

हि *hi* verily महाबाहो *mahābāho* O mighty-armed सुखम् *sukham* easily बन्धात् *bandhāt* from bondage प्रमुच्यते *pramucyate* is set free

He should be known a constant Sanyasin, who neither hates nor desires; free from the pair of opposites, O mighty-armed, he is easily set free from bondage. 3

It is not *sanyasa* if a man renounces duty due to dislike, neither is it *sanyasa* if he delights in escaping from duty. Selfishness masquerades here as self-denial. Then there is the man who mistakes the inertia in himself for equilibrium. His delight in slothfulness is interpreted as delight in the Self. It is not action but attitude that binds or liberates man. The emptiness of the posed tranquillity gets itself exposed in tribulation. But the karma yogi is proof against imaginary quietude. In the midst of intense activities he is free from likes and dislikes. True tranquillity is therefore tangible in him. While acting he is not the agent; while being in the world, he is not of the world. Therefore the karma yogi alone is the true *karma sanyasi*.

This subtle distinction is further elucidated :—

साङ्ख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।

एकमप्यास्थितः सम्यग्भयोर्विन्दते फलम् ॥ ४

साङ्ख्य-योगौ पृथक् बालाः प्र-वदन्ति न पण्डिताः ।

एकम् अपि आ-स्थितः सम्यक् उभयोः विन्दते फलम् ॥

*sāmkhyayogau prthag bālāḥ pravadanti na paṇḍitāḥ ।
ekam apy āsthitāḥ samyag ubhayor vindate phalam ॥*