

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

to accumulate wealth etc., by foul means. If a person, does not spend money according to the need of the moment, because of greed, he loses his peace of mind. If he accumulates and hoards money, by foul means, he incurs sins, which lead him to hell and eighty-four lac forms of lives, which are full of suffering.

**'Pramādamohau tamaso bhavato'jñānameva ca'**—Heedlessness, delusion and ignorance arise, from Tāmasa. A Tāmasika man, thinks of wrong as right, and regards, all things contrary (Gītā 18/32).

In this verse, it is mentioned that ignorance arises from Tāmasa, while in the eighth verse of the chapter Tāmasa, has been said to be born of ignorance. It means, that as a seed is born of a tree and a tree is born of the seed, ignorance, is born of Tāmasa and Tāmasa is born of ignorance.

In the eighth verse, the Lord explained heedlessness, indolence and sleep, as the three propensities of Tāmasa, while in the thirteenth verse as well as in this verse, there is mention of heedlessness, and there is no mention of sleep. It indicates, that necessary sleep is neither Tāmasa nor forbidden, nor leads to bondage, but is a necessity for a Sāttvika person, as well as a transcendental person (who has transcended the three modes of nature). It is only excessive sleep, which is Tāmasa and which binds a person, because it makes him lazy, idle and a lot of his time, is wasted

### An Important Fact

The soul (spirit), in spite of being a fragment of the Lord, assumes its affinity, with matter (nature) and its modes. Those modes, give birth, to the propensities in the mind. Those propensities, force a person to perform the same sort of actions. The fruit of those actions, causes a person to be born in good and evil bodies. It means, that during life, those actions bear fruit, in the form of favourable and unfavourable circumstances.

While after death, they cause his birth in good and evil wombs. But in fact it is the propensities of modes, at the root of actions, which conduce him to have his birth in good and evil bodies (Gītā 13/21). It means, that attachment to modes of nature is not weaker than actions. As actions bear good and bad fruit, attachment to modes of nature also bears good, and bad fruit (Gītā 8/6). So in the context of fourteen verses from the fifth to the eighteenth, the Lord, first in the fourteenth and the fifteenth verses, explained the destiny which awaits a man who dies during the predominance of one of the modes of nature; then in the sixteenth verse He explained the fruit of the actions in the form of favourable and unfavourable circumstances and finally in the eighteenth verse He explains the different destinies, awaiting those who are established in the three guṇas. Thus, different propensities arise, from these guṇas (modes) and these force a person, to perform the same sort of actions, as has been described in this verse. In this topic, the chief characteristic of the modes, has been mentioned.

A person, whose aim is God-realization, not mundane pleasures and prosperity, does not remain established in prakṛti (matter). So, he is not controlled, by the modes of nature. Through spiritual practice, when his egoism changes and he has a firm resolve to attain his aim, he realizes the self, which transcends the three modes. This is called wisdom (knowledge), of the self which has been delineated by the Lord, in the first and the second verses of this chapter, and also in the description of the marks and the conduct of the person, who has transcended the three modes, in the five verses from the twenty-second to the twenty-sixth. Thus the Lord in this chapter, has explained how a person can realize, the self or Him, by transcending the three guṇas.

**Appendix—Knowledge** (discrimination) emanates from Sattvaguna (mode of goodness), and if a striver is not attached to it, it gets enhanced and leads him even to salvation viz., it is

transformed into Self-realization. But when there is an increase in greed, heedlessness, delusion and ignorance, then he can escape no loss, no suffering, no womb of the deluded and no hell viz., he has to face them all.



*Link:—In the fourteenth and the fifteenth verses, the Lord indicated the destiny, which awaits a man dying during the predominance of one of the modes of nature. Now in the next verse, He explains the different destinies awaiting those dying who are established, in the three guṇas (modes of nature).*

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।

जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥ १८ ॥

ūrdhvaṁ gacchanti sattvasthā madhye tiṣṭhanti rājasāḥ  
jaghanyaguṇavṛttisthā adho gacchanti tāmasāḥ

Those, who are established in the mode of goodness rise high, those in the mode of passion, remain in the middle (regions); and those in the mode of ignorance sink low. 18

*Comment:*

'Ūrdhvaṁ gacchanti sattvasthā'—Sattvasthā (who are established in the mode of goodness), are those who have the predominance of the mode of goodness, and who because of that mode, observe self-control and fast, offer charity, and perform virtuous actions, such as running of cowpens and water huts, construction of roads, plantation of trees and supply of food free of cost etc. Such people, after giving up these physical body, go upwards to regions higher than the earth, viz., heaven etc., referred to in the fourteenth verse of the chapter, as the pure worlds of those, who know the Highest. Those persons who go to higher regions, have predominance of the fire element in their bodies acquired there.

'Madhye tiṣṭhanti rājasāḥ'—'Rājasāḥ' (who are established