

the eyes,—convinced that it is the senses that move among sense-objects.

ब्रह्मसयाधाय कर्माणि संगं त्यक्त्वा करोति यः ॥  
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥१०॥

V. 10.

यः Who ब्रह्मणि in Brahman आधाय resigning संगं attachment त्यक्त्वा forsaking कर्माणि actions करोति does सः he अम्भसा by water पद्मपत्रं lotus-leaf इव like पापेन by evil न not लिप्यते soiled.

He who does actions forsaking attachment, resigning them to Brahman, is not soiled by evil, like unto a lotus-leaf by water.

[ *Evil*: the results good and bad, producing bondage. ]

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ॥  
योगिनः कर्म कुर्वन्ति संगं त्यक्त्वात्मशुद्धये ॥११॥

V. 11.

योगिनः Devotees in the path of work संगं attachment त्यक्त्वा forsaking आत्मशुद्धये for the purification of the heart केवलैः only कायेन by body मनसा by mind बुद्ध्या by intellect इन्द्रियैः by senses अपि even कर्म action कुर्वन्ति perform.

Devotees in the path of work perform action, only with body, mind, senses, and intellect, forsaking attachment, for the purification of the heart.

[ *Only with* etc.—without egotism or selfishness : it applies to body, mind, senses and intellect. ]

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ॥