

कायेन मनसा बुद्ध्या केवलै इन्द्रियै अपि ।
योगिनः कर्म कुर्वन्ति सङ्गम् त्यज्-त्वा आत्म-शुद्धये ॥

kāyena manasā buddhyā
kevalair indriyair api ।
yoginah karma kurvanti
sangam tyaktvā 'tmasuddhaye ॥

कायेन *kāyena* by the body मनसा *manasā* by the mind बुद्ध्या *buddhyā* by the intellect केवलै *kevalair* only इन्द्रियै *indriyair* by the senses अपि *api* also योगिनः *yoginah* yogis कर्म *karma* action कुर्वन्ति *kurvanti* perform सङ्गम् *sangam* attachment त्यज्त्वा *tyaktvā* having abandoned आत्मशुद्धये *ātmasuddhaye* for the purification of the self

The yogi, abandoning attachment, performs work with the body, the mind, the intellect and the senses only, for self-purification. 11

The motive-power of desire creates the evil of attachment and propels the mind and the senses on baneful missions. When the evil is eliminated the instruments become available for the service of the divine. The more they are engaged on holy purposes the better they get sanctified. Self-purification is effected this way. Karma is verily the means to this great end.

Elucidation through contrast comes as follows —

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्टिकीम् ।
अयुक्तः कामकारेण फले सक्तो निवध्यते ॥ १२
युक्तः कर्म-फलम् त्यज्-त्वा शान्तिम् आप्-नोति नैष्टिकीम् ।
अ-युक्तः काम-कारेण फले सक्तो निवध्यते ॥