THE MODES OF MATERIAL NATURE — QUALITATIVE INFLUENCE OF

GOODNESS	PASSION	IGNORANCE
Fourteen, 10 : Sometimes the mode of **goodness** becomes prominent, defeating the modes of **passion** and **ignorance**, O son of Bharata. Sometimes the mode of **passion** defeats **goodness** and **ignorance**, and at other times **ignorance** defeats goodness and **passion**. In this way there is **always competition for supremacy**.		
BINDING EFFECTS		
Fourteen, 6 : O sinless one, the mode of **goodness**, being purer than the others, is illuminating, and it frees one from all sinful reactions. Those situated in that mode become conditioned by a sense of happiness and knowledge.	**Fourteen, 7** : The mode of **passion** is born of unlimited desires and longings, O son of Kunti, and because of this the embodied living entity is bound to material fruitive actions.	**Fourteen, 8** : O son of Bharata, know that the mode of **darkness**, born of **ignorance**, is the delusion of all embodied living entities. The results of this mode are madness, indolence and sleep, which bind the conditioned soul.
Fourteen, 9 : O son of Bharata, the mode of **goodness** conditions one to happiness;	**Fourteen, 9** : **passion** conditions one to fruitive action;	**Fourteen, 9** : and **ignorance**, covering one's knowledge, binds one to madness.
SYMPTOMS		
Fourteen, 11 : The manifestations of the mode of **goodness** can be experienced when all the gates of the body are illuminated by knowledge.	**Fourteen, 12** : O chief of the Bharatas, when there is an increase in the mode of **passion** the symptoms of great attachment, fruitive activity, intense endeavor, and uncontrollable desire and hankering develop.	**Fourteen, 13** : When there is an increase in the mode of **ignorance**, O son of Kuru, **darkness**, inertia, madness and illusion are manifested.
DESTINATION AT DEATH		
Fourteen, 14 : When one dies in the mode of **goodness**, he attains to the pure higher planets of the great sages.	**Fourteen, 15** : When one dies in the mode of **passion**, he takes birth among those engaged in fruitive activities;	**Fourteen, 15** : and when one dies in the mode of **ignorance**, he takes birth in the animal kingdom.
Fourteen, 18 : Those situated in the mode of **goodness** gradually go upward to the higher planets;	**Fourteen, 18** : those in the mode of **passion** live on the earthly planets;	**Fourteen, 18** : and those in the abominable mode of **ignorance** go down to the hellish worlds.
RESULTS		
Fourteen, 17 : From the mode of **goodness**, real knowledge develops;	**Fourteen, 17** : from the mode of **passion**, greed develops;	**Fourteen, 17** : and from the mode of **ignorance** develop foolishness, madness and illusion.
FAITH & WORSHIP		
Seventeen, 1 : Arjuna inquired: O Krsna, what is the situation of those who do not follow the principles of scripture but worship according to their own imagination? Are they in **goodness**, in **passion** or in **ignorance**?		
Seventeen, 2 : The Supreme Personality of Godhead said: According to the modes of nature acquired by the embodied soul, one's faith can be of **three kinds**--in **goodness**, in **passion** or in **ignorance**. Now hear about this.		
Seventeen, 3 : O son of Bharata, according to one's existence under the various modes of nature, one evolves a particular kind of faith. The living being is said to be of a particular faith according to the modes he has acquired.		
Seventeen, 4 : Men in the mode of **goodness** worship the demigods;	**Seventeen, 4** : those in the mode of **passion** worship the demons;	**Seventeen, 4** : and those in the mode of **ignorance** worship ghosts and spirits.
Seventeen, 7 : Even the food each person prefers is of **three kinds**, according to the three modes of material nature. The same is true of sacrifices, austerities and charity. Now hear of the distinctions between them.		
FOOD		
Seventeen, 8 : Foods dear to those in the mode of **goodness** increase the duration of life, purify one's existence and give strength, health, happiness and satisfaction. Such foods are juicy, fatty, wholesome, and pleasing to the heart.	**Seventeen, 9** : Foods that are too bitter, too sour, salty, hot, pungent, dry and burning are dear to those in the mode of **passion**. Such foods cause distress, misery and disease.	**Seventeen, 10** : Food prepared more than three hours before being eaten, food that is tasteless, decomposed and putrid, and food consisting of remnants and untouchable things is dear to those in the mode of **darkness**.
SACRIFICE		
Seventeen, 11 : Of sacrifices, the sacrifice performed according to the directions of scripture, as a matter of duty, by those who desire no reward, is of the nature of **goodness**.	**Seventeen, 12** : But the sacrifice performed for some material benefit, or for the sake of pride, O chief of the Bharatas, you should know to be in the mode of **passion**.	**Seventeen, 13** : Any sacrifice performed without regard for the directions of scripture, without distribution of prasadam [spiritual food], without chanting of Vedic hymns and remunerations to the priests, and without faith is considered to be in the mode of **ignorance**.
AUSTERITY & PENANCE		
Seventeen, 14 : Austerity of the body consists in worship of the Supreme Lord, the brahmanas, the spiritual master, and superiors like the father and mother, and in cleanliness, simplicity, celibacy and nonviolence. **Seventeen, 15** : Austerity of speech consists in speaking words that are truthful, pleasing, beneficial, and not agitating to others, and also in regularly reciting Vedic literature. **Seventeen, 16** : And satisfaction, simplicity, gravity, self-control and purification of one's existence are the austerities of the mind.	**Seventeen, 18** : Penance performed out of pride and for the sake of gaining respect, honor and worship is said to be in the mode of **passion**. It is neither stable nor permanent.	**Seventeen, 19** : Penance performed out of foolishness, with self-torture or to destroy or injure others, is said to be in the mode of **ignorance**.

MODES OF MATERIAL NATURE

GOODNESS	PASSION	IGNORANCE
Seventeen, 17 : This threefold austerity, performed with transcendental faith by men not expecting material benefits but engaged only for the sake of the Supreme, is called austerity in **goodness**		
CHARITY		
Seventeen, 20 : Charity given out of duty, without expectation of return, at the proper time and place, and to a worthy person is considered to be in the mode of **goodness**.	**Seventeen, 21** : But charity performed with the expectation of some return, or with a desire for fruitive results, or in a grudging mood, is said to be charity in the mode of **passion**.	**Seventeen, 22** : And charity performed at an impure place, at an improper time, to unworthy persons, or without proper attention and respect is said to be in the mode of **ignorance**.
RENUNCIATION		
Eighteen, 4 : O best of the Bharatas, now hear My judgment about renunciation. O tiger among men, renunciation is declared in the scriptures to be of **three kinds**.		
Eighteen, 9 : O Arjuna, when one performs his prescribed duty only because it ought to be done, and renounces all material association and all attachment to the fruit, his renunciation is said to be in the mode of **goodness**.	**Eighteen, 8** : Anyone who gives up prescribed duties as troublesome or out of fear of bodily discomfort is said to have renounced in the mode of **passion**. Such action never leads to the elevation of renunciation.	**Eighteen, 7** : Prescribed duties should never be renounced. If one gives up his prescribed duties because of illusion, such renunciation is said to be in the mode of **ignorance**.
Eighteen, 10 : The intelligent renouncer situated in the mode of **goodness**, neither hateful of inauspicious work nor attached to auspicious work, has no doubts about work.		
Eighteen, 19 : According to the three different modes of material nature, there are **three kinds** of knowledge, action and performer of action. Now hear of them from Me.		
KNOWLEDGE		
Eighteen, 20 : That knowledge by which one undivided spiritual nature is seen in all living entities, though they are divided into innumerable forms, you should understand to be in the mode of **goodness**.	**Eighteen, 21** : That knowledge by which one sees that in every different body there is a different type of living entity you should understand to be in the mode of **passion**.	**Eighteen, 22** : And that knowledge by which one is attached to one kind of work as the all in all, without knowledge of the truth, and which is very meager, is said to be in the mode of **darkness**.
ACTION		
Fourteen, 16 : The result of pious action is pure and is said to be in the mode of **goodness**.	**Fourteen, 16** : But action done in the mode of **passion** results in misery,	**Fourteen, 16** : and action performed in the mode of **ignorance** results in foolishness.
Eighteen, 23 : That action which is regulated and which is performed without attachment, without love or hatred, and without desire for fruitive results is said to be in the mode of **goodness**.	**Eighteen, 24** : But action performed with great effort by one seeking to gratify his desires, and enacted from a sense of false ego, is called action in the mode of **passion**.	**Eighteen, 25** : That action performed in illusion, in disregard of scriptural injunctions, and without concern for future bondage or for violence or distress caused to others is said to be in the mode of **ignorance**.
WORKERS		
Eighteen, 26 : One who performs his duty without association with the modes of material nature, without false ego, with great determination and enthusiasm, and without wavering in success or failure is said to be a worker in the mode of **goodness**.	**Eighteen, 27** : The worker who is attached to work and the fruits of work, desiring to enjoy those fruits, and who is greedy, always envious, impure, and moved by joy and sorrow, is said to be in the mode of **passion**.	**Eighteen, 28** : The worker who is always engaged in work against the injunctions of the scripture, who is materialistic, obstinate, cheating and expert in insulting others, and who is lazy, always morose and procrastinating is said to be a worker in the mode of **ignorance**.
Eighteen, 29 : O winner of wealth, now please listen as I tell you in detail of the **different kinds** of understanding and determination, according to the three modes of material nature.		
UNDERSTANDING		
Eighteen, 30 : O son of Prtha, that understanding by which one knows what ought to be done and what ought not to be done, what is to be feared and what is not to be feared, what is binding and what is liberating, is in the mode of **goodness**.	**Eighteen, 31** : O son of Prtha, that understanding which cannot distinguish between religion and irreligion, between action that should be done and action that should not be done, is in the mode of **passion**.	**Eighteen, 32** : That understanding which considers irreligion to be religion and religion to be irreligion, under the spell of illusion and **darkness**, and strives always in the wrong direction, O Partha, is in the mode of **ignorance**.
DETERMINATION		
Eighteen, 33 : O son of Prtha, that determination which is unbreakable, which is sustained with steadfastness by yoga practice, and which thus controls the activities of the mind, life and senses is determination in the mode of **goodness**.	**Eighteen, 34** : But that determination by which one holds fast to fruitive results in religion, economic development and sense gratification is of the nature of **passion**, O Arjuna.	**Eighteen, 35** : And that determination which cannot go beyond dreaming, fearfulness, lamentation, moroseness and illusion--such unintelligent determination, O son of Prtha, is in the mode of **darkness**.
HAPPINESS		
Eighteen, 36 : O best of the Bharatas, now please hear from Me about the **three kinds** of happiness by which the conditioned soul enjoys, and by which he sometimes comes to the end of all distress.		
Eighteen, 37 : That which in the beginning may be just like poison but at the end is just like nectar and which awakens one to self-realization is said to be happiness in the mode of **goodness**.	**Eighteen, 38** : That happiness which is derived from contact of the senses with their objects and which appears like nectar at first but poison at the end is said to be of the nature of **passion**.	**Eighteen, 39** : And that happiness which is blind to self-realization, which is delusion from beginning to end and which arises from sleep, laziness and illusion is said to be of the nature of **ignorance**.