

The Imperishable Being is the Substratum behind the many. It is the One without a second. It is undivided like the *ākāśa*. It undergoes no modification even though Prakriti emanates from It. Infinite as It is, no change is possible in It. Nothing can be added to It and nothing can be subtracted from It; for, It is Imperishable. It does not divide Itself into different Atmas in different beings. To know this Great Being as It is, is *Sāttvika* knowledge.

Though the air carries fragrance and foul smell alike, it is not affected by them. Such is even the case with the Paramatman, the Basis of the varying universe.

— Sri Ramakrishna

पृथक्त्वेन तु यज्ज्ञानं नानाभावान्पृथग्विधान् ।

वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥ २१

पृथक्-त्वेन तु यत् ज्ञानम् नाना-भावात् पृथक्-विधान् ।

वेत्ति सर्वेषु भूतेषु तत् ज्ञानम् विद्- (हि) वि राजसम् ॥

*prthaktvena tu yaj jñānam nānābhāvān prthagvidhān ।  
vetti sarveṣu bhūteṣu taj jñānam viddhi rājasam ॥*

पृथक्त्वेन *prthaktvena* as different from one another तु *tu* but यत् *yat* which ज्ञानम् *jñānam* knowledge नाना भावान् *nānā bhāvān* various entities पृथग्विधान् *prthag vidhān* of distinct kinds वेत्ति *vetti* knows सर्वेषु *sarveṣu* in all भूतेषु *bhūteṣu* in beings तत् *tat* that ज्ञानम् *jñānam* knowledge विद्धि *viddhi* know राजसम् *rājasam* Rajasika

But that knowledge by which one sees in all beings manifold entities of different kinds as varying from one another — know that that knowledge is Rajasika.