

for a better one, he may thereby prove himself worldly-wise. But that attitude is definitely a hindrance to his spiritual growth. Through his seeming humble *svadharma* he can rise to be a perfect yogi. For, no work is ugly to a *sadhaka*. Any and every work becomes worship when the attitude is sound. The how of it is explained below:—

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥ ४६

यतः प्र-वृत्-तिः भू-तानाम् येन सर्वम् इदम् त(न्)-तम् ।

स्व-कर्मणा तम् अमि-र्च्य-य सिध्-तिम् विन्द-ति मानवः ॥

*yataḥ pravṛttir bhūtānām yena sarvam idaṁ tatam ।*

*svakarmanā tam abhyarcya siddhim vindati mānavaḥ ॥*

यतः *yataḥ* from whom प्रवृत्तिः *pravṛttiḥ* the evolution भूतानाम् *bhūtānām* of beings येन *yena* by whom सर्वम् *sarvam* all इदम् *idaṁ* this ततम् *tatam* is pervaded स्वकर्मणा *sva karmanā* with his own duty तम् *tam* him अभ्यर्च्य *abhyarcya* worshipping सिद्धिम् *siddhim* perfection विन्दति *vindati* attains मानवः *mānavaḥ* man

He from whom is the evolution of all beings, by whom all this is pervaded, worshipping Him with his own duty, man attains perfection. 46

It is because of the proximity of Isvara that the universe functions uniformly and intelligently. No being is superfluous or useless in this Cosmic setting. By doing his duty properly, every man is contributing his quota to the phenomenal whole. This being the plan, an intelligent man ought to perform his duty as an act of worship of the Lord. When the right attitude is assumed, it aids the purification of the mind. One's *svadharma* proves