

them also that State is reached through the process of acquiring monasticism which is a result of the knowledge of the supreme Reality.

Therefore, *sah*, he; *paśyati*, sees truly; *yah*, who; *paśyati*, sees; Sāṅkhya and Yog as *ekam*, one, because of the identity of their results. This is the meaning.

Objection: If this be so, then monasticism itself excels Yog! Why, then, is it said, ‘Among the two, Karma-Yog, however, excels renunciation of actions’?

Reply: Hear the reason for this: Having in view the mere giving up of actions and Karma-Yog, your question was as to which one was better of the two. My answer was accordingly given that Karma-Yog excels renunciation of actions (resorted to) without Knowledge. But renunciation that is beat on knowledge is Sankhya. This is what was meant by me. And that is indeed Yog in the highest sense. However, that which is the Vedic Karma-Yog is figuratively spoken of as Yog and renunciation since it leads to it (supreme Knowledge).

How does it lead to that? The answer is:

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।
योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति ॥ ६ ॥

6. But, O mighty-armed one, renunciation is hard to attain without (Karma-) Yog. The meditative man equipped with Yog attains Brahman without delay.

Tu, but, O mighty-armed one; *sannyāśah*, renunciation, in the real sense; *duhkham āptum*, is hard to attain; *aYogtah*, without (Karma-) Yog. *Munih*, the meditative man—the word *muni* being derived in the sense of one who meditates on the real nature of Bhagavān; *Yog-yuktah*, equipped with Yog, with Vedic Karma-Yog in the form of dedication to Bhagavān without thought of results (for oneself); *adhigacchati*, attains; *brahma*, Brahman; *na cirena*, without delay, very quickly. Therefore it was said by Me, ‘Karma-Yog excels’.