

action; *tu*, while; *tamas*, *āvrtya*, covering up, veiling; *jñānam*, knowledge, the discrimination produced by *sattva*; *Sanjayati*, leads *pramāde*, to inadvertence; *uta*, also. *Pramāda* means non-performance of a duty on hand.

When do the qualities produce the effects stated above? That is being answered:

रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।
रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥१०॥

10. O scion of the Bharata dynasty, *sattva* increases by subduing *rajas* and *tamas*, *rajas* by overpowering *sattva* and *tamas*, and *tamas* by dominating over *sattva* and *rajas*.

O scion of the Bharata dynasty, *sattva bhavati*, increases, comes into being; *abhibhūya*, by subduing both *rajas* and *tamas*. When *sattva* increases, then, coming to its own, it produces its own effects—knowledge, happiness, etc. Similarly, when the quality of *rajas* increases by overpowering both *sattva* and *tamas*, then it produces its own effects—activity and hankering. When the quality called *tamas* increases by similarly dominating over *sattva* and *rajas*, it then produces its own effects—obscuring of knowledge, etc.

When any quality preponderates, then what is its indication? This is being answered:

सर्वद्वारेषु देहेऽस्मिन्प्रकाश उपजायते ।
ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥११॥

11. When the illumination that is knowledge radiates in this body through all the doors (of the senses), then one should know that *sattva* has increased greatly.

Yadā, when; *prakāśah*, the illumination—*prakāśa*, illumination, is a function of the internal organ, intelligence; that itself is *jñānam*, knowledge; when this illumination called knowledge *upajāyate*, radiates; *asmin*, in this; *dehe*, body; *sarva-dvāresu*, through all the doors—all the sense organs, (viz.) ear etc., are the Self's doors of