

*vātataḥ* free from the pairs of opposites विमत्सर *vimat-saraḥ* free from envy सम *samaḥ* even minded सिद्धौ *siddhau* in success असिद्धौ *asiddhau* in failure च *ca* and कृत्वा *kṛtvā* acting अपि *api* even न *na* not निबध्यते *nibadhi-yate* is bound

Content with what he obtains without effort, free from the pairs of opposites, without envy, balanced in success and failure, though acting he is not bound. 22

Egoism prompts the action-bound man to exert himself for the procurement of his bodily needs. An attitude of this type is born of ignorance. But a spiritual aspirant is he who is not obsessed with the thought of bodily sustenance. Providence provides for him who is attuned to the Supermundane. The aspirant is therefore content with what comes to him unsought. Happenings such as success and failure, honour and dishonour are the pairs of opposites. He is not affected by any of these happenings. Whatever falls to his lot, he accepts as divine dispensation. A worldling becomes envious of the prosperity of his neighbour, but the *sadhaka* is free from that canker. He is, instead, happy over the prosperity of the world. A man of this frame of mind is not bound by karma in the midst of his being tightly engaged in it.

#### Varieties of Sacrifices — 23 33

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।

यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ २३

गत-सङ्गस्य मुक्त् तस्य ज्ञान-अव-स्थित-चेतसः ।

यज्ञाय आ-चरतः कर्म समग्रम् प्र-वि-लीयते ॥