

एवम् *evam* thus प्रवर्तितम् *pravartitam* set revolving चक्रम् *cakram* wheel न *na* not अनुवर्तयति *anuvartayati* follows इह *iha* here यः *yaḥ* who अघायुः *aghāyuh* living in sin इन्द्रियारामः *indriyārāmaḥ* rejoicing in the senses मोघम् *mogham* in vain पार्थ *pārtha* O Partha सः *saḥ* he जीवति *jīvati* lives

He who does not follow on earth the wheel thus revolving, sinful of life and rejoicing in the senses, he, O Partha, lives in vain. 16

Factories are set up for curing, treating and processing the various things. The wheel of Nature is likewise set up by the Lord for nursing, training, disciplining and elevating all beings at varying levels of existence. A pupil who declines to be educated does not derive the benefit of his being schooled. A visit to a town is as bad as no visit if the visitor fails to see or do anything there. Having come into this world if man does not do what is expected of him, his advent amounts to nothing. As a drone he drags on a wretched existence. He is no asset but a burden and dead weight to society. Instead of fulfilling, he frustrates the divine plan and purpose of Nature. Man ought to be a fulfilment and not a failure in life.

Is there nobody who is an exception to the wheel of action revolving to progression? The answer comes :—

Atman is Beyond Action — 17-18

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।

आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते ॥ १७