

the body, or (as others hold) that Bhagavān is merely a stone or wood—, remaining confined thus to one form; *ahaitukam*, which is irrational, bereft of logic; *a-tattvārthavat*, not concerned with truth—*tattvārtha*, truth, means something just as it is; that (knowledge) which has this (truth) as its object of comprehension is *tattvārthavat*; that without this is; *a-tattvārthavat*—; and which, on account of the very fact of its being irrational, is *alpam*, trivial, because it is concerned with trifles or is productive of little result. This kind of knowledge is indeed found in non-discriminating creatures in whom *tamas* predominates.

Now is being stated the threefold division of action:

नियतं सङ्गरहितमरागद्वेषतः कृतम् ।  
अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥ २३ ॥

23. The daily obligatory action which is performed without attachment and without likes or dislikes by one who does not hanker for rewards, that is said to be born of *sattva*.

*Niyatam*, the daily obligatory; *karma*, action; *yat*, which; is *krtam*, performed; *sanga-rahitam*, without attachment; *arāga-dvesatah*, without likes or dislikes; *aphala-prepsunā*, by one who does not hanker for rewards, by an agent who is the opposite of one who is desirous of the fruits of action; *tat*, that (action); *ucyate*, is said to be; *sāttvikam*, born of *sattva*.

यत्तु कामेप्सुना कर्म साहंकारेण वा पुनः ।  
क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥ २४ ॥

24. But that action is said to be born of *rajas* which is done by one desirous of results or by one who is egotistic, and which is highly strenuous.

But *tat*, that; *karma*, action; *udāhrtam*, is said to be; *rājasam*, born of *rajas*; *yat*, which; is *kriyate*, done; *kāmeepsunā* by one desirous of results; *vā*, or; *saahankārena*, by one who is egotistic; and *bahula-*