

not one's own is what is meant by activity here. Increasing one's activities unnecessarily and out of proportion is not the way of the wise. Any little success in a new undertaking brings in elation and any little set back in another undertaking brings in dejection. Oscillation of the mind in these ways is called unrest. A prosperous undertaking of a neighbour goads a greedy man into a similar venture. His impatience to have it done immediately is known as longing. These traits are all born of *Rajas*.

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।

तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥ १३

अ-प्र-काशः अ-प्र-वृत्तिः च प्र-मादः मोहः एव च ।

तमसि एतानि (जन्) जा-यन्ते वि-वृद्धे कुरु-नन्दन ॥

*aprakāśo 'pravṛttiś ca pramādo moha eva ca ।*

*tamasy etāni jāyante vivṛddhe kurunandana ॥*

अप्रकाशः *aprakāśaḥ* darkness अप्रवृत्तिः *apravṛttiḥ* inertness च *ca* and प्रमादः *pramādaḥ* heedlessness मोहः *mohaḥ* delusion एव *eva* even च *ca* and तमसि *tamasi* in inertia एतानि *etāni* these जायन्ते *jāyante* arise विवृद्धे *vivṛddhe* have become predominant कुरुनन्दन *kurunandana* O descendant of Kuru

Indiscrimination, inertness, heedlessness and delusion—these arise, O joy of the Kurus, when Tamas is predominant. 13

The literal meaning of the word *aprakāśa* is darkness. But the darkness of the mind lands one into indiscrimination. There is no initiative in the one lacking in discrimination. Lethargy overtakes such a dullard. He becomes heedless or indifferent