

What is the relationship between the *Jnani* and the karma that takes place through him ? The clarification comes :—

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।

लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ १०

ब्रह्मणि आ-धा-य कर्माणि सङ्गम् त्यज्-त्वा करोति यः ।

लिप्यते न सः पापेन पद्म-पत्रम् इव अम्भसा ॥

*brahmany ādhāya karmāṇi saṅgam tyaktvā karoti yaḥ ।  
lipyate na sa pāpena padma patram ivā 'mbhasā ॥*

ब्रह्मणि *brahmaṇi* in Brahman आधाय *ādhāya* having placed कर्माणि *karmāṇi* actions सङ्गम् *saṅgam* attachment त्यक्त्वा *tyaktvā* having abandoned करोति *karoti* acts यः *yaḥ* who लिप्यते *lipyate* is tainted न *na* not सः *saḥ* he पापेन *pāpena* by sin पद्मपत्रम् *padma patram* lotus leaf इव *iva* like अम्भसा *ambhasā* by water

He who acts, abandoning attachment, dedicating his deeds to Brahman, is untainted by sin as a lotus leaf by water. 10

The life, growth and sustenance of the lotus are all dependent on water. It dries away when severed from it. While constantly in touch with it, the lotus leaf does not permit being wetted with water. Man is born with karma and sustained by it. While fully availing himself of it, the yogi does not get affected by it.

How does the yogi avail himself of karma ? It is explained :—

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।

योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥ ११