

discriminate between the good deeds and the bad ones.

Is this world unreal? It is unreal as long as you have not realized Iswara. For, you do not recognize His presence in the things worldly. The feeling of "I and mine" has gone deep into you. Therefore you have become bound to the world. You are drowning yourself increasingly in the ocean of *Samsara*. Though the path of liberation is easy and straight, delusion has covered your eyes and so you knock about here and there like a blind man. You know that *Samsara* is impermanent. Ponder over the house you live in. How many have been born and how many have died in it! Worldly things appear in a trice before you and they disappear too, in a trice. Those whom you hold as your kith and kin are not so after you die. Still, how deep is man's attachment to the world! Though nobody at home is dependent on an old man, he finds no time to go to Banaras. He gets no leisure for devotional practices. "What will become of my dear grandson, Harisa if I do not look after him?" says he and gets attached to the child. This is the deplorable way of the worldly man.

— Sri Ramakrishna

यथा धर्ममधर्मं च कार्यं चाकार्यमेव च ।

अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ॥ ३१

यथा धर्मम् अ-धर्मम् च कार्यम् च अ-कार्यम् एव च ।

अ-यथा-वत् प्र-जा-नाति बुध्-तिः सा पार्थ राजसी ॥

*yayā dharmam adharman ca*

*kāryam cā 'kāryam eva ca ।*

*ayathāvat prajānāti*

*buddhiḥ sā pārtha rājasī ॥*

यथा *yayā* by which धर्मम् *dharmam* dharma अधर्मम् *adharman* adharma च *ca* and कार्यम् *kāryam* what ought to be done च *ca* and अकार्यम् *akāryam* what ought not to be done एव *eva* even च *ca* and अयथावत् *ayathāvat* wrongly प्रजानाति *prajānāti* understands