

A fourth group of sages is in favour of persisting in the performance of *Yajna*, *dāna* and *tapas* even though they are fraught with evil. The plea of these wise men is that the evil of mundane life cannot be eradicated completely. Let life be accepted therefore for what it is worth. As much good as possible may be derived even from this defective existence. The rose is amid of thorns; but on that ground the raising of roses should not be suspended. Poison is bad no doubt; but a beneficial medicine may be extracted even from that deadly stuff. Karma is undoubtedly an evil. It binds man in bondage to Prakriti and to the wheel of birth and death. Still, by converting karma into the acts of *Yajna*, *dāna* and *tapas*, maximum good may be extracted from it. These meritorious acts ought not to be abandoned, is the view of these great ones.

But what is the view of the Lord in this respect? The elucidation comes:—

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।

त्यागो हि पुरुषव्याघ्र त्रिविधः संप्रकीर्तितः ॥ ४

निश्चयम् शृणु (शृणु) मे तत्र त्यागे भरत-सत्तम ।

त्यागः हि पुरुष-व्याघ्र त्रि-विधः सम्-प्र-कीर्तितः ॥

*niscayaṁ śṛṇu me tatra tyāge bharata sattama ।*

*tyāgo hi puruṣa vyāghra trividhaḥ saṁprakīrtitaḥ ॥*

निश्चयम् *niscayaṁ* conclusion शृणु *śṛṇu* hear मे *me* my तत्र *tatra* there त्यागे *tyāge* about abandonment भरतसत्तम *bharata sattama* O best of the Bharatas त्यागः *tyāgaḥ* abandonment हि *hi* verily पुरुषव्याघ्र *puruṣa vyāghra* O best of men त्रिविधः *trividhaḥ* of three kinds संप्रकीर्तितः *saṁprakīrtitaḥ* has been declared