

उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम् ।

सङ्करस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥ २४

उद् सीदेयु इमे लोका न कुर्याम् कर्म चेन् अहम् ।

सम्-करस्य च कर्ता स्याम् उप-हन्-याम् इमा प्रजा ॥

*utsideyur ime lokā na kuryām karma ced aham ।*

*samkarasya ca kartā syām upahanyām imāḥ prajāḥ ॥*

उत्सीदेयु *utsideyuh* would perish इमे *ime* these लोका *lokāḥ* worlds न *na* not कुर्याम् *kuryām* would do कर्म *karma* action चेत् *cet* if अहम् *aham* I सङ्करस्य *samkarasya* of confusion of castes च *ca* and कर्ता *kartā* author स्याम् *syām* would be उपहन्याम् *upahanyām* would destroy इमा. *imāḥ* these प्रजा *prajāḥ* beings

These worlds would perish if I did not do action; I should be the cause of confusion of species and I should destroy these beings. 24

The potentiality of a seed is known only when it sprouts and grows The worth of a man is known only through his actions.

To be devoid of function is equivalent to be dead The difference between the two is very little. The body of the dead disappears while that of the functionless drags on a wretched existence, proving itself a burden to society.

Fostering the body is common to high and low. The difference, therefore, between the two cannot be known merely from bodily existence For, if life got confined to the physical level only, there would be no difference between the refined and the crude, between the enlightened and the ignorant, between