

he attracts all of them, towards Him. So the Lord says, for the people of demoniac nature, that those deluded beings, instead of attaining Him, go down to lower planes (16/20). It means, that the Lord is sad, when he sees that human beings, instead of attaining Him, go down to lower states.



*Link:—A man, who does not know the ordinance of the scripture, is endowed with faith, of one type or the other. The three kinds of that innate faith, are described in the next verse.*

श्रीभगवानुवाच

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।  
सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥ २ ॥

śrībhagavānurvāca

trividhā bhavati śraddhā dehinām sā svabhāvajā  
sāttvikī rājasī caiva tāmasī ceti tām śṛṇu

The Blessed Lord said:

The faith of human beings, born of their own nature, is of three kinds—sāttvika (good), rājasika (passionate) and tāmasika (ignorant). Now hear about this. 2

*Comment:—*

[Arjuna put the question to know, where they stand, while the Lord answers his question, according to their faith, because they stand, as is their faith.]

'Trividhā bhavati śraddhā dehinām sā svabhāvajā'— Faith is of three kinds. Now the question arises, whether that faith is born of company, learning of scriptures, or of innate nature. The answer is, that it is born of their nature. By having this faith, people worship the gods etc.

'Sāttvikī rājasī caiva tāmasī ceti tām śṛṇu'— The faith born

of nature, is of three kinds—sāttvika (good), rājasa (passionate) and tāmasa (ignorant). Lord Kṛṣṇa, asks Arjuna to hear about these three, from Him.

In the preceding verse, in the expression 'Sattvamāho rajastamaḥ,' the conjunction 'Āho' (Or), has been used, which denotes that according to Arjuna 'sattvam' (good), stands for divine nature, while rajastamaḥ' (passionate-ignorant) stand, for demoniac nature. It means, that according to him, there are only two divisions. As far as bondage is concerned, the Lord also includes both the rajas and the tamas, in demoniac nature, when he declares that demoniac nature is conducive to bondage (Gītā 16/5). But, there is a difference between the two—the rajas and the tamas. The rājasa (passionate) people, perform actions, according to ordinance of scriptures to get their fruit. So having enjoyed, in heaven the heavenly pleasure, they enter (return to) the world of mortals, when their merit is exhausted (Gītā 9/21). But the tāmasa (ignorant) people do not perform actions, according to ordinances of the scripture. So they sink deep (Gītā 14/18). Thus the Lord, divides the faith of people, possessing a demoniac nature, into two parts, the rajas and the tamas, and asks Arjuna to hear from him, of the three kinds of faith— sāttvika, rājasa and tāmasa, separately.



*Link:—The Lord, in the preceding verse, explains three kinds of faith. In the next verse, He explains, why it is of three kinds.*

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।

श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥ ३ ॥

sattvānurūpā sarvasya śraddhā bhavati bhārata  
śraddhāmayo'yaṁ puruṣo yo yacchraddhaḥ sa eva saḥ

The faith of each, O Bhārata (Arjuna), is in accordance with