

संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।
यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥ १ ॥

1. O Krishna, You praise renunciation of actions, and again, (Karma-) Yog. Tell me for certain that one which is better between these two.

(O Krishna,) *śaṁsasi*, You praise, that is speak of; *sannyāsam*, renunciation; *karmanām*, of actions, of performance of various kinds of rites enjoined by the scriptures; *punah ca*, and again; You praise *Yogm*, Yog, the obligatory performance of those very rites! Therefore I have a doubt as to which is better—Is the performance of actions better, or their rejection? And that which is better should be undertaken. And hence, *brūhi*, tell; *mām*, me; *sunīścitam*, for certain, as the one intended by You; *tat ekam*, that one—one of the two, since performance of the two together by the same person is impossible; *yat*, which; is *śreyah*, better, more commendable; *etayoh*, between these two, between the renunciation of actions and the performance of actions, (49) by undertaking which You think I shall acquire what is beneficial.

While stating His own opinion in order to arrive at a conclusion—

Shri Hari said:

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।
तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥ २ ॥

2. Both renunciation of actions and Karma-Yog lead to Liberation. Between the two, Karma-Yog, however, excels over renunciation of actions.

Ubhau, both, to be sure; *sannyāsaḥ*, renunciation of actions; *ca*, and; *karma-Yogḥ*, Karma-Yog—their performance—; *nihśreyasa-karau*, lead to Liberation. Though both lead to Liberation by virtue of being the cause of the rise of Knowledge, even then, *tayoh*, between the two which are the causes of Liberation; Karma-Yog, *tu*, however;