

बुद्धि *buddhiḥ* intellect सा *sā* that पार्थ *pārtha* O Partha
राजसी *rājasī* *Rajasika*

The intellect that makes a distorted grasp of dharma and adharma, of what ought to be done, and what ought not to be done—that, O Partha is *Rajasika*. 31

The reflection of a thing in a disturbed water is not even, it gets distorted. Similarly the acts of dharma and good and conducive undertakings prescribed in the *Sāstrās* do not appear in their true light to a man of *Rajasika* disposition. His intellect makes a distorted reading of good and holy acts. Duryodhana challenged and enticed Yudhishtira into gambling which is an evil practice. He usurped the kingdom and drove his cousins to the necessity of waging a war. Duryodhana felt that his doings were all acts of dharma while they were actually acts of *adharma*.

A man endowed with the *Rajasika* intellect is capable of turning out enormous work. But his evil genius taints all his doings. Let it be supposed that two neighbours enter into a joint effort in agriculture or trade or industry and that one of the two is imbued with a *Rajasika* nature. No doubt, the endeavours of the *Rajasika* man would be more than those of the other, his partner. But his evil understanding would be ever working at exploiting the partner. He may go to the extent of ruining the other. In litigation nobody can equal him. He is an adept in trying to convert truth into falsehood and vice versa. He delights in foul ways. Righteous