

‘On the other hand, if, like Me, you or some one else possesses the conviction of having attained Perfection and is a knower of the Self, it is a duty of such a one, too, to help others even if there be no obligation on his own part.’

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।
कुर्याद्विद्वांस्तथाऽसक्तश्चिकीर्षुलोकसंग्रहम् ॥ २५ ॥

25. O scion of the Bharata dynasty, as the unenlightened people act with attachment to work, so should the enlightened person act, without attachment, being desirous of the prevention of people from going astray.

O scion of the Bharata dynasty, *yathā*, as; some *avidvāṁsah*, unenlightened people; *kurvanti*, act; *saktāh*, with attachment; *karmani*, to work, (thinking) ‘The reward of this work will accrue to me’; *tathā*, so; should *vidvān*, the enlightened person, the knower of the Self; *kuryāt*, act; *asaktah*, without attachment, remaining unattached. (42) Why does he (the enlightened person) act like him (the former)? Listen to that: *Cikīrsuh*, being desirous of achieving; *lokasangraham*, prevention of people from going astray.

‘Neither for Me who am a knower of the Self, nor for any other (knower of the Self) who wants thus prevent people from going astray, is there any duty apart from working for the welfare of the world. Hence, the following advice is being given to such a knower of the Self:’

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।
जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥ २६ ॥

26. The enlightened man should not create disturbance in the beliefs of the ignorant, who are attached to work. Working, while himself remaining diligent, (43) he should make them do (44) all the duties.

Vidvān, the enlightened man; *na janayet*, should not create; *buddhi-bhedam*, disturbance in the beliefs—disturbance in the firm