

of mind 'Siddhis' (occult powers or accomplishments) can be achieved, but salvation can not be attained.



*Link:—In the preceding verse, it is mentioned that he, who is a Sannyāsī is a Yogī. So, in the next verse, Lord Kṛṣṇa explains the relationship between Karma Sannyāsa (Discipline of Knowledge) and Karmayoga (Discipline of Action).*

यं सन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव ।

न ह्यसन्यस्तसङ्कल्पो योगी भवति कश्चन ॥ २ ॥

yaṁ sannyāsamiti prāhuryogaṁ taṁ viddhi pāṇḍava  
na hyasannyastasaṅkalpo yogī bhavati kaścana

O Pāṇḍava, what they speak of as Sannyāsa, know that to be the same as Karma Yoga; for none becomes a Yogī without renouncing thought of the world. 2

*Comment:—*

'Yaṁ sannyāsamiti prāhuryogaṁ taṁ viddhi pāṇḍava'—In the beginning of the fifth chapter, Lord Kṛṣṇa explained, that the Yoga of Knowledge and the Yoga of Action, both lead to Supreme Bliss (5/2), and the supreme state, is attained equally by both the means (5/5) viz., both of them are the same. Similarly, here He points out, that as a Sannyāsī is a renouncer, a Karmayogī, is also a renouncer.

In the ninth verse of the eighteenth chapter also, Lord Kṛṣṇa says, "An action which is performed as a duty, giving up attachment and fruit, is regarded as 'Sāttvika' form of renunciation." By this renunciation, a man becomes a renouncer, or a Yogī, as he totally gets detached, from objects and actions. Similarly, a Sannyāsī renounces doership, and is thus a renouncer. It means, that there is no difference between a Yogī and a Sannyāsī viz., both are the same. Therefore, Lord Kṛṣṇa, in the third verse of the fifth chapter, said, "The Karmayogī should ever be considered

a Sannyāsī (renouncer), for he has transcended the pairs of opposites, such as attachment and aversion."

'Na hyasannyastasaṅkalpo yogī bhavati kaścana'—Different thoughts come into the mind. The thought for which there is attachment or aversion of the mind, becomes a 'saṅkalpa' (pursuit of the mind). Without renouncing that pursuit, no one can become a Yogī (Sāṅkhyayogī or Karmayogī), but he is a voluptuary, because union (affinity) for God is 'Yoga', and one who has a desire for pleasure, is a voluptuary, not a 'Yogī', because instead of attachment for God, he is attached to pleasure. But, when he renounces, the desire for the unreal, he becomes a renouncer and realizes his eternal union, with God. As men are sensual, so are birds and animals, because they have also, not renounced pursuits of the mind.

It means, that so long as there is the least affinity for the unreal, a man cannot become a 'Yogī', in spite of a lot of practice, trance and a secluded life, according to the gospel of the Gītā.

Though the process of Discipline of Sannyāsa, and that of Yoga, are different, yet as far as renunciation of the pursuits of the mind is concerned, both are, one and the same.



*Link:—In the next verse, Lord Kṛṣṇa explains how to attain that 'Yoga', which has been praised, in the previous verse.*

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।

योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ३ ॥

ārurukṣormuneryogaṁ karma kāraṇamucyate  
yogārūḍhasya tasyaiva śamaḥ kāraṇamucyate

To the contemplative soul (muni) who desires to attain to the height of Karmayoga (in the form of equanimity), action without motive, is said to be the means. For the same person when he masters Yoga, serenity (tranquillity of mind) is said to be the means, to God-realization. 3