

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 Tāmasa disposition is contrary to discrimination, therefore a Tāmasa 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).

striver, knowledge, action and agent, play a very important role. Similarly, in order to follow spiritual discipline and to transcend the three modes of nature, it is indispensable for one to know the three kinds of Buddhi and Dhṛti so that he may rise high, by cultivating the Sāttvika Buddhi and Dhṛti, and give up the rājasika and tāmasika ones.]

'Dhanañjaya'—When Pāṇḍavas performed a sacrifice (yajña) named Rājasūya, Arjuna, collected fabulous wealth, by gaining victory over several kings. So Arjuna is called, 'Dhanañjaya' (winner of wealth). Here Lord Kṛṣṇa explains to Arjuna, that real wealth, consists in transcending the three modes of nature, by cultivating sāttvika Buddhi and Dhṛti. So he should justify his name, by possessing this real wealth.

'Buddherbhedam dhṛteścaiva guṇatastrividham śṛṇu'— The Lord declares, that though Buddhi is one and Dhṛti is also separate, yet according to predominance of the modes of nature, they have been classified into three kinds—Sāttvika, Rājasika and Tāmasika. He asks Arjuna, to hear attentively, as He is going to explain these fully and distinctly to him.

By using the term 'Caiva', (and also) the Lord declares, that he will explain the three distinctions of Buddhi and also of Dhṛti. Though firmness, seems to be a characteristic of intellect, yet it is different, as well as important. It is because of firmness, that an agent, can make the right use of his understanding. If firmness is sāttvika, a striver's understanding, will remain firm. So in spiritual discipline, there is not so much need of steadiness of mind, as steadiness of understanding (intellect). Steadiness of mind, is required in accomplishments (Siddhis), such as Aṇimā etc. But, in spiritual progress, it is indispensable for understanding, to hold firm to aim.* When a striver's, intellect and firmness—both are sāttvika, he will follow spiritual discipline firmly. So, it is

*By intellect a striver decides his aim and he holds firm to it through firmness. If even the vilest sinner firmly follows his aim that he has to realize God, all his sins perish and he becomes righteous (Gītā 9/30).

necessary for him, to know the threefold distinction.

'Pr̥thaktvena'—He will explain the distinction, of intellect and of firmness, clearly.

'Procyamānamaśeṣeṇa'—Lord Kṛṣṇa says to Arjuna, that He will explain all the important points about intellect and firmness fully, so that nothing else, may remain to be known.



Link:—The Lord defines, the Sāttvika intellect.

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।

बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥ ३० ॥

pravṛttiṁ ca nivṛttiṁ ca kāryākārye bhayābhaye
bandhaṁ mokṣaṁ ca yā veti buddhiḥ sā pārtha sāttvikī

The intellect, which knows the path of action and renunciation, of what ought to be done and what not, of fear and fearlessness, of bondage and liberation—that intellect, is sāttvika (of the nature of goodness), O Pārtha (Arjuna). 30

Comment:—

'Pravṛttiṁ ca nivṛttiṁ ca'—Sometimes, a striver is engaged in work, while at another time, he is engaged in adoration and meditation, by renouncing action. His performance of action and adoration or meditation with desire for fruit, is included in work.* But, if these are performed without a desire for fruit, both are included, in renunciation and lead to God-realization. So, while performing and renouncing an act, a striver, should expect no reward. If both these are performed, to derive pleasure or joy out of them, they are included in work, and lead to bondage. In other words, in both the cases individuality persists, it does not get lost. But, if these are performed, for the good of others,

* When a person devotes his time in adoration and meditation in solitude, he does not possess riches and objects there but he has a subtle desire that he will be honoured and praised by the people as they will regard him as wise because he meditates on God in solitude.