

at the same time, the whole will is left free to devote itself to the achievement of Self-realisation alone.

In the preceding slokas, 11—25, Krishna had given the point of view of the highest knowledge, the ancient *Brahmajnana*. In the 26th and 27th we have a purely materialistic stand-point. Slokas, 28 to 37, give the attitude of a man of the world. In the 38th we have an anticipation of the Yoga. And in what is to follow, we have Sri Krishna's own contribution to the philosophy of life. ]

**नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ॥**

**स्वलपमप्यस्य धर्मस्य त्रायते महतो भयात् ॥४०॥**

II. 40.

इह In this अभिक्रमनाशः waste of attempt न अस्ति is not प्रत्यवायः ( च and ) production of contrary results न विद्यते exists not अस्य धर्मस्य of this Dharma स्वल्पं very little अपि even महतः भयात् from great terror त्रायते protects.

In this, there is no waste of the unfinished attempt, nor is there production of contrary results. Even very little of this Dharma protects from the great terror.

[ *Waste of the unfinished attempt* : A religious rite or ceremony, performed for a definite object, if left uncompleted, is wasted, like a house unroofed which is neither serviceable nor enduring. In Karma Yoga, however, that is, action and worship performed without desire, this law does not apply, for every effort results in immediate purification of the heart. *Production of contrary results* : In worship for an object, any imperfection in the process produces positive loss instead of gain. So in cases of sickness, the non-use of the right medicine results in death. *The great terror* : Being caught in the wheel of birth and death.]