

*yajñāt*, from sacrifice. This accords with the Smṛti, ‘The oblation properly poured into fire reaches the sun. From the sun comes rain, from rain comes food, and from that the creatures’ (Ma. Sm. 3.76). (Here) sacrifice means its unique (29) result. And that sacrifice, that is the unique result, which arises (*samudbhavah*) from action (*karma*) undertaken by the priest and the sacrificer, is *karma-samudbhavah*; it has action for its origin.

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।  
तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥१५॥

15. Know that action has the Veda as its origin; the Vedas has the Immutable as its source. Hence, the all-pervading Veda is for ever based on sacrifice.

Again, (30) *viddhi*, know; that karma, action; is *brahmodbhavam*, it has Brahma, the Veda, as its *udbhavam*, origin. (31) Further, Brahma, called the Veda, is *aksara-samudbhavam*, it has *aksara*, the Immutable, Brahman, the supreme Self, as its source. This is the meaning. Since the Veda came out, like the breath of a man, from the supreme Self itself, called the Immutable, therefore the Veda, being the revealer of everything, is *sarva-gatam*, all-pervading. Even though all-pervading, the Veda is *nityam*, for ever; *pratiṣṭhitam*, based; *yajñe*, on sacrifice, because the injunctions about sacrifices predominate in it.

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।  
अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥१६॥

16. O Pārtha, he lives in vain who does not follow here the wheel thus set in motion, whose life is sinful, and who indulges in the senses.

O Pārtha, *sah*, he; *jīvati*, lives; *mogham*, in vain; *yah*, who, though competent for action; *na anuvartayati*, does not follow; *iha*, here, in the world; *cakram*, the wheel of the world; *evam*, thus; *pravartitam*, set in motion, by Bhagavān, on the basis of the Vedas and the