

extolled as monasticism in, 'That which they call monasticism, know that to be Yog, O Pandava.'

Since Karma-Yog, which is independent of results, is the remote help to Dhyāna-Yog, therefore it has been praised as monasticism. Thereafter, now the Bhagavān shows how Karma-Yog is helpful to Dhyāna-Yog:

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।
योगारूढस्य तस्यैव शमः कारणमुच्यते ॥३॥

3. For the sage who wishes to ascend to (Dhyāna-)Yog, action is said to be the means. For that person, when he has ascended to (Dhyāna-)Yog, inaction alone is said to be the means.

Āruruksoh, for one who wishes to ascend, who has not ascended, that is for that very person who is unable to remain established in Dhyāna-Yog;—for which person who is desirous to ascend?—*muneh*, for the sage, that is for one who has renounced the results of actions;—trying to ascend to what?—*Yogm*, to (Dhyāna-) Yog; *karma*, action; *ucyate*, is said to be; the *kāranam*, means. *Tasya*, for that person, again; *Yog-ārūḍhasya*, when he has ascended to (Dhyāna-) Yog; *śamah*, inaction, withdrawal from all actions; *eva*, alone; *ucyate*, is said to be; *kāranam*, the means for remaining poised in the state of meditation. This is the meaning.

To the extent that one withdraws from actions, the mind of that man who is at ease and self-controlled becomes concentrated. When this occurs, he at once becomes established in Yog. And accordingly has it been said by Vyāsa: 'For a Brāhmana there is no wealth comparable to (the knowledge of) oneness, sameness, truthfulness, character, equipoise, harmlessness, straightforwardness and withdrawal from various actions' (Mbh. Śā. 175.37).

After that, now is being stated when one becomes established in Yog: