

[*Tāta*—son. A disciple is looked upon as a son, Arjuna is thus addressed having placed himself in the position of a disciple to Krishna.]

प्राप्य पुण्यकृतांलोकानुषित्वा शाश्वतीः समाः ॥
शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥४१॥

VI. 41.

योगभ्रष्टः One fallen from Yoga पुण्यकृतां of the righteous लोकान् worlds प्राप्य having attained शाश्वतीः eternal समाः years उषित्वा having dwelt शुचीनां of the pure श्रीमतां of the prosperous गेहे in the home अभिजायते reincarnates.

Having attained to the worlds of the righteous, and dwelling there for everlasting years, the fallen in Yoga, reincarnates in the home of the pure and the prosperous.

[*Everlasting years*—not absolutely, meaning a very long period.]

अथवा योगिनामेव कुले भवति धीमताम् ॥
एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥४२॥

VI. 42.

अथवा Or धीमतां of the wise योगिनां of the Yogis एव verily कुले in the family भवति is born ईदृशं such यत् which जन्म birth एतत् this हि verily लोके in the world दुर्लभतरं very rare to obtain.

Or else he is born into a family of wise Yogis only ; verily, a birth such as that, is very rare to obtain in this world.

[*Very rare* : more difficult than the one mentioned in the preceding sloka.]

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