

*Bharata-sattama*, O the most excellent among the descendants of Bharata; *śṛnu*, hear, understand; *me*, from Me, from My statement; *niścayam*, the firm conclusion; *tatra tyāge*, regarding that *tyāga*, regarding these alternative views on *tyāga* and *sannyāsa* as they have been shown. *Hi*, for; *purusavyāghra*, O greatest among men; *tyāgah*, *tyāga*; *samprakīrtitah*, has been clearly declared, has been distinctly spoken of in the scriptures; to be *trividhah*, of three kinds, threefold, under the classes of *tāmasa* (those based on *taṃas*) (198), etc. The Bhagavān has used the word *tyāga* with the idea that the (primary) meanings of *tyāga* and *sannyāsa* are verily the same.

Since it is difficult to comprehend this idea, that the primary meanings of the words *tyāga* and *sannyāsa* can be threefold under the classification based on *taṃas* etc. in the case of one who is unenlightened and who is qualified for rites and duties—but not in the case of one who has realized the supreme Goal—, therefore no one else is capable of speaking the truth in this connection. Hence, listen to the firm conclusion of the Bhagavān with regard to the supreme Truth as revealed by the scriptures.

Which, again, is this firm conclusion? In reply the Bhagavān says:

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।  
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥५॥

5. The practice of sacrifice, charity and austerity is not to be abandoned; it is surely to be undertaken. Sacrifice, charity and austerity are verily the purifiers of the wise.

*Yajña-dāna-tapah-karma*, the practice of sacrifice, charity and austerity—this threefold practice; *na tyājyam*, is not to be abandoned; *tat*, it; is *eva*, surely; *kāryam*, to be undertaken. Why? *Yajñah*, sacrifice; *dānam*, charity; and *tapah*, austerity; are *eva*, verily; *pāvanāni*, the purifiers, the causes of sanctification; *manīsinām*, of the wise, that is of those who do not seek results for themselves.

एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।