

sin; *iva*, just as; *padma-patram*, a lotus leaf; is not *ambhasā*, by water.

The only result that will certainly accrue from such action will be the purification of the heart.

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।
योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥११॥

11. By giving up attachment, the yogīs undertake work merely through the body, mind, intellect and even the organs, for the purification of themselves.

Since *tyaktvā*, by giving up *sangam*, attachment with regard to results; *yoginah*, the yogīs, men of action; *kurvanti*, undertake; *karma*, work; *kevalaih*, merely—this word is to be construed with each of the words, body etc., so as to deny the idea of ownership with regard to *all* actions—; *kāyena*, through the body; *manasā*, through the mind; *buddhyā*, through the intellect; and *api*, even; *indriyaih*, through the organs, which are devoid of the idea of ownership, which are unassociated with ownership thus: ‘I act only for Bhagavān, and not for my gain’; *ātmaśudhaye*, for the purification of themselves, that is, for the purification of the heart, therefore you have competence only for that. So you undertake action alone.

And also since,

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।
अयुक्तः कामकारेण फले सक्तो निबध्यते ॥१२॥

12. Giving up the result of work by becoming resolute in faith, one attains Peace arising from steadfastness. One who is lacking in resolute faith, being attached to the result under the impulsion of desire, becomes bound.

Tyaktvā, giving up; *karma-phalam*, the result of work; *yuktah*, by becoming resolute in faith, by having this conviction thus—‘Actions are for Bhagavān, not for my gain’; *āpnoti*, attains; *śāntim*, Peace,