

In this stanza, for the first time, the term *Yoga* has been used in the sense of the "evenness of mind" through work, and before it concludes, we also get an exhaustive definition of the term *Yoga* as used in the stanza.

"Evenness of mind," the tranquillity of mental composure, in facing all pairs-of-opposites is defined here as *Yoga*. Defined thus, the term *Yoga*, indicates a special condition of the mind in which it comes to a neutral equilibrium in all the ebb and flow of life's tides. The instructions in the stanza advise us that desireless action can be performed only when one gets completely established in *Yoga*; here the terms precisely paint what Vyasa's definition means.

Not only is it sufficient that a true worker should act in the world, established in equipoise and equanimity, but he should, amidst the changes of the world, also reinforce this poise, through a renunciation of his "attachment" (*Sanga*) to the immediate fruits of his actions.

We shall try to enquire into the "attachment," mentioned here, which a seeker should renounce, so that he may become more efficient in performing inspired activities. To all sincere students, who have so far followed the Lord's words, it should be clear that "attachment" here means all factors against which Krishna has already warned us in the earlier stanzas and insisted that we must renounce them all --- viz., wrong imaginations, false expectations, day-dreams about the fruits of actions, anxieties for the results, and fears for future calamities that have not yet