

*sāmkhya* the Samkhya (knowledge) च *ca* and योगम् *yogam* yoga (performance of action) च *ca* and य *yaḥ* who पश्यति *paśyati* sees स *saḥ* he पश्यति *paśyati* sees

The state reached by the Jnanis is also reached by the karma yogis. He sees who sees Jnana and karma-yoga as one. 5

Knowledge and action are the obverse and reverse of the same spiritually evolving entity. The one is not to the exclusion of the other. He who knows truly acts rightly. He who does things perfectly knows them in their true perspective. Know and do, or do and know, are interchangeable. The contact with the one side of a coin necessarily leads to the contact with the other side. *Jnana* and karma are in this wise two readings of the same spiritual attainment of the *sadhaka*. The knower of Brahman becomes Brahman. The knowing aspect here is *samkhya* and the becoming aspect, yoga.

Of these two paths which is more beneficial? The elucidation comes —

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।

योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति ॥ ६

सम्-नि-वास तु महा बाहो दुःखम् आप्तुम् अ-योगतः ।

योग-युक्त मुनि ब्रह्म नचिरेण अधि गच्छति ॥

*saṁnyāsas tu mahābāho duḥkham āptum ayogataḥ ।*

*yogayukto munir brahma nacīrenā 'dhigacchati ॥*

संन्यास *saṁnyāsaḥ* renunciation तु *tu* but महाबाहो *mahābāho* O mighty armed दुःखम् *duḥkham* hard आप्तुम् *āptum* to attain अयोगतः *ayogataḥ* without yoga योगयुक्त *yogayuktaḥ* yoga harmonized मुनि *munir* Muni ब्रह्म