

means that he is one who has transcended the inner instrument of mind-and-intellect.

This is no easy task; to free oneself from the pairs of opposites is to be free from all the limitations of mortal existence among finite objects. By thus defining a *samnyasi*, Krishna is not trying to paint a dreary picture of hopelessness for the seekers. He has in mind the growth and development of Arjuna. The Pandava Prince was then having, in his intellect, thick *vasana*-coatings of heroic instincts and kingly impulses for action. This stanza is given in order to persuade him to keep away from a hasty dash into *samnyasa*.

4. *Children, not the wise, speak of SANKHYA (Knowledge) and YOGA (YOGA -of-action) as distinct; he who is truly established even in one, obtains the fruits of both.*

Two methods are indicated for turning an ordinary act into a divine action of dedication and worship. It can either be done "by the renunciation of the concept of agency in every action" or by "a consistent refusal to get dissipated by our unintelligent preoccupation with our anxieties for the fruits of our action." The former is called the *Sankhya* method and the latter is called simple *Karma Yoga*.

The *Sankhya* technique is not available to everyone, since the "renunciation of agency" is not easy unless the