

tice. Some simply enquire about Atman without connecting that enquiry with life. Others plunge in life without caring to know the principles that govern it. But harmonizing both is what is wanted.

Does not the yoga that is not carried on to its conclusion prove itself a sheer waste ? The following is the answer to this question :—

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ ४०

न इह अभि-क्रम-नाशः अस्ति प्रति-भव-अयः न विद्यते ।

सु-अल्पम् अपि अस्य धर्मस्य त्रायते महतः भयात् ॥

ne 'hā 'bhikramanāśo 'sti pratyavāyo na vidyate ।
svalpam apy asya dharmasya trāyate mahato bhayāt ॥

न *na* not इह *iha* in this अभिक्रमनाशः *abhikramanāśah* loss of effort अस्ति *asti* is प्रत्यवायः *pratyavāyah* production of contrary results न *na* not विद्यते *vidyate* is स्वल्पम् *svalpam* very little अपि *api* even अस्य *asya* of this धर्मस्य *dharmasya* duty त्रायते *trāyate* protects महतः *mahatah* (from) great भयात् *bhayāt* fear

In this there is no loss of attempt; nor is there any adverse effect. The practice of even a little of this dharma protects one from great fear. 40

If the construction of a house be not completed with roofing, all that is so far done goes to waste. If the raising of a crop be not gone through with harvesting, the endeavours so far made become fruitless. But the partial practice of yoga does not suffer from any disadvantages of these kinds. Even a fragmentary application of it has its corresponding benefit