

**THE THREE MODES OF NATURE
A COMPREHENSIVE TABLE**

	GOODNESS SATTVAS	PASSION RAJAS	IGNORANCE TAMAS
GENERAL NATURE (Bg. 14.6-8)	Purest in material world (<i>nirmalatva</i>), illuminating (<i>prakāśaka</i>), without sinful reaction (<i>anāmaya</i>)	Born of desire or lust (<i>rāgātmaka</i>), arises from hankering (<i>tyṣṇā-saṅga-samudbhava</i>)	Born of ignorance (<i>ajñāna-ja</i>); the delusion of all embodied living entities (<i>mohanam sarva-dehina</i>)
BINDS OR CONDITIONS EMBODIED SOUL BY (Bg. 14.6-8)	Knowledge (<i>jñāna-saṅga</i>), happiness (<i>sukha-saṅga</i>)	Fruitive work (<i>karma-saṅga</i>)	Insanity (<i>pramāda</i>), indolence (<i>ālasya</i>), sleep (<i>nidrā</i>)
PSYCHOLOGICAL TYPE (Bg. 14.6, pur.)	Happy	Active	Helpless
GENERAL CHARACTER OF PERSON (S. Bhāg. 11.25.13-15)	Endowed with happiness, virtue, knowledge, and other good qualities	Works hard to acquire prestige and fortune; experiences anxiety and struggle	Falls into lamentation and illusion, sleeps excessively, indulges in false hopes, displays violence to others
WORK GIVES SATISFACTION TO (Bg. 14.9, pur.)	Oneself	[Not oneself] Others, through charity	No one
MANIFESTATIONS (Bg. 14.11-13)	All the gates of the body illuminated by knowledge	Great attachment, fruitive activity, intense endeavor, uncontrollable desire and hankering	Darkness, inertia, madness, and illusion
MENTAL AND PHYSICAL SYMPTOMS (S. Bhāg. 11.25.16-18)	Consciousness becomes clear, senses detached from matter, one experiences fearlessness in the body and detachment from the mind; one has the opportunity to realize Kṛṣṇa	Distortion of intelligence because of too much activity, inability of perceiving senses to disentangle themselves from mundane objects, an unhealthy condition of the working physical organs, unsteady perplexity of the mind	Failure and disappearance of higher awareness, inability to concentrate attention; the mind is ruined and manifests ignorance and depression

<p>QUALITIES (S. Bhāg. 11.25.2-5)</p>	<p>Mind and sense control (<i>śamaḥ, damaḥ</i>), tolerance (<i>titikṣa</i>), discrimination (<i>īkṣa</i>), sticking to one's prescribed duties (<i>tapah</i>), truthfulness (<i>satyam</i>), mercy (<i>dayā</i>), careful study of the past and future (<i>smṛtiḥ</i>), satisfaction in any condition (<i>tuṣṭiḥ</i>), generosity (<i>tyāgah</i>), renunciation of sense gratification (<i>aspr̥ha</i>), faith in the spiritual master (<i>śraddhā</i>), being embarrassed at improper action (<i>hrīḥ</i>), charity, simplicity, humility, and so on (<i>dayā-ādhiḥ</i>), satisfaction within oneself (<i>sva-nirvṛtiḥ</i>)</p>	<p>Material desire (<i>kāmah</i>), great endeavor (<i>ihā</i>), audacity (<i>madaḥ</i>), dissatisfaction even in gain (<i>tr̥ṣṇa</i>), false pride (<i>stambhaḥ</i>), praying for material advancement (<i>āśiḥ</i>), considering oneself different and better than others [separatist mentality] (<i>bhidā</i>), sense gratification (<i>sukham</i>), rash eagerness to fight [courage based on intoxication] (<i>mada-utsāhah</i>), a fondness for hearing oneself praised (<i>yaśah-prītiḥ</i>), the tendency to ridicule others (<i>hāsyam</i>), advertising one's own prowess (<i>vīryam</i>), justifying one's actions by one's strength (<i>bala-udyamah</i>)</p>	<p>Intolerant anger (<i>krodhaḥ</i>), stinginess (<i>lobhaḥ</i>), speaking without scriptural authority [false speech] (<i>anṛtam</i>), violent hatred (<i>hiṃsā</i>), living as a parasite [begging] (<i>yācñā</i>), hypocrisy (<i>dambhaḥ</i>), chronic fatigue (<i>klamaḥ</i>), quarrel (<i>kaliḥ</i>), lamentation and delusion (<i>śoka-mohau</i>), depression [unhappiness and false humility] (<i>viśāda-ārti</i>), sleeping too much (<i>nidrā</i>), false expectations (<i>āśā</i>), fear (<i>bhīḥ</i>), laziness (<i>anudyamah</i>)</p>
<p>RESULT (Bg. 14.16 and pur.)</p>	<p>Pure and brings happiness</p>	<p>Misery</p>	<p>Foolishness, nonsense</p>
<p>PRODUCTS (Bg. 14.17)</p>	<p>Knowledge</p>	<p>Greed</p>	<p>Foolishness, madness, illusion</p>
<p>DIRECTION OF EVOLUTION (Bg. 14.18)</p>	<p>Upward (to higher planets)</p>	<p>Staying in the middle (on earth)</p>	<p>Downward (to hellish worlds)</p>
<p>(S.Bhāg. 11.25.21)</p>	<p>To higher and higher positions</p>	<p>In intermediate positions</p>	<p>Falls lower and lower</p>

DESTINATION AFTER DEATH (Bg. 14.14,15) (S.Bhāg. 11.25.22)	Pure, higher planets of the sages Goes to heavenly planets (<i>svaḥ</i>)	Fruitive workers Born among humans (<i>nara-loka</i>)	Animals Goes to hell (<i>niraya</i>)
FAITH (<i>ŚRADDHĀ</i>) (Bg. 17.2-6) (S.Bhāg. 11.25.27)	Worship demigods Directed toward spiritual life	Worship demons Rooted in fruitive work	Worship ghosts and spirits Residing in irreligious activities
FOOD (Bg. 17. 7-10) (S. Bhāg. 11.25.28)	Juicy , fatty, wholesome, pleasing to the heart. Increases longevity, purifies existence, gives strength, health, happiness, satisfaction Wholesome, pure, and obtained without difficulty	Bitter, sour, salty, hot pungent dry, and burning. Causes distress, misery, disease Gives immediate pleasure to the senses	Old (over three hours), tasteless, decomposed, putrid, consisting of remnants and untouchable things Unclean and causes distress
SACRIFICE (<i>YAJÑA</i>) (Bg. 17.11-13)	Performed according to scriptural direction, as a matter of duty, by those who desire no reward	Performed for material benefit or for the sake of pride (<i>dambha</i>)	Performed without regard for scriptural directions, without distribution of sanctified food (<i>prasāda</i>), without Vedic <i>mantras</i> , gifts to priests (<i>dakṣiṇa</i>), and faith
AUSTERITY (<i>TAPAS</i>) OF BODY, SPEECH, AND MIND (Bg. 17.14-19)	Executed with transcendental faith, without desire for fruits, for the sake of the Supreme	Executed out of pride (<i>dambha</i>) to gain respect, honor, worship. It is flickering and temporary	Executed out of foolishness, involving self-torture or the aim of destroying or injuring others
CHARITY (<i>DĀNAM</i>) (Bg. 17.20-22)	Given out of duty, without expectation of return, at proper time and place, to a worthy person	Given with expectation of return, or with desire for fruitive results, or in grudging mood	Given at an impure place, at improper time, to unworthy persons, or without proper attention or respect

RENUNCIATION (<i>TYĀGA</i>) (Bg. 18.7-9)	Performs prescribed duty only because it ought to be done, and renounces material association and attachment to fruits	Of prescribed duties as troublesome or out of fear of bodily discomfort	Of prescribed duties because of illusion (<i>moha</i>)
KNOWLEDGE (<i>JÑĀNA</i>) (Bg. 18.20-22) (Bg. 18.22, pur.) (S.Bhāg. 11.25.24)	One undivided spiritual nature seen in all living entities Concerns the spirit soul beyond the body Absolute knowledge (<i>kaivalyam jñānam</i>)	Sees a different type of living entity in every different body Produces many theories and doctrines by dint of mundane logic and mental speculation Knowledge based on duality [<i>vaikalpika</i> , i.e. dubious, indecisive]	By which one is attached to one kind of work as all in all, without knowledge of reality, and is very meager Concerned only with keeping the body comfortable Foolish, materialistic knowledge [like that of a small child]
ACTION (<i>KARMA</i>) (Bg. 18.23-25) WORK (<i>KARMA</i>) (S.Bhāg. 11.25.23)	Regulated, performed without attachment, without love or hatred, and without desire for fruitive results As an offering to Kṛṣṇa, without consideration of the fruits	Performed with great effort by one seeking to gratify desires, enacted from a sense of false ego With a desire to enjoy the results	Performed in illusion, in disregard of scriptural injunctions, without concern for future bondage or for violence and distress caused to others Impelled by violence and envy

<p>WORKER (<i>KARTA</i>) (Bg. 18.26-28)</p> <p>(S.Bhāg. 11.25.26)</p>	<p>Without association with the modes, without false ego, with determination and enthusiasm, without wavering in success or failure</p> <p>Free of attachment</p>	<p>Attached to work and the fruits, desiring to enjoy the fruits, greedy, always envious, impure, moved by joy and sorrow</p> <p>Blinded by personal desire</p>	<p>Engaged in work against injunction of scripture, materialistic, obstinate, cheating, expert in insulting, lazy, morose, and procrastinating</p> <p>Completely forgotten how to tell right from wrong</p>
<p>UNDERSTANDING (<i>BUDDHI</i>) (Bg. 18.30-32)</p>	<p>By which one knows what ought to be done and not to be done, what is to be feared and not to be feared, what is binding and liberating</p>	<p>Cannot distinguish between religious and irreligion, between actions that ought to be done and ought not to be done</p>	<p>Under spell of illusions and darkness considers irreligion to be religion and vice versa, and strives always in the wrong direction</p>
<p>DETERMINATION (<i>DHṚTI</i>) (Bg. 18.33-35)</p>	<p>Unbreakable, sustained by steadfastness in yoga practice, control activity of mind, life and senses</p>	<p>Holds one fast to fruitive results in <i>dharma</i>, <i>artha</i>, and <i>kāma</i></p>	<p>Cannot go beyond dreaming, fearfulness, lamentation, moroseness, and illusion</p>
<p>HAPPINESS (<i>SUKHAM</i>) (Bg. 18.37-39)</p> <p>(S.Bhāg. 11.25.29)</p>	<p>Like poison in the beginning, but in the end like nectar, and which awakens one to self-realization (<i>ātma-buddhi-prasāda-ja</i>)</p> <p>Derived from the self</p>	<p>Arises from contact with senses and their objects and is like nectar in the beginning and poison in the end</p> <p>Based on sense gratification</p>	<p>Is illusory from beginning to end and blind to self-realization, arising from sleep, laziness, and illusion (<i>pramāda</i>)</p> <p>Based on delusion and degradation</p>
<p>WORSHIP OF KṚṢṆA (S.Bhāg. 11.25.10-11)</p>	<p>With loving devotion, offering prescribed duties without material attachment</p>	<p>By prescribed duties with the hope of gaining material benefit</p>	<p>With the desire to commit violence against others</p>
<p>DEVOTIONAL SERVICE (S. Bhāg. 3.29.8-10)</p>	<p>Devotee offers the results of activities in order to free himself from inebrieties of fruitive activities</p>	<p>By a separatist (<i>prthak-bhāvah</i>), with a motive for material enjoyment, fame, and opulence</p>	<p>By a person who is envious, proud, violent, and angry, and who is a separatist (<i>binna-dṛk</i>)</p>

KINDS OF BEING EMPOWERED (S.Bhāg. 11.25.19)	Increases strength of demigods (<i>devas</i>)	Increases strength of enemies of the demigods (<i>asuras</i>)	Increases strength of the most wicked (<i>rakṣasas</i>)
STATE OF CONSCIOUSNESS PRODUCED (S.Bhāg. 11.25.20)	Alert wakefulness	Dreaming sleep	Deep, dreamless sleep
RESIDENCE (S.Bhāg. 11.25.25)	Forest	Town	Gambling house