

of the 'Vṛtti'. Because we accept its existence that is why we think restraining it. In the self there is no 'Vṛtti'. Therefore if we restrain the 'Vṛtti' the mind will be restrained for sometime and again there will be relapse (deviation). If we don't assume any other entity besides God, then there is no question of relapse. The reason is that if there is no other entity, there is no question at all of the existence of mind even.



Link:—In the preceding verse, Lord Kṛṣṇa said, that Yoga is hard to attain for one whose mind is not completely subdued and who does not strive ceaselessly. So Arjuna, in the next two verses, puts question, about the fate of such an imperfect Yogī.

अर्जुन उवाच

अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।

अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥ ३७ ॥

arjuna uvāca

ayatiḥ śraddhayopeto yogāccalitamānasah
apṛāpya yogasamsiddhiṁ kām gatiṁ kṛṣṇa gacchati

Arjuna said:

O Kṛṣṇa, he who, though of faith, is lax in his striving and whose mind deviates from Yoga, having failed to attain perfection in it, what end does he meet? 37

Comment:—

'Ayatiḥ śraddhayopeto yogāccalitamānasah'—One is imbued with the faith, that Yoga leads to perfection. So he performs adoration and meditation, with devotion and faith. But he does not strive ceaselessly, because he has not subdued his passions and controlled his mind. He, thinking of the sensual pleasures due to attachment for them, has not been able to attain, the goal of Yoga. What happens to such a striver, at the time of death?

'Aprāpya yogasānsiddhiṁ kām gatiṁ kṛṣṇa gacchati'—What fate will the striver meet, whose mind has deviated from Yoga, and who has not realized God?

It means, that he did not incur sin, so he cannot go to hell. He cannot go to heaven either, because he has no desire for heaven. He cannot be reborn, because he performed worship and meditation, with interest and faith. But at the time of death other thought comes to his mind, and so he cannot think of God. What will happen to him?

By addressing the Lord as Kṛṣṇa, Arjuna means to say, that He who attracts all creatures is the controller of their destiny. Therefore, he asks Him in which direction, he will attract him and what fate he will meet with.

Appendix—In 'karaṇasāpekṣa' discipline (discipline dependent on instruments), a striver with mind, gets established in the self—'yadā viniyataṁ cittamātmānye vāvatiṣṭhate' (Gītā 6/18). Therefore by having connection with the mind, his mind deviates and so there is possibility of his falling from yoga. When a striver regards 'karaṇa' (instruments) as his own, then he practises 'karaṇasāpekṣa' discipline (discipline dependent on instruments). A Dhyānayogī by regarding the mind (karaṇa) as his own concentrates it on God. By fixing the mind, he falls from Yoga. Therefore the reason for his falling (deviating) from Yoga is dependence on instruments. This 'karaṇasāpekṣatā' (dependence on instruments) is not required in the three disciplines—Karmayoga, Jñānayoga and Bhaktiyoga.

A Dhyānayogī is reborn because of the deviation of the mind viz., by falling from His discipline; but a Karmayogī or a Jñānayogī is reborn because of the worldly attachment.

In Bhaktiyoga there is dependence on God, so He provides special protection to his devotee—'yogakṣemaṁ vahāmyaham' (Gītā 9/22), 'maccittaḥ sarvadurgāṇi matprasādāttariṣyasi' (Gītā 18/58).

