

will certainly get ruined, if he be also a 'doubting Thomas' (*Samshaya-atma*).

In the next line, Krishna, with all emphasis, condemns such men of endless doubts, and points out their tragedy in life. The Lord says that such men who "DOUBT THE SELF" will not find any joy or happiness ANYWHERE --- "NEITHER HERE NOR IN THE HEREAFTER." In explaining thus, the Geeta seems to express that there may be a small chance perhaps, for one who is devoid of knowledge and faith to discover some kind of a happiness in this world, here and now, but that those who are constant doubters can enjoy neither here nor there. Such men are psychologically incapable of enjoying any situation, because the doubting tendency in them will poison all their experiences. He whose teeth have become septic must constantly poison the food that he is taking; so too, those who have this tendency of doubting everything, will never be able to accommodate themselves to any situation, however perfect and just it might be. The line contains a spot of satire, almost vitriolic in its pungency, when it is directed against the intelligent sceptic.

WHEREFORE: --- FOR THIS REASON ONLY:

*41. He who has renounced actions by YOGA, whose doubts are rent asunder by 'Knowledge, ' who is self-possessed, actions do not bind him, O Dhananjaya.*