

Reflections from Shrimad Bhagavadgita– Part 132: Chapter 14, Verses 11-14

(November 11 – November 17, 2020)

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ORIGINAL SANSKRIT DOCUMENT

TRANSLITERATION

सर्वद्वारेषु देहेऽस्मिन्प्रकाश उपजायते ।

sarva-dvāreṣhu dehe 'smin prakāśha upajāyate

ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥ १४-११ ॥

jñānaṁ yadā tadā vidyād vivṛiddhaṁ sattvam ity uta

लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा ।

*lobhaḥ pravṛittir ārambhaḥ karmaṇām aśamaḥ
spṛihā*

रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥ १४-१२ ॥

rajasy etāni jāyante vivṛiddhe bharatarṣhabha

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।

aprakāśho 'pravṛittiśh cha pramādo moha eva cha

तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥ १४-१३ ॥

tamasy etāni jāyante vivṛiddhe kuru-nandana

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।

yadā sattve pravṛiddhe tu pralayaṁ yāti dehabhṛit

तदोत्तमविदां लोकानमलान्प्रतिपद्यते ॥ १४-१४ ॥

tadottama-vidāṁ lokān amalān pratipadyate

TRANSLATION

- (11)** When all the gates of the body are illumined by knowledge, know it to be a manifestation of the mode of goodness.
- (12)** When the mode of passion predominates, O Arjun, the symptoms of greed, exertion for worldly gain, restlessness, and craving develop.
- (13)** O Arjun, nescience, inertia, negligence, and delusion—these are the dominant signs of the mode of ignorance.
- (14)** Those who die with predominance of *sattva* reach the pure abodes (which are free from *rajas* and *tamas*) of the learned.

https://drive.google.com/file/d/1oE82B-hwXzx_mg02_tPr7CtOqurKlf6M/view?usp=sharing

Chapter 14

Verse 11:

One can recognize the presence of the three *gunas* or modes of material nature by their productive effects. In this verse, Lord Krishna delineates the developed characteristics of *sattva guna* or the mode of goodness. He states that when the gates of the physical body which are the senses such as the eyes and ears, by which one perceives light and sound, respectively, achieve a sense of dispassion and discernment, then arises the light of true perception. At this stage, the five senses no longer look for sense gratification and the light of knowledge radiates through them. These things symbolize that *sattva guna* or the mode of goodness has become predominant in a person. This can also be ascertained by the signs of one's happiness and effulgence.

Verse 12:

Now Lord Krishna speaks of the indications of the qualities of *raja guna* or the mode of passion. Underlying the preponderance of passion is *lobha*, meaning greed, avarice, or parsimony, which is the ever-increasing desire to acquire more wealth than needed. It is the restlessness, agitation, and the incessant impulse to perform actions for the purpose of satisfying one's desires. It is the longing to exploit and enjoy things as soon as they are seen

by any means available. When these characteristics are prevalent, it becomes apparent that *raja guna* or the mode of passion is predominant within a *jiva* or embodied being.

Verse 13:

Here Lord Krishna explains what is indicative of *tama guna* or the mode of ignorance. Darkness of knowledge, absence of discrimination, indolence, listlessness, forgetfulness, delusion, and erroneous conclusions are the hallmarks of the mode of ignorance. The word *aprakasha* means devoid of illumination, nescience, ignorance. The word *apavrati* means inertia, lethargy, absence of effort. The word *pramada* means negligence. The word *moha* means illusion, distortion, misinterpretation of reality. Where such characteristics are seen, it is clear that *tama guna* is predominant within a *jiva* or embodied being.

Verse 14:

Here, Lord Krishna explains that when the *jiva* or embodied being is in *sattva guna* or mode of goodness at the time of death, it reaches the luminous higher realms of the heavenly planets where the spiritually perfected and the knowers of *atma tattva* or the knowledge of the immortal soul reside. The word *amalan* means pure, exempt from blemish, denoting devoid of ignorance. The understanding is that the fate of a *jiva* who dies under the influence of *sattva guna* would be predetermined that its next birth would take place in the environment of pious and holy people that have already realized the *atma tattva*.