

his work. This indolence, leads a man to bondage. (2) In the second kind of indolence, a person feels drowsy after the day's hard, mental and physical work. That sort of sleep is inevitable. This indolence is not a defect.

Sleep can also be divided into two parts—(1) Sleep which is necessary, for a healthy body and a healthy mind. It is regulated and is helpful in the practice of Yoga (Gītā 6/17). (2) Unnecessary sleep—One sleeps too much. It is a stumbling block to the practice of Yoga and so it is to be discarded (Gītā 6/16).

Thus Tamoguṇa (mode of ignorance), binds a man through heedlessness, indolence and sleep i.e., which are stumbling blocks, to his mundane and spiritual progress.

#### An Important fact

Sattva (mode of goodness), Rajas (mode of passion) and Tamas (mode of ignorance) bind a man (spirit). Out of the three, Sattva binds by attachment to happiness, and to knowledge, Rajas binds by attachment to actions, but in Tamas there is no need for any attachment, it automatically binds a man.

If a striver, is not attached to happiness, and is not proud of knowledge, his happiness and knowledge, will lead him to a state, which transcends the three guṇas. Similarly, actions and their fruit without attachment, will lead to attainment of the Supreme (Gītā 3/19).

The three guṇas (modes) are evolutes of prakṛti (nature) and he (the self), is free from nature and its modes. But, he is bound, because of his contact, with these modes. So, if he realizes this fact, he could be free from them.



*Link:—In the next verse, the Lord describes the natural function of the three guṇas (modes), before these bind the spirit.*

सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत ।  
ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत ॥ ९ ॥

sattvaṁ sukhe sañjayati rajaḥ karmaṇi bhārata  
jñānamāvṛtya tu tamaḥ pramāde sañjayatyuta

The mode of goodness (Sattva) sways one towards happiness, passion Rajas towards action, O Bhārata, while ignorance, veiling knowledge, leads one to, negligence and inattention (Tamas). 9

*Comment:—*

'Sattvaṁ sukhe sañjayati'—A striver, is attached to happiness and thus he is bound. Because of this attachment, he does not make any further spiritual progress, and transcend the three guṇas.

In the sixth verse of this chapter, the Lord declared that the mode of goodness, binds by attachment to happiness and knowledge. But here He refers to only attachment for happiness. It means, that pride of knowledge, also provides happiness which binds a striver. So, He describes, only happiness.

'Rajaḥ karmaṇi bhārata'—As a child, takes pleasure in moving his arms and legs etc., so a man feels happy while performing actions. As he is attached to actions, this attachment overpowers him. He pays attention to the Lord's words 'You are not entitled to the fruit of action' (Gītā 2/47), but he does not pay attention to the fact, that he should not be attached, to actions. He goes through the Lord's declarations such as, "Your right is to perform your duty; let your attachment, not be to inaction" and "Action is said to be the means of the sage who wishes to attain to Yoga" (Gītā 6/3). So he thinks, that he must perform actions. Thus, by performing actions he is attached to them. So the Lord warns him, that he should beware of attachment to actions, which binds him. A striver, should discharge his duty promptly by performing actions, but should not get attached to them (Gītā 6/4).

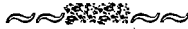
'Jñānamāvṛtya tu tamaḥ pramāde sañjayatyuta'—The mode of ignorance covers a man's discrimination and he cannot

distinguish, between the real and the unreal, right and wrong. So he is engaged, in idle pursuits, and does not discharge his duty, promptly.

Two characteristics of the mode of goodness, are—knowledge (discrimination), and illumination (light). The mode of ignorance, by covering discrimination, misleads a man to heedlessness and by covering light (purity of senses and mind), misleads him to indolence and sleep. So he cannot know reality in spite of reading and listening about it.

**Appendix**—Sattvaguṇa does not bind a striver merely by happiness but it binds by attachment to happiness—‘sukhasaṅgena badhnāti’ (Gītā 14/6). Similarly Rajoguṇa binds through attachment to action—‘tannibadhnāti kaunteya karmasaṅgena dehinam’ (14/7). But Tamoguṇa by its nature binds a man, in it there is no need for attachment. Therefore in Tamoguṇa the term ‘saṅga’ (attachment) has not been used.

‘I am happy’—this is attachment to happiness; and ‘I am doer of virtuous actions, my actions are very good’—this is attachment to actions. A man is bound only, when he gets attached viz., accepts his affinity with happiness or actions etc.



*Link:—In the next verse, the Lord describes how these guṇas (modes) act, one over the other.*

रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।

रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥ १० ॥

rajastamaścābhibhūya sattvaṁ bhavati bhārata  
rajaḥ sattvaṁ tamaścaiva tamaḥ sattvaṁ rajastathā

Goodness (Sattva) prevails, over passion (Rajas) and ignorance (Tamas), O Bhārata. Passion overpowers goodness and ignorance and ignorance predominates, goodness and passion. 10