

heard of (24) as productive of any result; *hi*, for, from the point of view of result; *karma*, action; is *jyāyah*, superior; *akarmanah*, to inaction, to non-performance (of duties). Why? *Ca*, and; *akarmanah*, through inaction; *api*, even; *te śarīra-yātrā*, the maintenance of your body; *na prasiddhyet*, will not be possible. Therefore, the distinction between action and inaction is obvious in this world.

‘And as regards your idea that action should not be undertaken because it leads to bondage—that too is wrong.’ How?

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।
तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥ ९ ॥

9. This man becomes bound by actions other than that action meant for Bhagavān. Without being attached, O son of Kuntī, you perform actions for Him.

Ayam, this; *lokaḥ*, man, the one who is eligible for action; *karma-bandhanah*, becomes bound by actions—the person who has karma as his bondage (*bandhana*) is *karma-bandhanah*—; *anyatra*, other than; that *karmanah*, action; *yajñārthāt*, meant for Bhagavān; not by that meant for Bhagavān. According to the Vedic text, ‘Sacrifice is verily Visnu’ (Tai. Saṁ. 1.7.4), *yajñah* means Bhagavān; whatever is done for Him is *yajñārtham*.

Therefore, *mukta-sangah*, without being attached, being free from attachment to the results of actions; O son of Kuntī, *samācara*, you perform; *karma*, actions; *tadārtham*, for Him, for Bhagavān.

An eligible person should engage in work for the following reason also:

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वर्मैष वोऽस्त्विष्टकामधुक् ॥ १० ॥

10. In the days of yore, having created the beings together with the sacrifices, Prajāpati said: ‘By this you multiply. Let this be your yielder of coveted objects of desire.’