

the point of view of the illumined and indivisible from the point of view of the divisible. But when it has no connection with the illumined and divisible objects, it is in fact attributeless, absolute and real knowledge itself.

**Appendix**—As a common man holds that the Self pervades the entire body, similarly a striver holds that God pervades the entire universe. As the body and the world are one (identical), so are the Self and God one.

From the view-point of a striver, beings also, have their own existence, so his knowledge is 'Sāttvika'. If from his view-point there is no separate existence of beings but there is only one imperishable existence, then it is the transcendental entity viz., Self-realization (attainment of Brahma). That imperishable entity pervades equally everywhere. We have our natural identity with that entity.



*Link:—The Lord, now describes, Rājasika knowledge (knowledge of the nature of passion).*

पृथक्त्वेन तु यज्ज्ञानं नानाभावान्प्रथग्विधान् ।  
वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥ २१ ॥

pr̥thaktvena tu yajjñānam nānābhāvānpr̥thagvidhān  
vetti sarveṣu bhūteṣu tajjñānam viddhi rājasam

The knowledge, by which one perceives the manifold entities of different kinds, as varying from one another, know that knowledge, to be rājasika (jñāna). 21

*Comment:—*

'Pr̥thaktvena tu\* yajjñānam nānābhāvānpr̥thagvidhān'—There is predominance of passion, in rājasika knowledge. The Lord declares, "Know thou Rajas to be of the nature of passion" (Gītā 14/7). This passion, causes attachment and aversion.

\*The term 'Tu' has been used to denote that the Rājasika knowledge is different from the Sāttvika one.

It is because of this passionate knowledge, that a man sees diversity in different persons, gods, devils, demons, birds, beasts, moths, insects, trees and plants etc., according to their shapes, nature, names, forms and attributes etc. He loses the perception of unity, and does not see the Imperishable Supreme Lord abiding equally, in all the perishable beings, in the form of an imperishable soul.

'Vetti sarveṣu bhūteṣu tajjñānaṁ viddhi rājasam'—The knowledge, by which one sees the manifold entities of different kinds, as varying from one another, according to their different bodies, senses, inner sense, temperaments and life-breaths etc., that knowledge, is rājasika. A man, possessing rājasika knowledge cannot discriminate between, the sentient and the insentient.

**Appendix**—A man cognises the existence of both—actions and objects and gets attached to them, so he perceives diversity in different beings.



*Link:—Now, the Lord describes tāmasika knowledge (the knowledge of the mode of ignorance).*

यत्तु कृत्स्नवदेकस्मिन्कार्ये सक्तमहैतुकम् ।  
अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥ २२ ॥

yattu kṛtsnavadekasminkārye saktamahaitukam  
atattvārthavadalpaṁ ca tattāmasamudāhṛtam

But, that knowledge which sticks to a single body as the whole, which is without reason, without basis in truth and is trivial, is declared to be tāmasika jñāna. 22

*Comment:—*

'Yattu\* kṛtsnavadekasminkārye saktam'—A tāmasika person, regards a perishable body, consisting of five gross elements, as his own Self. He thinks, that first he was a child, now he is young

\* The particle 'Tu' here conveys that the Tāmasika knowledge is different from the Rājasika knowledge.