

7. Know *rajas* to be of the nature of passion, born of hankering and attachment. O son of Kuntī, that binds the embodied one through attachment to action.

Viddhi, know; *rajas* to be *rāgātmakam*, of the nature of passion (—*rāga* is derived in the sense of that which colours—), having the property of colouring, like the ochre pigment etc.; *trsnā-āsanga-samud-bhavam*, born of hankering and attachment—hankering is the longing for things not acquired; attachment is the clinging—of the nature of fondness—of the mind to things in possession. O son of Kuntī, *tat*, that, that *rajas*; *nibadhnāti*, binds; *dehinam*, the embodied one; *karma-sangena*, through attachment to actions. Deep involvement in actions related to seen or unseen objects is *karmasangah*. *Rajas* binds through that.

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।
प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥ ८ ॥

8. On the other hand, know *tamas*, which deludes all embodied beings, to be born of ignorance. O scion of the Bharata dynasty, that binds through inadvertence, laziness and sleep.

Viddhi, know; *tamas*, the third quality; *mohanam*, which deludes, which is a cause of indiscrimination; *sarva-dehinām*, of all embodied beings; to be *ajñānam*, born of ignorance. O scion of the Bharata dynasty, *tat*, that *tamas*; *nibadhnāti*, binds; *pramāda-ālasya-nidrābhih*, through inadvertence, laziness and sleep.

The activities of the qualities are again being briefly stated:

सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत ।
ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत ॥ ९ ॥

9. O scion of the Bharata dynasty, *sattva* attaches one to happiness, *rajas* to action, while *tamas*, covering up knowledge, leads to inadvertence also.

O scion of the Bharata dynasty, *sattva*, *Sanjayati*, attaches one; *sukhe*, to happiness; *rajas* (—*attaches* is understood—) *karmani*, to