

which causes thirst and attachment for sense-objects.]

ये चैव सात्विका भावा राजसास्तामसाश्च ये ॥  
मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥१२॥

VII. 12.

ये Whatever च and एव verily सात्विकाः belonging to Sattva भावाः states च and ये whatever राजसाः belonging to Rajas तामसाः belonging to Tamas तान् them मत्तः proceeding from me एव verily इति this विद्धि know तु but अहं I तेषु in them न not ते they मयि in me.

And whatever states pertaining to Sattva, and those pertaining to Rajas, and Tamas, know them to proceed from Me alone; still I am not in them, but they are in Me.

[All things are in Him, yet not He in them. Logically, this can only happen in super-imposition through illusion: as that of a ghost seen in the stump of a tree; the ghost is in the stump, from the point of view of the man in the dark, but the stump is never in the ghost. Similarly the universe is super-imposed on the Lord, seen in His place through Maya, but He is not in it. The Lord returns to the same teaching in Chap. IX. 4. 5.]

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ॥  
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥१३॥

VII. 13.

एभिः By these त्रिभिः three गुणमयैः composed of Gunas भावैः states मोहितं deluded इदं this सर्वं all जगत् world एभ्यः from them परं distinct अव्ययं immutable मां me न not अभिजानाति knows.

Deluded by these states, the modifications