

Those who execute thoroughly all their obligatory duties "because they are to be done" (*karyam iti*), because to remain without accomplishing them is almost death to them --- fall under the *Sattwic* (pure) variety. They believe that certain acts of 'relinquishment' MUST be done, for otherwise, according to them, it is just insufferably indecent. When such persons, under these inspiring ideas, come to serve the community, or work in any field, they provide us with examples of the *Sattwic* type of 'relinquishment.'

Activities have certain unavoidable encumbrances. All that the Lord says in the Geeta amounts only to this; that we must act on without these encumbrances curtailing and limiting our freedom of action. Thus, the *tyaga* of the good (*Sattwic*), or real *tyaga*, means doing actions with the correct mental attitude." This may seem strange, but those who have carefully gone through these three stanzas explaining the true type of *tyaga*, must have understood that all these discussions were not so much on what is to be 'relinquished' but as to HOW we must 'abandon,' and in WHICH FIELD we must act. In short, Lord Krishna's concept of *Tyaga* condemns abandonment of the world and our duties in it. To the Lord in the Geeta, *tyaga* is a subjective renunciation of all inner selfishness and desire, which limit the freedom of the individual in his field-of-activity. It is something like the abandonment that everyone practises in his dining-room; renunciation of hunger by positively taking the food!