

desired results? Moreover, the phrase *etāni api* cannot apply to actions done for desired results (*kāmyakarmas*), since they have been denigrated in, ‘...indeed, actions is quite inferior’ (2.49), and in, ‘...by actions other than that action meant for Bhagavān’ (3.9), and since, on the strength of the texts (199), ‘the Vedas have the three qualities as their object’ (2.45), ‘Those who are versed in the Vedas, who are drinkers of Soma, ... (pray for the heavenly goal by worshipping) Me’ (9.20), and ‘they enter into the human world on the exhaustion of their merit’ (9.21), it has been definitely stated that actions done for desired results are causes of bondage; and also because they are far removed from the context.

नियतस्य तु संन्यासः कर्मणो नोपपद्यते ।
मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥७॥

7. The abandoning of daily obligatory acts (*nityakamas*) is not justifiable. Giving up that through delusion is declared to be based on *tamas*.

Therefore, *sannyāśah*, the abandoning; *niyatasya tu karmanah*, of the daily obligatory acts, by the seeker of Liberation who is as yet unenlightened and is fit for rites and duties; *na upapadyate*, is not justifiable, because what is desired is the purification of unenlightened persons. *Parityāgah*, giving up; *tasya*, of that, of the daily obligatory duty; *mohāt*, through delusion, through ignorance; *parikīrtitah*, is declared; to be *tāmasah*, based on *tamas*.

Niyata is that duty which must be performed. That an act is *niyata* (obligatory) and it is relinquished is contradictory. Therefore the giving up of that through delusion is declared to be based on *tamas*, for delusion is *tamas*.

Besides,

दुःखमित्येव यत्कर्म कायक्लेशभयात्त्यजेत् ।
स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥८॥