

*yuktaḥ karmaphalaṁ tyaktvā śāntim āpnoti naiṣṭhikīm |
ayuktaḥ kāmakāreṇa phale sakto nibadhyate ॥*

युक्तः *yuktaḥ* the united one (the well poised) कर्म फलम् *karma phalaṁ* fruit of action त्यक्त्वा *tyaktvā* having abandoned शान्तिम् *śāntim* peace आप्नोति *āpnoti* attains नैष्ठिकीम् *naiṣṭhikīm* final अयुक्तः *ayuktaḥ* the non-united one कामकारेण *kāmakāreṇa* impelled by desire फले *phale* in the fruit (of action) सक्तः *saktaḥ* attached निबध्यते *nibadhyate* is bound

Abandoning the fruit of action, the yogi attains peace born of steadfastness; impelled by desire, the non-yogi is bound, attached to fruit. 12

Performance of karma is common to both, the yogi and the non-yogi. But the difference between the two is in the disposition. The feeling of agency to action is no more in the former. Whatever takes place through his instrumentality is the Lord's work. His steadfastness consists of his mind being released from work and of its being immersed in the Lord. In this state of the mind there is no anxiety; there is calmness instead; the mind gets itself steadily purified. It becomes fit for enlightenment. On the other side, the non-yogi gets entangled in work; anxiety is on the increase in him.

The exuberance of the spiritual mood of the yogi is further elucidated as follows:—

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।

नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ १३

सर्व-कर्माणि मनसा सम्-नि-अस्य आसु-ते सुखम् वशी ।

नव-द्वारे पुरे देही - न एव कुर्वन् न कारयन् ॥