

The means to transcend the evil of the many is now delineated :—

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।

सर्वं ज्ञानप्लवेनैव वृजिनं संतरिष्यसि ॥ ३६

अपि चेत् अस्ति पापेभ्यः सर्वेभ्यः पाप-कृत्-तमः ।

सर्वम् ज्ञान-प्लवेन एव वृजिनम् सम्-तरिष्यसि ॥

*api ced asi pāpebhyaḥ sarvebhyaḥ pāpakṛttamaḥ ।  
sarvaṁ jñāna plavenai 'va vṛjinam saṁtariṣyasi ॥*

अपि *api* even चेत् *cet* if असि *asi* (thou) art पापेभ्यः *pāpebhyaḥ* than sinners सर्वेभ्यः *sarvebhyaḥ* (than) all पापकृत्तमः *pāpakṛttamaḥ* most sinful सर्वम् *sarvaṁ* all ज्ञानप्लवेन *jñāna plavena* by the raft of knowledge एव *eva* alone वृजिनम् *vṛjinam* sin संतरिष्यसि *saṁtariṣyasi* (thou) shalt cross

Even if you be the most sinful of all sinners, yet shall you cross over all sin by the raft of knowledge.<sup>36</sup>

Sin and virtue are the obverse and reverse of the same fact which is karma. According to the use made of it, the same karma presents itself as sin or virtue. The ignorant do karma so as to get entangled in it as sin. The enlightened do the same karma to reap merit and also to be emancipated from it. Knowledge therefore is the only means to absolve all sin. As the unfordable river is crossed over by a raft, the meshes of karma are got over by knowledge.

How does *Jnana* do away with karma? It is explained :—

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।

ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ ३७