

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.

'Eva ca'—This expression, includes frivolous pursuits, such as excessive sleep and waste of time and money etc.

'Tamasyetāni jāyante vivṛddhe kurunandana'—These, are the symptoms of an increase, in the mode of ignorance. When there are non-illumination (indiscrimination) and inactivity etc., it means, that the mode of ignorance has prevailed, overpowering the modes of goodness and passion.

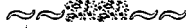
The three modes—of goodness, of passion and of ignorance being subtle, are beyond the access of senses and mind. So, they are not clearly perceived, they can be perceived only by their marks or symptoms. The Lord has discussed their marks, in the eleventh, twelfth and thirteenth verses, so that a striver may develop, the mode of goodness by prevailing over, the modes of passion and ignorance.

A Vital Fact

A striver, observes that the three modes of goodness, of passion and of ignorance are born, they perish and they undergo modifications, while he himself remains the same. The marks of the three modes, are perceived while he himself is an onlooker, so he is different from them. But, by assuming his identification with them, he acquires flaws, such as lust and anger etc. It is an invitation, to these flaws. While he becomes angry, he justifies his anger, by thinking that everybody, gets angry. At other times, he regards himself as a man with anger, even when he is not angry. Thus, this anger gets rooted in his ego, and it becomes difficult for him to get rid of it. Actually, these flaws do not abide in him, because he is permanent and flawless, while these flaws stay in the mind and intellect, temporarily as these appear and disappear. So a striver, without identifying himself with the mind and intellect, should have a firm faith, that there are no flaws in him. By doing so, the flaws, such as anger etc., totally perish gradually.

The Lord, while discussing the marks of the three modes of nature, warns a striver, to be aware of the fact, that the modes and their traits, being the evolutes of nature, undergo changes, while he himself being a fraction of the Lord is imperishable and does not undergo any change. By thinking so, the mode of goodness naturally develops, and overpowers, the modes of ignorance and passion. Attachment for happiness, relating the mode of goodness, is also a stumbling block to the attainment of a transcendental state. So a striver, should not be attached to happiness born of the mode of goodness, because such attachment, is a mark of the mode of passion. From attachment, arises desire, and from desire (unfulfilled) ensues, anger. Delusion, arises from anger. This delusion, misleads a person from the mode of passion, to the mode of ignorance, and he has a fall (Gītā 2/62-63).

Appendix—Darkness and inactivity are opponents to Sattva-guṇa and Rajoguṇa; and heedlessness and delusion are Tamoguṇa's own symptoms.



Link:—In the next two verses, the Lord points out the destiny, which awaits a man, who dies during the predominance of one of the modes of nature.

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।
तदोत्तमविदं लोकानमलान्प्रतिपद्यते ॥ १४ ॥

yadā sattve pravṛddhe tu pralayaṁ yāti dehabhṛt
tadottamavidāṁ lokānamalānpratipadyate

When a man dies during the predominance of Sattva (guṇa), he obtains the pure worlds attained by men of noble deeds. 14

Comment:

'Yadā sattve pravṛddhe tu pralayaṁ yāti dehabhṛt tadottamavidāṁ lokānamalānpratipadyate'—A man, may be naturally established in anyone, of the three guṇas (modes)—Sattva,