

*tatah*, than before, more intensely than that tendency acquired in the previous birth; *saṁsiddhau*, for, for the sake of, perfection; *kuru-nandana*, O scion of the Kuru dynasty.

How does he become endowed with the wisdom acquired in the previous body? That is being answered:

पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशोऽपि सः ।  
जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥४४॥

44. For, by that very past practice, he is carried forward even in spite of himself! Even a seeker of Yog transcends the result of the performance of Vedic rituals!

*Hi*, for; *tena eva*, by that very; *pūrva-abhyāsenā*, past practice—the powerful habit formed in the past life; *hriyate*, he, the yogī who had fallen from Yog, is carried forward; *avaśah api*, even in spite of himself. If he had not committed any act which could be characterized as unrighteous etc. and more powerful than the tendency created by the practice of Yog, then he is carried forward by the tendency created by the practice of Yog. If he had committed any unrighteous act which was more powerful, then, even the tendency born of Yog gets surely overpowered. But when that is exhausted, the tendency born of Yog begins to take effect by itself. The idea is that it does not get destroyed, even though it may lie in abeyance over a long period.

*Jijñasuh api*, even a seeker; *Yogsya*, of Yog from the force of the context, the person implied is a monk who had engaged in the path of Yog with a desire to know his true nature, but had fallen from Yog —; even he, *ativartate*, transcends—will free himself from; *śabda-brahma*, the result of the performance of Vedic ritual. What to speak of him who, after understanding Yog, may undertake it with steadfastness!

And why is the state of Yog higher?

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।