

In these three stanzas the abandonment (*Tyaga*) discussed is not "the ABANDONMENT of actions" but "ABANDONMENT of such things within our subjective personality that block the free flow of our own possibilities." *Tyaga* makes an active man a more potential worker in the world.

Acting in the world outside, renouncing both the ego and the ego-centric desires, an individual comes to exhaust his *vasanas*, and grows in his inward purity.

HOW DOES SUCH A PURE MAN, PURIFIED THROUGH 'SATTWIC TYAGA,' GAIN THE HIGHEST SPIRITUAL EXPERIENCE?

*10. The abandoner, soaked in purity, being intelligent, with all his doubts cut asunder, hates not disagreeable action, nor is he attached to an agreeable action.*

The previous stanza would, at the outset, look as an impossible thesis to any strong man of action and adventure. Perhaps the royal heart of Arjuna could not comprehend such a person who fulfils his obligatory duty "only because it ought to be done" (*karyamiti*) "renouncing attachment and fruit." As though answering the look of surprise on Arjuna's face, which faithfully registers his failure to appreciate the idea, Krishna gives in this stanza a more elaborate picture of such an individual.