

meet, at the time of death?" Yet Lord Kṛṣṇa answers, that there is no fall for him, here or hereafter. Now a question arises, why Ajāmila and Bilvamaṅgala, were overpowered by prostitutes, and why there was a fall for them. The answer is, that people thought that they had a fall, but actually it was not so. After leaving the body, Ajāmila was escorted by courtiers of the Lord; and Bilvamaṅgala, became a devotee of God. A devotee, following spiritual discipline, may seem to have been degraded sometimes, because of his carelessness. But, he never falls to a state inferior to what he has already attained. If he happens to have association, with the good or misfortune befalls him, he again starts following the spiritual path, speedily.* But delay in God-realization is indeed, a kind of downfall for him. Bad company etc., are decidedly obstacles for a striver, to spiritual progress. So he should always beware of bad company, and should never be overpowered by sensual pleasures and lust etc.



Link:—In the previous verse, Lord Kṛṣṇa assured Arjuna, that there is no fall for a striver, either here or hereafter, and he never meets with an evil destiny. Now, Lord Kṛṣṇa in the next verse, answers the question put by Arjuna, in the thirty-seventh verse, about a striver who has failed to attain perfection, in Yoga.

प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ।

शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥ ४१ ॥

prāpya puṇyakṛtāṁ lokānuṣitvā śāśvatīḥ samāḥ
śucināṁ śrīmatāṁ gehe yogabhraṣṭo'bhijāyate

The fallen Yogī having attained to the world of the righteous

* If such a person by accident falls into bad company, he does not abandon his virtues as a snake does not abandon the jewel which exists in its head (Mānasa 1/3/5).

and having lived there for countless years, is reborn in the house of the pious and prosperous. 41

Comment:—

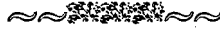
'Prāpya puṇyākr̥tām lokān'—Those people, who make offerings etc., in accordance with the ordinance of scriptures, attain the worlds of the righteous viz., heaven. It means, that the righteous not the sinners, attain heaven. But strivers who have no desire to reap the fruit of their virtuous actions, attain heaven without much effort, while people who perform oblation, attain heaven by making efforts. Moreover, in heaven also, their subtle passion lingers, because their aim is to enjoy pleasure. Those, who at the time of death, deviate from Yoga, attain heaven, but they become indifferent to pleasures, as their aim is not to enjoy pleasure. They have to go to heaven, because of their subtle desire, which is an obstacle to God-realization.

'Uṣṭvā śāśvatīḥ samāḥ'—Heaven, is attained, both by those who perform penances and actions with some interested motive, as also, by those whose aim is to realize God, but deviate from Yoga. However there is a vast difference, between the two. The former, having enjoyed heavenly pleasures, return to this world of mortals on the exhaustion of their merit, and thus they can stay there for a limited period only, while the latter, can stay for an unlimited period, because their aim has been God-realization. Because of having a latent desire they go to heaven, but they cannot be entangled in pleasure there. And their spiritual development is not affected. The reason is, when even a seeker of the Yoga, transcends the fruit of actions (6/44), how can one, who has deviated from Yoga, get entangled?

'Śucināri śrīmatām gehe yogabhraṣṭo'bhijāyate'—The devotee, who has deviated from Yoga after enjoying celestial pleasures, ceases to have any taste in them and is reborn in the house of the pure and prosperous, as a result of his sacred and spiritual pursuits. There he, though subject to senses, feels drawn towards

God, by force of his prenatal habit (6/44).

The pious and prosperous, are those who earn their livelihood by honest means, who never have a claim on other's things, whose conduct and feelings are pure, who do not attach importance, to worldly pleasures and who regard all the resources, as means to attain God; while those who regard themselves, as master of riches and lay claim to them, are not indeed pious and prosperous, but are their slaves.



Link:—In the next verse, Lord Kṛṣṇa of His own accord, describes the destiny of other strivers, who fall from Yoga.

अथवा योगिनामेव कुले भवति धीमताम् ।

एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥ ४२ ॥

athavā yogināmeva kule bhavati dhīmatām
etaddhi durlabhataram loke janma yadīdṛśam

Or (if he has developed dispassion) he is born in a family of enlightened Yogīs; but this kind of birth is very difficult to have in this world. 42

Comment:—

[There are two kinds of strivers—with having subtle desires, and without such desires. The striver, whose aim is to realize God and is interested in spirituality, but his desires have not been wiped out completely, after living for countless years in heaven, is reborn in the house of the pious and prosperous. This type of striver, has already been described in the previous verse. In this verse, there is a description of the striver, who is free from desire, has developed dispassion, has only, the aim of God-realization and practises Yoga, but has not attained perfection and deviated from Yoga. Such a striver, instead of going to heaven, directly takes birth in a family of enlightened Yogīs.]