

2. That which they call monasticism, know that to be Yog, O Pandava. For, nobody who has not given up expectations can be a yogī.

*Yam*, that which is characterized by the giving up of all actions and their results; which *prāhuh*, they, the knowers of the Vedas and the Smrtis, call; *sannyāsam iti*, monasticism, in the real sense; *viddhi*, known; *tam*, that monasticism in the real sense; to be *Yogm*, Yog, consisting in the performance of actions, O Pandava.

Accepting what kind of similarity between Karma-Yog, which is characterized by engagement (in actions), and its opposite, renunciation in the real sense, which is characterized by cessation from work, has their equation been stated?

When such an apprehension arises, the answer is this; From the point of view of the agent, there does exist a similarity of Karma-Yog with real renunciation. For he who is a monk in the real sense, from the very fact of his having given up all the means needed for accomplishing actions, gives up the thought of all actions and their results—the source of desire that leads to engagement in work. (70) This Karma-yogī also, even while performing actions, gives up the thought for results.

Pointing out this idea, the Bhagavān says: *Hi*, for; *kaścit*, nobody, no man of action whosoever; *a sannyasta-sankalpah*, who has not given up expectations—one by whom has not been renounced expectation, anticipation, of results; *bhavati*, becomes, that is can become; *yogī*, a yogī, a man of concentration, because thought of results is the cause of the disturbance of mind. Therefore, any man of action who gives up the thought of results would become a yogī, a man of concentration with an unperturbed mind, because of his having given up thought of results which is the cause of mental distractions. This is the purport.

Thus, because of the similarity of real monasticism with Karma-Yog from the point of view of giving up by the agent, Karma-Yog is