

responsibility and that he should be a drone, is the prevalent notion. Lighting fire is a symbol of performing *Yajna*. The general wrong belief is that the Sanyasin is not to do any altruistic work. Arjuna's plea that he would not engage himself in the impending war and that he would beat a retreat and live on holy alms, is an example of this wrong idea. But the Lord's contention is different. What He upholds is the true practice of Vedanta. No person should ever discard action. Each has his duty and it has to be well executed. Among the doers of duty, he is a Sanyasin, he is a yogi, who discharges duty for duty's sake and in no way attached to the fruits of his action. Because of the renunciation of attachment to work and its effect, he is a Sanyasin and because of his doing the duty very efficiently he is a karma yogi.

What is then the relationship between karma sanyasa and karma yoga?

The explanation comes:—

य संन्यासमिति प्राहुर्योगं त विद्धि पाण्डव ।

न ह्यसंन्यस्तसङ्कल्पो योगी भवति कश्चन ॥ २

यम् नम्-नि-आसम् इति प्राहुः योगम् तम् विद्धि पाण्डव ।

न हि अ-सम्-नि-अस्-त सम्-कल्प योगी भवति क-चन ॥

*yam samnyāsam iti prāhur yogam tam viddhi pāṇḍava ।
na hy asamnyastasamkalpo yogi bhavati kaścana ॥*

यम् *yam* which संन्यासम् *samnyāsam* renunciation इति *iti* thus प्राहुः *prāhuḥ* (they) call योगम् *yogam* yoga तम् *tam* that विद्धि *viddhi* know पाण्डव *pāṇḍava* O Pandava न *na* not हि *hi* verily असंन्यस्तसंकल्प *asamnyasta sam-*