

प्र-कृते गुण-स मूढा सज्जन्ते गुण-कर्मसु ।

तान् अ-कृत्स्न-विद मन्दान् कृत्स्न-विद् न वि-चालयेत् ॥

*prakrter guna sammūdhāḥ sajjante guna karmasu ।*

*tān akrtsnavido mandān krtsnavin na vicālayet ॥*

प्रकृते *prakrteh* of nature गुणसमूढा *guna sammūdhāḥ* persons deluded by the gunas सज्जन्ते *sajjante* are attached गुणकर्मसु *guna karmasu* in the functions of the qualities तान् *tān* those अकृत्स्नविद, *akrtsnavidaḥ* of imperfect knowledge मन्दान् *mandān* the foolish कृत्स्नवित् *krtsnavit* man of perfect knowledge न *na* not विचालयेत् *vicālayet* should unsettle

Those deluded by the Gunas of Prakriti get attached to the functions of the Gunas. The man of perfect knowledge should not unsettle the mediocre whose knowledge is imperfect. 29

No differentiation can be made between the skin and the pulp in a tender fruit. It is only after it matures and ripens that this difference comes about. Even so the mediocre make no distinction between the action-fabricated *Prakriti* and the actionless Atman. They are therefore entangled in karma. Attempt at discrimination between Atma and *Prakriti* will only lead to confusion of understanding. There is no harm in their performing their duties with attachment. They should therefore be encouraged to be more and more active. Work with attachment has its place in the evolution of man. But the way of the spiritual aspirant should be as follows :—

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।

निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३०