

Bhagavadgeetha

14th Chapter

Krishna says "Again I shall declare to you this supreme wisdom, the best of all knowledge, the knowing which all the sages have attained the supreme perfection, the moksha" and continues "By attaining this knowledge and fix the mind in this knowledge, one can attain Saroopya (gets the appearance of Lord) and never born during Creation and never disturbed at the time of dissolution(Laya).

Krishna Says "Prakruti(mahat brahma) [forms of Sri(Satva), Bhu(rajās), Durga(tamas)] is my wife. Through MahaLakshmi(sri,bhu,durga), I do the creation, the birth of all living beings.

It should be understood that all species of life, O son of Kunti, are born from nature (chit-prakruti) like earth (gives birth for all plants) and that I am the seed-giving father.

Satva is a quality which is Jada(material). Abhimaani devathe for this Guna (quality) is SriDevi roopa of MahaLakshmi.

Sattva is luminous because goodness illuminates

Free from all sinful reactions.(nirmala)

Those situated in this mode become conditioned by a sense of happiness and knowledge

This Guna binds devathas(demigods) with thirst for Knowledge of Lord.(Jignasa)

Always stay Healthy and thirst for Jnana Jignasa (Knowing Lord)

The manifestations of the mode of goodness can be experienced when all the gates of the body are illuminated by knowledge

Rajas is a quality (Guna) which is Jada(material), abhimani devathe for this Guna is Bhudevi roopa of Mahalakshmi,

Rajas is exuberance giving passion to the ego and momentum to activity(Karma)

This Guna binds Human for doing more of Karma

The mode of passion is born of unlimited desires and longings

Mode of passion is the source of lust and attachment. Because of this material attachments and likes, Jeeva has to undergo sentimental frustrations most of the times.

Those situated in this mode has no peace of mind,restlessness,agitation,has lot of uncontrollable desires and has lot of attachments, greed for money(Lobha), doing lot of work to satisfy desires and to gain material benefits(kamya karma).

Tamas is a quality which is Jada(material) , abhimani devathe for this Guna is DurgaDevi-roopa of Mahalakshmi

The result of this mode are- ignorance,indolence (alasya), inertia, adharma, more of sleeping..

This Guna binds daityas.

Here ignorance means - mitya Jnaana.One who claims himself God or claims non existence of God or believes no gradation of Jeevas as per thier capacity

When there is an increase in the mode of ignorance, O son of Kuru, darkness,indolence,listlessness,delusion,forgetfulness,erroneous conclusions, inertia, madness and illusion are manifested

With grace of God,Sometimes the mode of goodness becomes prominent, defeating the modes of passion and ignorance, O son of Bharata. Sometimes the mode of passion defeats goodness and ignorance, and at other times ignorance defeats goodness and passion. We should understand that, when one abhimani devathe doing work, other two abhimani devathas may not interfere or be in neutral.

Lord Krishna explains the result of sattva guna or mode of goodness being predominant at the time of death is that the jiva will take birth in satvic (pure) families who worship lord vishnu.(Jjanis of Vishnu)

When one dies in the mode of passion(rajās), he takes birth among those engaged in fruitive activities(families where do kamya karma); and when one dies in the mode of ignorance, he takes birth in the family of Daityas (who hates Lord or worship himself as God) and animal kingdom.

The result of raja guna or the mode of passion does not categorically mean only pain but denotes pleasure mixed with the pain.The Shabda Nirnaya states: In the word duhkha, the dhu denotes pain and the kha denotes pleasure.The Skanda Purana states that tamas or darkness is caused by ignorance and always results in continuous pain.

When one properly sees that in all activities no other performer is at work than these modes of nature and he knows the Supreme Lord(Krishna,me), who is transcendental to all these modes, he attains My(Krishna) spiritual nature that is moksha.

Arjuna inquired: O my dear Lord, by which symptoms is one known who is transcendental to these three modes? What is his behavior? And how does he transcend the modes of nature?

One remains balanced in all situations. Undisturbed in any of the events related to celebration, death of near one, harrassment etc

neither attracted, attached , repulsed or antagonised

who looks upon a stone and a piece of gold with an equal eye

situated equally well in praise and blame, honor and dishonor;

who treats alike both friend and enemy

One who does constant devotion , bhakti towards ME, shall attain the state with no bondages of Gunas (abhimanis- Sri,Bhu and durga) and receive endless blessings from ME and attains Sri LAKSHMI.

As one attains Sri Laxsmi one attains the Supreme Lord as she is never separated from Him. So by her grace one attains the immortal, eternal, imperishable state of the Lord Krishna.