

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.

and then he will grow old. He holds, that he is the enjoyer, he is successful, mighty and happy and there is none else like him. He is entangled, in the meshes of delusion (16/15).

'Ahaitukam'—His knowledge, is irrational and it is against the scriptures. He does not realize, that he (the soul), is imperishable and uniform, while a body is kaleidoscopic and perishable. He identifies the soul, with the body.

'Atattvārthavadalpaṁ ca'—Such a person, does not know the truth, that the soul is different from the body. His knowledge, is very poor and insignificant. So the Lord, has not used the term 'Knowledge', in this verse. A tāmasika person lacks knowledge, he is ignorant. So the Lord instead of using the term 'Knowledge' has used the terms 'Yat' (which) and 'Tat' (that) only.

'Tattāmasamudāhṛtam'—That understanding which is without reason, without foundation in truth, and is trivial, is declared to be tāmasika.

If Tāmasika knowledge, is not knowledge at all, and the Lord hesitates in calling it so, why has it been described? The reason is, that the Lord in the nineteenth verse of this chapter, asked Arjuna to hear three kinds of knowledge, action and agent. So after describing the sāttvika and rājasika knowledge, it was necessary for Him to describe it also as such.

Appendix—In Tāmasa knowledge, demoniac nature is predominant. In this verse the term 'Jñāna' has not been given which means that in fact it is no knowledge at all, it is mere ignorance. It is the intellect of Tāmasa people which has been called 'paśu buddhi' (beastly intellect)—

**tvaṁ tu rājan mariṣyeti paśubuddhimimāṁ jahi
na jātaḥ prāgabdhūto'dya dehavattvaṁ na naṅkṣyasi**

(Śrīmadbhā. 12/5/2)

Śrī Śukadevajī said—'O King! now you, give up this beastly intellect that you will die. The body had no existence in the past, it was born afterwards and then it will die but it is not the case

with you (the Self) that you did not exist in the past, you were born afterwards and then you will die.'



Link:—Now the Lord describes the Sāttvika action (action of goodness).

नियतं सङ्गरहितमरागद्वेषतः कृतम् ।
अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥ २३ ॥

niyataṁ saṅgarahitamaraḡadveṣataḥ kṛtaṁ
aphalaprepsunā karma yattatsāttvikamucyate

Action which is ordained by the scriptures, that is performed without a sense of doership and without attachment, or aversion by one, who seeks no reward, is said to be, sāttvika (karma) (of the nature of goodness). 23

Comment:—

'Niyataṁ saṅgarahitamaraḡadveṣataḥ kṛtaṁ aphalaprepsunā karma yattatsāttvikamucyate'—Acts ordained by scriptures, according to a person's caste, (social order), stage of life (Āśrama) and circumstances, are 'Niyata'.

Here the term 'Niyataṁ' denotes, that the actions mentioned above, are to be performed, but actions that are prohibited by scriptures should not be performed.

Here, the expression 'Saṅgarahitam', denotes freedom, from a sense of doership. As trees, have no sense of doership when new leaves sprout, and when they blossom, similarly in the bodies different activities, such as digestion, development and decay etc., take place, naturally. So by realizing this fact a striver, becomes free from doership. Here, the expression 'Saṅgarahitam' denotes, freedom from doership, because freedom from attachment, has been mentioned by the term 'Arāḡadveṣataḥ' in this verse. Moreover in Sāṅkhyayoga* it is absence of the sense of doership

*Here in 'Sāṅkhyayoga' the expression 'Saṅgarahitam' denotes freedom from doership while in 'Karmayoga' the expression 'Saṅgaṁ tyaktvā phalaṁ caiva' (18/9) denotes freedom from attachments as well as from desire for