

God, by force of his prenatal habit (6/44).

The pious and prosperous, are those who earn their livelihood by honest means, who never have a claim on other's things, whose conduct and feelings are pure, who do not attach importance, to worldly pleasures and who regard all the resources, as means to attain God; while those who regard themselves, as master of riches and lay claim to them, are not indeed pious and prosperous, but are their slaves.



Link:—In the next verse, Lord Kṛṣṇa of His own accord, describes the destiny of other strivers, who fall from Yoga.

अथवा योगिनामेव कुले भवति धीमताम् ।

एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥ ४२ ॥

athavā yogināmeva kule bhavati dhīmatām
etaddhi durlabhataram loke janma yadīdṛśam

Or (if he has developed dispassion) he is born in a family of enlightened Yogīs; but this kind of birth is very difficult to have in this world. 42

Comment:—

[There are two kinds of strivers—with having subtle desires, and without such desires. The striver, whose aim is to realize God and is interested in spirituality, but his desires have not been wiped out completely, after living for countless years in heaven, is reborn in the house of the pious and prosperous. This type of striver, has already been described in the previous verse. In this verse, there is a description of the striver, who is free from desire, has developed dispassion, has only, the aim of God-realization and practises Yoga, but has not attained perfection and deviated from Yoga. Such a striver, instead of going to heaven, directly takes birth in a family of enlightened Yogīs.]

'Athavā'—I have answered your question, about a striver who deviates from Yoga, at the time of death. Now I want to tell you about a dispassionate striver, who has disinclination for the world, and is interested in spiritual perfection, but at the time of death however if he deviates from Yoga.

'Yogināmeva kule bhavati dhīmatām'—The dispassionate striver, is born in the family of the enlightened Yogīs, who have realized God and whose intellects are fixed in Him. It is mentioned in the scriptures that the beings born in the family of the enlightened Yogīs must get enlightenment (Muṇḍaka. 3/2/9).

'Etaddhi durlabhataram loke janma yadīdṛśam'—Such a birth, is very difficult to obtain in this world. In the family of enlightened Yogīs strivers get a favourable environment, which draws out the latent Yoga element in them, and leads them rapidly towards their goal.

An Exceptional Fact

In the verse 'Etat' refers to a striver born in the family of the enlightened Yogīs, while 'īdṛśam' means that he has got a chance to have company of the enlightened Yogīs. In the world, there are two kinds of people 'Binduja' and 'Nādaja'. Those who are born of ovum and sperm of parents are called 'Binduja', while those who start following the spiritual path by the preaching of great souls, are 'Nādaja'. Here, he who is born in a family of enlightened Yogīs after falling from Yoga, is 'Binduja' while the striver who gets an opportunity to have the company of liberated souls, is 'Nādaja'.

In the scriptures, it is mentioned that it is difficult to obtain human life, but it is even more difficult to have company of great souls. Nāradaḥ, has also written in his book 'Bhaktisūtra' that

the company of great souls, is very difficult, inaccessible and infallible. The reason is, that great souls are very rare, and if by God's grace one gets their company,* it is difficult to recognise them. But the company of great souls, never goes in vain.



Link:—In the above verse, Lord Kṛṣṇa stated that a dispassionate striver, takes birth in the family of enlightened Yogīs. In the next verse, He explains what happens to him after his birth, there.

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।
यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ ४३ ॥

tatra taṁ buddhisamyogaṁ labhate paurvadehikam
yatate ca tato bhūyaḥ saṁsiddhau kurunandana

There he regains knowledge of the previous birth and he strives more than ever before for perfection, O joy of the Kurus. 43

Comment:—

'Tatra taṁ buddhisamyogaṁ labhate paurvadehikam'—The term 'Tatra' (there) has been used to describe the condition of the dispassionate striver after his birth in the family of the enlightened souls.

'Paurvadehikam'—(Acquired in the former body) and 'Buddhisamyogaṁ' (spiritual discernment) phrases mean, that the dispassionate striver, does not go to heaven, but is born in a family of enlightened Yogīs, where he regains knowledge of the previous birth, and is naturally drawn towards God, because of the impressions and latencies of the previous birth and continues to practise Yoga. A traveller, while travelling on foot feels tired, and sleeps on one side of a footpath. But, when he awakes, he has not to cover the distance, which he has already covered. Similarly a striver, regains the knowledge of the previous birth. He is like a student, who goes through old lessons and grasps