

Difference between man and man is in the sort of desire harboured at heart. The enlightened one is desireless. Desire for the fruits of actions goads the multitude to activity. The enlightened man has no personal motive. Out of compassion for the ignorant he ceaselessly works. Following his example the others do their work.

Has the enlightened man anything to guard himself against ? The answer comes —

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।

जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥ २६

न बुद्धि-भेदम् जनयेत् अ-ज्ञानाम् कर्म-सङ्गिनाम् ।

जोषयेन् सर्व-कर्माणि विद्-वान् युक्तः सम् आ-चरन् ॥

*na buddhi bhedam janayed ajñānām karma sanginām ।
joṣayet sarva karmāṇi vidvān yuktah samācaran ॥*

न *na* not बुद्धिभेदम् *buddhi bhedam* unsettlement in the minds जनयेत् *janayet* should produce अज्ञानाम् *ajñānām* of the ignorant कर्मसङ्गिनाम् *karma sanginām* of the persons attached to actions जोषयेत् *joṣayet* should engage सर्व कर्माणि *sarva karmāṇi* all actions विद्वान् *vidvān* the wise युक्त *yuktah* balanced समाचरन् *samācaran* performing

Let not the wise man unsettle the mind of ignorant people attached to karma. By doing persistently and precisely let the wise induce the others in all activities. 26

Doing duty for duty's sake devoid of desire, is an exalted state given to the enlightened only. This philosophy of action is too high for the common man to understand. He either works for results or