



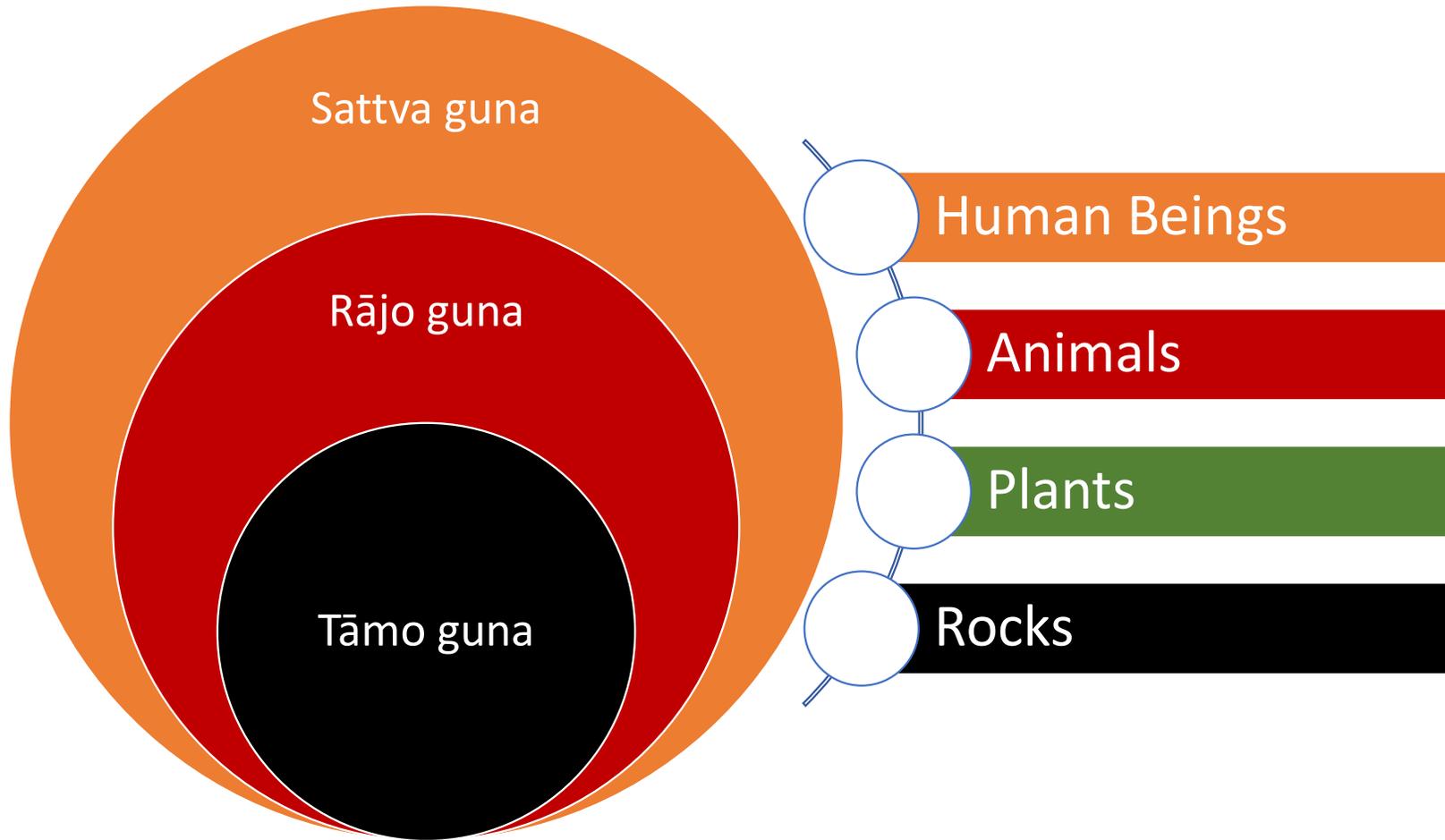
Gunathrayâṃ

Three Attributes

Actions and Choices



Gunathrayâṃ/Three Gunas



Renunciation

Sattva

Verse 9

Renunciation
of the results

Rājasa

Verse 8

Renunciation
due to fear of
bodily strain

Tāmo

Verse 7

Renunciation
due to
ignorance of
the value



Knowledge
(jñānam)

Sattva

Verse 20

I am the
consciousness

Rājasa

Verse 21

I am the mind

sūkṣma
śarīram

Tāmo

Verse 22

I am the body

Sthūla Śarīram



Action (Karma)

Sattva

Verse 23

Benefits the society

Refine our minds

No Motive

Rājasa

Verse 24

Benefits the Doer

Improve surroundings

Personal Motive

Tāmo

Verse 25

No benefits; may hurt others

Stagnation

Impulsive & selfish



Kartha (Doer)

Sattva

Verse 26

Transcends Karma

Accepts success &
Failure

Avoids ahankara
and mamakara

Rājasa

Verse 27

Attached to karma

Avoids failures

Ahankara or
mamakara are the
driving force

Tāmo

Verse 28

Avoids karma

No thought or
purpose

Does not have an
integrated
personality



Intellect (Buddhi)

Sattva

Verse 30

Clear goals

Knows the source of security

Distinguishes dharma and adharmā clearly

Clearly knows the cause of liberation and bondage

Rājasa

Verse 31

Goals are not clear

Draws security from material success

Not clear distinction between dharma and adharmā

Material wealth is taken as liberation.

Tāmo

Verse 32

No clear goals.

Confused regarding what gives security

Considers adharmā as dharma

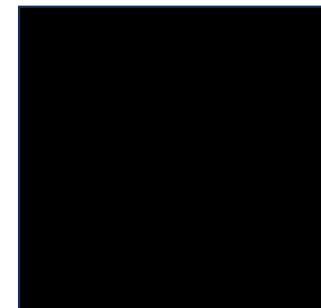
Not interested in wealth or knowledge.



Bright Light

Partial Light

No Light



Satvic Intellect

Rajasic Intellect

Tamasic Intellect



Free Will



Will (Dhriti)

Sattva

Verse 33

Prioritizes inner growth

Material benefits are secondary

Leads to spiritual progress

Rājasa

Verse 34

Prioritizes material growth

Spiritual growth may be secondary

Leads to material progress

Tāmo

Verse 35

No priority

Does not give up sleep, fear, grief and indulgence

Leads to sensory pleasures and attachment



Happiness (Sugam)

Sattva

Verse 37

Self-knowledge;
sadhana catuṣṭaya
saṃpatti

Like poison in the
beginning and like
nectar in the end

Not subject to loss;

Rājasa

Verse 38

Sensory happiness

Like nectar in the
beginning and like
poison at the end;

Subject to loss and
will go away
creating a vacuum

Tāmo

Verse 39

Indolence and
negligence.

Deludes the mind in
the beginning and
in the end.

Based on fatalism





Gunathrayâṃ

Three Attributes

Actions and Choices

