

A man is also bound, when he has a desire to enjoy, the fruit of actions. Thus a man is bound by attachment to actions, and the fruit of actions.

In order to be free, from this attachment a striver, should always think of the kaleidoscopic nature of persons, things, incidents and circumstances etc. All of these are decaying and dying every moment. Even kings and emperors with all their luxuries, such as riches, palaces and attendants etc., have met, the same fate. Man should think, that he is going to meet the same fate. So, he should not waste his energy, intellect and time, by having attachment for actions and their fruit. This attachment, will lead him to a cycle of birth and death, and he will be deprived of the real attainment of human goal. Therefore, instead of performing new actions for prosperity and pleasure, he should do his prescribed duty, according to available circumstances, without having any attachment for it. Such thoughts, influence a striver, for detachment, from actions.

**Appendix—**Rajoguṇa binds a man (the Self) through attachment to actions. Therefore even Sāttvika actions, because of attachment, lead to bondage. If there is no attachment, the actions don't bind him (Gītā 18/17). Therefore by Karmayoga a striver attains salvation because in Karmayoga there is attachment neither to actions nor to their fruit (Gītā 6/4).



*Link:—In the next verse, the Lord describes the characteristic of Tamoguṇa (darkness attribute or the Principle of Inertia), and the way in which, it binds the spirit.*

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।

प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥ ८ ॥

tamastvajñānajaṁ viddhi mohanam sarvadehinām  
pramādālasyanidrābhistannibadhnāti bhārata

But, know Tāmasa (mode of darkness or ignorance) born of ignorance, deludes all embodied beings. It binds the spirit, O Bhārata, through inattention, indolence and sleep. 8

*Comment:—*

'Tamastvajñānaṁ viddhi mohanam sarvadehinām'—Here the term 'tu' (but), has been used to denote that Tamoguṇa is far inferior to Sattvagūṇa and even, Rajoguṇa.

It is born of ignorance or folly, and it deludes embodied beings i.e., those, who regard the body, as their self. It enshrouds discrimination and so they cannot discriminate, between the real and the unreal; and the proper and improper. It does not allow to enjoy even Rājasika pleasure and prosperity. Then there is no question of the safety of Sāttvika happiness.

The Lord means to say, that human beings are deluded of Tamoguṇa, but He has used the expression 'Sarvadehinām' (all embodied beings), to denote that human beings, who lack discrimination are like other deluded beings, such as birds and beasts etc., that eat, drink, sleep and produce young-ones.

'Pramādālasyanidrābhistannibadhnāti bhārata'—This Tamoguṇa, binds embodied beings through heedlessness, indolence and sleep.

'Pramāda'—(Heedlessness), is of two kinds—(1) Heedlessness by which one does not discharge one's duty which is conducive to one's own welfare, as well as, to the welfare of others. (2) Heedlessness, by which one performs futile actions, which are of no use either to him or to others. Futile actions, can further be divided into two categories.

(i) Extravagance, on smoking, drinking and movies etc.

(ii) Playing cards and backgammon etc., shooting birds and beasts etc., and destroying plants etc.

Indolence, is also of two kinds—(1) In this state of indolence a man remains idle, sleeps more than is required and ever postpones

his work. This indolence, leads a man to bondage. (2) In the second kind of indolence, a person feels drowsy after the day's hard, mental and physical work. That sort of sleep is inevitable. This indolence is not a defect.

Sleep can also be divided into two parts—(1) Sleep which is necessary, for a healthy body and a healthy mind. It is regulated and is helpful in the practice of Yoga (Gītā 6/17). (2) Unnecessary sleep—One sleeps too much. It is a stumbling block to the practice of Yoga and so it is to be discarded (Gītā 6/16).

Thus Tamogūṇa (mode of ignorance), binds a man through heedlessness, indolence and sleep i.e., which are stumbling blocks, to his mundane and spiritual progress.

#### An Important fact

Sattva (mode of goodness), Rajas (mode of passion) and Tamas (mode of ignorance) bind a man (spirit). Out of the three, Sattva binds by attachment to happiness, and to knowledge, Rajas binds by attachment to actions, but in Tamas there is no need for any attachment, it automatically binds a man.

If a striver, is not attached to happiness, and is not proud of knowledge, his happiness and knowledge, will lead him to a state, which transcends the three guṇas. Similarly, actions and their fruit without attachment, will lead to attainment of the Supreme (Gītā 3/19).

The three guṇas (modes) are evolutes of prakṛti (nature) and he (the self), is free from nature and its modes. But, he is bound, because of his contact, with these modes. So, if he realizes this fact, he could be free from them.



*Link:—In the next verse, the Lord describes the natural function of the three guṇas (modes), before these bind the spirit.*