

unmoving things; and through which knowledge one sees that Entity to be *avibhaktam*, undivided; in every body, *vibhaktesu*, in all the diversified things, in the different bodies. The idea is: that Reality which is the Self remains, like Space, undivided.

Being based on *rajas* and *tamas*, those that are the dualistic philosophies are incomplete, and hence are not by themselves adequate for the eradication of worldly existence.

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

21. But know that knowledge to be originating from *rajas* which, amidst all things, apprehends the different entities of various kinds as distinct. (213)

Tu, but; *viddhi*, know; *tat*, that; *jñānam*, knowledge; to be *rājasam*, originating from *rajas*; *yat*, which; *sarvesu bhūtesu*, amidst all things; *vetti*, apprehends—since knowledge cannot be an agent of action, therefore the meaning implied is, ‘that, knowledge ... through which one apprehends...’—; *nānā-bhāvān*, the different entities; *prthagvidhān*, of various kinds, that is, those possessing diverse characteristics and different from oneself; *prthaktvena*, as distinct, as separate in each body.

यत्तु कृत्स्नवदेकस्मिन् कार्ये सक्तमहैतुकम् ।
अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥२२॥

22. But that (knowledge) is said to be born of *tamas* which is confined to one form as though it were all, which is irrational, not concerned with truth and trivial.

But *tat*, that knowledge; is *udāhrtam*, said to be; *tāmasam*, born of *tamas*; *yat*, which is; *saktam*, confined; *ekasmin*, to one; *kārye*, form, to one body or to an external image etc., *krtsnavat*, as though it were all, as though it comprehended everything, thinking, ‘The Self, or Bhagavān, is only this much; there is nothing beyond it,’—as the naked Jainas hold that the Ātman conforms to and has the size of