

The rent cloud does not descend on earth as rainfall; it loses its distinctiveness in the firmament. Even such is the fate of the one fallen in yoga. He has neither the here nor the hereafter. Having renounced the sense-pleasures which are all of the earth, he happens to be one who has lost the here; and in not having obtained the beatitude born of the perfection in yoga he is bereft of the hereafter, the path of Brahman. This is how he becomes fallen from both. Can there be a plight more painful than this ?

एतन्मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः ।

त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥ ३९

एतत् मे सं-शयम् कृष्ण छेत्-तुम् अर्ह-अ ति अ-शेष-तः ।

त्वद् अन्यः सम्-शयस्य अस्य छेत्ता न हि उप-पद्-यते ॥

*etan me saṁśayam kṛṣṇa chettum arhasy aśeṣataḥ ।*

*tvadanyaḥ saṁśayasyā 'sya chettā na hy upapadyate ॥*

एतत् *etat* this मे *me* my संशयम् *saṁśayam* doubt कृष्ण *kṛṣṇa* O Krishna छेत्तुम् *chettum* to dispel अर्हसि *arhasi* oughtest अशेषतः *aśeṣataḥ* completely त्वत् *tvat* than thou अन्य. *anyaḥ* another संशयस्य *saṁśayasya* of doubt अस्य *asya* of this छेत्ता *chettā* dispeller न *na* not हि *hi* verily उपपद्यते *upapadyate* is fit

Deign to dispel completely this doubt of mine, O Krishna; for there is none but Yourself who can destroy this doubt. 39

Even the *Devas* and *Rishis* come nowhere near You in dispelling the darkness; for You are the omniscient *Iswara*. All the intricacies of yoga are best known to none but You.