

Reflections from Shrimad Bhagavadgita– Part 130: Chapter 14, Verses 04-06

(October 28 – November 3, 2020)

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ORIGINAL SANSKRIT DOCUMENT

TRANSLITERATION

सर्वयोनिषु कौन्तेय मूर्तयः सम्भवन्ति याः ।

*sarva-yoniṣhu kaunteya mūrtayaḥ
sambhavanti yāḥ*

तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥ १४-४ ॥

*tāsāṁ brahma mahad yonir ahaṁ bīja-
pradaḥ pitā*

सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः ।

*sattvaṁ rajas tama iti guṇāḥ prakṛiti-
sambhavāḥ*

निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥ १४-५ ॥

*nibadhnanti mahā-bāho dehe dehinam
avyayam*

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।

*tatra sattvaṁ nirmalatvāt prakāśhakam
anāmayam*

सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥ १४-६ ॥

*sukha-saṅgena badhnāti jñāna-saṅgena
chānagha*

TRANSLATION

- (04) O son of Kunti, for all species of life that are produced, the material nature is the womb, and I am the seed-giving Father.
- (05) O mighty-armed Arjun, the material energy has three *guṇas* (modes) — *sattva* (goodness), *rajas* (passion), and *tamas* (ignorance). These modes bind the eternal soul to the perishable body.
- (06) Amongst these, *sattva guṇa*, the mode of goodness, being purer than the others, is illuminating and serene. O sinless one, it binds the soul by creating attachment for a sense of happiness and knowledge.

https://drive.google.com/file/d/1Z0-mqAr6QLKR7_wDOxX5F3_e5thhYNGB/view?usp=sharing

Chapter 14

Verse 04:

In this verse, Lord Krishna says that “*Sarva Yonishu*”, meaning all species of life that *jivas* inhabit, be they demigods, humans, animals, demons, birds, fish, ghosts, spirits, etc., are all completely dependent upon the Supreme Lord Krishna for their existence. It is not only at the conception of creation that all beings manifested from *prakriti* or the material substratum pervading physical existence and *purusha* or the Supreme Being as eternal consciousness, but also, they are generated and presided over by the Supreme Lord Krishna in every aspect of existence and in all situations. Supreme Lord Krishna is the *atma*- or the soul-generating father, which is like unto a seed in every respect. The purport here is that insentient *prakriti* can never act independently but only as subordinate and in conjunction with the Supreme Lord, and the *jivas* are then manifested according to their *karma* or reactions to past actions.

Verse 05:

The three *gunas* or modes of material nature are *sattva* or goodness, *rajas* or passion and *tamas* or nescience and all arise from *prakriti*, the material substratum pervading physical existence. The *gunas*, in fact, are the attributes and qualities of *prakriti* and their existence can be discerned from the effects that they are responsible for producing such as

intelligence, dimwittedness or beautiful, ugly, etc. These attributes and qualities are in a latent state within material nature when it is unevolved but manifests themselves when in an evolved state. The result of their effects is that the immutable *atma* or immortal soul is *nibadhnanti* which means *enslaved by material sentiments of the mind*. Due to this the *atma* is impounded in a body as a captive, forced to be manufactured as a *jiva* or an embodied being and subject to birth and death within the body of a demigod, human, animal, fish, etc. The characteristics of the individual *gunas* along with their method of imprisoning the *jiva* is given by Lord Krishna next.

Verse 06:

The characteristics given by Lord Krishna of *sattva* or the mode of goodness within the three *gunas* or modes of material nature is that it is pure and lucid and shines brightly. Purity and clarity are that which negate obscuration of brightness and happiness. As illumination and happiness can only result from *sattva*, it is understood to be their cause. The word *prakashakam* means illuminates or reveals the exact knowledge of. The word *anamayam* means peaceful quality, that which has no inherent cause for producing discomfort, pain or sickness, denoting that *sattva* is the cause of good health. The *sattva* quality produces the predisposition for happiness and knowledge in the *jiva* or embodied being. When the dispositions for happiness and knowledge arise in life, one embarks upon such worldly material enterprises and spiritual pursuits as correlates to the level of one's development and evolution. Therefore, the *jiva* is propelled to take birth in such wombs that are favorably suited for the enjoyment of one's *karma* or resultant reactions to actions, which arising out of *sattva*, are positive. Born in *sattva* the inclinations and disposition that one has gravitate towards happiness and knowledge, and in this way, lifetime by lifetime in *sattva guna*, the mode of goodness, one has the opportunity to advance in spiritual life. But this opportunity is not accessible to those born in the two inferior *gunas* of *rajas* or passion and *tamas* or ignorance as will be described next.