

*Link:—The Lord now defines Rājasika intellect.*

यया धर्ममधर्मं च कार्यं चाकार्यमेव च ।

अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ॥ ३१ ॥

yayā dharmamadharman ca kāryam cākāryameva ca  
ayathāvatprajānāti buddhiḥ sā pārtha rājasī

The intellect, by which one wrongly understands Dharma (righteousness) and Adharma (unrighteousness), what ought to be done and what not, is rājasika. 31

*Comment:—*

'Yayā dharmamadharman ca'—Noble pursuits, which are prescribed by scriptures and which lead a man to salvation, are covered by the term 'Dharma', while evil pursuits, which are prohibited by scriptures and which hurls a person into the dark abyss of hell are included in 'Adharma'. Service to parents and other elderly people, acts of benevolence, such as construction of wells, hospices, hospitals, offering charity to the poor, the needy, and spending money liberally for the society without expecting any reward—these acts are included in Dharma. But, inflicting pain on others for one's own selfish motive, is Adharma. In fact, that which leads to emancipation is Dharma, while what leads to bondage, is Adharma.

'Kāryam cākāryameva ca'—That which has been sanctioned by scriptures, according to one's caste, (social order) stage of life, at a particular time and place, is 'Kārya' (duty), while what is forbidden by scriptures and which ought not to be done, is 'Akārya' (prohibited action). Some acts, which are worth performing for a particular class, may be worth abstaining from, for people of another. To beg alms, officiating at sacrifices and marriages, and accepting charity and gifts etc., are worth performing, for a Brāhmaṇa (a member of the priest class), while such acts are forbidden for members of warrior class, trading and labouring classes.

A servant, should perform his duty honestly and whole-

heartedly, by devoting full time and energy. He should abstain from bribery, idleness and laziness. Similarly, government officers, should work for public welfare, by giving up their selfishness and pride.

The path of work and renunciation, fear and fearlessness, bondage and liberation mentioned in 'Sāttvika' intellect, should also be included in the expression, 'Eva ca' (Even and).

'Ayathāvatprajānāti buddhiḥ sā pārtha rājasī'—Because of passion (attachment), the Rājasika intellect possesses evil propensities, such as selfishness, partiality and inequanimity etc. So it cannot know what is right, and wrong; what is fear, and fearlessness; what ought to be done and what ought not; and what are bondage, and liberation.

Attachment to a person, thing, incident, action and circumstance, causes aversion for other persons, things, incidents, actions and circumstances etc. A man, gets entangled in the world, through attachment and aversion. When he gets attached to the world, he cannot know the reality of world. He can see the reality of world, if he remains indifferent to it. But he can know the Lord, by identifying himself with Him.

In sāttvika intellect, discrimination is aroused, while in rājasika intellect, it is veiled and becomes faint, because of passion. So the intellect, does not remain pure, as water does not remain pure, when earth is mixed in it. Therefore, a person of rājasika intellect, cannot discriminate, between right and wrong and between what ought to be done and what ought not to be. So, he cannot perform, what ought to be and cannot abstain, from what ought not to be done.

**Appendix**—He who does not even know Dharma (righteousness) and Adharma (unrighteousness), what ought to be done and what ought to be refrained from properly, how will he know bondage and liberation? He can't know. Because of his passionate intellect, he can't know them in reality as there is predominance of attachment in him, so he can not attach

significance to discrimination. Being swayed by the perishable objects, his discrimination disappears.



*Link:—The Lord now defines Tāmasika intellect, (intellect of the nature of ignorance).*

अधर्मं धर्ममिति या मन्यते तमसावृता ।  
सर्वार्थान्विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥ ३२ ॥

adharmam dharmamiti yā manyate tamasāvṛtā  
sarvāṛthānviparītāmśca buddhiḥ sā pārtha tāmasī

That, which enveloped in darkness, is conceived as right, when wrong, and sees all things perverted (contrary to truth), that intellect, O Pārtha (Arjuna), is tāmasika (of the nature of ignorance). 32

*Comment:—*

'Adharmam dharmamiti yā manyate tamasāvṛtā—Intellect which reproaches God that which acts against ordinance of scriptures, which violates the rules of caste (Varṇa) (social order) and stage of life (Āśrama), which shows disrespect towards parents, teachers and saints, and which regards sinful acts such as, falsehood, fraud, dishonesty, forgery, taking prohibited food and adultery etc., as acts of virtue, is said to mistake 'Adharma' as 'Dharma'.

Obedience and service to parents, study of the scriptures, following decorums of 'Varṇa' and 'Āśrama,' rendering service to others with body, mind and riches, translating saints' teachings into practice, taking pure meals and performance of virtuous actions, which are prescribed by scripture, are regarded, as improper by the people of tāmasika intellect. Thus, they regard 'Dharma' as 'Adharma'.

People of tāmasika intellect, believe that Brāhmaṇas (the people of the priest class), who are law makers, treated themselves as superior to other people, and bound others by different rules and laws. They believe, that India cannot progress, so long as