

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।

कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ ५

न हि क -चित् क्षणम् अपि जातु तिष्ठति अ कर्म कृत् ।

कार्यते हि अवशः कर्म सर्वः प्रकृति जैः गुणैः ॥

*na hi kaścit ksanam api jātu tiṣṭhaty akarmakṛt ।*

*kāryate hy avaśaḥ karma sarvaḥ prakṛti-jaiḥ guṇaiḥ ॥*

न हि *na hi* not कश्चित् *kaścit* anyone क्षणम् *ksanam* a moment अपि *api* even जातु *jātu* verily तिष्ठति *tiṣṭhatī* remains अकर्मकृत् *akarmakṛt* without performing action कार्यते *kāryate* is made हि *hi* for अवशः *avaśaḥ* helpless कर्म *karma* action सर्वः *sarvaḥ* all प्रकृतिजैः *prakṛti-jaiḥ* born of Prakṛiti गुणैः *guṇaiḥ* by the qualities

None can ever remain really actionless even for a moment; for everyone is helplessly driven to action by the Gunas, born of Prakṛiti. 5

*Prakṛiti* or Nature is constituted of the three Gunas—*Sattva*, *Rajas* and *Tamas*. It is ever in a state of flux. In other words karma is inherent in *Prakṛiti*. Beings involved in *Prakṛiti* are therefore helplessly bound by karma. Vain is their wish and attempt to rid themselves of action, eating, sleeping, breathing, beating of the heart—all these are nothing but karma. From the atom up to the universe all are engaged in activities of innumerable types. It is impossible for beings to renounce karma while being entangled in *Prakṛiti*.

Those who are enlisted as indoor patients in a hospital cannot get out of it until they are cured. After the cure is effected they have no need to be in the hospital. Similarly beings that suffer from the ailment of ignorance are hospitalized in *Prakṛiti*. They are being effectively treated with karma for