

or act, at different times, each by turn. If they act, all at one time, do they act in perfect concord, or in mutual discord? Naturally, the Lord, in His Divine Song, anticipates this doubt, and answers it in this stanza. He explains how these *gunas* act at different times --- each one of them becoming prominent and powerful for the time being.

*SATTWA RISES* --- The stanza clearly shows that at any given moment, a human personality, if analysed, can be found to work under the influence of one predominating *guna*, wherein the other two *gunas* are not totally absent, but are only of secondary importance. When we say that one is under the influence of *Sattwa*, it means that *Rajas* and *Tamas* in him are, at that given moment, not quite prominent to contribute enough of their particular nature.

Thus, when *Sattwa* predominates over *Rajas* and *Tamas*, it produces, in that bosom, at that time, its own nature of happiness and knowledge.

When *Rajas* predominates over *Sattwa* and *Tamas*, it expresses its own nature of passions and desires, attachments and actions.

When *Tamas* predominates over *Sattwa* and *Rajas*, it produces its own effects of shrouding knowledge and making the personality heedless of its nobler duties.