

*tyājyam dosavad ity eke karma prāhur mamśinah ।
yajña dāna tapaḥ karma na tyājyam iti cā 'pare ॥*

त्याज्यम् *tyājyam* should be abandoned दोषवत् *dosa* *vat* as an evil इति *iti* thus एके *eke* some कर्म *karma* action प्राहुः *prāhuḥ* declare मनीषिण *manśinah* philosophers यज्ञदानतपः कर्म *yajña dāna tapaḥ karma* acts of sacrifice, gift and austerity न *na* not त्याज्यम् *tyājyam* should be relinquished इति *iti* thus च *ca* and अपरे *apare* others

Some sages declare that all action should be relinquished as evil, while others say that Yajna, gift and austerity should not be relinquished. 3

Cause and effect are contained in karma in all of its forms The effect is inevitable when the cause is set in motion When it rains, the farm and a house under construction alike get wet The effect is good to the former and bad to the latter Cause here in the form of rain has both good and bad effects on two different things The burning of a lamp which is the cause, produces a good effect for a reader of the Bhagavad Gita and a bad effect on the insects that fall in the flame and perish In man's maintaining his life, there is the good effect of his dedicating it to the adoration of God and the bad effect of his consuming other lives as food Evil is thus inherent in all actions A third set of sages who take note of the evils contained in karma, advocate its complete abandonment They are for liquidating mundane life as quickly as possible Some go to the extent of enforcing slow suicide with the noble intention of not adding to the existing evil