

that is responsible for sorrow, delusion, etc. (67) constituting mundane existence; *abhihitā*, has been imparted; *te*, to you; *sāṅkhye*, from the standpoint of Self-realization, with regard to the discriminating knowledge of the supreme Reality. *Tu*, but; *śṛnu*, listen; *imām*, to this wisdom which will be imparted presently; *yoge*, from the standpoint of Yog, from the standpoint of the means of attaining it (Knowledge)—that is, in the context of Karma-Yog, the performance of rites and duties with detachment after destroying the pairs of opposites, for the sake of adoring Bhagavān, as also in the context of the practice of spiritual absorption.

As as inducement, He (the Bhagavān) praises that wisdom: *Yuktah*, endowed; *yayā*, with which; *buddhyā*, wisdom concerning Yog; O Pārtha, *prahāsyasi*, you will get rid of; *karma-bandham*, the bondage of action—action is itself the bondage described as righteousness and unrighteousness; you will get rid of that bondage by the attainment of Knowledge through Bhagavān's grace. This is the idea.

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।
स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥४०॥

40. Here there is no waste of an attempt; nor is there (any) harm. Even a little of this righteousness saves (one) from great fear.

Moreover, *iha*, here, in the path to Liberation, namely the Yog of Action (rites and duties); *na*, there is no; *abhikrama-nāśah*, waste of an attempt, of a beginning, unlike as in agriculture etc. The meaning is that the result of any attempt in the case of Yog is not uncertain. Besides, unlike as in medical care, *na vidyate*, nor is there, nor does there arise; any *pratyavāyah*, harm. But, *svalpam api*, even a little; *asya*, of this; *dharmasya*, righteousness in the form of Yog (of Action); when practised, *trāyate*, saves (one); *mahato bhayāt*, from great fear, of mundane existence characterized by death, birth, etc.

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।
बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥४१॥