

either to gain something or to ward off something unwanted. In the absence of such a motive no action needs be performed. But the Lord induces Arjuna not to be motivated and at the same time to be intensely active. Yes, herein lies the turning point in life from *Preyas* to *Sreyas*. Good accrues from detachment and never from attachment. Karma in itself is no evil, but it becomes so when mixed up with desire. Desire tainted karma gives continuity to the wheel of birth and death. The seekers after heavenly enjoyments are also slaves to desire. Conquerors of desire are they who care not for the fruits of karma. Freedom from desire is the real freedom. When duty is discharged untarnished by desire, clarity of understanding ensues. In addition to it, efficiency increases. Karma therefore has to be performed perfectly by the aspirant unmindful of the fruits thereof.

A boat may be floating on water, but no water should be allowed to get into it. Man may live in the world but no wordly desire ought to take possession of him.

— Sri Ramakrishna

How the desireless one works and lives in the world is being explained now —

योगस्थः कुरु कर्माणि सङ्गम् त्यक्त्वा धनञ्जय ।

सिद्धयसिद्धयोः समो भूत्वा समत्वं योग उच्यते ॥ ४८

योग स्थ कुरु कर्माणि सङ्गम् त्यक्त्वा धनञ्जय ।

सिद्धि-असिद्धयोः सम भूत्वा समत्वं योग उच्यते ॥

yogasthah kuru karmāṇi saṅgam tyaktvā dhanamjaya ।
siddhyasiddhyoh samo bhūtvā samatvam yoga uc, ate ॥