

He should be known a constant Sannyasi, who neither likes nor dislikes : for, free from the pairs of opposites, O mighty-armed, he is easily set free from bondage.

[*Constant Sannyasi* : he need not have taken Sannyas formally, but if he has the above frame of mind, he is a Sannyasi for ever and aye.

Neither likes nor dislikes : Neither hates pain and the objects causing pain, nor desires pleasure and the objects causing pleasure, though engaged in action.]

सांख्ययोगौ पृथग्वालाः प्रवदन्ति न परिडताः ॥
एकमप्यास्थितः सम्यग्भयोर्विन्दते फलम् ॥४॥

V. 4.

वालाः Children सांख्ययोगौ Sankhya (knowledge) and performance of action पृथक् distinct (इति this) प्रवदन्ति speak न not परिडताः the wise एकं one अपि even सम्यक् truly आस्थितः established in उभयोः of both फलं fruit विन्दते gains.

Children, not the wise, speak of knowledge and performance of action, as distinct. He who truly lives in one, gains the fruits of both.

[*Children* : the ignorant people devoid of insight into the purpose of the Shâstra.]

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

V. 5.

सांख्यैः By the Jnânins यत् which स्थानं place प्राप्यते is reached योगैः by the Karma-yogins अपि even तत् that गम्यते is reached यः who सांख्यं knowledge