

115. *Absence of correct judgement or contrary judgement, lack of definite belief and doubt – certainly these never leave one who has any connection with this veiling power, also, the projecting power gives endless trouble .*

Tamas is connected with – (1) absence of right judgement (abhāvana), (2) contrary judgement (viparīta bhāvanā), (3) want of definite belief in the existence of a thing, even though there may be a vague notion of it (asambhāvanā) and (4) doubt (vipratipatti). As long as there is tamas, these are present. They are all effects of the influence of tamas in one's personality. When the intellect is veiled, rajas comes to play its pranks, the mind starts projecting ceaselessly and the individual suffers.



अज्ञानमालस्यजडत्वनिद्राप्रमादमूढत्वमुखास्तमोगुणः ।  
एतैः प्रयुक्तो नहि वेत्ति किञ्चित् निद्रालुवत्स्तम्भवदेव तिष्ठति ॥ ११६ ॥

*ajñānamālasyajaḍatvanidrāpramādamūḍhatvamukhāstamoguṇāḥ,  
etaiḥ prayukto nahi vetti kiñcit nidrāluvatstambhavadeva tiṣṭhati. (116)*

116. *Ignorance, laziness, dullness, sleep, inadvertence, stupidity and so on, are the attributes of tamas. One tied up with these cannot comprehend anything, but remains like one asleep or like a stump of wood or a block of stone.*

Ignorance of Reality, inability to act rightly, incapacity to comprehend properly, excessive sleep, doing things for the sake of doing them, colossal stupidity and all other such attributes are the effects of tamoguṇa.

When one is under the influence of tamoguṇa, the above qualities are seen in him. These defects in the functioning of the personality layers in us are like parasitic growths on the intellect which make it dull and inert. Man with such a maladjusted intellect moves in the world as though asleep, and lives like an inert telegraph post, a dead pillar or an insentient statue. It is all due to the manifestation of concentrated tamas in the bosom of the individual.

