

*rajo rāgātmakam viddhi tṛṣṇāsaṅgasamudbhavam ।
tan nibadhnāti kaunteya karmasaṅgena dehinam ॥*

रजः *rajaḥ* *Rajas* रागात्मकम् *rāgātmakam* of the nature of passion विद्धि *viddhi* know तृष्णासङ्गसमुद्भवम् *tṛṣṇā sāga samudbhavam* the source of thirst and attachment तत् *tat* that निबध्नाति *nibadhnāti* binds कौन्तेय *kaunteya* O Kaunteya कर्मसङ्गेन *karma saṅgena* by attachment to action देहिनम् *dehinam* the embodied one

Know *Rajas* to be of the nature of passion, the source of thirst and attachment; it binds fast, O Kaunteya, the embodied one by attachment to action. 7

The way of the *Rajas* is to instil desire and goad one into undertaking new projects. As a dye colours the white cloth, this Guna colours the *Jivatman* red. *Trishnā* or thirst is the hankering of the mind after things not yet acquired, while *sāga* or attachment is the act of clinging on to the objects already acquired. *Rajas* engenders greed for sense-objects visible and invisible. As fuel feeds fire, *Rajas* fosters attachment to action. It creates the sense of agency in the *Jivatman*, although his ideal is to rid himself of that feeling.

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।

प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥ ८

तमः तु अ-ज्ञान-जम् विद्-(हि)षि मोहनम् सर्व-देहिनाम् ।

प्र-माद-आलस्य-निद्राभिः तत् नि-(बन्ध्)बध्-ना-ति भारत ॥

*tamas tv ajñānajaṁ viddhi mohanam sarvadehinām ।
pramādālasya nidrābhis tan nibadhnāti bhārata ॥*