

the virtuous and the vicious. This levelling down would mean confusion of species.

Through the meticulous performance of one's dharma one's attainments get exemplified. The level of one's evolution becomes self-evident through the discharge of one's duty. Where karma is kept in abeyance, the distinctions get lost. If Iswara, the Cosmic Intelligence does not induce His beings in their respective functions confusion of species is bound to take place, leading to cosmic calamity.

Does not drudging in karma indicate that all beings are prosaically harnessed to action? No, it is not so. Distinctions reveal themselves as follows:—

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।

कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहम् ॥ २५

सक्ताः कर्मणि अ-विद्वांसः यथा कुर्वन्ति भारत ।

कुर्यात् विद्-वान् तथा अ-सक्तः चिकीर्षुः लोक-सम्-ग्रहम् ॥

*saktāḥ karmaṇy avidvāṁso yathā kurvanti bhārata ।*

*kuryād vidvāns tathā 'saktaś cikīrṣur lokasaṁgraham*॥

सक्ताः *saktāḥ* attached कर्मणि *karmaṇi* to action अविद्वांसः *avidvāṁsaḥ* the ignorant यथा *yathā* as कुर्वन्ति *kurvanti* act भारत *bhārata* O Bharata कुर्यात् *kuryāt* should act विद्वांन् *vidvān* the wise तथा *tathā* so असक्तः *asaktaḥ* unattached चिकीर्षुः *cikīrṣuḥ* wishing लोकसंग्रहम् *lokasaṁgraham* the welfare of the world

As the unenlightened act from attachment to action, O Bharata, so should the enlightened act without attachment, desirous of the guidance of the multitude.