

If a lamp is placed within a box fitted with glasses of various hues, its light shines through all the glasses. The intensity of the light adds to the brilliance pouring out. Man's body is very much like that box. The sense organs are the gateways for the light of the self within to beam into view. While in *Sattva*, the effulgence of the self is at its height. And this is evinced by the functioning of the senses. In the act of seeing there is sharpness, in hearing there is alertness, in performing an action there is precision accompanied by deliberation and accuracy. All the senses function pleasantly at their best. These are the marks of the predominance of *Sattva*.

लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा ।

रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥ १२

लोभ. प्र-वृत्ति. आरम्भ. कर्मणाम् अ-शम स्पृहा ।

रजसि एतानि (जन्) जा-यन्ते वि-वृद्धे भरत-ऋषभ ॥

*lobhaḥ pravṛttir ārambhaḥ karmanām asamaḥ sprhā ।
rajasy etāni jāyante vivṛddhe bharatarsabha ॥*

लोभः *lobhaḥ* greed प्रवृत्ति *pravṛttiḥ* activity आरम्भ *ārambhaḥ* the undertaking कर्मणाम् *karmanām* of actions अशम *asamaḥ* restlessness स्पृहा *sprhā* longing रजसि *rajasi* in Rajas एतानि *etāni* these जायन्ते *jāyante* arise विवृद्धे *vivṛddhe* having become predominant भरतर्षभ *bharatarsabha* O bull of the Bharatas

Greed, activity, the undertaking of actions, unrest, longing — these arise, O best of the Bharatas, when Rajas is predominant. !

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Attempt at making the property of others, one's own is greed. Officiously engaging oneself in matters