

How can it be known that this *sadhaka* is perfectly attuned to the right path of renunciation? The clarification comes :—

न द्वेष्ट्यकुशलं कर्म कुशले नानुषज्जते ।

त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ॥ १०

न द्वेष्टि अ-कुशलम् कर्म कुशले न अनु-सज्जते ।

त्यागी सत्त्व-सम्-भा-वि-ष्ट-तः मेधा-वी छिद्-त-सम्-शयः ॥

*na dveṣṭy akuśalam karma kuśale nā 'nuṣajjate ।*

*tyāgī sattvasamāviṣṭo medhāvī chinnaśaṁsayah ॥*

न *na* not द्वेष्टि *dveṣṭi* hates अकुशलम् *akuśalam* disagreeable कर्म *karma* action कुशले *kuśale* to an agreeable one न *na* not अनुषज्जते *anuṣajjate* is attached त्यागी *tyāgī* the abandoner सत्त्वसमाविष्टः *sattva samāviṣṭaḥ* pervaded by purity मेधावी *medhāvī* intelligent छिन्नसंशयः *chinna śaṁsayah* with his doubts cut asunder

The relinquisher imbued with Sattva and a steady understanding and with his doubts dispelled, hates not a disagreeable work nor is he attached to an agreeable one. 10

The *sadhaka* fixed in *Sattva* has a clear mind. He sees things in their true perspective. Therefore he is one of a steady understanding—*medhāvī*. He sees Purusha and Prakriti just as they are. Karma and *akarma* do not create confusion in his mind. *Akarma* is characteristic of Atman or Purusha, who occupies the position of a clear mirror. No change whatsoever takes place in a mirror while reflecting objects or when ceasing to do so. The position of the Atman is akin to it. He is ever himself, both while karma has its course in His presence and when