

wants to avoid exertion on one plea or another. To work for results is far superior to being given to laziness born of inertia. The indolent man must be roused to ambitions and exertions leading to pleasures and prosperity. Teaching disinterested service to him will unsettle his understanding. Then there is the man who suffers from philosophical indigestion. He is given to an escape-mentality from actions on the ground that they are all wrought with pain and evil. His creed is to pose quietism which is a pitfall in Vedanta. Care should be taken that no confusion is created in the minds of the indolent and the ignorant. Himself active, the enlightened man should induce all to intense activity.

What is the cause of attachment which is so deep-rooted in the common man? It is analysed as follows :—

How to Root out the Ego — 27-32

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।

अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ॥ २७

प्र-कृतेः क्रियमाणानि गुणैः कर्माणि सर्व-शः ।

अहम्-कार-वि-मूढ-आत्मा कर्ता अहम् इति मन्यते ॥

*prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ ।*

*ahamkāra vimūḍhātmā kartā 'ham iti manyate ॥*

प्रकृतेः *prakṛteḥ* of nature क्रियमाणानि *kriyamāṇāni* are performed गुणैः *guṇaiḥ* by the qualities कर्माणि *karmāṇi* actions सर्वशः *sarvaśaḥ* in all cases अहङ्कारविमूढात्मा *ahamkāra vimūḍhātmā* one whose mind is deluded by egoism कर्ता *kartā* doer अहम् *aham* I इति *iti* thus मन्यते *manyate* thinks