

between right and wrong. So, when there is predominance of the mode of goodness, a striver, should be particularly engaged in adoration and meditation etc., because, even a little spiritual practice at that time, is very useful.

Appendix—There is a difference between ‘prakāśa’ (light) and ‘jñāna’ (knowledge). ‘Prakāśa’ means wakefulness in senses and mind viz., when there is absence of the world of fancy (greed, unrest, craving etc.,) born of Rajoguna; and also absence of sleep, indolence and heedlessness born of Tamoguna, but there is purity. ‘Jñāna’ means discrimination between the real and the unreal, the eternal and the transient, what ought to be done and what ought not to be done, what should be accepted and what should be rejected and so on.



Link:—In the next verse, the Lord describes the marks, when there is an increase, in the mode of passion.

लोभः प्रवृत्तिराम्भः कर्मणामशमः स्पृहा ।

रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥ १२ ॥

lobhaḥ pravṛttirāmbhaḥ karmaṇāmaśamaḥ sprhā
rajasyetāni jāyante vivṛddhe bharatarṣabha

Greed, activity, inclination to act with interested motives, unrest and craving—these spring up, Oh best of the Bharatas, when there is an increase in the mode of passion (Rajas). 12

Comment:—

'Lobhaḥ'—Greed, is the lust for multiplying wealth and possessions. But, if wealth increases without illegal means through one's own profession or business, though one has no craving, it is not greed.

'Pravṛttiḥ'—The urge, to undertake various form of activities is 'Pravṛtti'. Activity free from attachment and aversion, is not harmful, because even great souls, who have transcended the

three modes of nature, are engaged in activity (Gītā 14/22). But it is harmful, if it is performed with attachment and a desire for its fruit.

'Ārambhah karmanām'—These actions are undertaken, in order to gain wealth, name, fame and praise etc. Performance of new actions, for worldly pleasure and prosperity, is the undertaking of actions viz., 'Ārambha' while one's profession or an activity according to circumstances or need of the hour, is a 'Pravṛtti'.

The goal of human life, is not worldly pleasure or prosperity but God-realization. So, in the Disciplines of Devotion and Knowledge, emphasis has been laid on giving up all initiative, for Ārambhah action with interested motive (12/16, 14/25). In the Discipline of Action, acts are performed without desires and self-centred projections (Gītā 4/19). Without actions, a striver, following the Discipline of Action cannot attain equanimity, (Gītā 6/3). So a striver, should be engaged in action, according to the circumstances available, without having any attachment. By doing so, his urge for action, comes to an end. Thus, undertaking of actions, turns into activity.

'Aśamaḥ'—Unrest or dissatisfaction in the mind, is called 'Aśama'. Unfulfilled desires cause unrest. If desires are renounced; there is no, restlessness.

'Sprhā'—Desire for bare necessities of life, is 'Sprhā'. A striver, should renounce this desire, because nothing can be gained, merely by desire. It is not an evil to be aware of hunger, thirst and cold, but desire for getting food, water and cover is an evil.

'Rajasyetāni jāyante vivṛddhe bharatarṣabha'—When, there is an increase in the mode of passion, a striver, should think that his life is running smoothly. Then desire for more, is mere stupidity. By such thinking, he should do away with, this mode and become, indifferent to it.

Appendix—When there is an increase in Rajoguṇa, light and knowledge, the qualities of Sattva, are subdued. 'Rajoguṇa' is

opponent of detachment—‘rajo rāgātmakarṇ viddhi’ (14/7). It is because of attachment to actions and objects that this (Rajoguṇa) does not let a man attain Yoga. The reason is that a man attains Yoga only when he is detached from actions and objects (Gītā 6/4).



Link:—In the next verse, the Lord describes the symptoms when there is an increase, in the mode of ignorance.

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।

तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥ १३ ॥

aprakāśo'pravṛttiśca pramādo moha eva ca
tamasyetāni jāyante vivṛddhe kurunandana

O Son of Kuru, when there is an increase in the mode of ignorance, darkness, inactivity, inattention (negligence) and delusion, are manifested. 13

Comment:—

'Aprakāśaḥ'—When the mode of ignorance prevails, overpowering the mode of goodness, the senses and mind, are not pure and discrimination, disappears. This is in contrast with 'Prakāśa'.

'Apravṛttiḥ'—When the mode of ignorance prevails, overpowering the mode of passion, a person, has no inclination to discharge, even his obligatory duties. He wants to remain idle.

'Pramādaḥ'—It means, neglect of duties, which are conducive to mundane as well as, spiritual progress, and addiction to idle pursuits, such as smoking, playing cards and gammon etc., and going to movies etc.

'Mohah'—When there is an increase in the mode of ignorance, delusion is aroused and discrimination is obscured, then a man, has no ability to endeavour to perform his duties for material and spiritual progress.