

of them at the same time, doubt arises in the mind of Arjuna, and hence the question as above.

[ *Its performance* —“Yoga” in the text : Yoga here and in the following verses means, Karma-Yoga.]

श्रीभगवानुवाच ॥

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ॥

तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥२॥

V. 2.

श्रीभगवान् The Blessed Lord उवाच said :

संन्यासः Renunciation कर्मयोगः performance of action च and उभौ both निःश्रेयसकरौ leading to freedom तयोः of those two तु but कर्मसंन्यासात् from renunciation of action कर्मयोगः performance of action विशिष्यते is superior.

The Blessed Lord said :

Both renunciation and performance of action lead to freedom : of these, performance of action is superior to the renunciation of action.

[ *Performance of action*—is superior to mere renunciation (i.e., unaccompanied with knowledge) in the case of the novice in the path of spirituality. See the 6th sloka of this chapter.]

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न कांक्षति ॥

निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥३॥

V. 3.

यः Who न not द्वेष्टि dislikes न not कांक्षति likes सः he नित्यसंन्यासी constant Sannyasi ज्ञेयः should be known महाबाहो O mighty-armed हि verily निर्द्वन्द्वः one free from the pairs of opposites बन्धात् from bondage सुखं easily प्रमुच्यते is set free.