

The characteristics of action and inaction are :—

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।

स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ १८

कर्मणि अ-कर्म यः पश्येत् अ-कर्मणि च कर्म यः ।

सः बुद्धि-मान् मनुष्येषु सः युज्-तः कृत्स्न-कर्म-कृत् ॥

*karmany akarma yah pasyed akarmani ca karma yah |
sa buddhimān manuṣyesu sa yuktaḥ kṛtsnakarmakṛt ||*

कर्मणि *karmaṇi* in action अकर्म *akarma* inaction यः *yah* who पश्येत् *pasyet* would see अकर्मणि *akarmani* in inaction च *ca* and कर्म *karma* action यः *yah* who सः *sah* he बुद्धिमान् *buddhimān* wise मनुष्येषु *manuṣyeṣu* in men सः *sah* he युक्तः *yuktaḥ* yogi कृत्स्नकर्मकृत् *kṛtsnakarmakṛt* performer of all actions

He who sees inaction in action, and action in inaction, he is wise among men, he is a yogi and accom-
plisher of everything. 18

1. Action is innate in *Prakṛiti* and inaction in *Atman*. The former is kinetic and the latter static; one is the becoming and the other the Being; one is the perishable and the other the Imperishable. The ignorant are confused being unable to distinguish between the two. A passenger in a running train mistakes the nearby trees as running in the opposite direction. Here motion is attributed wrongly to the motionless. Action is seen in inaction due to ignorance. A man on the shore mistakes a sailing ship at a distance in the sea as one that stands still. Here inaction is seen in action. Thus it is seen that actions and inactions in nature do not always present themselves in their true perspective. The characteristics of