



श्रीमद्भगवत् गीता
षष्ठोऽध्यायः - ध्यानयोगः
śaṣṭho 'dhyāyah - dhyāna yogah
Chapter 6
Volume 7

श्री भगवानुवाच

śrī bhagavān uvāca

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।

asamśayam mahābāho mano durnigraham calam ।

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ 6 - 35

abhyāsenā tu kaunteya vairāgyeṇa ca gṛhyate ॥

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।

asamīyatātmanā yogo duṣprāpa iti me matih ।

वश्यात्मना तु यतता शक्यः अवाप्तुम् उपायतः ॥ 6 - 36

vaśyātmanā tu yatata śakyaḥ avāptum upāyataḥ ॥

अर्जुन उवाच arjuna uvāca

अयतिः श्रद्धयोपेतो योगात् चलितमानसः ।

ayatiḥ śraddhayopeto yogāt calitamānasah ।

अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥ 6 - 37

aprāpya yoga saṁsiddhiṁ kām gatim kṛṣṇa gacchati ॥

कंश्यत् न उभयविभ्रष्टः छिन्न- अभ्रमिव नश्यति ।

kaṁścit na ubhaya vibhraṣṭah chinna - abhramiva naśyati ।

अप्रतिष्ठो महाबाहो, विमृढो ब्रह्मणः पथि ॥ 6 - 38

apratiṣṭo mahābāho, vimūḍho brahmaṇah pathi ॥

एतन्मे संशयं कृष्ण छेत्तुम् अर्हसि अशेषतः ।

etanme saṁśayam kṛṣṇa chettum arhasi aśeṣataḥ ।

त्वदन्यः संशयस्यास्य छेत्ता न हि उपपद्यते ॥ 6 - 39

tvadanyah saṁśayasyāsyāsa chettā na hi upapadyatell



श्री भगवानुवाच

sri bhagavān uvāca

पार्थ नैवेह नामुत्र, विनाशस्तस्य विद्यते ।

pārtha naiveha nāmutra, vināśastasya vidyate ।

न हि कल्याणकृत् कश्चित् दुर्गतिं तात गच्छति ॥ 6 - 40

na hi kalyāṇakṛt kaścit durgatim tāta gacachati ॥

प्रप्य पुण्यकृतां, लोकान् उषित्वा शश्वतीः समाः ।

prapya puṇyakṛtāṁ lokān uṣitvaa śaśvatīḥ samāḥ ।

शुचीनां श्रमितां गेहे योगभ्रष्टः अभिजायते ॥ 6 - 41

śucināṁ śrmitāṁ gehe, yoga bhraṣṭaḥ abhijāyate ॥

अथवा योगिनामेव, कुले भवति धीमताम् ।

athavā yogi nāmeva, kule bhavati dhīmatām ।

एतत् हि दुर्लभतरं, लोके जन्म यदीदृशम् ॥ 6 - 42

etat hi durlabhataram, loke janma yadīdṛśam ॥

As we may recall, in response to Sri Krishna's discourse on ध्यानयोग *dhyāna yoga*, Arjuna tells Sri Krishna "The kind of योग *yoga* explained by you, which involves समदर्शनं *sama darśanam* and सम्यक् दर्शनं *samyak darśanam* - equal consideration for all beings at all times, and also recognizing परमेश्वर *parameśvar* in everything and at the same time recognizing everything in परमेश्वर *parameśvar* at all times, I do not see that kind of योग *yoga* as practicable because of the unsteady nature of the mind itself. Mind is naturally restless. It is capable of agitating one's sense organs, and it is too strong to be disciplined by any means. That being so, अहं मन्ये *aham manye* - I think that it is impossible to control the mind and maintain it in a state of unchanging steadiness at all times. On the other hand, if there is really any effective means by which mind can be so controlled, I would like to know how."

So saying, Arjuna is looking up to Sri Krishna for an answer. भगवान् *bhagavān* now replies:

श्री भगवानुवाच



śrī bhagavān uvāca

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।

asamśayam mahābāho mano durnigraham calam ।

अभ्यसेन तु कौन्तेय वैराग्येण च गृह्यते ॥

6 - 35

abhyasena tu kaunteya vairāgyeṇa ca grhyate ॥

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।

asamīyatātmanā yogo duṣprāpa iti me matih ।

वश्यात्मना तु यतता शक्यः अवाप्तुम् उपायतः ॥

6 - 36

vaśyātmanā tu yatata śakyah avāptum upāyataḥ ॥

Arjuna is a great warrior. He is capable of fighting big armies and he has won many wars before. That same Arjuna is now confessing that his own mind is too mighty for him to conquer, and he is only too ready to accept defeat, even without putting up a fight with the power of his own mind. Addressing that Arjuna as

महाबाहो mahābāho - O! mighty armed Arjuna, भगवान् bhagavān says

असंशयं asamśayam - There is no doubt about it. I agree with what you say, namely

मनः दुर्निग्रहं, मनः चलं manah durnigraham, manah calam - Mind is difficult to control, and mind is restless. In this matter there is no doubt. Mind is the root cause of all positive and negative achievements in life. It is the mind that really distinguishes one person from another. And mind is the cause for both bondage and liberation. In spite of all this, mind is restless, I agree.

तु tu - किंतु kimtu But

कौन्तेय kaunteya - कुन्ती पुत्र kuntī putra - O! Son of Kunti. Addressing Arjuna in an affectionate and reassuring manner, भगवान् bhagavān says:

अभ्यासेन वैराग्येण च मनः गृह्यते abhyāsenā vairāgyeṇā ca manah grhyate -

Mind is brought under control, mind can be brought under control, by अभ्यास abhyāsa

- practice and वैराग्य vairāgya - dispassion.

Therefore, the answer to Arjuna's question is अभ्यास abhyāsa and वैराग्य vairāgya.

अभ्यास abhyāsa is practice. There are two kinds of practices. One is to try to do the same thing again and again, improving the skill and efficiency each time. The other is to dwell on the same subject again and again. Here the subject is ब्रह्मज्ञानं brahma



jñānam. By dwelling on this subject again and again, by श्रवणं śravaṇam, मनं mananam, and ध्यानं dhyānam, the mind begins to appreciate the inadequacy of exclusive practice of other pursuits in life for Total Happiness.

When such अभ्यास abhyāsa is coupled with वैराग्य vairāgya - dispassion, absence of cravings for lesser things in life, the destructive and obstructive powers of one's राग-द्वेष rāga-dvesha forces naturally disappear. Thus, by the combined discipline of अभ्यास abhyāsa and वैराग्य vairāgya, the mind can be uplifted and held steadily in ध्यानयोग dhyāna yoga for any length of time. On the other hand

असंयतात्मना asaṁyat ātmanā - By the person whose mind is not disciplined by अभ्यास abhyāsa and वैराग्य vairāgya

योगः दुष्प्रापः yogah duṣprāpaḥ - the ध्यानयोग dhyāna yoga described earlier cannot be achieved.

It is impossible to achieve the state of ध्यानयोग dhyāna yoga explained earlier by a person whose mind is not disciplined by अभ्यास abhyāsa and वैराग्य vairāgya.

इति मे मतिः *iti me matih* - So is the will of परमेश्वर parameśvar, which means that the very nature of ध्यानयोग dhyāna yoga is such that it cannot be achieved by one who has no disciplined mind

तु tu - But

वश्यात्मना vaśyātmanā - By the one whose mind has been brought under one's own full control by अभ्यास abhyāsa and वैराग्य vairāgya, by the person who has full sovereignty over one's own mind

यतता उपायतः *yatata upaayataḥ* - by adequate and properly directed efforts

योगः अवाप्तुं शक्यः *yogaḥ avāptum śakyah* - it is possible to gain the state of ध्यानयोग dhyāna yoga described earlier; so assures Sri Krishna.

Maturity in योग yoga is possible only through repeated and properly directed efforts. This means that one's whole life style is part of this effort. A proper sense of values is necessary for the efforts to be properly directed, leading to the state of योग yoga. Such sense of values has to be cultivated over a long period of time for such values to



mature and become natural for the person striving for योग yoga. Naturally therefore, this प्रयत्नं *prayatnam* – properly directed efforts take a long time to mature into the state of योग yoga.

That being the case, Arjuna is naturally concerned as to what would happen to a person if one is unable to gain maturity in योग yoga in spite of one's best efforts. Because of such concern, Arjuna raises a question as follows:

अर्जुन उवाच

arjuna uvāca

अयतिः श्रद्धयोपेतो योगात् चलितमानसः ।

ayatih śraddhayopeto yogāt calitamānasah ।

अप्राप्य योगसंसिद्धिं कां गतिम् कृष्ण गच्छति ॥

6 - 37

aprāpya yogasamśiddhim kīm gatim kṛṣṇa gacchati ॥

कश्चित् न उभयविभ्रष्टः छिन्न-अभ्रमिव नश्यति ।

kaścit na ubhaya vibhraṣṭah chinna abhramiva naśyati ।

अप्रतिष्ठो महाबाहो विमृढो ब्रह्मणः पथि ॥

6 - 38

apratiṣṭo mahābāho vimūḍho brahmaṇah pathi ॥

एतत् मे संशयं कृष्ण छेन्नुम् अर्हसि अशेषतः ।

etat me samśayam kṛṣṇa chettum arhasi aśeṣataḥ ।

त्वदन्यः संशयस्यास्य छेत्ता न हि उपपद्यते ॥

6 - 39

tvadanyah samśayasyāsyā chettā na hi upapadyate ॥

कृष्ण *kṛṣṇa* – Krishna, I have to ask you something. Suppose, for example, there is a person,

श्रद्धया उपेतः *śraddhayā upetaḥ* – he is endowed with श्रद्धा *śraddhā* in योग yoga, there is no doubt about that. He is interested in योग yoga. He has faith in योग yoga and his faith is based on understanding. And he is also trying as much as possible to discipline his mind through the practice of योग yoga, but

अयतिः *ayatih* – his efforts prove inadequate. Why? For some reason, he is not totally free from the hold of his own राग-द्वेष *rāga-dveṣa* forces. Therefore, now and then he succumbs to some temptation or other. Consequently, he is unable to maintain his mind



for any length of time in the practice of योग *yoga*. As a result

योगात् चलितमानसः *yogāt calita mānasah* - his mind wanders away from योग *yoga* in spite of his best efforts. Consequently,

अप्राप्य योग संसिद्धिं *aprāpya yoga saṁsiddhim* - He does not get fulfillment in योग *yoga* in his own life time. That fulfillment is simply संयक् दर्शनं *samyak darśanam* - clarity of vision of जीव-ब्रह्म-ऐक्यं *jīva-brahma-aikyam* - the identity, the oneness of जीव *jīva* and ब्रह्म *brahman*. Without getting that fulfillment, he is now near the end of his life, because his प्रारब्ध कर्म्स *prārabdha karmas* are nearing exhaustion. For that person,

कां गतिं गच्छति *kām gatim gacchati* - What path is now left for him to go. What happens to him when he dies?

What becomes of a person who dies foiled in one's attempt to gain maturity in योग *yoga* in spite of one's श्रद्धा *śraddhā*, in spite of one's best efforts. Explaining his own question further, Arjuna continues:

कथित् न उभय विभ्रष्टः *kaścit na ubhaya vibhraṣṭah* - Will he not be a loser with respect to both कर्मफल *karma phala* as well as योगफल *yoga phala*?

Trying to live a life of कर्म संकल्प सन्यास *karma saṁkalpa sanyāsa* in the pursuit of योग *yoga*, he neither enjoyed the fruits of कर्म *karma*, nor did he get to enjoy the exalted happiness of a योगी at maturity. He neither got the ordinary pleasures of a कामी *kāmī*, doing कर्म्स *karmas*, seeking कर्मफल *karma phala*, nor did he get to enjoy the ब्रह्मानन्द *brahmānanda* of a योगी *yogī* at maturity because of his failure in योग *yoga*. Thus he lost out both, he has become an उभय विभ्रष्टः *ubhaya vibhraṣṭah*. भ्रष्ट *bhraṣṭa* means loser. विभ्रष्टः *vibhraṣṭah* means great loser. Now, after such a great loss, he is nearing the end of his life, which means

चिन्न अभ्रं इव नश्यति *chinna abhram iva naśyati* - the person is destroyed like a shattered cloud. All his efforts have gone to waste. Just as the चिन्न अभ्रं *chinna abhram* - the shattered cloud does not descend on earth as rain, loses its immensity



and disintegrates in the sky, so is the fate of one who has fallen from योग yoga.

अप्रतिष्ठः *apratiṣṭhaḥ* - He is uprooted both in कर्म karma and in ज्ञानं *jñānam*. Consequently,

विमृढः *vimūḍhaḥ* - he is deluded and disillusioned. मृढ़ *mūḍha* means a fool. विमृढ़ *vimūḍha* means a great fool. He has made a great fool of himself trying to follow the Vedantic teaching of

ब्रह्मणः पथि *brahmaṇaḥ pathi* - the path leading to ब्रह्मन् *brahman*, the Vedantic teaching of ज्ञानयोग *jñāna yoga* through कर्मयोग *karma yoga* and ध्यानयोग *dhyāna yoga*. Fallen from both worldly pleasures as well as total joy and peace, does he not perish like a shattered cloud, without any hold anywhere, and disillusioned in ब्रह्म ज्ञानं *brahma jñānam*?

महाबाहो *mahābāho* - O! Krishna - you are the strong person who can pull up all the weak ones. Please tell me what happens to a weak person who fails to mature in योग *yoga* in one's own life in spite of one's श्रद्धा *śraddhā*, one's genuine interest, unqualified faith and best efforts.

कृष्ण, एतत् मे संशयं *kṛṣṇa, etat me samśayam* - Krishna, this is my doubt

छेतुं अर्हसि *chettum arhasi* - It befits you to dispel this doubt of mine

अशेषतः *aśeṣataḥ* - Please give me a complete answer because

त्वत् अन्यः संशयस्य अस्य, छेता न हि उपपद्यते *tvat anyaḥ samśayasya asya, chettā na hi upapadyate* - Other than yourself, there is none who can dispel this doubt, because all the intricacies of योग *yoga* are best known only to you.

Therefore, you are the only one who can tell me what happens to a उभय विभ्रष्ट *ubhaya vibhraṣṭa* - the one who has suffered the great loss of both भोग *bhoga* - worldly enjoyments and योग *yoga* - the spiritual fulfillment , trying to gain ब्रह्मज्ञानं *brahma jñānam* through कर्मयोग *karma yoga* and ध्यानयोग *dhyāna yoga*. Please clear my doubt on this matter completely, so requests Arjuna.

At this point Arjuna is obviously concerned about his own self, about the possibility that he himself may never be able to mature into a योगी *yogī* in his own life time, because of his own inadequacies in terms of अभ्यास *abhyāsa* and वैराग्य *vairāgya*.



Arjuna's concern is also the concern of most of us. Sri Krishna knows Arjuna's concern. Therefore Sri Krishna addresses Arjuna in an endearing manner, gives him first a general assurance, and then a more detailed and complete answer to his specific question. Replying to Arjuna, भगवान् *bhagavān* says:

श्री भगवानुवाच

śrī bhagavān uvāca

पार्थं नैवेह नामुत्र, विनाशस्तस्य विद्यते ।

pārtha naivēha nāmutra, vināśastasya vidyate ।

न हि कल्याणकृत् कश्चित् दुर्गतिं तात गच्छति ॥

6 - 40

na hi kalyāṇakṛt kaścit durgatim tāta gacchati ॥

In the first line, Sri Krishna addresses Arjuna as पार्थ pārtha, meaning कुन्ती पुत्र kuntī putra – son of Kunti and in the second line he addresses Arjuna as तात tāt meaning son. Traditionally तात tāta is an affectionate way to address a son, grandson, father, grandfather or great grandfather. In the context here, तात tāta has a special meaning. The relationship between Sri Krishna and Arjuna in गीतोपदेश gitopadeśa is that of a गुरु guru and शिष्य śisya. For the गुरु guru, शिष्य śisya is equal to a son. A father is always interested in the welfare of the son, whatever he is. Further, Sri Krishna addressing Arjuna as तात tāta is a mark of natural flow of God's grace to Arjuna.

Thus, addressing Arjuna in an affectionate and reassuring manner, भगवान् *bhagavān* says:

"Arjuna, you must first understand this clearly. The person whom you call उभय भ्रष्ट ubhaya bhraṣṭa – the loser of both, that person is not a loser at all. For the time being, that person is a योग भ्रष्ट yoga bhraṣṭa – loser of योग yoga alright, but he is never a उभय भ्रष्ट ubhaya bhraṣṭa – loser of both. Because, for that person,

नैवेह naivēha – न एव इह na eva iha – certainly, neither in this world, while he lives

न आमुत्र na āmutra – nor in his world, after death

विनाशः तस्य विद्यते vināśah tasya vidyate – there is any destruction or degradation for him. Neither while he lives, nor after his death, there is destruction or degradation for him."



Arjuna's contention is that the उभय भ्रष्ट *ubhaya bhraṣṭa* misses out both, the pleasures of this life as well as the promised state of total happiness arising from maturity in योग *yoga*. भगवान् *bhagavān* says, "No", that is not so. The person who has श्रद्धा *śraddhā* in योग *yoga*, the person who strives for gaining maturity in योग *yoga* with श्रद्धा *śraddhā*, that person loses nothing. Because श्रद्धा *śraddhā* is a value born of विवेक बुद्धि *vivek buddhi*, in striving for maturity in योग *yoga* with श्रद्धा *śraddhā*, there is no loss of value involved. In a life of विवेकबुद्धि *vivek buddhi*, the means itself brings happiness. There is no question of any loss involved.

For an अकामहत *akāmahat*, for a person who is not destroyed by the forces of one's own काम *kāma*-desire for external objects and experiences, there is happiness all the way through in the beginning, in the middle, and in the end, so says the Taittriya Upanishad, which we will see later.

Further न आमृत तस्य विनाशः विद्यते *na āmutra tasya vināśah vidyate* – even after death, there is no destruction for him, because destruction after death simply means धीन जन्म प्राप्ति *dhīna janma prāpti* – getting a lower state of birth in one's next birth. That is also not for him, which means he is not a loser at all in any respect.

हि *hi* – Because

कल्याणकृत् कर्थित् दुर्गतिं न गच्छति *kalyāṇakṛt kaścit durgatim na gacchati*
कल्याणकृत् *kalyāṇakṛt* – the one who does a good action for gaining ब्रह्मज्ञानं *brahma jñānam* in the pursuit of मोक्ष *mokṣa*, for that person
कर्थित् *kaścit* – whoever that be, and whatever that good action be, small or big, so long as that person does that action with श्रद्धा *śraddhā*
दुर्गतिं न गच्छति *durgatim na gacchati* – that person does not go into the path of degradation

Neither in this world nor in the world after death is there any loss or degradation for the one who strives for gaining maturity in योग *yoga* with श्रद्धा *śraddhā*. The doer of good never comes to grief.

As we may recall, Sri Krishna said as early as in Chapter 2 (2-40)

स्वल्पं अपि, अस्य धर्मस्य, त्रयते महतो भयात् *svalpaṁ api, asya dharmasya,*



trayate mahato bhayāt - If this कर्मयोग धर्म karma yoga dharma is lived even to a small extent, it protects you from great fears in life. Even the minutest कर्मयोग karma yoga attitude is a great gain in daily life. There is absolutely no loss of effort involved.

कर्मयोग karma yoga, by its very nature, is मोक्ष साधनं mokṣa sādhanam and it is auto-catalytic. Even a bit of it helps you to gain more of it, and hence relatively more peace, more prosperity and more happiness, all in this very life. Therefore, neither in this world while one lives, nor in the world after death, is there any loss for the one who strives for gaining maturity in योग yoga with श्रद्धा śraddhā. So says Sri Krishna.

Having given this general assurance, Sri Krishna then proceeds to answer Arjuna's specific question

कां गतिं कृष्ण गच्छति kām gatim kṛṣṇa gacchati - what happens to the person who dies without reaching the state of maturity in योग yoga? What happens to the योग भ्रष्ट yoga bhraṣṭa - the loser of योग yoga, after death?

प्राप्य पुण्यकृतां लोकान् उषित्वा शाश्वतीः समाः ।
prāpya puṇyakṛtāṁ lokān, uṣitvā śāśvatīḥ samāḥ ।
शुचीनां श्रमितां गेहे, योगभ्रष्टः अभिजायते ॥ 6 - 41
śucināṁ śrmitāṁ gehe, yoga bhraṣṭaḥ abhijāyate ॥

अथवा योगिनामेव, कुले भवति धीमतां ।
athavā yogināmeva, kule bhavati dhīmatām ।
एतत् हि दुर्लभतरं, लोके जन्म यदीदृशम् ॥ 6 - 42
etat hi durlabhataram, loke janma yadī dṛśam ॥

Now Sri Krishna tells what happens to the योग भ्रष्ट yoga bhraṣṭa - the loser of योग yoga, the person, who in spite of श्रद्धा śraddhā, has not been able to reach maturity in the state of योग yoga in this very life due to lack of adequate अभ्यास abhyāsa and वैराग्य vairāgya. भगवान् bhagavān says:

प्राप्य पुण्यकृतां लोकान् उषित्वा शाश्वतीः समाः prāpya puṇyakṛtāṁ lokān uṣitvā



śāśvatiḥ samāḥ - The person lives a life of भोग bhoga - worldly pleasures, enjoyments and experiences gained through long, long years of many, many lives, appropriate to one's virtuous deeds. After having lived all that life of भोग bhoga

अभिजायते abhijāyate - the person is ultimately born again. Where?

शुचीनां श्रमितां गेहे śucināṁ śrmitāṁ gehe - in a house where the family is both pure and wealthy. Pure means committed to धर्म dharma, and wealthy means materially prosperous. Because the family is committed to धर्म dharma, the wealth is always under control, and is never misused.

The former योगभ्रष्ट yoga bhraṣṭa is now born into a pure and wealthy family, where he may continue to live in comfort, and at the same time continue to pursue the path of मोक्ष mokṣa through श्रवणं śravaṇam, मननं mananam and निदिध्यासनं nididhyāsanam practicing कर्मयोग karma yoga and ध्यानयोग dhyāna yoga.

This is for the योग भ्रष्ट yoga bhraṣṭa who missed out on योग yoga because of lack of वैराग्य vairāgya and अभ्यास abhyāsa.

अथवा athavā - or

Suppose that that योग भ्रष्ट yoga bhraṣṭa had वैराग्य vairāgya alright, which means that he had no cravings for lesser things of life, but he did not have enough अभ्यास abhyāsa. **He did not have the intellectual discipline needed to gain the maturity in योग yoga.** Therefore, what he needs is a कर्म-शरीर karma-śarīr - an appropriate human body which will give him an opportunity to continue his अभ्यास abhyāsa - intellectual discipline needed to progress in योग yoga. For that योग भ्रष्ट yoga bhraṣṭa

धीमतां योगिनां एव कुले भवति dhīmatāṁ yogināṁ eva kule bhavati - He is straight away born in a family of योगीs yogīs

धीमतां dhīmatāṁ means बुद्धिमतां buddhi matāṁ - well informed and wise

भगवान् bhagavān uses the word अथवा athavā or, referring to the latter kind of योग भ्रष्ट yoga bhraṣṭa, the one who already has वैराग्य vairāgya but not adequate अभ्यास abhyās. Such a योग भ्रष्ट yoga bhraṣṭa is reborn in a family where both the



parents are well-informed and wise योगीs yogīs - धीमतां dhīmatāṁ - बुद्धिमतां योगीs buddhimatāṁ yogīs. श्रमितां śrmitāṁ indicates material wealth and prosperity. In contrast, धीमतां dhīmatāṁ indicates richness only in spiritual wealth, and not in material wealth. The former योग भ्रष्ट yoga bhraṣṭa who needs only more अभ्यास abhyās, is now born into the family of योगीs yogīs. But, भगवान् bhagavān also adds

एतत् हि दुर्लभतरं लोके जन्म यत् ईदृशं etat hi durlabhataram loke janma yat īdrśam - It is indeed very difficult to get this kind of birth in this world.

It is particularly more difficult to be born in the family of the wise, in the family of योगीs yogīs, who are generally materially poor, but wisdom-wise rich, than to be born in शुचीनां श्रमितां गेहे śucināṁ śramitāṁ gehe - in the family of the pure and wealthy. The one who is born in a materially wealthy family has got a lot of things to worry about wealth. The wealth itself creates problems for one's spiritual growth. Unless one is a mature person, it is very difficult to keep the wealth in its proper place. All this is common knowledge.

To be born in a family of कर्मयोगीs karma yogīs not materially wealthy, but spiritually wise is indeed far better, because such family environment is far more conducive to one's spiritual growth and maturity. But it is very difficult to get birth into such families primarily because of the higher level of qualifications needed for such birth.

Thus, the योग भ्रष्ट yoga bhraṣṭa - the person who loses out on योग yoga in this very birth, ultimately gains rebirth in either one of the above two kinds of families. In his new birth, he gains connection with whatever he had accomplished in his previous births, and makes a renewed effort for gaining fulfillment in योग yoga. Sri Krishna gives this message in the concluding verses of this chapter which we will see next time.

We will be completing this chapter next time.