

तत्त्ववित् *tattvavit* the knower of truth तु *tu* but महाबाहो *mahābāho* O mighty-armed गुणकर्मविभाग्योः *guṇa karma vibhāgayoḥ* of the divisions of qualities and functions गुणाः *guṇāḥ* the qualities (in the shape of senses) गुणेषु *guṇeṣu* amidst the qualities (in the shape of objects) वर्तन्ते *varṭante* remain इति *iti* thus सत्त्वा *matvā* knowing न *na* not सज्जते *sajjate* is attached

But, O mighty-armed, the one intuitive into the nature of Guna and karma knows that Gunas as senses merely abide with Gunas as objects, and does not become entangled. 28

There is a kinship between the senses and their respective objects. They are both constituted of the same elements and of the same Gunas. The element fire for example has its own combination of Gunas. Emitting light is characteristic of fire. The combination of Gunas in fire takes one form as the sense of sight and another form as the object of sight. Because of the sameness of nature in both of them, sense experience becomes possible. And this is the fact in regard to all the five senses. Atman which is consciousness, remains unaffected by the sensations, even as Akasa is substratum to the dashing clouds. The sage who realizes this truth is free from entanglement.

What is the attitude of the enlightened towards the ignorant? It is explained :—

प्रकृतेर्गुणसंमूढाः सज्जन्ते गुणकर्मसु ।

तानकृत्स्नविदो मन्दाकृत्स्नविन्न विचालयेत् ॥ २९