

perception; through all those doors; *tadā*, then; through this indication, viz. the illumination that is knowledge, *vidyāt*, one should know; *iti*, that; *sattva* has *vivrddham*, increased; *uta*, greatly (139).

This is the characteristics of rajas when it has become prominent:

लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा ।  
रजस्येतानि जायन्ते विवृद्धे भरतर्षभ॥१२॥

12. O best of the Bharata dynasty, when *rajas* becomes predominant, these come into being: avarice, movement, undertaking of actions, unrest and hankering.

O best of the Bharata dynasty, when the quality of *rajas* *vivrddhe*, becomes predominant; *etāni*, these indications; *jāyante*, come into being; *lobhah*, avarice, the desire to appropriate other's possessions; *pravrttiḥ*, movement in general; *ārambhah*, undertaking;—of what?—*karmanām*, of actions; *aśamah*, unrest, lack of tranquillity—(that is) manifestation of joy, attachment, etc.; and *sprhā*, hankering, desire in general for all things.

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।  
तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन॥१३॥

13. O descendant of the Kuru dynasty, when *tamas* predominates these surely (140) come into being: non-discrimination and inactivity, inadvertence and delusion.

*Kuru-nandana*, O descendant of the Kuru dynasty; when the quality of *tamas* *vivrddhe*, predominates; *etāni*, these indications; *eva*, surely; *jāyante*, come into being; extreme *aprakāśah*, non-discrimination; and *apavrttiḥ*, inactivity; its (141) effects, *pramādah*, inadvertence; and *mohah*, delusion, that is stupidity, which is a form of non-discrimination.

Whatever result is achieved even after death, that is also owing to attachment and desire; everything is certainly caused by the qualities. By way of showing this the Bhagavān says: