

between two independent ways of living --- self-less Action and renunciation of Action. He, therefore, requests Krishna to indicate to him decisively one definite path of self-perfection by which he can positively achieve his spiritual fulfilment. This chapter is spent in indicating to the children of the *Vedas* that these two are not two identical factors to be chosen from, nor are they a complementary pair of equal yoke-fellows.

Renunciation-of-action and full participation-in-action are two different exercises to be practised serially and not simultaneously. This theme is elaborated in this chapter.

*The Blessed Lord said: 2. Renunciation of action and YOGA - of-action both lead to the highest bliss; but of the two , YOGA - of-action is superior to the renunciation-of-action.*

From the very type of the question with which Arjuna approached Krishna in the opening verse of this chapter, the Lord understood the abject state of ignorance that Arjuna was in. According to Arjuna, *Karma Yoga* and *Karma-Samnyasa-Yoga* were two distinct paths which would lead the practitioner to two different goals in life.

Man is essentially prone to be inert. If left to themselves, the majority of men would demand in life only food to eat, with the least amount of exertion and plenty of idle hours. From this unproductive inertia, the first stage of man's growth is his being awakened to activity, and this is most easily and efficiently done when the individual's desires