

तमः *tamaḥ* inertia तु *tu* but अज्ञानजम् *ajñānajaṃ* born of ignorance विद्धि *viddhi* know मोहनम् *mohanam* deluding सर्वदेहिनाम् *sarva dehinām* to all embodied beings प्रमाद आलस्य निद्राभिः *pramāda ālasya nidrābhiḥ* by heedlessness, indolence and sleep तत् *tat* that निबध्नाति *nibadhnāti* binds fast भारत *bhārata* O Bharata

But know Tamas to be born of ignorance, deluding all embodied beings; it binds fast, O Bharata, by heedlessness, indolence and sleep. 8

*Tamas* is inertia born of ignorance. It enshrouds the discrimination of man. While *Rajas* despoils *Sattva*, *Tamas* despoils both *Rajas* and *Sattva*. It delivers man into heedlessness, indolence and sleep, rendering him inert. By nature it is destructive.

All the three Gunas are collectively described again :—

सत्त्वं सुखे संजयति रजः कर्मणि भारत ।

ज्ञानमावृत्य तु तमः प्रमादे संजयत्युत ॥ ९

सद्-त्वम् सुखे संजयति रजः कर्मणि भारत ।

ज्ञानम् आवृत्-य तु तमः प्र-मादे संजयति उत ॥

*sattvaṃ sukhe sañjayati rajaḥ karmaṇi bhārata ।*  
*jñānam āvṛtya tu tamaḥ pramāde sañjayaty uta ॥*

सत्त्वम् *sattvaṃ* Sattva सुखे *sukhe* to happiness संजयति *sañjayati* attaches रजः *rajaḥ* *Rajas* कर्मणि *karmaṇi* to action भारत *bhārata* O Bharata ज्ञानम् *jñānam* knowledge आवृत्य *āvṛtya* shrouding तु *tu* verily तमः *tamaḥ* Tamas प्रमादे *pramāde* to heedlessness संजयति *sañjayati* attaches उत *uta* but