

*viśisyate*, excels; *karma-sannyāsāt*, over mere renunciation of actions.

Thus He extols Karma-Yog. (50)

Why? In answer the Bhagavān says:

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न कांक्षति ।  
निर्वन्दो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥३॥

3. He who does not hate and does not crave should be known as a man of constant renunciation. For, O mighty-armed one, he who is free from duality becomes easily freed from bondage.

That performer of Karma-Yog, *yah*, who; *na dvesti*, does not hate anything; and *na kāṅksati*, does not crave; *jñeyah*, should be known; as *nitya-sannyāsī*, a man of constant (51) renunciation. The meaning is that he who continues to be like this in the midst of sorrow, happiness and their sources should be known as a man of constant renunciation, even though engaged in actions.

*Hi*, for; *mahābāho*, O mighty-armed one; *nirdvandvah*, one who is free from duality; *pramucyate*, becomes freed; *sukham*, easily, without trouble; *bandhāt*, from bondage.

It is reasonable that in the case of renunciation and Karma-Yog, which are opposed to each other and can be undertaken by different persons, there should be opposition even between their results; but it cannot be that both of them surely lead to Liberation. When such a question arises, this is the answer stated:

सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।  
एकमप्यास्थितः सम्यग्भयोर्विन्दते फलम् ॥४॥

4. The fools, not the learned ones, speak of Sāṅkhya (the path of Knowledge) and (Karma-) Yog as different. Any one who properly resorts to even one (of them) gets the result of both.

*Bālāh*, the fools; *na paṇḍitāh*, not the learned ones; *pravadanti*, speak of; *sāṅkhya-Yogu*, Sāṅkhya (52) (the Path of Knowledge) and