

those persons who are attached to action. A man is by nature attached to action because only a human being has the right of performing new actions—'karmānubandhīni manuṣyaloke' (Gītā 15/2).



*Link:—Why does the predominance of the three modes, at the time of death yield different results? The answer follows:—*

**कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।**

**रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥ १६ ॥**

**karmaṇaḥ sukṛtasyāhuḥ sāttvikam nirmalam phalam  
rajasastu phalam duḥkhamajñānam tamasaḥ phalam**

The fruit of good actions is said to be Sāttvika (goodness) and pure, the fruit of Rajas is pain, while the fruit of Tamas (guṇa) is ignorance. 16

*Comment:—*

[Actually, actions are neither Sāttvika, nor Rājasa nor Tāmāsa. Actions performed by Sāttvika, Rājasa and Tāmāsa doers, are called Sāttvika, Rājasa and Tāmāsa respectively.]

'Karmaṇaḥ sukṛtasyāhuḥ sāttvikam nirmalam phalam'—Sattva-guṇa (the mode of goodness) is pure and flawless. Action performed by the Sāttvika doer (agent), is also Sāttvika, because the doer is reflected in his activity; and the fruit of that action, is also pure and pleasant.

So long as, a doer has his connection with the Sattvaguna (the mode of goodness), even though he has no desire for fruit of action, he is said to be a Sāttvika doer, and his actions, bear fruit. But when his connection with the mode is renounced, he is no more called a Sāttvika doer, and his actions bear no fruit, they turn into inaction.

'Rajasastu phalam duḥkham'—Rajoguṇa, is full of attachment. Actions performed by a Rājasika doer, are Rājasika and so, is

their fruit. It means, that Rājasika actions, are performed with the view of getting, pleasures, comforts, luxuries, respect and praise etc., here and hereafter. But these pleasures born of contacts (with objects), are verily sources of pain (sorrow), (Gītā 5/22). These lead to the cycle of birth and death. So the Lord, has declared the fruit of Rājasika action is pain.

Rajoguṇa (the mode of passion), gives birth to sin and pain. A person, possessing the mode of passion, performs sinful actions, which bear painful fruit. In the thirty-sixth verse of the third chapter, Arjuna asked Lord Kṛṣṇa, "By what, is a man impelled to commit sin, as if by force, even against his will?" The Lord answered, "It is craving (desire), born of the mode of passion, which impels a man, to commit sin."

'Ajñānam tamasaḥ phalam'—Tamoguṇa is full of delusion. Actions by a Tāmasika person, are performed without thinking of their fruit, in the form of violence and loss etc., out of delusion. So such a person, is reborn after death, in the species of silly creatures such as beasts, birds, moths, insects, trees and creepers etc.

This verse, can be summed up as follows. The Sāttvika person in all the circumstances, is happy, the Rājasika one, is sad, while the Tāmasika, is ignorant, having no discrimination.

So long as, a person is attached to actions, and modes of nature, he cannot be happy, because his actions, bear different kinds of fruit, in the form of modes and circumstances. But, when he renounces his attachment to actions and modes, he cannot be sad and bound.

The thought, at the time of one's death, is the root of a being's rebirth. The predominance of anyone of the modes, is the root of that thought. The predominance of a mode, depends upon actions. It means, that a person performs actions, according to the mode and those actions, strengthen the mode and he thinks at the time of death, according to that mode of nature. Thus, the thought at the last moment, mode of nature and actions all

the three are responsible, for a person's rebirth, in good and bad species.

**Appendix**—Attachment is the very nature of Rajoguṇa and that attachment is verily the cause of pain (sorrow)—‘rajasastu phalaṁ duḥkham’. Attachment is the root of all worldly sufferings and sins. Attachment gives birth to desire—‘kāma eṣa krodha eṣa rajoguṇasamudbhavaḥ’ (Gītā 3/37).

‘Ajñānaṁ tamaśaḥ phalaṁ’—Tamoguṇa (mode of ignorance) obstructs knowledge, illumination and discrimination, because Tamoguṇa gives birth to ignorance and is also born of ignorance (Gītā 14/8, 17).

*Link:—In the preceding verse, the Lord explained the fruits of predominance of the three guṇas (modes) of a person while dying. Now, in the next verse, He explains how the guṇas, activate their respective actions.*

सत्त्वात्सञ्जायते ज्ञानं रजसो लोभ एव च ।

प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥ १७ ॥

sattvātsañjāyate jñānaṁ rajaso lobha eva ca  
pramādamohau tamaso bhavato'jñānameva ca

From Sattva (the mode of goodness) arises knowledge, from Rājasa (the mode of passion) arises greed and from Tāmasa (the mode of ignorance), arise heedlessness, delusion and ignorance. 17

*Comment:—*

‘Sattvātsañjāyate jñānam’—Sattva, awakens knowledge or discrimination. That discrimination, enables a man to perform only good actions, which bear Sāttvika and pure fruit.

‘Rajaso lobha eva ca’—Rajoguṇa gives birth to greed etc. Actions of a greedy person, bear painful fruit.

Greed, is the lust for multiplying possessions. Greed can manifest itself, in two forms—not to incur proper expenditure and