

**Sattva binds one to happiness, and Rajas to action, O Bharata, while Tamas verily veils knowledge and binds one to heedlessness.** 9

The temperament predominant in a man is the indicator of the Guna in which he has moulded himself. *Sattva* is in ascendancy in the man given to pleasures ranging from the physical to the intellectual and ethical. *Rajas* dominates in him who is ever active and engages himself in all sorts of enterprises. The man who is callous about his duty, who wastes his time without compunction, who squanders his money foolishly—such a man is immersed in *Tamas*.

How do these Gunas act one over the other? It is delineated :—

रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।

रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥ १०

रजः तमः च अग्नि-भू-य सत्त्वम् भवति भारत ।

रजः सत्त्वम् तमः च एव तमः सत्त्वम् रजः तथा ॥

*rajas tamas ca 'bhibhūya sattvaṁ bhavati bhārata ।  
rajaḥ sattvaṁ tamas ca 'va tamaḥ sattvaṁ rajas tathā॥*

रजः *rajaḥ* Rajas तमः *tamaḥ* Tamas च *ca* and अभिभूय *abhibhūya* having overpowered सत्त्वम् *sattvaṁ* Sattva भवति *bhavati* arises भारत *bhārata* O Bharata रजः *rajaḥ* Rajas सत्त्वम् *sattvaṁ* Sattva तमः *tamaḥ* Tamas च *ca* and एव *eva* even तमः *tamaḥ* Tamas सत्त्वम् *sattvaṁ* Sattva रजः *rajaḥ* Rajas तथा *tathā* also

Sattva asserts itself, O Bharata, by predominating over Rajas and Tamas; and Rajas, over Sattva and Tamas; and Tamas, over Sattva and Rajas. 10