

The worst of all evils is that pertaining to the wheel of birth and death. To put an end to this endless evil, the way of action should be understood. It should not be thought that merely toiling to the utmost is the way of karma. For,

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।

अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ १७

कर्मणः हि अपि बोध्-तव्यम् बोध्-तव्यम् च वि-कर्मणः ।

अ-कर्मणः च बोध्-तव्यम् गहना कर्मणः गतिः ॥

karmaṇo hy api boddhavyaṁ

boddhavyaṁ ca vikarmaṇaḥ ।

akarmaṇas ca boddhavyaṁ

gahanā karmaṇo gatiḥ ॥

कर्मणः *karmaṇaḥ* of action हि *hi* for अपि *api* also बोद्धव्यम् *boddhavyaṁ* should be known बोद्धव्यम् *boddhavyaṁ* should be known च *ca* and विकर्मणः *vikarmaṇaḥ* of the forbidden action अकर्मणः *akarmaṇaḥ* of inaction च *ca* and बोद्धव्यम् *boddhavyaṁ* should be known गहना *gahanā* deep कर्मणः *karmaṇaḥ* of action गतिः *gatiḥ* the path

It is needful to discriminate action, to discriminate forbidden action, and to discriminate inaction; inscrutable is the way of karma. 17

What the scriptures advocate as auspicious work is here designated as action; and what they prohibit as harmful and inauspicious work is described as forbidden action. But the forbidden action is not dealt with here. It is elaborately explained in chapters 16 and 17.