

*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)

*śrībhagavānuvāca*

**pārtha naiveha nāmutra vināśastasya vidyate  
na hi kalyāṇakṛtkaściddurgatiṁ tāta gacchati**

**The Blessed Lord said:**

**O Pārtha, there is no fall for him, either here or hereafter; for none who works for self-redemption, meets with an evil end. 40**

*Comment:—*

[Arjuna is much anxious, to know the end of a striver, who has failed to attain perfection, in Yoga. Lord Kṛṣṇa knows Arjuna's anxiety and so He removes it.]

'Pārtha naiveha nāmutra vināśastasya vidyate'—O son of Pṛthā, a striver who deviates from Yoga, never falls (Gītā 6/41—45). It means that he does not go to a state, inferior to what he has already attained. His spiritual practice, and aim go with him, to his next birth and he will not take birth, again and again.

Sage Bharata, by renouncing his kingdom observed penance, in seclusion. There, out of pity, he was attached to a young deer, with the result that he had to get birth, as a deer. But he did not fall to a state inferior to what he had already attained, even in the life of a deer. In that life also, it remembered its past (Śrīmadbhāgavata Section V, Chapter VII, VIII). Similarly, one who practises Yoga, but fails to attain perfection, may get birth even as an animal, but does not fall to a state inferior to what he has already attained, as he retains the spiritual propensities, stored up in the previous birth. This draws him towards God. I myself have observed a dog sitting with devotees, listening to religious discourses and moving about, with a group of devotees, who were chanting, the Lord's name loudly.

'Na hi kalyāṇakṛtkaściddurgatiṁ tāta gacchati'—Here 'tāta', a word of endearment, has been used. In the whole Gītā, this word has been used only once. It shows Lord Kṛṣṇa's great affection and grace, for Arjuna. The pronouncement of the Lord, is a

great assurance for all strivers, "The doer of good never comes to grief", or 'One who works for self-redemption, never meets with an evil fate'. It means, that a striver who, without being attached to pleasure and prosperity, and engaged, in spiritual discipline to attain God-realization, has no fall, because He is his saviour.

One, who is engrossed in the welfare of all creatures, and thinks of God-realization, is the most loving to Him, because he is His fragment. So he has a real affinity for Him. How can he meet with ill fate? Sometimes, it may seem, that he had fallen to a state inferior to what he had already attained. But it so happens, because of his pride. The Lord, gives him a warning, so that he may be aware of his state and turn towards Him again with zeal. Lord Kṛṣṇa disappeared during His drama (pastime) of human life, from the midst of the Gopīs. At that time, they were very much perturbed and were at their wits end. Then He reappeared again and said to them, that He had disappeared adoring them (Śrīmadbhā. 10/32/21). Their welfare and memory were lingering, in Him. When a person is inclined towards Him, he is most loving to Him because He thinks that after having lost his way for long however he has started following the right way. God, like a mother, always promotes the welfare of a devotee.

It means that feelings of spirituality once germinated, cannot be wiped out, because whatever is done for God, becomes real (Gītā 17/27) viz., the real never ceases to be (Gītā 2/16). Therefore, Lord Kṛṣṇa says, that one who works for self-redemption never meets with an evil destiny, because the impressions of the past, always inspire him towards spirituality. Even, if one goes to lower births, his nature will be superior, to that of other members of his class.\*

Though Arjuna puts the question, "What end, does a striver

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\* One whose nature has been good cannot take birth as a harmful poisonous creature such as a snake or a scorpion etc.

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'bhiajāyate

The fallen Yogī having attained to the world of the righteous

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\* 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).