

possible; and "faith" cannot grow where intellectual convictions have not come to play in their full blaze.

WITHOUT CAVILLING (*Anasuyantah*) --- A mere intellectual theory cannot be understood and appreciated without our adverse criticisms of it. We criticise to know and understand more exhaustively a piece of knowledge. But here, Krishna is advising a technique of living which cannot fulfil itself in our life through mere criticism and questioning. Krishna is warning Arjuna that he will neither understand fully, not come to gain the blessings of that Way-of-Life, by deep study and noisy discussions. It can be understood and experienced ONLY by living it.

THEY TOO ARE FREED FROM WORK --- Immature students of the Geeta have been seen to cool down in their enthusiasm when they meet with the use of such terms. All through the chapter Krishna was insisting that man should act --- act diligently and rightly. All of a sudden He points to a strange-looking goal, WORKLESSNESS. Naturally, an intelligent reader immediately comes to feel a disgust at this ugly paradox. This is mainly because of our lack of appreciation of the term in its native Scriptural import.

Earlier we have explained how the IGNORANCE of our Spiritual Nature gives rise to DESIRES, which in their turn cause THOUGHT-AGITATIONS, and also how WORK is nothing other than thoughts fulfilled among the sense-objects. Thus, the "State of Workless-ness," is itself the