

*moghāsā moghakarmāṇo moghajñānā vicetasah ।  
rākṣasīm āsurīm ca 'va prakṛtiṁ mohiniṁ sritāḥ ॥*

मोघाशाः *moghāsāḥ* of vain hopes मोघकर्माणः *mogha karmāṇaḥ* of vain actions मोघज्ञानाः *mogha jñānāḥ* of vain knowledge विचेतसः *vicetasah* senseless राक्षसीम् *rākṣasīm* devilish आसुरीम् *āsurīm* undivine च *ca* and एव *eva* verily प्रकृतिम् *prakṛtiṁ* nature मोहिनीम् *mohiniṁ* deceitful श्रिताः *sritāḥ* (are) possessed of

Of vain hopes, of vain actions, of vain knowledge, devoid of discrimination, partaking verily of the delusive nature of Rakshasas and Asuras. 12

*Mohinī prakṛti* is the delusive nature which makes men believe that bodily existence is the be-all and end-all of life. The transitoriness of the mundane existence does not occur to them. Sense-indulgence is the one thing that appeals to them. Their hopes, activities and understanding are all directed to this one end. It is impossible for them to discern between the real and the unreal, between the permanent and the impermanent. Among the men of this base make up, *Rākṣasās* are they in whom *rājasic* nature predominates and those others are *Asurās* in whom *tāmasic* element predominates.

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महात्मानस्तु मां पार्थ दैवीं प्रकृतिसंश्रिताः ।

भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥ १३

महा-आत्मानः तु माम् पार्थ दैवीम् प्र-कृतिम् आ-श्रि-ताः ।

भज्-अन्ति अन्-अन्य मनसः ज्ञा-त्वा भूत-आदिम् अ-वि-व्ययम् ॥

*mahātmānas tu mām pārtha daivīm prakṛtiṁ āśritāḥ ।  
bhajanty ananya manaso jñātvā bhūtādim avyayam ॥*