

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

these immediately. Thus, favourable impressions of the previous birth, are aroused in him.

'Yatate ca tato bhūyaḥ saṁsiddhau'—In favourable surroundings, a striver tries harder, than before, for perfection.

If we interpret, that both kinds of strivers, who deviate from Yoga, go to heaven, and out of them, the one who has desire for pleasure is born, in the house of pious and prosperous, while the other who has no lust is born in a family of enlightened Yogīs, will it make any difference? Yes, it will. We cannot call the striver, 'Paurvadehika' (of the former body) if he is reborn after going to heaven, because the duration of his stay in heaven, will come in between the two births. Moreover, in heaven he cannot have union with knowledge, because there is abundance of pleasure, in heaven.

There is one more point, which needs attention. A striver, having lust goes to heaven. But why should a striver who is free from passion and lust, go to heaven? It is a kind of punishment to send, such a striver to heaven, which is fully unjustified.

Appendix—The spiritual progress pertains to the self and the mundane progress pertains to the non-self. Therefore the worldly wealth gets destroyed but the spiritual wealth is not destroyed even by falling (deviating) from Yoga. The spiritual progress can be veiled but cannot be destroyed and is revealed at times.

The impressions of the spiritual practice of the previous life that are settled (left) in a striver's intellect, have been called here 'buddhisamyoga'.



Link:—In the previous verse, Lord Kṛṣṇa explained that a striver who is born in a family of enlightened Yogīs regains, knowledge of the previous birth and strives more than before, for perfection. Now he describes the striver who deviates from Yoga, and is born in the house of the pious and prosperous.