

distinguish, between the real and the unreal, right and wrong. So he is engaged, in idle pursuits, and does not discharge his duty, promptly.

Two characteristics of the mode of goodness, are—knowledge (discrimination), and illumination (light). The mode of ignorance, by covering discrimination, misleads a man to heedlessness and by covering light (purity of senses and mind), misleads him to indolence and sleep. So he cannot know reality in spite of reading and listening about it.

Appendix—Sattvaguṇa does not bind a striver merely by happiness but it binds by attachment to happiness—‘sukhasaṅgena badhnāti’ (Gītā 14/6). Similarly Rajoguṇa binds through attachment to action—‘tannibadhnāti kaunteya karmasaṅgena dehinam’ (14/7). But Tamoguṇa by its nature binds a man, in it there is no need for attachment. Therefore in Tamoguṇa the term ‘saṅga’ (attachment) has not been used.

‘I am happy’—this is attachment to happiness; and ‘I am doer of virtuous actions, my actions are very good’—this is attachment to actions. A man is bound only, when he gets attached viz., accepts his affinity with happiness or actions etc.



Link:—In the next verse, the Lord describes how these guṇas (modes) act, one over the other.

रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।

रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥ १० ॥

rajastamaścābhibhūya sattvaṁ bhavati bhārata
rajaḥ sattvaṁ tamaścaiva tamaḥ sattvaṁ rajastathā

Goodness (Sattva) prevails, over passion (Rajas) and ignorance (Tamas), O Bhārata. Passion overpowers goodness and ignorance and ignorance predominates, goodness and passion. 10

Comment:—

'Rajastamaścābhibhūya sattvaṁ bhavati bhārata'—Goodness prevails, overpowering passion and ignorance. This mode develops illumination, purity, dispassion, generosity and detachment etc., overpowering, Rajoguṇa viz., greed, activity, disquietude and craving for worldly pleasure and prosperity etc., and Tamoguṇa viz., heedlessness, indolence, unnecessary sleep and delusion etc.

'Rajaḥ sattvaṁ tamaścaiva'—Passion prevails overpowering, goodness and ignorance viz., greed, activity, disquietude and craving for worldly pleasure and prosperity prevails over the propensities of Tamoguṇa and the quality of Sattva, mentioned above.

'Tamaḥ sattvaṁ rajastathā'—The mode of ignorance viz., heedlessness, indolence, excessive sleep and delusion etc., overpower, the traits of Sattvagūṇa and Rajoguṇa.

The order of describing should be that one of the modes, prevails overpowering the other two modes, and it binds a man. Here (from the sixth to the tenth verse), the Lord has reversed the order as the discussion relates as to how, it binds a man, how he is attached, and finally how, one of the modes prevails over the other two. This order is justified. The Lord, in the second verse of this chapter, explained that those who have renounced their connection with prakṛti, are not born at the time of creation, nor are they tormented at the time of dissolution. But those who are linked with prakṛti, get bound (14/5). Now a question arises, how they bind a man? The Lord, from the sixth to the eighth verse has explained how the three kinds of modes bind a man (spirit). Then, the question arises as to what they do before binding, the spirit. In response to this the Lord explains that they drive him to, happiness, to actions and to heedlessness (14/9). Again, the question arises how they drive him, so the Lord answers, that one of them prevails over the other two, (14/10). Thus the order kept by the God is justified.

Appendix—The mode (guṇa) which increases becomes predominant while the other two guṇas become subdued. This is the nature of modes.



Link:—When one of the modes, prevails over the other two, what are the marks of that prepondering mode? The Lord first delineates the marks of the predominance, of the mode of goodness.

सर्वद्वारेषु देहेऽस्मिन्प्रकाश उपजायते ।
ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥ ११ ॥

sarvadvāreṣu dehe'sminprakāśa upajāyate
jñānaṁ yadā tadā vidyādvivṛddhaṁ sattvamityuta

When the vents of the body (senses and mind) are illumined by light (purity) and knowledge, then it may be said, that Sattva (goodness) is dominant. 11

Comment:—

'Sarvadvāreṣu dehe'sminprakāśa upajāyate jñānaṁ yadā'—When the mode of goodness prevails, overpowering the modes of passion and ignorance, all the senses and the mind, are illuminated. As, in the light of the sun, the objects are seen clearly, one perceives things, in the right perspective. The mind thinks properly.

When the senses and the mind, are cleansed, one can distinguish between the real and the unreal, right and wrong, good and bad and what ought to be done and what ought, not to be done.

By using the term 'Dehe'smin', (in this body), the Lord wants to emphasize the importance of human birth. It is only in this birth, that one can develop the mode of goodness i.e., purity and discrimination. The Lord, has used the expression 'Sarvadehinām' (Gītā 14/8), for all embodied beings, who are bound by the mode