

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,

Rajas or Tamas. Sattvaguṇa, in its nature is immaculate. He who dies during the predominance of Sattva (goodness), he attains to the pure worlds of those, who perform noble deeds.

The term 'Uttamavidām', denotes the knower of the highest (great sages), having lofty feelings, possessing true knowledge and performing pious, actions. A person, who dies in the mode of goodness, which may be a temporary phase of his life, is elevated, to the worlds, where great sages and saints live. It means, that good traits born of the modes of nature, are as good as, are pious actions. From this view-point, there is greater importance of feelings (modes), in actions, than inactions themselves, which are sanctioned by scriptures. Therefore, the mode of goodness, occupies a very high place. Out of the objects, actions, modes and aim, actions are superior to objects, modes are superior to actions, and aim is superior, to the modes.

The mode of goodness, is more subtle and widespread, than the modes of passion and ignorance. In the world, also the diet of subtle beings, is less than of gross ones, as the gods being subtle, are satisfied only with fragrance. But, as far as, power is concerned, the power of the subtle, is more than, the gross. So persons having predominance of the subtle mode (feelings) of goodness, attain to the higher world.

Now a doubt arises as to how a person, who dies during the predominance of the Sattva (goodness), which may be a temporary phase of his life, attains to the higher worlds, attained by those, who perform virtuous actions, throughout their life. The answer is, that there is a special concession from the Lord that at the time of death, by thinking of whatever object that, one leaves the body, that and that alone, he attains (Gītā 8/6). So a person, dying during the predominance of the mode of goodness, attains to the higher pure worlds, there is no doubt, about it.

Appendix—'Tadottamavidām lokānamalān'—The people who possess discrimination, are discerning persons. If they by

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