

it is in suspense. The mirror acquires no merit by reflecting beautiful objects, nor demerit by reflecting ugly and dirty objects. The position of *ātmachaitanya* is the same. The activities of the Prakriti are reflected in the Purusha. On that ground the Purusha is not affected in any way. *Sthitaprajna* or the man of steady understanding knows this truth. So he remains his doubts dispelled.

The duty of every one is to work hard and to contribute to the cause of prosperous living. Man's growth and expansion of life consist in the endeavours that he makes. Those who understand this fundamental have no problems and doubts pertaining to life on the earth. They apply themselves deliberately to whatever work they have undertaken. But there are those who view all work as painful. Their aim is to drift on to an easy-going life and get out of it as much pleasure and happiness as possible. They have no compunction to live like drones at the cost of others. They shrink from troublesome toil and seek quietism. The cloak of religiosity proves very handy to hide their hypocrisy. But the gems of society are they who are heroic in their endeavours, in their contribution to the common weal and in their bearing with equanimity the odds of life. And that is their conformity to renunciation.

Why should not one simplify things by renouncing all work instead of doing it in a detached way? The analysis comes :—

न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।

यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥ ११