

philosophy of Kapila; to be *eva*, only (—*only* is used for emphasis, by way of showing that they have no classification other than that based on the *gunas*—); *tridhā*, of three kinds; *guna-bhedatah*, according to the differences of the *gunas*, that is according to the differences of *sattva* etc.

Even that philosophy teaching about the *gunas* is certainly valid so far as it concerns the experiencer of the *gunas*, though it is contradictory so far as the non-duality of the supreme Reality, Brahman, is concerned. Those followers of Kapila are acknowledged authorities in the ascertainment of the functions of the *gunas* and their derivatives. Hence, that scripture, too, is being referred to by way of eulogy of the subject-matter going to be spoken of. Therefore there is no contradiction.

*Śrnu*, hear; *tāni*, about them; *api*, also; *yathāvat*, as they are, as established by reason and as propounded in the scriptures. Hear about knowledge etc. and all their diversities created by the differences of the *gunas*. The idea is, ‘Concentrate your mind on the subject going to be taught.’

And now the threefold classification of knowledge is being stated:

सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।  
अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥२०॥

20. Know that knowledge to be originating from *sattva* through which one sees a single, undecaying, undivided Entity in all the diversified things.

*Viddhi*, know; *tat*, that; *jñānam*, knowledge, realization of the Self as non-dual, complete realization; to be *sāttvikam*, originating from *sattva*; *yena*, through which knowledge; *īksate*, one sees; *ekam*, a single; *avyayam*, undecaying—that which does not undergo mutation either in itself or by the mutation of its qualities—’ that is eternal and immutable; *bhāvam*, Entity—the word *bhāva* is used to imply an entity—, that is the single Reality which is the Self; *sarvabhūtesu*, in all things, in all things beginning from the Unmanifest to the