

from any flaw. Therefore it has said to be 'anāmaya'.

Sāttvika happiness and Sāttvika knowledge are also not the nature of the self but being born of 'Prakṛti', are of others (alien) viz., are dependent. Sāttvika happiness is dependent, it is not one's own nature, it is not bliss of the self.

Difference between Sāttvika knowledge and divine knowledge (self-realization)—In Sāttvika jñāna "I am Jñānī (wise)"—this attachment persists but 'Tattvajñāna' is totally free from attachment viz., on self-realization, wisdom persists, but 'I am wise'—this (sense) does not remain. In Sāttvika knowledge the onlooker remains and he is conscious of his speciality but in 'Tattvajñāna' there is no spectator, the self-realized soul becomes perfect but he is not conscious of his speciality because he loses his individuality. This consciousness of speciality is attachment. When he accepts 'I am wise', then he is conscious of his speciality. On self-realization, the self-realized soul realizes the bliss in the self. In the twenty-seventh verse of the thirteenth chapter, there is the description of 'Sāttvika jñāna' and in the twenty-eighth verse of the same chapter, there is description of self-realization.



*Link—In the next verse the Lord describes the characteristic of rajoguṇa and shows how, it binds, the spirit.*

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।  
तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥ ७ ॥

rajo rāgātmakaṁ viddhi tṛṣṇāsaṅgasamudbhavam  
tannibadhnāti kaunteya karmasaṅgena dehinam

Know rajas to be of the nature of passion, the source of longing and attachment. It binds the spirit through attachment to action, O son of Kuntī. 7

*Comment:—*

'Rajo rāgātmakaṁ viddhi'—This quality of rajas, manifests

itself in the form of passion or attachment to persons, things and actions etc.

The Lord by the term 'Rāgātmakam' means to say that as in ornaments made of gold, there is nothing else besides gold, in Rajoguṇa there is nothing besides, attachment.

In the philosophy of sage Patañjali 'Rajoguṇa' has been manifested as 'activity' (action). But in the Gītā, the Lord (in spite of accepting activity, as the secondary characteristic of Rajoguṇa), declares attachment, as the main characteristic, of Rajoguṇa.\* Therefore, the Lord exhorts Arjuna to perform actions, renouncing attachment (2/48). Performance of actions without attachment, leads a man to attain the Supreme (3/19). In the twenty-second verse of this chapter, the Lord while giving the marks of him, who has risen above the three guṇas, declares that he neither hates activity when present, nor longs for it when, absent. It means, that such a soul performs actions, without attachment. Thus, it is attachment only, which leads to bondage.

At the time of new creation, the Lord's resolve of becoming manifold from one, is translated into practice. In the Gītā, it is called karma (action) (8/3). When curd is churned, butter and butter-milk, are separated. Similarly, at the time of creation, with the rajoguṇī resolve, there is commotion in prakṛti (matter) and

---

\* This is the singularity of the Gītā that without refuting a sect or an opinion, it expresses its view. In the Gītā on the one hand undertaking of an action is Rajoguṇa (14/12) while the action performed without attachment etc., is said to be Sāttvika (18/23). It means that actions do not lead to bondage, but it is attachment to them and the desire for their fruit which lead to bondage. A man free from attachment is not bound by actions (4/19). They do not lead the liberated souls to bondage (14/22). The Lord also performs actions at the time of the creation of the universe and also when He incarnates. But the actions do not bind Him because He remains unattached to them (9/9).

In the twenty-third, twenty-fourth and twenty-fifth verses of the eighteenth chapter the Lord has described three kinds of actions—Sāttvika, Rājasika and Tāmasika. Had all the actions been included in Rajoguṇa, they might have not been called Sāttvika and Tāmasika. It means that only attachment is Rajoguṇa.

then Sattvaguṇa, in the form of butter, and Tamoguṇa, in the form of butter-milk, are separated. By the Sattvaguṇa inner sense (mind), and senses; by Rajoguṇa, life-breath and organs of action; and by Tamoguṇa, gross objects and bodies etc., are created. Other things and objects, are created by the three guṇas. Thus the Lord creates, the entire universe Himself, being totally free from attachment (Gītā 4/13).

'Tṛṣṇāsaṅgasamudbhavam'—'Tṛṣṇā' is thirst or desire for hankering after things etc., not yet acquired of and maintaining these having acquired them. This desire, leads to attachment for those things and persons etc. This expression 'Tṛṣṇāsaṅgasamudbhavam', according to Sanskrit grammar has a double meaning—(1) It is the source of thirst (desire) and attachment. (2) It evolves from thirst and attachment. As a seed sprouts up into a tree, and a tree produces, several seeds, similarly rajoguṇa enhances desire, and attachment, while desire and attachment enhance rajoguṇa. It means, that they nourish each other. Thus, both the meanings are appropriate.

'Tannibadhnāti kaunteya karmasaṅgena dehinaṃ'—Rajoguṇa binds the spirit, through attachment to actions. With the predominance of Rajoguṇa there is enhancement of desire and attachment, which induce a man, to perform actions. When he starts actions, he is more and more entangled in their thought, as well as in thoughts of new actions. Thus a man, does not get an opportunity, to attain salvation. He, because of desire and attachment for actions is bound and follows a cycle of birth and death. So a striver, should perform actions without having a desire for their fruit, according to the circumstances available, but should not begin new actions, for prosperity and pleasure.

Here the term 'Dehinam' (spirit) denotes that Rajoguṇa binds through attachment to actions that spirit alone which assumes its affinity with the body. A man feels happiness in even performing actions with a selfish motive.

A man is also bound, when he has a desire to enjoy, the fruit of actions. Thus a man is bound by attachment to actions, and the fruit of actions.

In order to be free, from this attachment a striver, should always think of the kaleidoscopic nature of persons, things, incidents and circumstances etc. All of these are decaying and dying every moment. Even kings and emperors with all their luxuries, such as riches, palaces and attendants etc., have met, the same fate. Man should think, that he is going to meet the same fate. So, he should not waste his energy, intellect and time, by having attachment for actions and their fruit. This attachment, will lead him to a cycle of birth and death, and he will be deprived of the real attainment of human goal. Therefore, instead of performing new actions for prosperity and pleasure, he should do his prescribed duty, according to available circumstances, without having any attachment for it. Such thoughts, influence a striver, for detachment, from actions.

**Appendix—**Rajoguṇa binds a man (the Self) through attachment to actions. Therefore even Sāttvika actions, because of attachment, lead to bondage. If there is no attachment, the actions don't bind him (Gītā 18/17). Therefore by Karmayoga a striver attains salvation because in Karmayoga there is attachment neither to actions nor to their fruit (Gītā 6/4).



*Link:—In the next verse, the Lord describes the characteristic of Tamoguṇa (darkness attribute or the Principle of Inertia), and the way in which, it binds the spirit.*

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।

प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥ ८ ॥

tamastvajñānajaṁ viddhi mohanam sarvadehinām  
pramādālasyanidrābhistannibadhnāti bhārata