

(Karma-) Yog; as *prthak*, different, having opposite and different results. The learned ones, the wise, however, admit one, unconflicting result. How? Any one who *samyak*, properly; *āsthitaḥ*, resorts to, that is follows; *ekam api*, even one, between the Path of Knowledge and (Karma-) Yog; *vindate*, gets; *phalam*, the result; *ubhayoh*, of both. For, the result of both is that Liberation itself. Therefore, there is no conflict with regard to the result.

Objection: After beginning the topic with the words, ‘renunciation’ and ‘(Karma-) Yog’, how is it that the Bhagavān speaks of the identity of the results of the path of Knowledge and (Karma-) Yog, which is beside the point?

Reply: This defect does not arise. Although the question was put by Arjuna merely with regard to renunciation and Karma-Yog, yet the Bhagavān, without actually avoiding them, and by adding something special which was intended by Him, gave the answer by expressing them through other words, ‘Sāṅkhya’ and ‘(Karma-) Yog’. Those very ‘renunciation and ‘Karma-Yog’, when they are (respectively) associated with Knowledge and such of Its means as equanimity etc., are meant by the words ‘Sāṅkhya’ and ‘Yog’. This is the Bhagavān’s view. Therefore there is no discussion out of the context.

How can the result of both be attained by the proper performance of only one? The answer is:

यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।
एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥५॥

5. The State (53) that is reached by the Sāṅkhyas, that is reached by the yogīs as well. He sees who sees Sāṅkhya and Yog as one.

Sthānam, the State called Liberation; *yat prāpyate*, that is reached; *sāṅkhyaiḥ*, by the Sāṅkhyas, by the monks steadfast in Knowledge; *tat prāpyate*, that is reached; *Yogih*, by the yogīs; *api*, as well. The yogīs are those who, as a means to the attainment of Knowledge, undertake actions by dedicating them to Bhagavān without seeking any result for themselves. The purport is that, by