

O Pārtha, *sā*, that; *buddhih*, intellect; is *sāttvikī*, born of *sattva*; *yā*, which; *vetti*, understands; *pravṛttim*, action, the path of rites and duties, which is the cause of bondage; and *nivṛttim*, withdrawal, the path of renunciation, which is the cause of Liberation—since action and withdrawal are mentioned in the same sentence along with bondage and freedom, therefore they mean ‘the path of rites and duties and of renunciation’—; *kārya-akārye*, duty and what is not duty, that is what is enjoined or prohibited, (219) what ought to be done or ought not to be done, action and inaction. With regard to what? With regard to action leading to seen or unseen results, undertaken according to place, time, etc. *Bhaya-abhaye*, the sources of fear and fearlessness, that is the causes of fear and fearlessness, with regard to seen or unseen objects; *bandham*, bondage, along with its cause; and *mokṣam*, freedom, along with its cause.

In this context, knowing is a function of the intellect; but the intellect is the possessor of the function. Fortitude also is only a particular function of the intellect.

यया धर्ममधर्मं च कार्यं चाकार्यमेव च ।
अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ॥ ३१ ॥

31. O Pārtha, that intellect is born of *rajas* with which one wrongly understands virtue and vice as also what ought to be done and ought not to be done.

O Pārtha, *sā*, that; *buddhih*, intellect; is *rājasī*, born of *rajas*; *yayā*, with which; *prajānāti*, one understands; *ayathāvat*, wrongly, not truly, not by discerning it from all points of view; *dharmam*, virtue, as prescribed by the scriptures; and *adharma*, vice, what is prohibited by them; (220) *ca eva*, as also; *kāryam*, what ought to be done; and *akāryam*, what ought not to be done—those very ‘duty’ and ‘what is not duty’ as stated earlier.

अधर्मं धर्ममिति या मन्यते तमसावृता ।
सर्वार्थान्विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥ ३२ ॥