

To flower and fruit is the obligatory duty of a tree. And it lets off a fully matured fruit of its own accord. It is a natural abandonment. Contrary to this course, if an ignorant person plucks off an immature fruit, its purposes are foiled. Forced *Sanyāsa* from ignorance is as derogatory and destructive as this act.

Nitya karma or the obligatory duty varies in scale according to the attainments of man. Bathing, eating and earning wealth are acts of *nitya karma* to an ordinary man. *Yajna*, *dāna* and *tapas* are the obligatory duties of a spiritually advanced man. These sacred duties are to be discharged as long as the body lasts; for, the body and the duties done with it are inseparably connected. A rigid following of this principle adds to the purity of a pure man. Abandoning the obligatory duty through ignorance brings in deterioration. It enshrouds the man in greater ignorance. This unwise act is born of a *Tamasika* disposition.

A devotee ought to continue to utter the name of the Lord and to discharge his worldly duties until his mind gets merged in *Sat-chit-ananda*.

— Sri Ramakrishna

दुःखमित्येव यत्कर्म कायक्लेशमयात्त्यजेत् ।

स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥ ८

दुःखम् इति एव यत् कर्म काय - क्लेश - मयात् त्यजेत् ।

सः कृत्वा राजसम् त्यागम् न एव त्याग - फलम् लभेत् ॥

*duḥkham ity eva yat karma kāyakleśa bhayāt tyajet ।
sa kṛtvā rājasam tyāgam nai 'va tyāgaphalam labhet ॥*