. Definition – लक्षणम्
2. Mode, method of bondage – बन्धनप्रकारः
3. Indication or clue to find which one predominant in a person – लिङ्गम्
4. Travel taken by जीव after death गतिः
5. Consequence of domination of each गुणा in this life फलम्

	साक्षी		
	अहङ्कारः (BMC blesses by consciousness)		
	सत्त्वम्	रजः	तमः
definition	प्रकाशकम् - निर्मलत्वात्	रागात्मकम् – तृष्णासङ्गत्वात्	मोहनात्मकम्
Method of bondage	सुखसङ्गेन, ज्ञानसङ्गेन	कर्मसङ्गेन	प्रमादालस्यनिद्राभिः
Clue	प्रकाशः एव - ज्ञानरूपम्	लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा	अप्रकाशः अप्रवृत्तिः प्रमादः मोहः
Travel after death	उत्तमविदां अमलान् लोकान्	कर्मसङ्गिषु	मूढयोनिषु
Consequence in this life	सात्त्विकं निर्मलम्	दुःखम्	अज्ञानम्

लक्षणम् and बन्धनप्रकारः

तत्र सत्त्वम् । when सत्त्वम् is predominant in अहङ्कार

निर्मलत्वात् । शुद्धसत्त्वम्, निर्मलसत्त्वम् when other two गुणा will not pollute सत्त्वम्, the nature will be प्रकाशकम् । there will be clarity in thinking. When तमस् pollutes सत्त्वम् there will be dullness, when it is pollute by रजस् there will be restlessness.

अनामयम् । When सत्त्वम् is not polluted by रजस्

सुखसङ्गेन बध्नाति । seeks seclusion, quietude. Gets disturbed when atmosphere is disturbed ज्ञानसङ्गेन च बध्नाति । attached to knowledge, greedy for knowledge. He gets disturbed with external possessions. He is अपरिग्रहप्रधानः

हे अनघ । Arjun you have a pure mind.

रजः । when रजस् is predominant

रागात्मकम् । of the nature of attached and passion. Wants to relate with people and possessions तृष्णासङ्ग । तृष्णा = काम desire for external things and people

आसङ्ग = he wants to hold on to things acquired – old pens, cups, bottles etc, he is

परिग्रहप्रधानः

कर्मसङ्गेन निबध्नाति । binds him by making him attached to work all the time.

Work is needed up to a time after that one should come to ज्ञानयोगः

तमः । when तमस् is predominant in अहङ्कार

अज्ञानजं विद्धि । अज्ञानम् = माया one cannot escape from it. Predominance of तमस् suppresses सत्त्वम् and रजस् । If it suppresses सत्त्वम् there is no clarity of thinking, the young age is not taken seriously, so

मोहनम् । of the nature of delusion, no clear thinking, no goal in file, priority is not clear.

सर्वदेहिनाम् । of all people

मोहात्मकम् । of the nature of delusion

प्रमाद । cluelessness with respect to proper utilization of the body, we are born in vedic culture where मनुष्यजन्म is दूर्लभम् if not properly utilized there is no guarantee that the next जन्म will be मनुष्यजन्म ।

आलस्यम् । laziness, idling

निद्रा । sleeps most of the time or is sleepy most of the time

नन्निबध्नाति । that binds. This person does not acquire पुण्य or पापम् like animals do not, there is no new bondage, but perpetuation of bondage.

सत्यम् सुखे संजयति । addiction to silence

रजः कर्मणि संजयति । addiction to work

तमः प्रमादे संजयति । lack of attention, carelessness – निद्रासङ्गः

ज्ञानम् आवृत्य । by covering clarity of thinking, covering discrimination

Gradation in गुणाः leads to variation in स्वभावः

सात्त्विक् person has more सत्त्वम्

राजसिक् person has more रजस्

तामसिक् person has more तमस् । So,

सत्त्वम् भवति अभिभूय रजः तमः च । अभिभूय = over powering. सत्त्वम् in सात्त्विक् person happens by over powering रजः and तमः ।

रजः भवति अभिभूय सत्त्वं तमः च ।

तमः भवति अभिभूय सत्त्वं रजः च ।

स्वभावः can be transformed, transformation will differ from individual to individual, but it is possible. All the spiritual साधनाs are for this purpose. Generally most of the people are born with तमोगुण performance, babies eat and sleep. Initial साधना is to move from तमोगुणप्रधान to रजोगुणप्रधान, scripture wants us to be active, so there is कर्मकाण्ड । रजोगुण is of two types, selfishly active, then moving to selflessly active.

तमः	रजः		सत्त्व
TSR	RTS	RST	SRT
Inactivity	Selfishly active	Selflessly active	Enquiry
ब्रह्मचर्याश्रमः	गृहस्थाश्रमः	वानप्रस्थाश्रमः	सन्याश्रमः
अभ्यासः	सकामकर्म	निष्कामकर्म	ज्ञानयोगः
गुणक्षुद्रः	गुणवैश्यः	गुणक्षित्रियः	गुणब्राह्मणः

लिङ्गम् clue of गुणाः

Understand where you stand, adopt an appropriate साधना and come to self knowledge.

Following गुणलिङ्गानि help us know where we stand.

रजस्

अस्मिन् देहे सर्वद्वारेषु प्रकाशः उपजायते । इन्द्रियम् is called द्वारम् because through it we get knowledge. प्रकाशः is absorbing capacity, bright senses are able to acquire knowledge faster. If we hear that the person has photographic capacity then सत्त्व is predominant, his इन्द्रियाणि are really active. So,

यदा प्रकाश उपजायते तद् एव ज्ञानम् । then

तदा सत्त्वं विवृद्धं इति विद्यात् । you know that सत्त्वम् is predominant.

तमस् ।

This is needed for material progress, but after achievement one has to move to knowledge

लोभः प्रवृत्तिरारम्भः । workaholic person, no time for puja, japa, Gita study, no knowledge of real goal of life.

कर्मणामशमः स्पृहा । project after project, very impatient mind, so अशमः । They are generally angry, irritated, are very difficult to deal with. स्पृहा they have strong attachment to their achievements, self made man is very dangerous, highly arrogant, attached to their ego. They get disturbed when there is no acknowledge to their contributions. They are great achievers, they are volcano, even their prayer is with impatience.

रजसि विवृद्धे इतानि जायन्ते । this is when रजस् is predominant.

तमस् ।

This is needed for rest, but not too much. तामसिक् person has no problem for himself and others, he does not do much.

अप्रकाशः उपजायते । his ज्ञानेन्द्रियाणि are dull, he has to read even news paper several times to understand, there is absence of रजस् ।

अप्रवृत्तिः च । there is absence of रजस्, his कर्मेन्द्रियाणि are also dull.

प्रमादः । negligence, carelessness.

मोहः । delusion, conflict, indecisiveness, does not know what he wants to do, not clear about what he wants, neither he can decide not he follows what you ask him to do.

तमसि विवृद्धे जायन्ते । this is sign of तमस् ।

These three गुणाः are not प्रत्यक्षम् so need to use inference अनुमानम् clue गुणानाम् अप्रत्यक्षमत्वात् । find where you stand, do appropriate साधना and gradually progress.

गतिः travel after death because of गुणाः

यदा सत्त्वे प्रवृद्धे देहभृत् प्रलयं याति । देहभृत् = जीवात्मा, प्रलयम् = मरणम् when death happen when सत्त्व is dominant for an अज्ञानि, he goes to

उत्तम् विदां अमलान् लोकान् प्रतिपद्यते । pure and higher लोकः । उत्तम्=ईश्वरः विद्=उपासकः the person will go to the worlds pertaining to the best of the knowers ईश्वर-उपासकाः, they will enjoy greater level of happiness, better body, better world, better sense organs in next life.

They will have upward travel उर्ध्वगतिः
 रजसि प्रलयं गत्वा । when रजस् is dominant, he will go to
 कर्मसङ्घिषु जायते । the लोकः where people are given to lot of activity, which is मनुष्यलोकः भूलोकः
 which is neither higher or lower.
 तथा प्रलिनः तमसि । when तमस् is predominant, he will be
 मूढयोनिषु जायते । born in lower plan of existence. There are seven lower लोकाः, अतलः वितलः ...
 पातालः । If they are born in भूलोकः they will be born as plants, animals where they will
 not have free will to acquire कर्म । मूढयोनिः where बुद्धिः is not involved.

फलम् consequence in this life because of गुणाः

सुकृतस्य कर्मणः फलं सात्त्विकं निर्मलम् । सुकृत = सात्त्विक the fruit of good and noble activity is पुण्यम्,
 spiritually elevating, that which will promote peace, balance, tranquility, freedom from
 anxiety, tension. You feel harmony and peace in their presence. Their house is called
 home.
 रजसः कर्मणः तु फलं दुःखम् । the result of रजस् is tension, anxiety, stress, strain, intolerance. No
 physical health, no mental peace, so there is sorrow. Their house is not home. Home is
 where there is harmony and peace.
 तमसः कर्मणः फलं अज्ञानम् । there is no sorrow, but there is ignorance, it will be perpetuated, and the
 advantage of human birth is lost.
 सत्त्वात् ज्ञानं संजायते । the ज्ञानेन्द्रियाणि are operational and bright, so knowledge increases – both
 material and spiritual.
 रजसः लोभः संजायते । greed, plans and plans till last breath, no तृप्तिः at all, greed is the result.
 तमसः प्रमादः मोहः ज्ञानम् एव च । प्रमादः omission, carelessness मोहः= delusion, conflict,
 indecisiveness, to be or no to be, eat or not eat. Also there is perpetuation of ignorance.

गतिः is repeated

उर्ध्वं गच्छन्ति सत्त्वस्थाः । सात्त्विकं go to higher six लोकाः
 मध्ये तिष्ठन्ति राजसाः । they stay in the भूलोकः, they stagnate
 जघन्यगुणवृत्तस्थाः तामसाः अधः गच्छन्ति । जघन्य=most inferior गुणाः, वृत्तम्=life style. They go
 to seven lower लोकाः
 Higher and lower does not refer to special location. Each लोकाः have different time and space.
 Dream world is in dream time and space. You cannot locate object of one लोक into time and
 space of another लोकः । Higher and lower is in terms of quality, the body and sense organs are of
 higher quality, including sense objects. उर्ध्वम् is qualitatively superior. A dog-body hears sound
 that human body cannot. Different लोकाः has different plain of experience, there is no corridor
 connecting different लोकाः । उर्ध्वम् and अधः are in terms of growth.

No escape from गुणाः in BMC-consciousness -

Own up your real nature, identify with your real nature

Since BMC is one component of Ego, it cannot escape the effects of गुणाः, you can only

reshuffle गुणाः । I should transcend the three गुणाः and become गुणातितः – निर्गुणः । Ego can never become गुणातितः, it can become सत्त्वगुणप्रधान, रजोगुणप्रधान, or तमोगुणप्रधान । There is another entity in me, other than BMC and RC, that is OC – चित्त – साक्षीचैतन्यम् the higher nature which is already गुणातितः since it does not have गुणाः, it free from गुणाः । You become गुणातितः by shifting your identification from the lower “i” (BMC/RC), the Ego to the higher “I” consciousness साक्षी । You go from body to consciousness, from क्षेत्रम् to क्षेत्रज्ञः । Instead of saying “I am body with साक्षी, you say I am the साक्षी with material body given by the Lord. You remember the fact that I am गुणातितः साक्षी, I am playing the role with सगुण-अहङ्कारः, अहङ्कार-आत्मविवेकः ।

Each गुणा demands a particular setup and if the setup is not provided, it causes lot of disturbances. Each गुण leads to पवृत्तिः to go after a particular setup and leads to निवृत्तिः – running away from a so called unfavorable setup. A favorable setup for सत्त्वगुण is unfavorable setup for रजोगुण, so as a भोक्ता I divide setup as favorable and unfavorable, I develop रागद्वेष as भोक्ता । To change a setup I become कर्ता, I become भोक्ता of the changed setup, then I get dissatisfied भोक्ता with that setup, so again I become कर्ता to change that setup, then भोक्ता, this keeps on going. He is never allowed to think about his निर्गुण साक्षी स्वरूपम्, three गुणाs keep person busy with BMC only. सगुण physical body, सगुण mind, सगुण setup keep me so busy all the time that I never have time to think of something else, I am made to think about my limited अहङ्कार स्वरूपम्, not higher साक्षी चैतन्यम् । Thus गुणाs drag साक्षी to अहङ्कार setup. The person is in eternal struggle, only remedy is transcend three गुण-अहङ्कार-BMC अनात्मा । BMC is सगुण, so no way out of it. The only remedy is to shift our identification from अनात्मा-BMC to आत्मा-साक्षी चैतन्यम् by saying that I am साक्षी with body instead of saying that I am body with साक्षी । This is done by आत्मज्ञानम् ।

Transcending = आत्मज्ञानम् = वेदान्त-श्रवण-मनन-निदिध्यासनम् = गुरु-शास्त्र-उपदेशः

गुणेभ्यः च परं च वेत्ति । this seeker comes to know the साक्षी चैतन्यम्, गुणेभ्यः परं – beyond the BMC-अनात्मा । Beyond does not mean there is physical distance between the BMC and साक्षी ।

It is in-and-through BMC, but not related to, not affected by BMC complex, असङ्त्वम् is meant by गुणेभ्यः । साक्षी is not tainted by BMC, disturbances of अनात्मा doesn't belong to साक्षी । अहम् इति वेत्ति । the consciousness is himself, this

यदा द्रष्टा अनुपश्यति । seeker understands, my पूर्णत्वम् is not dependent on setup. Changing of setup for पूर्णत्वम् is not needed, I am perfectly satisfied with myself – सात्त्विक, राजसिक or तामसिक ।

अनुपश्यति । discovers the साक्षी “I”. अनु=in keeping with गुरुशास्त्र-उपदेशः, insight. Also, he knows that

गुणेभ्यः अन्यं कर्तारं न अनुपश्यति । गुणेभ्यः = अनात्मेभ्यः = स्थूलसूक्ष्मशरीरेभ्यः । there is no कर्ता other than अनात्मा । Who am I ? I am the आत्मा, so eternally अकर्ता/अभोक्ता, only then he will be free from the rat-race of life. अहङ्कार dies with dissatisfaction, takes birth again works again dies.

This struggle will end when I know I am पूर्णः । Then I run out-of-पूर्णत्वम्, not for पूर्णत्वम् । A puri runs around in oil till it becomes full, once it is full it becomes steady. So no tension

मद्भावम् अधिगच्छति । मद्भावम्=ईश्वरस्वरूपम्=पूर्णत्वम्=जीवनमुक्तिः ।
inner mind says “everything is ok”



ज्ञानफलम् ।

देही एतान् त्रीन् गुणान् अतीत्य । त्रीन् गुणान् = अनात्मा,

अतीत्य = उपसंक्रम्य = I am साक्षी with body gifted by Lord for temporary use. I am not body with साक्षी ।

देहसमुद्भवः । देह=शरीरम्, समुद्भवः=कारणम् = cause for physical body, cause for जन्म ।

सत्त्व will give higher body. This ज्ञानी misidentifies from गुणाs and body. So

विमुक्तः । free from all problems which belong to body. Body is mortal that is not problem, but when you say: “I am body”, that is problem.

जन्ममृत्युजरादुःखैः । These are really speaking not problems, they are the nature of body, विनाशः is nature of body, it becomes problem if I don't accept. When I resist विकारः then I have problem, resistance is गुणाभिमानः । साक्षीज्ञानं gives me objectivity with respect to my body. Old age is a fact I accept. Once objectivity comes the intensity of problems will not appear to be major tragedy in life, so

विमुक्तः, जीवनमुक्तः, the result is:

अमृतम् अश्नुते । he attains immortality, shifting from अभिमान् identification with mortal body to immortal आत्मा, this is called गुणातीतत्वम् – साक्षी is called गुणातितः ।

Arjun wants to know about गुणातीतः, so asks three questions

१. एतान् त्रीन् गुणान् अतीतः कैः लिङ्गैः भवति । What are the indicators, signs of such a ज्ञानी ? What is the लिङ्गम् ?

२. किम् आचारः । how does he interact with people ?

३. कथं च एतान् त्रीन् गुणान् अतिवर्तते । how does he transcend the three गुणाः ? What are the साधनानि ? Is it a physical journey ? A physical transformation in time ?

Ans: It is clear understanding that I am ever free आत्मा – ज्ञानम् is the means.

गुणातितः		
लिङ्गम्	आचारः	साधनानि
<p>गुणैः न विचाल्यते न इडते Objectivity with his BMC is लिङ्गम् Accepts the condition of his body and mind. No reaction nor inaction to situation.</p>	<p>समत्वम् and freedom from binding activity सर्वारम्भपरित्यागः is the आचारः He is balanced, tranquil, poised in all external situations, people, etc देशकालप्रारब्धः will affect all the time - ज्ञानी is balanced. He acts out of पूर्णत्वम् not for पूर्णत्वम्</p>	<p>Knowledge is the means. Here the answer is given as the means to get knowledge which is अव्यभिचारिणी भक्तिः – जिज्ञासुभक्तिः of chapter 7</p>

लिङ्गम् of गुणातित ।

गुणातित is able to look at his own BMC as part of the word, so he enjoys objectivity w.r.t his own BMC. He has got refined mind free from violent reaction, a sign of सत्त्वप्रधान. mind. The reactions are not there, if they are there they are milder, so he has capacity to recover quickly. He remembers that he is आत्मा and is different from mind. He knows that his mind is not 100 % सात्त्विक, so he accepts fluctuations of three गुणाs, so प्रकाशं च प्रवृत्तिं मोहं एव च । प्रकाशं (सत्त्वगुण), प्रवृत्तिं (रजोगुण), मोहं (तमोगुण) he knows he has all three गुणाs, but सत्त्व is dominant, रजो is in the middle and तमो is at the end. न द्वेष्टि संप्रवृत्तानि । he does not hate his mind when three गुणाs arrive at different time, after lunch तमोगुण is dominant, this he does not hate. न निवृत्तानि काङ्क्षति । he does not desire them when a गुणाs disappear. उदासीनवत् आसीनः । he is as-though indifferent, there is no violent reaction nor inaction. He is balance w.r.t his BMC. गुणाः वर्तन्ते । गुणाs have their own component and will fluctuate also. इति एव । with this knowledge अवतिष्ठति । he remains balance without self judgment, without low self image, with balance न इडते he is not disturbed गुणैः न विचाल्यते । he is balanced, keeps objectivity with his BMC, this is the indication of गुणातितः ज्ञानी ।

समत्वम् - आचारः of गुणातित ।

World is made up of three गुणाs, you have to interact with सात्त्विक, साजसिक (angry), and तामसिक (lazy people). ज्ञानी accepts this fact of creation, this gives him balanced state of mind. He is tranquil, poised, balanced in all situations, this समत्वम् is his आचारः । So, धीरः । the ज्ञानी is स्वस्थः abides in his higher nature. स्व = आत्मस्वरूपम्, स्थः = abiding which means that he is not forgetting the fact that I am गुणातितः आत्मा । He is aware of the श्रुति

(वेदः) which teaches that सगुण body and सगुण world will interact, but I am different than that. This constant awareness is स्वस्थः । So,

समदुःखसुखः । there is no resistance to favorable and unfavorable situations which are inevitable in life. So देशकालप्रारब्धः these three things will affect our life all the time. देश weather hot cold in different places, काल body changes over time, प्रारब्धः is bound to bring happiness and unhappiness in terms of health, financial conditions, relations. He is समः will do whatever can be done to improve, but he is poised.

समलोष्टाश्मकाञ्चनः । has no रागद्वेषः is poised as all these come and go.

तुल्यप्रियाप्रियोः । poised in causes of pleasure and sorrow. प्रिय – सुखसाधनम्, अप्रिय – दुःखसाधनम्

तुल्यनिन्दात्मसंस्तुतिः । poised in criticism (वाचिक level) from people and praise from people.

Approval seeking is sign of low self esteem. ज्ञानी will see pros and cons, will seek opinion from known people, consult शास्त्रम् then plunge into action whatever people say.

So, don't be bothered by निन्दास्तुतिः ।

मानापानयोः तुल्यः । you cannot escape मानापमानम् (कायिक) level

मित्रारिपक्षयोः तुल्यः । same among friends and foes.

सर्वारम्भपरित्यागी । gives up binding activities by fulfillment of which I think I will be complete

पूर्णः । अहम् पूर्णः whatever the condition of BMC.

सः गुणातितः उच्यते ।

साधनानि for गुणातित्वम् ।

Lord Krishna has already answered that the means for गुणातित्वम् is self knowledge.

Here the Lord answers the question as the means to get the knowledge. The means is the कर्म-उपासना - भक्तियोगः । The five levels of भक्ति of chapter 12 is the means.

यः मां अव्यभिचारेण भक्तियोगेन सेवते । अव्यभिचारिभक्तिः is the जिज्ञासुभक्ति of the 7th chapter.

सः एतान् गुणान् समतीत्य । he will cross over three गुणाः

सः ब्रह्मभूयाय कल्पते । he will be fit for the status of Brahman ब्रह्मभावः ब्रह्मस्वरूपम्, गुणातितः ।

Conclusion

ब्रह्मणः प्रतिष्ठाहम् । I am abode of Brahman. That ब्रह्मन् which you want to attain is non other than I myself. I am not ordinary son of Devaki, I am embodiment of ब्रह्मन् packed in Krishna form.

अमृतस्य । Immortal form

अव्ययस्य । decal free form, free from जरा

शाश्वतस्य । ever changeless

All these mean षड्विकाररहितस्य, कालातितस्य

धर्मस्य । धर्म=vedic teaching. वेदिकधर्मप्राप्यस्य one who is the destination of धर्मशास्त्र ।

एकान्तिकस्य सुखस्य च । unalloyed आनन्दः, unmixed with दुःखम् ।

Changeless आनन्दस्वरूपम् ब्रह्मन् I am you will reach by following साधना ।