

acetasah, who are devoid of discrimination; *naṣṭān*, to have gone to ruin.

‘For what reason, again, do they not follow your teachings, perform duties that are not theirs and not follow their own duties? How is it that by remaining opposed to You, they do not fear the evil which will arise from transgressing Your commandments? As to that, the Bhagavān says:

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।
प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥ ३३ ॥

33. Even a man of wisdom behaves according to his own nature. Beings follow (their) nature. What can restraint do?

Api, even; *jñānavān*, a man of wisdom—what to speak of a fool!; *ceṣṭate*, behaves; *sadrśam*, according to;—what? *svasyāh*, his own; *prakrteh*, nature. Nature means the impressions of virtue, vice, etc. (51) acquired in the past (lives) and which become manifest at the commencement of the present life. All creatures (behave) according to that only. Therefore, *bhūtāni*, beings; *yānti*, follow; (their) *prakrtim*, nature. *Nigrahaḥ kim karisyati*, what can restraint do, be it from Me or anybody else?

If all beings behave only according to their own nature—and there is none without his nature—, then, since there arises the contingency of the scriptures becoming purposeless owing to the absence of any scope for personal effort, therefore the following is being stated:

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥ ३४ ॥

34. Attraction and repulsion are ordained with regard to the objects of all the organs. One should not come under the sway of these two, because they are his adversaries.

Rāga-dvesau, attraction and repulsion, in the following manner—attraction towards desirable things, and repulsion against