

One who lives, as we found in the earlier verse, in perfect equanimity in all conditions, must necessarily come to live in a realm of his own, away from the pleasure and pain of the INTELLECT, the sobs of success and failure of the MIND, and the fears of loss and gain in the FLESH. To the degree an individual detaches himself from his own body, mind and intellect, to that degree his ego is dead, and, therefore, since the "sufferer" is no longer available, there cannot be any more "fruits-of-action" for him to suffer.

Rightly understood, we shall realise, during our discussions on this chapter, how this Theory of Krishna has not the novelty of an original idea. The more intimately we understand it, the more we shall realise that Krishna has but given a new vesture to an ancient idea. But due to this re-statement in the Geeta, of a cardinal truth of ancient Hinduism, a religion that was dying revived itself. And from the days of its origin, five thousand years before Christ was born, it is beckoning us today, even two thousand years after the Nazarene's death.

MOREOVER:

*40. In this there is no loss of effort, nor is there any harm (production of contrary results) . Even a little of this knowledge, even a little practice of the YOGA, protects one from the great fear.*