

future. In our discourses upon the previous stanza, we have already shown how our anxiety for the future generally depletes our vitality to face the present. All fruits-of-actions definitely belong to the FUTURE, and to be over-anxious about them is to invite a lot of idle agitations into our bosom. Stormed by these agitations, we lose all our equipoise and such an individual has no ability to meditate upon and thereby assimilate the silent significance of the great *Shastras*. Therefore, Krishna here gives a greater place of importance in his ladder-of-ideas to "THE RENUNCIATION OF THE FRUITS-OF-ACTION."

As a foot-note to his own declaration, he adds how renunciation of our anxiety for the future immediately brings about a healthy condition within ourselves. "PEACE IMMEDIATELY FOLLOWS RENUNCIATION." In fact, in Hinduism, renunciation (*Sannyasa*) is nothing other than "giving up all our clinging attachments to the pleasures arising out of our contact with the external sense objects."

As a result of this renunciation, therefore, a dynamic quietude comes to pervade the bosom in which the intellect can meditate upon the knowledge of the *Shastras*, and thereby understand the ways of self-development as explained therein. And when, with this knowledge, one uses one's seat of meditation, one is assured of definite success and steady progress.