

millet whatever stalks and leaves are left, they are not useful for men, but they are feeds for animals. Similarly Sāttvika, Rājasa and Tāmasa modes are for the deluded (unwise). These three modes bind a man (Gītā 14/5). Therefore these modes in spite of being the manifestations of God are not for the self but their use with discrimination is for worldly dealings. As poison is also the manifestation of God but that is not to be taken.

As leaves and stalks also emanate from the seed of millet but there is no millet in them and in the millet there are no stalks and leaves, similarly though the Sāttvika-Rājasa-Tāmasa modes evolve from God, yet God is not in them and they are not in God.



Link:—Lord Kṛṣṇa, in the twelfth verse, said that entities born of Sattva, Rajas and Tamas, are born of Him, still neither He is in them, nor are they in Him. It means, that God is free from Matter (Nature), and its evolutes. Similarly, soul being an eternal portion of God, is also free. But how is it bound? The answer follows:—

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।

मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ १३ ॥

tribhirguṇamayairbhāvairebhiḥ sarvamidam jagat
mohitam nābhijānāti māmehbhyaḥ paramavyayam

Beguled by these threefold dispositions (guṇas) of Nature (prakṛti) this world (embodied soul) does not know Me, who is beyond these and imperishable as well. 13

Comment:—

'Tribhirguṇamayairbhāvairebhiḥ...paramavyayam'—The three disposition (modes) of Nature—sattva, rajas and tamas, evolve and dissolve. A man, by identifying himself with these modes, thinks himself as sāttvika, rājasika or tāmasika. Being deluded

by them, he cannot deem that he is an eternal fragment of God. Losing sight of this eternal affinity with God, he accepts his affinity with transitory mental tendencies—this is his delusion.

The term 'Jagat' (world), here denotes 'embodied soul.' The spirit (soul), because of its identity with the kaleidoscopic body is called 'Jagat' (world). It accepts, the body's birth, death, health and sickness etc., as its own. So long as, it continues to accept its identity with the body, it will remain the world i.e., it will go on following the cycle of birth and death, without living permanently anywhere.

Men are deluded, because they accept as separate entities the three modes of nature, besides God. If they accept these as Divine manifestation, they cannot be deluded.

Delusion arises, out of either of the assumptions, regard the body as yours, or accept yourself as the body. Acceptance of the body as yours, is 'mineness' while acceptance that the self, is body is egoism. This Egoism and 'mineness', is called, delusion. It is because of delusion, that a man cannot know, the reality about God. It is a rule, that a man can know the world by isolating himself from it, and he can know God by identifying himself with Him, because, he is totally different from the body, and one with God.

Our affinity with God, is natural because we are His eternal fragment, but our affinity with body and the world, is man-made and artificial. If we accept this artificial affinity as real, that is our delusion, and it obstructs in realizing real affinity.

Now, there is a question, whether first man turned away from God, or got deluded by the three modes of nature. Philosophers are of the opinion, that both of them have been there from times immemorial, they are without beginning. Therefore it cannot be said which of these is former and which is latter. Man should make the right use of freedom given to him, by God. By doing so, he can transcend the three modes of Nature, and be free from

the cycle of birth and death. This proves, that by misusing his freedom, and being entangled in sensual and ephemeral pleasures, he cannot realize God.

By the term 'Paramavyayam', Lord Kṛṣṇa says, that He is above the threefold modes of nature i.e., He is unconnected with and free from them, there is no modification in Him. Moreover, He is imperishable. But the man, deluded by modes of nature cannot know His real self.

Appendix—The man, who instead of seeing God, perceives (sees) Sāttvika, Rājasa and Tāmasa dispositions (modes), enjoys them and derives pleasure from them, he is deluded by those dispositions viz., is bound by God's Divine illusion, and the result is that he follows the cycle of birth and death. It means that Sāttvikā, Rājasa and Tāmasa dispositions (actions, objects, time, nature and modes etc.,) are transient while God is eternal. Those who enjoy the transient, get bound; but those who having renounced the transient, take refuge in God, get liberated (Gītā 7/14).

In this verse the term 'Jagata' has been used for the embodied soul. It means that the being by according reality, by valuing and by being attached to the entity which really does not exist, becomes 'Jagata'. The sentient (by flouting Viveka) becomes insentient. The higher nature (prakṛti) becomes lower nature. The soul assumes the origin and destruction of the world as its origin and destruction, and the profit and loss of the world as its own profit and loss. As a man, by becoming, obsessed with desire, becomes 'kāmaṭmānaḥ' viz., gets practically identified with desire (Gītā 2/43); and by intimate kinship with God 'manmayāḥ' viz., gets absorbed in God (Gītā 4/10); similarly the embodied soul (self) being deeply attached to the world becomes the world (Jagata). The only difference is that a striver's (the self) identity with God is eternal but identity with desire or 'Jagata' (world) is transient.

A man (the self) has assumed the existence of other entity besides God, by assuming its existence he regarded it as valuable,

by valuing it he got attached to it and by being attached to it, he lost his independent existence and became 'Jagata'. He who regards the existence of the world only, forgets one's own reality and becomes 'Jagata' which is unreal; and who assumes the existence of God, being oblivious of the independent existence of his own, becomes God—'mama sādharmyamāgatāḥ' (Gītā 14/2) Who is real.

The Lord calls the embodied soul 'Jagat' because of not cognising the fact that "I am sentient", man started assuming the insentient body as 'I' (his own self) and as 'mine'. The self though attributeless and imperishable yet because of being 'Jagata' gets bound by Sāttvika-Rājasa-Tāmasa modes—'nibadhnanti mahābāho dehe dehinamavyayam' (Gītā 14/5). In fact the self being a fragment of the divine God is divine only (Gītā 13/31) but being attached to the mundane 'Jagata' he becomes mundane (worldly). From ego (the elements) downward to the earth—all is 'Aparā Prakṛti'—lower nature (Gītā 7/4). Therefore as the earth is insentient (matter), so is ego also matter. When the self being identified with ego becomes 'ahaṅkāravimūḍhātmā' viz., assumes ego as the self, then having a gradual downfall it (he) becomes the insentient world viz., its divinity (sentience) is lost (forgotten) and it does not realize its divinity.

Those who don't get attached to the modes, the matter vanishes for them but they see only God everywhere—'Vāsudevaḥ sarvaṁ' (all is God) (Gītā 7/19). But those who are attached to modes, can't see God but see the world only, therefore they perceive God also as worldly. They perceive even the transcendental Lord, bound by modes and see immortal (imperishable) God as mortal (perishable) (Gītā 7/24). A devotee sees nothing else besides God but the worldly people, attached to the modes, see only the world, nothing else. Therefore a devotee attains only bliss while a worldly person suffers only sorrow—'duḥkhālayam' (Gītā 8/15).

