

'Aśuciḥ'—A passionate person, makes things and objects, which he amasses, for his enjoyment, impure. He pollutes, the environment. The clothes, which he wears become impure. So no one wants to use the clothes, of a person, who was attached to them, even after his death. One cannot concentrate his mind on God, at such a place, where the dead body of such a man, is cremated. If any person, sleeps there, he has bad and horrible dreams. This passion or attachment for the perishable, makes a body or even bones, impure.

'Harṣaśokānvitāḥ'—He is ever-entangled, in pleasure and pain, attachment and aversion etc., because of success and failure, and pleasant and unpleasant, desirable and undesirable incidents and circumstances etc., which do come across man during his daily life.

'Kartā rājasah parikīrtitaḥ'—The agent, who possesses the above-mentioned characteristics, is called passionate or 'Rajas' .

Appendix—'Himsātmakāḥ'—In the twenty-fifth verse of this chapter in Tāmasika actions also 'himsā' (the oppressive nature of causing injury or suffering to others) has been mentioned, because Rajoguṇa and Tamoguṇa are close to each other, while Sattvaguṇa is far from the two. Rajoguṇa is of the nature of passion while Tamoguṇa is of the nature of delusion. In Rajoguṇa a man remains conscious and careful but in Tamoguṇa he loses consciousness and carefulness. A selfish man having attachment inflicts more sufferings on others than does a deluded man inflict. Therefore in Rajoguṇa there is more violence (injury). A Rājasa man because of attachment and selfishness becomes oppressive (violent). He remains engrossed in violence.



*Link:—Now the Lord enumerates the characteristics of a Tāmasika doer.*

अयुक्तः प्राकृतः स्तब्धः शठोऽनैष्कृतिकोऽलसः ।

विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥ २८ ॥

**ayuktaḥ prākṛtaḥ stabdhaḥ śaṭho'naiṣkṛtiko'lasaḥ  
viṣādī dīrghasūtrī ca kartā tāmasa ucyate**

The doer, who is indiscriminate, vulgar, arrogant, obstinate, malicious, indolent, despondent and procrastinative, he is said to be Tāmasika (of the mode of ignorance). 28

*Comment:—*

'Ayuktaḥ'—Tāmasa (mode of ignorance), deludes, all embodied beings (Gītā 14/8). A Tāmasika person cannot discriminate, between the proper and the improper and between, what should be done and what should be refrained from.

'Prākṛtaḥ'—Prākṛtaḥ or vulgar, is he who has not improved his life through good education, scriptures and good company etc. He possesses a childish nature, having no sense of duty.

'Stabdhaḥ'—An (arrogant) man, remains unbending with his mind, speech and body. He does not bow down to elderly people, parents, teachers etc. He is hard-hearted by nature, having no element of gentleness and humility.

'Śaṭhaḥ'—A tāmasika person, out of obstinacy does not follow good advice and good ideas, of other people. He out of delusion, holds that his own ideas, are good and he sticks to them.

'Anaiṣkṛtikaḥ'—A tāmasika person, does not return good, for the good done to him. He rather returns evil for good. Therefore he is termed as Anaiṣkṛtikaḥ.

'Alasaḥ'—An indolent man, does not perform his duty. He wants to lie down or to sleep or to remain idle.

'Viṣādī'—Such a despondent man, grieves day and night and his worries, disquietude, and sadness, know no end. Therefore all are in him automatic because he has no sense of duty.

'Dīrghasūtrī'—A procrastinating person, does not think how to perform action promptly and thoroughly. He takes a lot of time, in completing the work, which should have been done in a short time. Moreover, he does not complete it, thoroughly.

'Kartā tāmasa ucyate'—An agent who possesses the above-

mentioned eight characteristics, is said to be tāmāsika.

### An Important Fact

In the twenty-sixth, twenty-seventh and twenty-eighth verses, the Lord has enumerated the characteristics of agents. As is, an agent, so are his actions and so are the instruments to perform, those actions. So the sātṭvika, rājasika and tāmāsika agents, perform actions according to their own nature.

A sātṭvika agent, by making his actions and intellect etc., Sātṭvika, by rejoicing in Sātṭvika happiness, identifies himself with God i.e., reaches the end of sorrow (Gītā 18/36). The reason is, that the aim of a sātṭvika agent is God-realization. So, being free from a sense of doership and enjoyership, he identifies himself, with God, because actually he had his identity, with Him. A rājasika or a tāmāsika doer, cannot identify himself with God, because he is engrossed in rājasika or tāmāsika pleasure and his aim is, not God-realization.

Now, a doubt arises, that an agent can be sātṭvika. But how are actions Sātṭvika? The explanation is, that when an agent performs action without having attachment for it, without a sense of doership and without expecting any reward, the action, becomes Sātṭvika. Such Sātṭvika action does good to the doer, as well as, to the entire universe. It makes persons, things, objects, environment to which it is connected, pure (Gītā 14/6) as the purity is the characteristic of the mode of Sattva.

Secondly Patañjali holds Rajoguṇa (the mode of passion) only to be of the nature of activity (Yogadarśana 2/18) while in the Gītā recognising Rajoguṇa as activity also it is predominantly declared to be of the nature of passion (14/7). In fact it is not activity but passion (attachment) which binds.

In the Gītā actions are declared to be of three kinds—Sātṭvika, Rājasika and Tāmāsika (18/23—25) according to the feelings of the agent. The actions of Sātṭvika, Rājasika and Tāmāsika agents are Sātṭvika, Rājasika and Tāmāsika respectively. So the Lord

has not considered only an activity to be Rājasika.

**Appendix**—The term 'viṣādī' (gloomy or sad) should be included in Rajoguṇa but here it has been mentioned in Tamoguṇa. The reason is that the Tāmāsa disposition is contrary to discrimination, therefore a Tāmāsa person is more gloomy, more grieved than a Rājasa person.



*Link:—All actions are accomplished by intellect and firmness. So the Lord now classifies them.*

बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं शृणु ।  
प्रोच्यमानमशेषेण पृथक्त्वेन धनञ्जय ॥ २९ ॥

buddherbhedam dhṛteścaiva guṇatastrividham śṛṇu  
procyamānamāśeṣeṇa pṛthaktvena dhanañjaya

Hear now, the three kinds of distinctions of Buddhi (intellect) and also of Dhṛti (firmness) O winner of wealth (Arjuna), according to the modes, as I explain these fully and clearly. 29

*Comment:—*

[In the eighteenth verse of this chapter, the instrument, action and agent have been declared, to be the threefold constituents of action. Out of the instruments, senses are not classified into three kinds. Intellect, predominates senses and it guides them. So the Lord, gives the threefold distinction of Buddhi as three kinds of instrument. It is Dhṛti which does not let a man deviate from his aim. When understanding remains firm to achieve the aim, it is achieved. So, besides intellect, Dhṛti has also been classified into three kinds.\*

In the context of incitement and constituents of action, for a

\* Intellect and firmness play an important role not only in Sāṅkhyayoga (the Discipline of Knowledge) but in other means of God-realization also. So in the Gītā intellect and firmness have been mentioned together such as 'Let him gain tranquillity little by little, by means of intellect controlled by firmness' (6/25) and 'Endowed with a pure intellect, controlling the self by firmness' (18/51).