

'Dhṛtyutsāhasamanvitaḥ'—A Sāttvika doer, is endowed with firmness and enthusiasm. A man, possessing firmness performs his duty, without being disturbed by odds, difficulties, obstacles and blame etc., while a man endowed with enthusiasm, discharges his duty with zeal, equally in success and failure, honour and dishonour and in praise and blame etc. Thus a Sāttvika doer, remains endowed with firmness and zeal.

'Siddhyasiddhyornirvikāraḥ'—A Sāttvika doer, remains unaffected in success and failure. He neither feels elevated, when an action is accomplished easily, nor does he feel dejected if it is not accomplished in spite of best efforts. He remains equanimous, in success and failure.

'Kartā sāttvika ucyate'—Such an agent, who is free from attachment, is non-egoistic, endowed with firmness and zeal, and who is unswayed by success and failure, is called sāttvika.

In this verse, there are six characteristics—attachment, egoism, firmness, zeal, success and failure. A sāttvika doer, is free from the first two, he is endowed with the middle two and he remains equanimous, in the last two.

Appendix—In the Gītā equanimity or unaffectedness in success and failure has been mentioned in three verses—'siddhyasiddhyoḥ samo bhūtvā' (2/48), 'samaḥ siddhāvasiddhau ca' (4/22) and here 'siddhyasiddhyornirvikāraḥ'. It means that success or failure is not under the control of a man but it is within his power to remain unaffected by success and failure. Whatever is within his power, that is to be set right.

'Anaharṇvādī'—A Sāttvika man never boasts of himself outwardly that no person can do so well as he can, and does not regard himself to be superior to others inwardly.



Link:—Now, the Lord enumerates the characteristics of a Rājasika doer (passionate agent).

रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः ।
हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥ २७ ॥

rāgī karmaphalaprepsurlubdho himsātmako'śuciḥ
harṣaśokānvitaḥ kartā rājasah parikīrtitaḥ

The doer (Kartā) who is passionate, who eagerly seeks the fruit of action, who is greedy, oppressive by nature, impure, who is moved by joy and sorrow—such a doer is said to be, Rājasika (passionate). 27

Comment:—

'Rāgī'—The first characteristic of a passionate agent, is passion or attachment. A rājasika doer, remains attached to action and their fruits, as well as, to persons, things and objects etc.

'Karmaphalaprepsuh'—A rājasika person, performs actions to seek their fruit. He offers charity, to gain honour and praise here, and heavenly pleasures hereafter. Similarly, he takes medicines, to keep his body fit and healthy.

'Lubdhah'—A rājasika person, is not satisfied with his possessions. He goes on craving for honour, praise, fame, wealth, sons, and family etc. The more he receives, the more he yearns.

'Himsātmakah'—He possesses an oppressive nature. He inflicts suffering on others, for selfish motive. The more pleasure he enjoys, the more pain, he inflicts on those, who suffer want. Enjoyment of sense-objects, without caring for the miseries of others, is violence. Without violence, no enjoyment is possible.

When the Lord declared, that tāmasa action, (18/25) and tāmasa doer—both are oppressive, He meant to explain, that actions by a tāmasa agent, are not performed with discrimination, because of delusion. So he is oppressive, in his daily life. A rājasika person, enjoys mundane pleasure, then other people who suffer from want have a heart-burn to see them, enjoy such pleasures. It means, that a tāmasa person, does injury to others, through his actions, while a rājasika person, himself is oppressive.

'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.

'Harṣaśokānvitaḥ'—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—'Himsātmakaḥ'—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 ॥