

application of the inner forces of thoughts and feelings, that it is very appropriate for Krishna to indicate the greater importance of revolutionising our inner motives and mental attitudes before we enter the path of spirituality.

AS AN ELUCIDATING ANNOTATION FOR THE QUIBBLE WHICH THE LORD HAD DECLARED IN THE STANZA, WE HAVE HIS ADDED EXPLANATIONS IN THE FOLLOWING, WHICH SHOW HOW SAMNYASA ITSELF IS YOGA:

*2. O Pandava, please know YOGA to be that which they call renunciation; no one verily becomes a YOGI who has not renounced thoughts.*

Krishna is repeating the same idea, lest Arjuna should overlook the fact that what they call *Samnyasa*, the "renunciation of agency," is itself *Yoga*, the "renunciation of the fruits-of-action." *Samnyasa* is the state reached through *Yoga*, the practice; and the spiritual practice of *Yoga* cannot even be thought of without the spirit of *Samnyasa* in the bosom. The two are the obverse and the reverse of the same coin of spiritual perfection!

It is but natural that the intellectually independent thinker in Arjuna should, at this juncture, ask the question "Why?" with raised brows, seeing which, the Charioteer implicitly gives the logical reasons behind his seemingly outrageous