

heart, it should necessarily come to be "BORN ONLY IN A FAMILY OF WISE-MEN-OF-MEDITATION."

This theory gives a lot of insight into the present-day fallacy which gives such an exaggerated importance to one's unhealthy environments and makes everyone protest against one's surroundings. No doubt, in some ways man is a creature of his environments; but the same statement, when viewed through the glasses of philosophy, gives also an insight into the fact that the individuals, in their own freedom, had themselves ordered in the past their own present environments. By merely changing his environments, the individual concerned cannot progress; a habitual drunkard may still continue drinking on the sly, even if he were to be brought into a dry city to live among teetotallers.

Examples like Shankara, Christ, Buddha, and other great masters can be considered as supporting this philosophical theory. Such men of brilliant genius, who, from their very early youth, exhibit superhuman knowledge and Godly wisdom, are no doubt, rare. Krishna himself accepts here that such persons are "VERY RARE TO OBTAIN IN THIS WORLD." If the previous stanza explained the re-birth of an ego (*Jeeva*) after an interval of existence in the heavens, this stanza explains the lives of the few, who, after departing from one embodiment, immediately arrive in this world to continue their pilgrimage to Perfection.