

of beasts and birds, but still would have remained in the world. What is the fate of a striver, who has renounced dependence on the world with the aim of attaining God, but could not realize the same and at the time of death, could not think of God?

An Exceptional Fact

Here failing in both does not mean that he has fallen from Yoga as well as God-realization. A striver cannot have a downfall, if he has attained God-realization. Here the illustration of a cloud, with a part separated from the main body and not joining the other clouds and is scattered in between the two, is not very apt, as a striver, who has not yet realized. God cannot be said, to have fallen from God-realization. Moreover, once God-realization is attained, there is no question of being detached from it. Thus, if a person fails to think of God at the last moment, he may be said to have failed in attaining God, but he cannot be said to have failed in both i.e., Yoga and God-realization. Therefore fallen from both here means that he is deprived of both God-realization and worldly enjoyments. Arjuna has also dwelt upon the same point, in the thirty-seventh verse. Thus a striver can deviate from Yoga, only if he has not realized God. After God-realization, there is no question of deviation or downfall from Yoga.



Link:—In the next verse, Arjuna prays to Lord Kṛṣṇa to dispel his doubt, expressed in the previous verse.

एतन्मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः ।

त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥ ३९ ॥

etanme saṁśayaṁ kṛṣṇa chettumarhasyaśeṣataḥ
tvadanyaḥ saṁśayasyāśya chettā na hyupapadyate

O Kṛṣṇa, please dispel this doubt of mine completely; for who other than Yourself, can do so? 39

Comment:—

'*Etanme saṁśayaṁ kṛṣṇa chettumarhasyaśeṣataḥ*'—A striver having the aim of God-realization, becomes free from sins, and so cannot go to hell. He cannot go to heaven, because he has no such aim. He cannot be reborn as a man, because this is also not the aim of his life. He deviates from the path of God-realization. Does such a striver not perish like a broken cloud?

'*Tvadanyaḥ saṁśayasyāśya chettā na hyupapadyate*'—No one can dispel this doubt completely. This puzzle of the scriptures, can be solved by scholars, possessing knowledge. A Yogī, who has attained this state by practice, can know the solution to a certain extent. But You are omniscient, You know the fate and end of all creatures.* So You can dispel this doubt of mine, completely says Arjuna.

Appendix—Arjuna believed that Śrī Kṛṣṇa was an incarnation of God, so here he puts the question to Him about the Dhyānayogī, what fate he meets if his mind deviates from Yoga and also tells him that no one else can dispel this doubt besides Him. It is because of his belief that Śrī Kṛṣṇa was God that he shunning the Lord's Nārāyaṇī army well-equipped with arms and ammunition consisting of 109350 foot soldiers, 65610 horses, 21870 chariots and 21870 elephants welcomed unarmed Lord Kṛṣṇa on his side.

Link:—In the next verse, Lord Kṛṣṇa clears the doubt, raised by Arjuna.

श्रीभगवानुवाच

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।

न हि कल्याणकृत्कश्चिद्दुर्गतिं तात गच्छति ॥ ४० ॥

* Bhagavān (God) is He Who knows about birth and death, good-fate and ill-fate, knowledge and ignorance of all creatures.

(Viṣṇu Purāṇa 6/5/78; Nārada Purāṇa, Pūrva. 46/21)