

wildered (अतः therefore) यत् which ज्ञात्वा knowing अशुभात् from evil मोक्ष्यसे will be freed तत् that ते to thee कर्म action प्रवक्ष्यामि (I) shall tell.

Even sages are bewildered, as to what is action and what is inaction. I shall therefore tell you what action is, by knowing which you will be freed from evil.

[*Evil*: the evil of existence, the wheel of birth and death.]

कर्मणोऽह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ॥

अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥१८॥

IV. 17.

हि Because कर्मणः of actions अपि even (तत्त्वं the true nature) बोद्धव्यं has to be understood विकर्मणः of the forbidden action च and (अपि even) बोद्धव्यं has to be understood अकर्मणः of inaction च and (अपि even) बोद्धव्यं has to be understood कर्मणः of Karma गतिः nature गहना impenetrable.

For verily, (the true nature) even of action (enjoined by the Shastras) should be known, as also, (that) of forbidden action, and of inaction : the nature of Karma is impenetrable.

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ॥

स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥१८॥

IV. 18.

यः Who कर्मणि in action अकर्म inaction पश्येत् would see यः who अकर्मणि in inaction च and कर्म action पश्येत् would see सः he मनुष्येषु among men बुद्धिमान् intelligent सः he युक्तः Yogi कृत्स्नकर्मकृत् doer of all action.