

regarding the Sattvaguṇa as their own, don't take delight in it, and have an inclination to God, then they by being detached from (transcending) Sattvaguṇa, will attain the Supreme Abode of God, otherwise having affinity with Sattvaguṇa, they will attain to the higher worlds, upto the Abode of Brahmā.

'Amalān'—In the higher worlds upto the Abode of Brahmā, there is relative purity but in the Supreme Abode of God, there is absolute purity.



रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते ।
तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥ १५ ॥

rajasi pralayaṁ gatvā karmasaṅgiṣu jāyate
tathā pralīnastamasi mūḍhayoniṣu jāyate

When one dies, in the preponderance of mode of passion, he is born among those attached to action; and when he dies in the preponderance of the mode of ignorance, he is born in the wombs of the deluded. 15

Comment:—

'Rajasi pralayaṁ gatvā karmasaṅgiṣu jāyate'—When a person, dies during predominance of the mode of passion, when propensities such as greed, activity, unrest and craving etc., increase, he is born among those human beings, who are attached to action.

He, whose conduct has been good, throughout his life and who has performed good actions, if he dies, when the mode of passion, is predominant, is born as a human being with good conduct and emotion and performs, good actions. If a person possessing no virtues, dies when there is predominance of the mode of passion, with propensities such as greed etc., he is born as a man, who is attached to objects, persons and actions etc. He, who dies during the predominance of the mode of passion and whose life has been full of evil propensities, such as greed and

anger etc., is born, as a human being, possessing the demoniac traits. It means, that even as human beings, they are born of three kinds of traits according to those of the previous life. But, all of them possess discrimination, bestowed upon them, by the Lord. By attaching importance to this discrimination, every human being through spiritual practice, good company and study of the scriptures etc., can realize God, because they are eligible for God-realization.

'Tathā pralīnastamasi mūḍhayoniṣu jāyate'—The person, who dies during the predominance of the mode of ignorance, when there is an increase in propensities, such as negligence, delusion and unillumination etc., is born, in the wombs of the deluded (senseless) creatures, such as beasts, birds, moths, insects, trees and creepers etc. Out of those deluded ones, trees and creepers etc., are more deluded, than birds and beasts etc.

If a person, performs good actions, but at the time of death has a predominance of the mode of ignorance and is born in the womb of deluded one, then also, he maintains his virtues, good conduct and nature. As the sage, named Bharata died during the predominance of the mode of ignorance, by thinking of the deer, to whom he was much attached, so, he was born a deer. But, because of renunciation and penance of his previous human births, he did not live with his mother and instead of eating green leaves, he ate only dry leaves. He possessed so much of carefulness, during his life as a deer, as is rarely possessed, even by human beings.

Appendix—In Rajoguṇa attachment, rather than action, binds a man and leads him to birth and death. It is because of attachment that it has been said that he is born among those attached to action—'karmasaṅgiṣu jāyate'. In the form of action, Rajoguṇa remains even in the person who has transcended the guṇas—'prakāśaṁ ca pravṛttiṁ ca' (Gītā 14/22). If a person is attached to any object, action or person, he will be born among

those persons who are attached to action. A man is by nature attached to action because only a human being has the right of performing new actions—'karmānubandhīni manuṣyaloke' (Gītā 15/2).



Link:—Why does the predominance of the three modes, at the time of death yield different results? The answer follows:—

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।

रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥ १६ ॥

**karmaṇaḥ sukṛtasyāhuḥ sāttvikam nirmalam phalam
rajasastu phalam duḥkhamajñānam tamasaḥ phalam**

The fruit of good actions is said to be Sāttvika (goodness) and pure, the fruit of Rajas is pain, while the fruit of Tamas (guṇa) is ignorance. 16

Comment:—

[Actually, actions are neither Sāttvika, nor Rājasa nor Tāmāsa. Actions performed by Sāttvika, Rājasa and Tāmāsa doers, are called Sāttvika, Rājasa and Tāmāsa respectively.]

'Karmaṇaḥ sukṛtasyāhuḥ sāttvikam nirmalam phalam'—Sattva-guṇa (the mode of goodness) is pure and flawless. Action performed by the Sāttvika doer (agent), is also Sāttvika, because the doer is reflected in his activity; and the fruit of that action, is also pure and pleasant.

So long as, a doer has his connection with the Sattvaguna (the mode of goodness), even though he has no desire for fruit of action, he is said to be a Sāttvika doer, and his actions, bear fruit. But when his connection with the mode is renounced, he is no more called a Sāttvika doer, and his actions bear no fruit, they turn into inaction.

'Rajasastu phalam duḥkham'—Rajoguṇa, is full of attachment. Actions performed by a Rājasika doer, are Rājasika and so, is