

*Keśī* was a demon who had assumed the form of a horse, and Bhagavān Vāsudeva had killed him. Hence He is addressed by that name (*Keśi-nisūdana*) by Arjuna.

The word *sannyāsa* and *tyāga*, used in various places in the preceding chapters, are not explicit in their implications. Therefore, in order to determine them for Arjuna who had put the question,—

*Shri Hari said:*

काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः ।  
सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥२॥

2. The learned ones know *sannyāsa* to be the giving up of actions done with a desire for reward. The adepts call the abandonment of the results of all works as *tyāga*.

Some *kavayah*, learned ones; *viduh*, know; *sannyāsam*, *sannyāsa*, the meaning of the word *sannyāsa*, the non-performance of what comes as a duty; to be the *nyāsam*, giving up; *karmanām*, of actions; *kāmyānām*, done with a desire for reward, e.g. Horse-sacrifice etc. *Sarva-karma-phala-tyāgah*, abandonment of the results of all actions, means the giving up of the results accruing to oneself from all actions—the daily obligatory and the occasional (*nitya* and *naimittika*) that are performed. *Vicaksanāh*, the adepts, the learned ones; *prāhuh*, call, speak of that; as *tyāgam*, *tyāga*, as the meaning of the word *tyāga*.

Even if ‘the giving up of actions for desired results’ or ‘the abandonment of results’ be the intended meaning, in either case the one meaning of the words *sannyāsa* and *tyāga* amounts only to *tyāga* (giving up); they do not imply distinct categories as do the words ‘pot’ and ‘cloth’.

*Objection:* Well, is it not that they say the daily obligatory (*nitya*) and the occasional (*naimittika*) rites and duties have no results at all? How is the giving up of their results spoken of—like the abandoning of a son of a barren woman?!