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Human Motivation and Behavior as Explained by Sankhya Philosophy

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Abstract

Organizations are a social context created to align the activities of a number of people. Organizations do not and cannot function independently of people, although their structure provides the context for display of various values and behaviors. At the root of it all are various actors that determine the structure and context. These actors are people, human beings, who have individual values, desires, and motivations. If we want to understand the behavior of organizations we must therefore understand the behavior of people.

On one hand we find desire for status, reward, lust, envy of others, laziness, the cheating propensity, contempt of others, and so on, and at the other end of the spectrum there is honesty, responsibility, a sense of duty, sense of purpose, the common good, etc. All of these qualities are a function of consciousness.

In this paper I combine psychology, economics and the spiritual science of the Vedas to explain how individual consciousness determines desire, motivation and monetary reward. The origin of different values and influences that change them are explained in reference to what may be called "consciousness determinants."

Sankhya philosophy is a branch of Vedic knowledge that offers an explanation of how this world functions. Stemming from an entirely different worldview its concepts are "out of the box" thinking compared to modern Western thought, thus offering unique insights that may be applied to modern problems.

Introduction

The Sankhya philosophy of the ancient Vedic culture provides us with a unique and novel perspective from which to analyze and understand human behavior. Sankhya analyzes the world in terms of 25 separate elements, one of which is human consciousness. This philosophy is explained in the Vedas, the scriptures of ancient India, and is given through the medium of the Sanskrit language. Sanskrit has words with corresponding meanings that create a spiritual worldview with analogues entirely absent from the Western worldview. Consequently, the perspective is refreshingly original to the Western mind providing unique and different perspectives from which to analyze our problems.

Modern economics is an entirely man-made creation and as such the economic calculus can be divided into two distinct spheres: first there is man, and secondly his creation of economic thought and all of the concepts included therein. Almost exclusively, all economic analyses focus on the latter, whereas this presentation focuses on the former, with human consciousness as the key characteristic of behavior. In this paper I introduce and explain the concept of the *gunas* or "consciousness determinants" that explain how consciousness is influenced differently by contact with various aspects of our reality. I apply this method of analysis to economic activity to explain the varieties of economic behavior, and specifically current economic practices of rampant fraud and seeming disregard for everything in the quest for profits. This approach presents the possibility of an entirely new economic paradigm.

Consciousness and Human Behavior

According to Sankhya philosophy, the values and standards we hold are a function of the consciousness of the individual. Consciousness is, of course, our most immediate experience of life. In one sense it *is* who we are simply due to the fact that in our normal experience we do not distinguish between ourselves and our consciousness.

Consciousness may change although we ourselves, as the perceiver of the conscious experience, do not. An example with which we all presumably have some experience will serve to clarify this idea. When we become intoxicated our conscious experience is quite different than when we are sober. In both cases we are the perceiver of the experience. This distinction is reflected in our language. We say for example, "I am drunk" and not "I drunk". The drunken condition is a state of being, not who we are. Through our consciousness we experience many different states of being, and these states, as well as our perceptions, can be, and are, altered by many external influences.

Through repeated exposure to an influence we may become conditioned¹ by it, and the newly conditioned state now becomes our "normal" state of experience. Being our normal or background state of consciousness we are mostly unconscious of it unless something disturbs it bringing the change to our awareness. Falling in love is common experience and a good example of an altered and conditioned state of consciousness. Prior to the love experience we had one "normal" conditioned experience. The meeting of the loved one and "falling in love" then produces a new "normal" experience which over time we become conditioned to. However, if that relationship is suddenly or unexpectedly lost we may then find ourselves in a state of agony and despair which may become the new "normal" which we become conditioned to until we have emotionally recovered from the loss and established yet another "normal" condition.

An example of conditioned consciousness that is more relevant to the subject of economics would be habitual cheating. Padding one's expense account at first may produce pangs of guilt. But if the attempt is successful and continued successfully over time it becomes our normal state of consciousness, no longer producing feelings of guilt. Habitually lying may become such a normal that at one point one can no longer distinguish between what is true and what is not, since saying anything becomes the "truth" and is now the imperceptible reality of one's waking experience.

The Consciousness Determinants

Beyond these types of conditioned behavior Sankhya philosophy posits that there are other much more subtle influences that affect our consciousness and corresponding behavior. In Sanskrit these are the "*gunas*", which can be translated as "consciousness determinants", due to their influence on consciousness. According to Sankhya everything in nature, as well as our behavior, exerts influences on human consciousness and contributes to our conditioned state. Some of these influences uplift the consciousness while others are degrading. Some are calm and serene, others active, and yet others indolent. Some condition us to a broader understanding and awareness, some to narrow selfish awareness, and others to ignorance and delusion.

We will first provide some essential background information such as the symptoms and results of the *gunas*, then discuss how these influences operate offering illustrative examples, and finally explain their sources.

Consciousness determinants are of three major categories: *sattva*, *rajas*, and *tamas*, also expressed as *sattva-guna*, *rajo-guna*, and *tamo-guna*. I shall not offer a translation of these words as it risks confounding their meaning with the habitual meaning of the words in the English translation. We shall use the Sanskrit originals throughout and develop their meaning through usage.

¹ As understood by the psychological expression: "classical conditioning".

In brief, the predominant influences of the *gunas* may be generalized thus: *sattva* lifts the consciousness and increases awareness and understanding; *rajas* impels one to action with a desire to create and possess the results, and *tamas* results in confusion, delusion, laziness and loss. We can expand these explanations as follows:

Sattva...

is illuminating and gives understanding and the development of knowledge. Contact with elements of *sattva* causes one to become egalitarian, and compassionate.

Self-control, tolerance, discrimination, truthfulness, mercy, charity, simplicity, humility, honesty, satisfaction in any condition, detachment from the objects of the senses, generosity, renunciation of sense gratification, being embarrassed at improper action, responsibility, action impelled by duty, sense of purpose, and a concern for the common good are qualities of *sattva*.

Rajas...

From *rajas* unlimited desires and longings are born. Due to this quality one becomes eager to engage in productive activities, eager to achieve and possess the results, considers oneself different from and better than others. *Rajas* conditions one to continually engage in productive activity. Under the influence of *rajas* one will experience great attachment, uncontrollable desire and hankering, and intense endeavor.

Audacity, dissatisfaction even in gain, false pride, desire for status, reward, and material improvement, the lack of sense control and desire for sense gratification, eagerness to compete (fight), ridicule of others, boasting, and justifying one's actions by one's strength are among the qualities influenced by *rajas*.

Tamas...

The quality *tamas* results in foolish, violent, or wrong behavior, laziness, excessive sleep, destruction, death, and decay. Intolerant anger, miserliness, cheating, lying, quarrel, narcissism, envy, cruelty, violence, living as a parasite on the labor of others, hypocrisy, lamentation and false expectations, lust, and contempt of others, constitute the major qualities of *tamas*.

From *sattva*, understanding, knowledge and happiness develop; from *rajas* greed, striving and grief develop; and from *tamas* ignorance, foolishness, and illusion develop. Creation is born from *rajas*, *sattva* is required for maintenance, and *tamas* leads to decay, dissolution and destruction.

Where these qualities are found the influence of the corresponding guna is understood to be affecting the consciousness. The *gunas* combine with each other in an infinite number of ways resulting in an infinite variety of influences. The multitude of combinations results in the unique personality of every individual, with their different behavior, perceptions and understanding. The combinations may be compared to the blending of the three primary colors to produce unlimited hues. The blending of the *gunas* is a zero-sum game and one can increase only with a corresponding decrease of the others.

Human Motivation & Behavior

With this background material we may now proceed with a discussion of the influence of the *gunas* on motivation and behavior. This discussion will focus on economic behavior in particular, although the influence of the *gunas* may be applied to all dimensions of human activity and behavior. We will begin with the application of the *gunas* to modern times and recent economic calamities.

Further details regarding the *gunas* and their influences can be found in the table at the end of the paper. The reader is encouraged to consult it as required to understand and follow the discussion.

Modern Western Society — A Culture of Unlimited Desires

Rajo-guna is the hallmark of modern society. Create, make, do, build, develop, become—all are the watchwords of *rajo-guna*. *Rajo-guna* focuses on gain-loss/win-lose, growth, profit, progress, and so on. Gain is the motivation inspired by *rajo-guna*.

Rajo-guna is also characterized by competition, a theme played out in every aspect of our culture. Competition is engrained in us as soon as we begin our socialization, learning to establish our superiority over others even in the first years of school, gradually intensifying as we enter our teen years. The innocence of childhood is sacrificed at increasingly earlier ages as competitive parents push their children to win over others in sports and to compete against other students for the highest test scores, going on to compete for the best schools, best jobs, and continue to compete while on the job. Competitive sports are characteristic of the influence of *rajas*.

A person under the influence of *rajo-guna* sees different people in different ways. Persons of a different sex, skin color, national origin, age, etc. will be seen as inherently different, unequal, and perhaps less deserving. They will afford a different measure of respect to different persons, either higher or lower according to their personal characteristics of beauty, wealth, fame, etc. Thus we see that a person's status in society, the respect afforded them, even the doors that are opened for them, are influenced by such things as their looks, ancestral pedigree, family or personal wealth, political influence and so forth. Influenced by *rajo-guna* people want to "become somebody" of significance, to distinguish themselves from others and strive for superiority.

Discrimination along social and economic lines is not limited to capitalistic countries. In societies that have a caste system or other social hierarchies, the influence of *rajo-guna* also shows up in economic and social discrimination and its resulting disparity. Because of a differential outlook in terms of bodily features and social position, discrimination is made as to who is fit or unfit, equal or unequal. Those who stand as peers in the privileged class will reap rewards, but those of lower status are generally denied such privileges, rewards, opportunities, or even sufficient means to live a proper and decent life. Along with the influence of *tamo-guna* this discrimination can be carried to extremes where one class of persons may possess extreme wealth even while others are destitute, as in the case of the disparity between the so-called 1% at the top of the income pyramid and the lowest 20%.

The Culture of Exploitation

While *rajo-guna* is all about increase, adding the influence of *tamo-guna* means increase at others' expense. As the influence of *tamo-guna* increases, especially at the expense of *sattva*, self-concern becomes pathological. The influence of *tamo-guna* leads to thinking that others are simply one's legitimate prey and/or means to an end. Such a consciousness prevents one from having concern for anything else—people, the environment, the future—all of it is willingly sacrificed in the quest for personal gain. Motivation under the influence of *tamo-guna* is personal gain at any and everybody's expense.

Tamo-guna brings with it the concept of cheating as a legitimate method for gain. Under the influence of *tamo-guna* collusion, coercion, manipulation of information or markets, insider trading, use of financial pressure or political influence, deliberate violation of the law, etc. are all "normal" ways of doing business; as *sattva* wanes even more we find the total disregard of others and extreme exploitation. With extreme *tamo-guna* all manners of cheating, deception, subterfuge, falsity, violence and murder are employed in achieving one's aims. Death itself becomes a major segment of the economy that begins the food cycle with pesticides, insecticides, and herbicides and ends with the outright slaughter of animals. Cultivation of a consciousness in which death is acceptable and even necessary leads to the same consciousness in all spheres of life. Life, all life, is thus expendable as a means to a desired end. The multi-trillion dollar war 'industry' (military-

industrial complex) is thus accepted as a necessary way of achieving one's aims. 'Might makes right' is the description of *tamo-guna*. Lack of concern for any and everything else, begins to take hold, and political and police powers are manipulated by tyrants and despots to indemnify themselves from indictment or violent overthrow.

Cheating and exploitation of (insider) knowledge in the financial industry makes the news on a regular basis: Enron's cooking the books, the MF Global collapse, the LIBOR scandal, the ISDAfix, and most recently Greg Smith's recent public resignation from Goldman Sachs due to its "toxic environment" and "moral bankruptcy," all highlighting a culture of self-serving exploitation.

All of this, to various degrees, stems from a consciousness infected and conditioned by *tamo-guna*. Ultimately *tamo-guna* is the consciousness behind the dystopian brave new world. There is another possibility, however.

Egalitarian Societies

The recent culture of Ladakh, contemporary village Bangladeshis, and simple tribes such as the Kalahari Bushmen of Africa, all had/have a culture in which no person is left without. Every person in these cultures has a right to food and shelter and the minimum necessities of life. There are no 'homeless' or vagrants as are known to our modern Western societies. In these cultures everyone contributes labor and shares in the production. These cultures reflect the influence of *sattva*. They are often thought of as 'primitive' by modern standards as they generally are subsistence economies with low levels of technology and people who live close to the earth. Nonetheless their people are typically happy and satisfied with the little that they have, content to provide for their minimum needs and not increase labor to produce more. An example can be found of Helena Norberg-Hodge's depiction of the Ladakhis prior to the introduction of modern Western culture:

In traditional Ladakh, to link happiness to income or possessions would have been unthinkable. A deep-rooted respect for each other's fundamental human needs and an acceptance of the natural limitations of the environment kept the Ladakhi people free from misplacing values of worth. Happiness was simply *experienced*. Though not an easy lifestyle by Western standards, people met their basic physical, social, spiritual and creative needs within the security of a caring, sharing community and an abundant agrarian subsistence economy—and experienced evident joy.¹ (Emphasis in original)

The symptoms of *sattva* are reflected in this culture—a respect and caring for others as well as the environment, and happiness derived within, simplicity, contentment, self-satisfaction, living close to nature with an agrarian-based economy. Many if not most of the indigenous cultures of the world reflected the influence of *sattva*—the Hunas, Kwakiutl, Incas, Slavs—and many, many others reflect the influence of *sattva*. Peacefulness, satisfaction, sharing, concern for the common good, nurturing, simplicity, and so on characterize the cultures under the influence of *sattva-guna*. Under this influence the indigenous peoples lived sustainably in harmony with the earth, delivering generally pristine environments to their Western conquerors who then began to exploit them as far as possible.

The influence of *sattva* began to wane with the introduction and increased influence of Western culture which even hundreds of years ago was heavily influenced by the qualities of *rajas* and *tamas*.

Norberg-Hodge has made regular visits to the Ladakhi region over several decades and has documented the subsequent changes as Western-style economic development has encroached. She notes that this "development" has "created a void in people's lives, inferiority in their self-perceptions, and a greed for material wealth," which are all symptomatic of *rajo-guna*. The influences are often subtle but nonetheless powerful:

A Western tourist can spend more [money] in a day than what a Ladakhi family might in

one year. Seeing this, Ladakhis suddenly feel poor. The new comparison creates a gap that never existed before because in traditional Ladakh, people didn't need money in order to lead rich and fulfilling lives. Ladakhi society was based on mutual aid and cooperation; no one needed money for labor, food, clothing, or shelter...In the traditional economy, Ladakhis knew that they had to depend on other people, and that others in turn depend on them. In the new economic system, local interdependence disintegrates along with traditional levels of tolerance. In place of cooperative systems meeting needs, competition and scarcity become determinants for survival.

Perhaps the most tragic of all the changes I have observed in Ladakh is the vicious circle in which individual insecurity contributes to a weakening of family and community ties, which in turn further shakes individual self-esteem. Consumerism plays a central role in this whole process, since emotional insecurity generates hunger for material status symbols. The need for recognition and acceptance fuels the drive to acquire possessions that will presumably make you somebody...It is heartbreaking to see people buying things to be admired, respected and ultimately loved, when in fact the effect is almost always the opposite...[they are] set apart which furthers the need to be accepted.¹

The trend she observed was the increasing influence of *rajo-guna*: individualism, having more personal accoutrements such as radios, blue jeans or sunglasses that set one apart from and distinct from others. A competition then sets in to achieve status and rise above others, to be recognized and superior, which, as she notes, also acts to isolate one from others.

Discussion

Although many of the indigenous cultures functioned with a greater component of *sattva*, the trend over the past several millennia has been toward decreasing *sattva* with increasing *rajas* and *tamas*. Along with this shift, our economic methods have also been transformed, becoming increasingly *tamasic*.

The command economy of communism was one particular expression of an economy with an overwhelming influence of *tamas*, where production of locks for example, was measured in weight and not pieces, resulting in locks that were extremely heavy in order to meet stipulated quotas, although limited in number, leaving unfulfilled demand. The communist experiment provides an unlimited number of case studies of *tamo-guna*.

Capitalism has not escaped the influence of *tamo-guna*, and indeed is even born under its influence, since living at the expense of others is indicative of *tamas*. Expressions of predatory or vulture capitalism are more recent labels indicating the heavy influence of *tamas* with little to no *sattva*. The structural adjustment programs required by the IMF and World Bank that eliminated subsidies to the poor, condemning millions of people to extreme hardship and want, provide examples in countries of the heavy influence of *tamas*. The current austerity programs of Europe that destroy economies leading to business closure, great unemployment and hopelessness are examples in the so-called first world.

It is *rajo-guna* with extreme component of *tamo-guna* that leads to such bizarre concepts as the patenting and ownership of nature and the human genome, the privatization of water supplies, profiting from death, disaster and war, forced dependence on fossil fuels, environmental rape, and so on. The unregulated derivatives trading of food commodities that pushed the price of food beyond the reach of masses of people as experienced in 2008, is another expression of excessive *tamas*.

It is the blend of *rajo-guna* and *tamo-guna* that underlies a never-ending growth economy that is capable of overwhelming nature and that inhibit efforts toward a more benign relationship with her, even as we see ourselves headed over the cliff of ecological catastrophe.

It is the influence of *rajas* and *tamo-guna* that has resulted in the creation of a financial system that gives an extremely small number of people the prerogative of creating money from nothing and lending it at compound interest such that it can never be repaid creating perpetual debt slavery.

It is the blend of *rajo-guna* and *tamo-guna* that permits some to accrue extreme wealth beyond all possibility of use, and, having created millions of “marginalized people” in the process, then turn a blind eye to their suffering.

All of the many books, authored by persons such as Joseph Stiglitz, Michel Chossudovsky, John Perkins, Davison Budhoo, David Korten, etc., persons who had a front-row seat and were directly involved in the economic-political system that resulted in the opposite of its ostensibly stated purpose—improving the economy and circumstances for people—detailing how economics is used as a means of extortion and exploitation, siphoning funds from the poor to the wealthy, are examples of the lack of *sattva* and preponderance of *tamas* which threatens to destroy the world.

As mentioned earlier, the gunas are a zero-sum game. One increases at the expense of the others. Over the course of the last third of the 20th century the influence of *tamas* has increased considerably and almost totally at the expense of *sattva*. Recall also that it is through the influence of *sattva* that everything is maintained, and by the influence of *tamas* everything is destroyed. If the prevailing trend continues Sankhya analysis predicts that we shall see further deterioration in society on every level—personal, familial, social, cultural, economic, and political. Without checking the influence of *tamas* and raising the influence of *sattva* we are bringing about the demise of our civilization. It is important to know then, the sources of these influences, as they provide the key to reversing the trend should we summon the will.

Sources That Influence Consciousness

Sankhya philosophy explains that everything in nature has an influence on consciousness. The things that we come in contact with, as well as the activities that we perform will influence our consciousness and cause us to become conditioned accordingly. The sources of these influences are to be found in everything that we contact, such as: food, drink, place, sights, sounds, time, action, as well as our own behavior and thought. These act as both cause and effect to condition us, or compound our conditioning.

Food is one of the most significant influences on not only our health, but our mental state and consciousness too. *Sattvic* foods are those that are fresh, nourishing, and sweet. Fruits, vegetables and dairy products are foods with a *sattvic* influence. Foods in *rajas* stimulate the senses. They are spicy, pungent, bitter, very sour, very salty, hot, pungent, dry or burning. Hot chilies are an example of food in *rajas*. *Tamasic* effects are given by foods obtained by killing—flesh foods, as well as food cooked more than three hours before being eaten, and food that is stale, tasteless, putrid or decomposed.

For beverages, fruit juices, milk and dairy, and purified water are foods of a *sattvic* nature. Coffee, tea, and other mild stimulants such as caffeinated beverages are drinks that have a *rajarsic* nature, while beer, wine, liquor and other intoxicants constitute drinks of a *tamasic* nature.

Time of day also has an influence on the consciousness. The early morning hours, from approximately 3 to 11 a.m. are *sattvic*. In the morning the atmosphere is cool and refreshed, people are generally relaxed and pleasant. We often find people cleaning in the morning hours, since cleanliness is a direct influence of *sattva*. As the day moves on the influence of *rajas* begins to be felt in terms of getting things done. People become busy, rushed for time and eager to accomplish

things. *Rajarsic* influence is felt from approximately 11 a.m. to 7 p.m. As the evening descends people are tired and want to rest and refresh themselves. Coupled with the influence of *sattva* the evening hours are used for relaxation and sleep. If *sattva* is lacking however, the evening hours will find people engaged in night life that is centered around intoxication, which may go on until *sattva* begins to make itself felt. The *tamasic* influence is most strongly felt between approximately 7 p.m. to 3 a.m.

Where we perform our activity will also have an influence on consciousness. The countryside, nature, or small villages bring the influence of *sattva* and they are generally serene, and unrushed. For rejuvenation people often spend time in nature. The feeling of goodness that one experiences there is due to the influence of *sattva*. Cities, being places of passion and action are *rajarsic* in nature, and being there stimulates activity. Places of iniquity and darkness—such as barrooms, gambling halls and brothels—carry the influence of *tamas*.

Even action is influenced by, and influences consciousness. Actions performed out of duty without attachment to result, done because they ought to be done and not due to some expected benefit are actions in *sattva*. Attention to detail, thoroughness, excellence and proper completion are indicative of *sattva*. Those actions performed with desire for gain, with pride and desire for prestige and fame are performed under the influence of, and bring the influence of, *rajas*. Actions done for self interest alone, that are accomplished by cheating, sloth or laziness, not doing a good job, not properly completing the work, without concern for quality, or done with violence or distress to others is of the nature of *tamas*.

More examples of the gunas can be found at the table at the end of this paper. Each of these creates and perpetuates a type of consciousness which we become conditioned by in time. Although we may be conditioned to a particular behavior we can change, although it generally takes some time. For example, quitting smoking, drinking or gambling can be done successfully and millions do, giving up these sometimes destructive addictions for a different conditioned experience.

Conclusion

The activities of *tamo-guna* have become almost the de facto standard of modern life. Engaging in activities of *tamas* the influence is reflected back to us as alienation, substance abuse, addictions of all kinds, loneliness, economic problems, cheating in the political process, environmental neglect and degradation, and so on. The typical approach is to see each problem as a separate aspect of life and to deal with each individually, as if it exists in its own separate world. But Sankhya explains that by developing the consciousness of *tamo-guna* we think and act in ways of *tamo-guna*. Likewise, were we to function primarily under the influence of *sattva-guna* we would think and act according to the ways of *sattva*.

The Sankhya philosophy allows us to see our ways of thinking and being in a different light, allows us to see our problems differently. This offers a totally different way of seeing and understanding our circumstances than we can given the limits of our languages and the concepts (tools) they provide us with. The influence of the gunas is a practical subject that can be tested by any individual anywhere. This Sankhya analysis clearly indicates that the increasingly extremely disparity, the lack of concern for the common good, the concept of profit at all costs, and so on, are in large degree due to the overwhelming influence of *tamo-guna*. Further, their solutions are perceived, not in passage of more laws that are evaded, but through changing of consciousness—increasing the relative influence of *sattva-guna*, while decreasing the connection with *tamo-guna*.

The content of this paper is the subject of my book of the title “Spiritual Economics” and interested readers are encouraged to learn more from the book and website: www.spiritual-economics.com.

References: Bhagavad-gita As It Is, Bhaktivedanta Swami; Srimad-Bhagavatam, Bhaktivedanta Swami

The Influence of the Gunas

	Sattva	Rajas	Tamas
Main Characteristic	Maintenance	Creation	Destruction
Nature of	Illuminating, frees one from karmic reactions	Born of unlimited desires and longing	Causes illusion /delusion/death
Results of	Become conditioned by concept of happiness; Become purified; knowledge develops; self-control; becomes endowed with happiness, virtue, knowledge and other good qualities;	attached to work for gain; results in distress; grief; lust; attachment, separatism and activity, hard work to acquire goods, prestige and fortune; anxiety and struggle.	Madness, indolence, sleep, destruction, lying, cheating, theft; wrong thinking and wrong action (foolishness, illusion); anger; makes one foolish and dull; lamentation and illusion, excessive sleep indulges in false hopes, displays violence toward others.
Symptoms of	Knowing difference between right & wrong, proper action, understanding, wisdom, good health; consciousness becomes clear, senses are detached from matter, experiences fearlessness and detachment. Has the opportunity for self-realization	Great attachment, uncontrollable desire, hankering, intense endeavor; the distortion of the intelligence because of too much activity, the inability of the perceiving senses to disentangle themselves from mundane objects, an unhealthy condition of the working physical organs, and the unsteady perplexity of the mind.	Madness, illusion, inertia, and darkness (activities of death & destruction); higher awareness fails and finally disappears and one is thus unable to concentrate his attention, his mind is ruined and manifests ignorance and depression.
Knowledge	That knowledge by which one undivided spiritual nature is seen in all living entities, though they are divided into innumerable forms. Sees spiritual equality of all life.	Sees a different type of living entity within different bodies	Understands nothing beyond work as the basis of life and survival. One is attached to one kind of work as the all in all, without knowledge of the truth, and which is very meager.
Understanding	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	Cannot distinguish between religion and irreligion, between action that should be done and action that should not be done.	Considers irreligion to be religion and religion to be irreligion, under the spell of illusion and darkness, and strives always in the wrong direction.
Determination	Unbreakable, which is sustained with steadfastness, and which controls the activities of the mind, life and senses.	One holds fast to fruitive results in religion, economic development and sense gratification.	Determination that cannot go beyond dreaming, fearfulness, lamentation, moroseness and illusion.
Duty, Work or Worker	Performs work with determination and enthusiasm; unaffected by success or failure. Done without association with	Attached to work and the fruits of work, desiring to enjoy those fruits, and who is greedy, always envious, impure, and moved by joy	Materialistic, obstinate, cheating and expert in insulting others, and who is lazy, always morose and procrastinating.

	the modes of material nature, without false ego, with great determination and enthusiasm, and without wavering in success or failure.	and sorrow.	Engaged in work against the injunctions of the scripture.
Action	Performed out of duty without attachment to result.	Performed with desire for gain, with pride and desire for prestige. Performed with great effort by one seeking to gratify his desires, and enacted from a sense of false ego.	Performed with self interest alone, without concern for suffering wrought in the process. Performed in illusion, in disregard of scriptural injunctions, and without concern for future bondage or for violence or distress caused to others.
Happiness	Like poison at the beginning, but at the end is like nectar, and awakens one to self-realization	Derived from contact of the senses with their objects and which appears like nectar at first but poison at the end	Delusion from beginning to end and which arises from sleep, laziness and illusion
Food	Fruits & vegetables; 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.	Spicy, pungent Foods that are too bitter, too sour, salty, hot, pungent, dry and burning	Flesh foods obtained by killing; foods prepared more than three hours before being eaten, food that is tasteless, decomposed and putrid, and food consisting of remnants and untouchable things
Drinks	Fruit juices, milk, water	Coffee, tea, caffeine	Liquor, intoxicants
Time	3am to 11am	11am to 7pm	7pm to 3am
Outlook	Egalitarianism	Differences based on body	Narcissism
Worship & Faith	worships God with loving devotion, offers their prescribed duties unto God without attachment	Worships/serves powerful people; worships God by his prescribed duties with the desire to gain material benefit	worship ghosts and spirits; worships with the desire to commit violence against others
Sacrifice	Sacrifice performed according to the directions of scripture, as a matter of duty, by those who desire no reward	Performed for some material benefit, or for the sake of pride	Performed without regard for the directions of scripture, without distribution of sanctified food, without chanting of proper hymns and without remunerations to the priests, and without faith
Austerity & penance	Worship of the Supreme Lord, honor of priests, the spiritual master, and superiors like the father and mother, and in cleanliness, simplicity, celibacy and nonviolence. Speaking words that are truthful, pleasing, beneficial, and not agitating to others,	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.	Performed out of foolishness, with self-torture or to destroy or injure others.

	and also in regularly reciting scripture. Austerities of the mind include satisfaction, simplicity, gravity, self-control and purification of one's existence. Austerities performed with transcendental faith by men not expecting material benefits but engaged only for the sake of the Supreme.		
Charity	Given out of duty, without expectation of return, at the proper time and place, and to a worthy person.	Performed with the expectation of some return, or with a desire for fruitive results, or in a grudging mood.	Performed at an impure place, at an improper time, to unworthy persons, or without proper attention and respect.
Personal qualities of humans predominantly influenced by	Peacefulness, self-control, austerity, purity, tolerance, honesty, knowledge, proper action, wisdom and religiousness	Heroism, power, determination, resourcefulness, courage, generosity and leadership	Lazy, obstinate, foolish, cheating, violent, aggressive, lazy, obstinate, insulting, destructive
Symptoms of	Mind and sense control, tolerance, discrimination, sticking to one's prescribed duty, truthfulness, mercy, careful study of the past and future, satisfaction in any condition, generosity, renunciation of sense gratification, faith in the spirit, being embarrassed at improper action, charity, simplicity, humbleness and satisfaction within oneself.	Material desire, great endeavor, audacity, dissatisfaction even in gain, false pride, praying for material advancement, considering oneself different and better than others, sense gratification, rash eagerness to fight, a fondness for hearing oneself praised, the tendency to ridicule others, advertising one's own prowess and justifying one's actions by one's strength.	Intolerant anger, stinginess, speaking without scriptural authority, violent hatred, living as a parasite, hypocrisy, chronic fatigue, quarrel, lamentation, delusion, unhappiness, depression, sleeping too much, false expectations, fear and laziness.

¹ Norberg-Hodge, Helena, *The Pressure to Modernize and Globalize*, from *The Case Against the Global Economy*, Jerry Mander and Edward Goldsmith, eds., Sierra Club Books, 1997, p. 41.