

leading to Brahman; *kaccit na*, does he not; *naśyati*, get ruined; *iva*, like; a *chinna-abhram*, scattered cloud? Or is it that he does not?

एतन्मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः ।
त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥३९॥

39. O Krishna, You should totally eradicate this doubt of mine. For, none other than Yourself can be the dispeller of this doubt!

O Krishna, *arhasi*, You should; *aśesatah*, totally; *chettum*, eradicate, remove; *etat*, this; *saṁśayam*, doubt; *me*, of mine. *Hi*, for; *na tvad anyah*, none other than You, be he a sage or a Bhagavān; *upapadyate*, can be; *chettā*, the dispeller, the destroyer; *asya*, of this; *saṁśayasya*, doubt. Therefore you Yourself should dispel (the doubt). This is the meaning.

Shri Hari said:

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।
नहि कल्याणकृत्कश्चिद्दुर्गतिं तात गच्छति ॥४०॥

40. O Pārtha, there is certainly no ruin for him here or hereafter. For, no one engaged in good meets with a deplorable end, My son!

O Pārtha, *eva vidyate*, there is certainly; *na vināśah*, no ruin; *tasya*, for him; *iha*, here, in this world; or *amutra*, hereafter, in the other world. Ruin means a birth inferior to the previous one; that is not there for one who has fallen from Yog. *Hi*, for; *na kaścit*, no one; *kalyāna-kṛt*, engaged in good; *gacchati*, meets with; *durgatim*, a deplorable end; *tāta*, My son! A father is called *tāta* because he perpetuates himself (*tanoti*) through the son. Since the father himself becomes the son, therefore the son also is called *tāta*. A disciple is called putra (son). (86)

But what happens to him?

प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ।
शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥४१॥