

centric sense of identification with the actions as well as their resultant reactions. Those who abandon (*tyaagee*) both the sense of ego and the anxiety for the action-results are not caught in the clutches of 'reactions'-actions. Memories of the past are the fertile fields where desires are cultivated and it is only in the future that the fruits are borne by the trees of actions. Renouncing our indulgence with the inheritance of the past and leaving all our anxieties for the future, to serve the world as a service to the Lord is abandonment --- *tyaaga*.

AFTER THUS HANDLING THE THEME OF 'ABANDONMENT' IN GENERAL, KRISHNA NOW TAKES UP A CLOSER EXAMINATION OF IT, DISSECTING THE VERY COMPONENT PARTS THAT CONSTITUTE WORK:

*13. Learn from Me, O mighty-armed, these five causes for the accomplishment of all actions, as declared in the SANKHYA (UPANISHAD) system, which is the end of all actions.*

When Arjuna was thus told conclusively that action could be performed without ego-centric desires and clinging attachment to the fruits, as an intelligent enquirer, he had every right to ask: "What constitutes an action?" To lay bare the inner essence of action, Krishna analyses the anatomy of work --- the external structure of action, and the physiology of action --- the inner inspirations, motives and urges in work.