

In this stanza Krishna explains that both activity and the renunciation of activity can take the individual to the highest goal. But he warns his disciple that of the two, "participation-in-action" (*karma*) is any day superior to the "renunciation-of-action" (*karma-samnyasa*). Here we must understand that Krishna is not, in any sense of the term, decrying renunciation as inferior to vigilant and vigorous activity. To say so would be parading our ignorance, or at least, a lack of understanding of what the Lord has said so far, or the spirit in which he is continuing his discourses hereafter. The Geeta is given out in the form of a conversation between Krishna, the Immortal Teacher, and a particular student facing a given problem and having some definitely known mental weaknesses and intellectual debilities, Arjuna. Essentially, here the Pandava warrior is full of *vasanas* and for their exhaustion he has to act in the battlefield. To those of us who are psychologically in the state of Arjuna --- and almost all of us are in that condition, suffering from the Arjuna-disease --- the treatment is activity with the least conscious selfishness. The advice given here that the "performance-of-action" is nobler than the "renunciation-of-action" is therefore to be very carefully understood.

WHO SO?... IT IS SAID:

*3. He should be known as a perpetual SAMNYASI who neither hates nor desires; for, free from the pairs-of-opposites, O Mighty-armed, he is easily set free from bondage.*