

state. Their memory, is cause of pain. So, by forgetting these he derives happiness, out of sleep. But, because of the impurity of intellect, he does not experience natural bliss. So, the happiness which arises from sleep, is called 'tāmasika', (of the mode of ignorance).*

It means, that a sāttvika person derives happiness, by having disinclination for the world, when his intellect merges in the self; a rājasika person, by abandonment of attachment to things, while a tāmasika person, by forgetting his duty and indulging in idle pursuits. Thus, natural bliss is veiled, by assumed affinity with, the unreal. But happiness experienced, by all the Sāttvika, Rājasika and Tāmasika people, is nothing, but a reflection of the eternal natural, bliss. So, if we renounce attachment to the three kinds of happinesses, we may progress, spiritually. So a striver should abandon, the three kinds of happinesses.

Appendix—A Tāmasa person is endowed with delusion—'tamastvajñānajaṁ viddhi mohanam sarvadehinām' (Gītā 14/8). Delusion is an obstacle in the use of discrimination. Because of the Tāmasī disposition, discrimination is not aroused. Therefore the discrimination of a Tāmasī person, because of delusion disappears, so he does not see the beginning or the end at all.



Link:—The Lord, classified knowledge, action and happiness, under three heads, characterized by the three modes of nature. In

* During sleep a man's intellect gets deluded i.e., it becomes unconscious. The man derives happiness, by forgetting the world. So this happiness is called Tāmasika. If intellect with senses is not deluded, it becomes a state of trance, which provides rest. A man can transcend the three modes of nature only, if he is not attached to this happiness derived out of trance.

Prakṛti is active and kaleidoscopic, while God is eternal, calm, immutable, flawless, steady and He does not undergo any modifications. During sleep, a man gets established in Him. But as his mind is attracted towards pleasure and prosperity, after waking, he hankers after prosperity and pleasure. Thus because of his attachment to prosperity and pleasure he cannot remain established either in God or the self. If one renounces this attachment, he can remain established, in the self naturally.

the next verse, He winds up the topic, by declaring that all the objects of this creation, are classified under these three heads, characterized by three modes of nature.

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।

सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः ॥ ४० ॥

**na tadasti pṛthivyām vā divi deveṣu vā punaḥ
sattvaṁ prakṛtijairmuktaṁ yadebhiḥ syātttribhirguṇaiḥ**

There is no being on earth nor even among the gods in heaven, that is free, from the three modes, born of nature (prakṛti). 40

Comment:—

[At the beginning of this chapter, Arjuna desired to know severally, the true nature of renunciation (Sannyāsa) and Tyāga (Karmayoga). So the Lord, first described Karmayoga. Winding up the topic the Lord declared, "Pleasant, unpleasant and mixed—threefold, is the fruit of action, accruing to those who have not relinquished the fruit. But there is none whatever, for those who have relinquished the fruit." Having declared so, in the thirteenth verse, by beginning the topic of Sāṅkhyayoga (Discipline of Knowledge), He explained five factors, which contribute to the accomplishment of action. In the sixteenth and seventeenth verses, He decried those, who look upon the self, as doer and praised those, who are free from egoistic notion. In the eighteenth verse, He mentioned the factors, which motivate action and also the constituents of actions, while the self is free, from incitement and constituents. Then, He classified knowledge, action, agent, intellect, dhṛti and happiness into three kinds. While describing the three kinds of happiness, He explained the superiority of sāttvika happiness to rājasika and tāmasika, though all the three are derived by having affinity with Prakṛti. But, the real joy which transcends, the three modes of nature, is unique and supreme (Gītā 6/21).

Even the sāttvika happiness, is not eternal, because the Lord

has declared, that it springs from placidity of mind and whatever is born, is not eternal. The Lord means that a striver, has to rise above this sāttvika happiness, also. By transcending the nature and its three modes, he has to realize the real bliss of God or the self. So the Lord declares—]

'Na tadasti pṛthivyām vā divi deveṣu vā punaḥ'—Here, the term 'Pṛthivyām', denotes mortal worlds, as well as, other lower worlds, than the earth. 'Divi' denotes heaven, 'Deveṣu', denotes all beings, such as men, gods, demons, devils, birds, beasts, insects, trees and plants etc., whether moving or non-moving, while the expression 'Vā punaḥ', denotes infinite universes. It means, that either in the celestial world, or in the middle region or in the terrestrial world, in infinite universes, there is no object or being, free from these three modes of nature. All of these are connected with the three modes of nature.

'Sattvaṁ prakṛtijairmuktaṁ yadebhiḥ syātttribhiraṅgaṇaiḥ'—Nature and its evolutes, are of three modes and are ever changing. A man, is bound by having connection with these and he is liberated, by renouncing a connection with them, because the self is pure and it undergoes no modifications. Connection with nature, gives birth to egoism, which makes one dependent, though he feels, that he is independent. An egoistic notion gives birth to attachment and desire etc. Therefore, in fact he becomes dependent on persons and things etc. So, one should be free from the modes, of nature.

A striver, first of all should enhance the mode of goodness by abandoning modes of passion and ignorance. In the mode of goodness also, a man should not be attached to happiness and knowledge, because attachment to them, binds him. So he should transcend the mode of goodness, by abandoning attachment. First, he should mould his life, by possessing sāttvika knowledge, action, intellect, dhṛti and happiness etc., because discrimination (wisdom), remains aroused in them. This discrimination induces him to be free from affinity, with 'Prakṛti'. But, finally he should transcend them also, by abandoning attachment for them.

Appendix—In the tenth chapter from the devotion (faith) point of view, the Lord declared that all things originate from Him—‘na tadasti vinā yatsyānmayā bhūtaṁ carācaram’ (10/39). Here from the view point of knowledge (discrimination), the Lord declares that all beings emanate from the modes born of nature. The reason is that from the view point of a discriminative person the real and the unreal—both exist; but from the viewpoint of a devotee only God exists—‘sadasaccāhamarjuna’ (Gītā 9/19). In the path of discrimination, the renunciation of the unreal viz., of the modes is important but in devotion relationship with God is important.

An ignorant person, rather than an enlightened soul, holds that there is no being in the universe that is free from the three modes. An enlightened soul has an eye on the Self which is by nature free from guṇas (modes) (Gītā 13/31).



Link:—While discussing the nature of 'Tyāga', the Lord declared, "Abandonment of any duty, that ought to be done, is not right. Its abandonment through ignorance, is declared to be, of the nature of ignorance" (18/7). "He who gives up duty for fear of physical suffering, performs 'Tyāga' of the 'Rājasika' kind (18/8), while he who performs a prescribed duty, as a thing that ought to be done, abandoning attachment and the fruit—his Tyāga is regarded as, Sāttvika" (18/9). "In the Sāṅkhyayoga, while explaining the five factors for accomplishment of actions, the Lord declared, "An action which is obligatory, is performed without attachment, or hate, by one who seeks no reward, is said to be sāttvika" (18/23). The Lord, resumes the topic of obligatory actions (duties), allotted to members of four Varnas (Castes)—Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra, also of Bhaktiyoga.

ब्राह्मणक्षत्रियविशां शूद्राणां च परन्तप ।

कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥ ४१ ॥

**brāhmaṇakṣatriyaviśāṁ śūdrāṇāṁ ca parantapa
karmāṇi pravibhaktāni svabhāvaprabhavaigunaiḥ**