

after freedom कुरु *kuru* perform कर्म *karma* action एव *eva* even तस्मात् *tasmāt* therefore त्वम् *tvam* thou पूर्वं *pūrvaiḥ* by ancients पूर्वतरम् *pūrvataram* in the olden time कृतम् *kṛtam* done

Having known thus even the ancient seekers after freedom performed action; therefore do you perform action, as did the ancients in the olden times. 15

The knowing aspirant abandons egoism and desire, he does not give up karma The seekers of freedom walked this way through ages This principle has not been enunciated newly for the sake of Arjuna Why was he then confused on this issue? There was nothing strange in it The fact is —

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किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।

तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्षयसेऽशुभात् ॥ १६

किम् कर्म किम् अ कर्म इति कवय अपि अत्र मोहिता ।

तत् ते कर्म प्र-वक्ष्यामि यत् ज्ञात्वा मोक्षयसे अ-शुभात् ॥

kim karma kim akarme 'ti kavayo 'py atra mohitāḥ ।
tat te karma pravakṣyāmi yaj jñātvā mokṣyase 'subhāt ॥

किम् *kim* what कर्म *karma* action किम् *kim* what अकर्म *akarma* inaction इति *iti* thus कवय *kavayaḥ* sages अपि *api* also अत्र *atra* in this मोहिता *mohitāḥ* (are) deluded तत् *tat* that ते *te* to thee कर्म *karma* action प्रवक्ष्यामि *pravakṣyāmi* (I) shall teach यत् *yat* which ज्ञात्वा *jñātvā* having known मोक्षयसे *mokṣyase* (thou) shall be liberated अशुभात् *aśubhāt* from evil

Sages too are perplexed as to what is action, what inaction. Therefore I shall tell you what action is, by knowing which you shall be freed from evil. 16