

support, like a rent cloud, O mighty-armed, deluded in the path of Brahman?

[*Fallen from both*: That is, from both the paths of knowledge and action.]

एतन्मे संशयं कृष्ण च्छेत्तुमर्हस्यशेषतः ॥

त्वदन्यः संशयस्यास्य च्छेत्ता न ह्युपपद्यते ॥३६॥

VI. 39.

कृष्ण O Krishna मे my एतत् this संशयं doubt अशेषतः completely च्छेत्तुं to dispel अर्हसि art justified त्वदन्यः But thee अस्य of this संशयस्य doubt च्छेत्ता dispeller न not हि verily उपपद्यते is fit.

This doubt of mine, O Krishna, Thou shouldst completely dispel; for it is not possible for any but Thee to dispel this doubt.

[Since there can be no better teacher than the Omniscient Lord.]

श्रीभगवानुवाच ॥

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ॥

नहि कल्याणकृत्कश्चिद्दुर्गतिं तात गच्छति ॥४०॥

VI. 40.

श्रीभगवान् The Blessed Lord उवाच said :

पार्थ O son of Prithâ न not एव verily इह here न not अमुत्र hereafter तस्य his विनाशः destruction विद्यते is नात O my son हि verily कल्याणकृत् doer of good कश्चित् any दुर्गतिं bad state, hence grief न not गच्छति goes.

The Blessed Lord said :

Verily, O son of Prithâ, there is destruction for him, neither here nor hereafter : for, the doer of good, O my son, never comes to grief.