

सुख-दुःखे समे कृत्वा लाभ-अ-लाभौ जय-अ-जयौ ।
ततः युद्धाय युज्यस्व न एवम् पापम् अव-आप्-स्यसि ॥

*sukha duḥkhe same kṛtvā lābhālābhau jayājayau ।
tato yuddhāya yujyasva nai 'vaṁ pāpaṁ avāpsyasi ॥*

सुखदुःखे *sukha duḥkhe* in pleasure and pain समे *same* same कृत्वा *kṛtvā* having made लाभालाभौ *lābhālābhau* gain and loss जयजयौ *jayājayau* victory and defeat ततः *tataḥ* then युद्धाय *yuddhāya* for battle युज्यस्व *yujyasva* engage thou न *na* not एवम् *evam* thus पापम् *pāpaṁ* sin अवाप्स्यसि *avāpsyasi* shalt incur

Treating alike pain and pleasure, gain and loss, victory and defeat, engage yourself in the battle. Thus you will incur no sin. 38

It is the way of the world to view gain and victory with pleasure and loss and defeat with pain. But different from that should be the frame of mind of those who take to self-culture. They are to disentangle the mind from likes and dislikes. All earthly events are fraught with consequences which are agreeable and disagreeable. By being favourably affected by the one and unfavourably by the other, the mind loses its stamina. By refusing to be tossed about by pain and pleasure the mind becomes steady and strong. That karma is called sin which brings in misery in its trail. But a man of strong and balanced mind takes no note of any misery that comes to him. He is in that way free from sin.

The very karma done by the man of the world is also done by the karma-yogi. But there is a world of difference between the two in their attitudes.