

true 'Abandonment' of the undivine personality can effectively take place. We must read the chapter in this spirit, or else it will surely fail to influence us.

SLAYER OF KESHI (*Keshi-nishudana*) --- Keshi was a *Daitya* who attacked Krishna in the form of a horse. Krishna killed him by tearing him into two halves.

DEFINING THESE TERMS AND INDICATING THE ENTIRE SIGNIFICANCE OF THEIR CONNOTATIONS, KRISHNA SAYS:

*The Blessed Lord said: 2. The Sages understand SAMNYASA to be "the renunciation of works with desire" ; the wise declare "the abandonment of the fruits of all actions" as TYAAGA.*

"Totally giving up all desire-prompted activities" is RENUNCIATION, and ABANDONMENT is "giving up of all anxieties for enjoying the fruits-of-action." As they stand, both of them read almost the same to the uninitiated; for, all desires are always for the fruits of our actions. Thus, "renouncing desire-motivated activity" and "renouncing our anxiety for the fruit" would read the same for those who see only their superficial suggestions.

No doubt, both mean giving up desire, but *Tyaga* is slightly different from *Samnyasa*; and yet, "abandonment" has an integral relationship with "renunciation." Action is an effort put forth in the present, which, in its own time,