

*Arjuna said: 1. Renunciation-of-actions, O Krishna, You praise and again YOGA --- performance-of-actions. Tell me conclusively that which is the better of the two.*

It is evident that Arjuna has unconsciously walked out of the neurotic confusions in his mind and has started taking a lively intellectual interest in following the arguments of his friend and beloved comrade. Action being in line with his own nature, Arjuna very joyously and almost instinctively accepts the Path of Action indicated by Lord Krishna in the two previous chapters. Arjuna, however, has not yet grown to be at complete rest with himself. To him there seems to be a repeatedly jarring note in Krishna's discourse, inasmuch as there is a constant undertone, often very clear, in which Krishna insists that renunciation of action is nobler and diviner than all *Yajna-ACTIONS*. Hence this enquiry.

Moreover, a patient of hysteria, even when he comes out of it, cannot immediately discover in himself a complete self-confidence. This is generally experienced by everybody. When the dreamer wakes up after a horrible dream, it takes some time for him to compose himself again to sleep. In the same manner, Arjuna, after the shattering experience of his emotional neurosis expressed in the opening stanzas of Chapter II, has not yet found his own balance to develop complete self-confidence and feel capable of discriminating and understanding rightly the learned discourses of the Divine Charioteer. The Pandava Prince concludes that Krishna is giving him a free choice