

Or he is born in a family of wise yogis only; a birth like this is verily very difficult to obtain in this world. 42

Yoga continues to be practised birth after birth until perfection is reached. The environment of the parentage obtained for this purpose is necessarily congenial. Of the two types of favourable families, that of the wise yogis is superior to that of the pure and prosperous. The how of it is being explained now:—

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।

यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ ४३

तत्र तम् बुद्धि-सं-योगम् लभ-अ-ते पौर्वदेहिकम् ।

यतते च ततः भूयः सम्-सिद्ध-तौ कुरु-नन्दन ॥

*tatra tam buddhi samyogam labhate paurva dehikam ।  
yatate ca tato bhūyaḥ saṁsiddhau kuru nandana ॥*

तत्र *tatra* there तम् *tam* that बुद्धिसंयोगम् *buddhi samyogam* union with knowledge लभते *labhate* obtains पौर्वदेहिकम् *paurva dehikam* acquired in his former body यतते *yatate* strives च *ca* and ततः *tataḥ* than that भूयः *bhūyaḥ* more संसिद्धौ *samsiddhau* for perfection कुरुनन्दन *kuru nandana* O son of Kurus

There he regains the knowledge acquired in his former body, and he strives more than before for perfection, O joy of the Kurus. 43

The prospective yogi born in the house of the pure and prosperous begins his new life with the enjoyment of some harmless pleasures which he innocently harboured in his heart in the previous