

## Reflections from Shrimad Bhagavadgita– Part 133: Chapter 14, Verses 15-18

(November 18 – November 24, 2020)

*Please Note: Click Anywhere on The Dark Area Below to Listen to the Above Verses*

### ORIGINAL SANSKRIT DOCUMENT

### TRANSLITERATION

रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते ।

*rajasi pralayaṁ gatvā karma-saṅgiṣhu jāyate*

तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥ १४-१५ ॥

*tathā pralīnas tamasi mūḍha-yoniṣhu jāyate*

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।

*karmaṇaḥ sukṛtasyāhuḥ sātत्वikaṁ nirmalaṁ phalam*

रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥ १४-१६ ॥

*rajasas tu phalaṁ duḥkham ajñānaṁ tamasaḥ phalam*

सत्त्वात्सञ्जायते ज्ञानं रजसो लोभ एव च ।

*sattvāt sañjāyate jñānaṁ rajaso lobha eva cha*

प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥ १४-१७ ॥

*pramāda-mohau tamaso bhavato 'jñānam eva cha*

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।

*ūrdhvaṁ gachchhanti sattva-sthā madhye tiṣṭhanti rājasāḥ*

जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥ १४-१८ ॥

*jaghanya-guṇa-vṛitti-sthā adho gachchhanti tāmasāḥ*

## TRANSLATION

- (15) Those who die with prevalence of the mode of passion are born among people driven by work, while those dying in the mode of ignorance take birth in the animal kingdom.
- (16) It is said the fruit of actions performed in the mode of goodness bestow pure results. Actions done in the mode of passion result in pain, while those performed in the mode of ignorance result in darkness.
- (17) From the mode of goodness arises knowledge, from the mode of passion arises greed, and from the mode of ignorance arise negligence and delusion.
- (18) Those situated in the mode of goodness rise upward; those in the mode of passion stay in the middle; and those in the mode of ignorance go downward.

<https://drive.google.com/file/d/1Rv4QSt9QnwlGdty9CYMhKdc2LhYLYE7L/view?usp=sharing>

## Chapter 14

### Verse 15:

In this verse, Lord Krishna says that when a *jiva* or embodied being dies while in *raja guna* or the mode of passion, one takes birth among those who perform fruitive activities (with a desire for rewards) and having been born as such will endeavor to accomplish works that would be rewarded by immense wealth and power. Likewise, if one dies while under the influence of *tama guna* or the mode of ignorance, then such *jivas* will be born from the wombs of animals such as pigs and dogs where one would be totally incapacitated to do work that would give any spiritual benefit.

### Verse 16:

Now Lord Krishna speaks of the different results one receives and the consequences of being in one or the other of three *gunas* or modes of material nature. Thus, the result of those situated in *sattva guna* or mode of goodness at the time of death is birth in a family of enlightened transcendentalists who are knowledgeable of the immortal soul. Such a virtuous being performs all actions without any motive for rewards but only for devotion to the Supreme Lord Krishna. The hallmark features of *Sattva Guna* is purity, virtue and happiness. The result of those situated in *raja guna* or the mode of passion at the time of death is birth among those families who only perform activities desirous of rewards. They

actually engage in actions with the sole intent of enjoying the results themselves and gratifying their dependents and then again and again embarking on more and more ventures developing more and more passion as they do. They perpetuate a mountain of *karma* or reactions to actions, some good giving pleasure and some bad giving pain. Thus, they perpetuate themselves permanently into *samsara*, the perpetual cycle of birth and death. Similarly, the result of those situated in *tama guna* or the mode of ignorance at the time of death is inertia (laziness), nescience, and darkness of knowledge.

### **Verse 17:**

Here, Lord Krishna explains that the variations in the results obtained from the three *gunas* or the three modes of material nature are attributable to the respective characterisitic of each *guna*. The results from *sattva guna* or the mode of goodness is knowledge which gives great happiness. The result from *raja guna* or the mode of passion is unabated desires which incites incessant greed for wealth and constant hankering for sense gratification from which comes pain by the endeavor and suffering from the loss. The results from *tama guna* or the mode of ignorance is nescience and inertia which gives delusion and forces one to be in the darkness of illusion.

### **Verse 18:**

Now Lord Krishna speaks of the ascending stationary and descending spirals concerning the three *gunas* or the modes of material nature, which He already began describing in verses 14 and 15. He reveals that those who are situated in *sattva guna* or the mode of goodness ascend upward in spiritual development and eventually achieve *moksha* or liberation from material existence. Those who are situated in *raja guna* or the mode of passion have the desire for rewards for the cause of actions engage in activities that give them the results they wish to exploit and enjoy. Maintaining this mentality, they engage fully in such fruitive activities life after life and are born again and again to engage in more and more fruitive activities. Since it ensures a constant reoccurrence of material births, it is full of misery. Those who are situated in *tama guna* or the mode of ignorance are engaged in degenerative behavior and descend downwards doing more and more despicable inhuman activities. Such beings' development is in retrograde and after becoming the lowest types of humanity, they sink into the animal species themselves. So, Lord Krishna has revealed how the *jiva* or embodied being can rise or fall in evolutionary development.