

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

of ignorance. It means, that the modes of ignorance and passion, develop in other bodies also, but the mode of goodness can develop, only in the human body. So, a man by overpowering the modes of passion and ignorance, should transcend even the mode of goodness, in order to attain the goal of human life. The Lord, by His grace has given us power and freedom in this human body, to prevail over these three modes.

'Tadā vidyādvivṛddhaṁ sattvamityuta'—When a striver's mind, is illumined and discrimination is aroused, he should know that the mode of goodness, has prevailed by overpowering, the modes of passion and ignorance. So he should not feel proud of his achievement, regarding discrimination and illumination, as his own. He should regard these, as marks, of the mode of goodness.

The expression 'Iti vidyāt' (thus may be known), denotes that only a man can know, that the modes, not the self, undergo modifications. But a man, by assuming his identification with the three modes of nature, assumes himself as Sāttvika (good), Rājasika (passionate) and Tāmasika (ignorant). So, by attaching importance to his discrimination, he should regard himself free, from all flaws and modifications.

These modes undergo modifications, but he is an onlooker who observes all the modifications. If he himself, had undergone changes, who could have observed, the modifications?

With the predominance of the mode of goodness, the senses and mind, become cleansed, discrimination is aroused, dispassion takes the place of attachment, quietude displaces disquietude, and generosity displaces greed. All actions, are performed as a duty, without desire for their fruit (Gītā 18/9). The person possessing this mode, does not attach importance to worldly pleasure and prosperity, but only makes both ends meet. With the development of intellect and discrimination, all actions are performed very carefully and promptly, and one can distinguish

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 Rajogūṇa; and also absence of sleep, indolence and heedlessness born of Tamogūṇa, 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