

clean, can reflect the Self clearly and come to discover the Eternal God-hood.

NOW, LEARN WHAT RESULTS HE GAINS WHO PERFORMS HIS DUTY WITH EVENNESS-OF-MIND:

*50. Endowed with the Wisdom of evenness-of-mind, one casts off in this life both good deeds and evil deeds; therefore, devote yourself to YOGA, Skill in action is YOGA.*

One who has an evenness of temper accomplished by his perfect withdrawal from the realm of sentiments and emotions, and who is established in his resolute intellect, gets himself transported from the arena of both the good and the bad, merit and de-merit. The conception of good and bad is essentially of the mind, and the reactions of merit and de-merit are left on the mental composition in the form of *Vasanas* or *samskaras*. He, who is not identifying with the stormy sea of the mind, will not be thrown up or sunk down by the huge waves of *Vasanas*. This idea is explained here by the term *Buddhi yuktah*: one whose actions are all guided by his clear vision of his higher and diviner Goal.

The Geeta, throughout this section, is sincerely calling upon man not to live on the outskirts of his personality, which are constituted of the worlds of sense-objects, the physical body and the mind, but to enter into the realm of the intellect, and from there to assert his natural manliness. Man is the supreme creature in the kingdom of