

become attached, thinking thus: 'The organs rest (act) on the objects of the organs.'

*Tu*, but, on the other hand; he who is a knower, *tattva-vit*, a knower of the facts;—knower of what kinds of facts?—*guna-karma-vibhāgayoh*, about the varieties of the *gunas* and actions, that is a knower of the diversity of the *gunas* and the diversity of actions; (46) *na sajjate*, does not become attached; *iti matvā*, thinking thus; 'Gunāh, the *gunas* in the form of organs;—not the Self—*vantante*, rest (act); *gunesu*, on the *gunas* in the form of objects of the organs.'

प्रकृतेर्गुणसंमूढाः सज्जन्ते गुणकर्मसु ।  
तानकृत्स्नविदो मन्दान् कृत्स्नवित्र विचालयेत् ॥ २९ ॥

29. Those who are wholly deluded by the *gunas* of Nature become attached to the activities of the *gunas*. The knower of the All should not disturb those of dull intellect, who do not know the All.

Those again, *guna-sammūḍhāh*, who are wholly deluded by the *gunas*; *prakrteh*, of Nature; *sajjante*, become attached; *guna karmasu*, to the activities of the *gunas*, thinking, 'We do actions for results.' *Krtsna-vit*, the knower of the All, one who is himself a knower of the Self; *na vicālayet*, should not disturb; *tān*, those who are attached to actions; (who are) *mandān*, of dull intellect; *akrtsnavidah*, who do not know the All, who are all attention on the results of actions. Unsettling of beliefs is itself the disturbance. That he should not do. This is the idea.

Again, in what manner should duties be undertaken by a seeker after Liberation who is not enlightened, who is qualified for actions (rites and duties)? As to this, the answer is being stated:

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।  
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३० ॥

30. Devoid of the fever of the Ātman, engage in battle by dedicating all actions to Me, with (your) mind intent on the Self, and becoming free from expectations and egoism.