

*what end does he, having failed to attain perfection in YOGA go, O Krishna?*

In this and the following two verses *Veda Vyasa* makes Arjuna raise a pertinent question, so that Krishna may get yet another chance to bring the supremely optimistic philosophy of *Vedanta* right in the footlights. None, striving on the Path Divine, can ever be destroyed; and whatever he accomplishes will be faithfully carried over, as a legacy, by the individualised-self in its pursuit here and in the hereafter. Each today is an added link in the endless chain of the dead-and-gone yesterdays. The chain continues growing, by adding to itself link after link, all the yesterdays. Death is only one of the incidents in a human existence and the tomorrow has no accidental, or arbitrary beginning, but it is only a perfect continuation of yesterday MODIFIED by the thoughts and actions of today.

Carefully voicing his vague doubt, Arjuna asks as to what will happen to one, who strives with deep faith (*Shraddha*), but fails to accomplish complete self-control during his life-time, or due to lack of sufficient self-control falls from *Yoga*. The doubt is that such an individual may thereby come to lose both the little joys of the sense-objects and the Absolute Bliss in the hereafter. The *Vedantins*, even while they condemn a mere life of sense-joys, do not for a moment deny the fact that there ARE traces of joy in the sense life also. According to them, daring thinkers that they are, the joys of the sense-objects (*Vishaya-ananda*) are,