

दुःखम् *duḥkham* painful इति *iti* thus एव *eva* even यत् *yat* which कर्म *karma* action कायक्लेशभयात् *kāya kleśa bhayāt* from fear of bodily trouble त्यजेत् *tyajet* abandons स *saḥ* he कृत्वा *kṛtvā* performing राजसम् *rājasam* Rajasika त्यागम् *tyāgam* abandonment न *na* not एव *eva* even त्यागफलम् *tyāga phalam* the fruit of abandonment लभेत् *labhet* obtains

He who from fear of bodily trouble abandons action, because it is painful, thus performing a Rajasika abandonment, obtains not the fruit thereof. 8

Earthly existence cannot be freed from bodily trouble. Nothing great here can be obtained without taking pains. If a pupil abandons his schooling on the ground it is painful, he does not derive the intellectual benefit obtained by one who subjects oneself to the taxing discipline imposed on one by that school. The shirker would never become fit for higher education. There are people who view worldly life as full of troubles and difficulties, and they are not prepared to face those ordeals. Governed by an escape-mentality, they choose to embrace *Sanjāsa* and live a life of ease and comfort at the cost of the credulous people. They do not obtain the supreme benefit of renunciation.

Arjuna who came to the battle-field to wage a war of righteousness, was overwhelmed by a fit of *Rajasika* renunciation. He thought it was not proper to incur the sin and the pain of killing his kith and kin. His obligatory duty was to defend the cause of dharma and not that of his wicked relatives. The thought of abandoning the righteous war which