

संन्यासः the renunciation न not उपपद्यते is proper मोहात् from delusion तस्य of the same परित्यागः abandonment तामसः Tâmasic परिकीर्तितः is declared to be).

But the renunciation of obligatory action is not proper. Abandonment of the same from delusion is declared to be Tâmasic.

[Since it is purifying in the case of the ignorant.]

दुःखमित्येव यत्कर्म कायक्लेशभयान्न्यजेत् ॥

स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥८॥

XVIII. 8.

दुःखं (It is) painful इति because एव only काय-क्लेशभयात् from fear of bodily trouble यत् which कर्म action त्यजेत् relinquishes सः he राजसं Râjasic त्यागं relinquishment कृत्वा performing त्यागफलं the fruit of relinquishment न not एव indeed लभेत् (he) obtains.

He who, from fear of bodily trouble, relinquishes action, because it is painful, thus performing a Râjasic relinquishment, he obtains not the fruit thereof.

[Fruit, i. e., Moksha, which comes out of the renunciation of all actions accompanied with wisdom.]

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ॥

संगं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ६

XVIII. 9.

अर्जुन O Arjuna संगं attachment फलं fruit च एव and त्यक्त्वा leaving कार्यम् it ought to be done इति because एव only यत् which नियतं obligatory कर्म