

यत्तु कृत्स्नवदेकस्मिन्कार्ये सक्तगहैतुकम् ।

अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥ २२

यत् तु कृत्स्नवत् एकस्मिन् कार्ये सक्तम् (सज्ज-तम्) अ-हैतुकम् ।

अ-तद्-त्व-अर्थ-वत् अल्पम् च तत् तामसम् उद्-आ-हृतम् ॥

*yat tu kṛtsnavad ekasmin kārye saktam ahaitukam ।*

*atattvārthavad alpaṁ ca tat tāmasam udāhṛtam ॥*

यत् *yat* which तु *tu* but कृत्स्नवत् *kṛtsnavat* as if it were the whole एकस्मिन् *ekasmin* one single कार्ये *kārye* to effect सक्तम् *saktam* attached अहैतुकम् *ahaitukam* without reason अतत्त्वार्थवत् *atattvārthavat* without foundation in truth अल्पम् *alpaṁ* trivial च *ca* and तत् *tat* that तामसम् *tāmasam* Tamasika उदाहृतम् *udāhṛtam* is declared

And the knowledge that clings to one single effect as if it were the whole, and is without reason, without foundation in truth, and trivial—that knowledge is declared to be Tamasika. 22

There are people who believe that their individuality is confined to the physical frame made of the five elements. The perishing matter is mistaken for the persisting principle. An image is merely an aid for the worship of God, just as a map is an aid for the study of a country. But the ignorant man thinks that the image itself made of a metal or of wood or of clay to be God. If the image be mutilated he feels God has been despoiled. This attitude is an evidence to the fact that he clings to one single effect as if it were the whole. That he is an entity more than the body and that God is above form are truths incomprehensible to him. God as Truth is