

Mahabharata has it, a woman that served her husband dispassionately rose in yoga superior to an ascetic who gained by austerity, the psychic power to burn an intruding bird to ashes. A butcher also, in his turn, became a greater yogi than this ascetic by discharging his seemingly ugly duty without attachment and aversion.

Equanimity of mind comes to one free from likes and dislikes, attachment and aversion. He is a yogi. No new karma accrues to him. The momentum of the old karma wanes away. He gains in perfecting the mind.

A yogi seated in a Himalayan cave allows his mind to wander on unwanted things. A cobbler in a corner at the crossing of several busy roads of a city, is absorbed in mending a shoe, as an act of service. Of these two, the latter is a better yogi than the former.

— Swami Vivekananda

A question may rise as to which among the duties that fall to man's lot may be considered preferable. The answer comes :—

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।

जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ ५१

कर्म-जम् बुद्धि-युक्ताः हि फलम् त्यक्त्वा मनीषिणः ।

जन्म-बन्ध-वि-निर्-मुक्ताः पदम् गच्छन्ति बन्-धामयम् ॥

*karmajam buddhiyuktā hi phalam tyaktvā manīṣiṇaḥ  
janma bandha vinirmuktāḥ padam gacchanty anāmayam*

कर्मजम् *karmajam* action born बुद्धियुक्ताः *buddhiyuktāḥ* possessed of knowledge हि *hi* indeed फलम् *phalam* the fruit त्यक्त्वा *tyaktvā* having abandoned मनीषिणः *manīṣiṇaḥ* the wise जन्मबन्धविनिर्मुक्ताः *janma bandha vinir*