

belief, ‘This has to be done; and the result of this action is to be reaped by me’; *ajñānām*, of the ignorant, of the non-discriminating ones; *karma-sanginām*, who are attached to work. But what should he do? Himself *samācaran*, working, performing those very activities of the ignorant; *yuktah*, while remaining diligent; *josayet*, he should make them do; *sarva-karmāni*, all the duties.

How does an unillumined, ignorant person become attached to actions? In reply the Bhagavān says:

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ॥२७॥

27. While actions are being done in every way by the *gunas* (qualities) of Nature, one who is deluded by egoism thinks thus: ‘I am the doer.’

Karmāni kriyamānāni, while actions, secular and scriptural, are being done; *sarvaśah*, in every way; *gunaih*, by the *gunas*, (that is) by the modifications in the form of body and organs; (born) *prakrteh*, of Nature—Nature, (otherwise known as) *Pradhāna*, (45) being the state of equilibrium of the three qualities of *sattva*, *rajas* and *taamas*; *ahankāra-vimūḍha-ātmā*, one who is deluded by egoism; *manyate*, thinks; *iti*, thus; ‘*Aham kartā*, I am the doer.’

Ahankāra is self-identification with the aggregate of body and organs. He whose *ātmā*, mind, is *vimūḍham*, deluded in diverse ways, by that (*ahankāra*) is *ahankāra-vimūḍha-ātmā*. He who imagines the characteristics of the body and organs to be his own, who has self-identification with the body and the organs, and who, through ignorance, believes the activities to be his own—, he thinks, ‘I am the doer of those diverse activities.’

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥२८॥

28. But, O mighty-armed one, the one who is a knower of the facts about the varieties of the *gunas* (qualities) and actions does not