

'Tato yāti parām gatim'—Therefore, he reaches the supreme state. It means that he attains the Supreme Bliss, by gaining which he does not reckon any other gain greater than that, and wherein established he is not moved even by the heaviest affliction (Gītā 6/22).

A Vital Fact

In fact every human being has passed through many births already. Therefore he has been called 'Aneka-janma-saṁsiddha'. In heaven he enjoyed the fruit of his virtuous actions and thus was purged of virtues. In hells by suffering tortures he was purged of sins. Similarly, in the eighty-four lac forms of lives by getting the fruit of his sinful actions he was purged of sins.* Thus by being purified from virtues and sins he has perfected himself.

Secondly, a human being by striving assiduously can attain the Supreme State or Supreme Goal because the Lord by His grace has bestowed upon him this human birth, the very last of all births so that he may attain the Supreme Bliss. Therefore, every person should strive assiduously to attain perfection or the Supreme Bliss.



Link:—In the next verse Lord Kṛṣṇa describes glory of Yoga.

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।

कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥ ४६ ॥

tapasvibhyo'dhiko yogī jñānibhyo'pi mato'dhikah
karmibhyaścādhiko yogī tasmādyogī bhavārjuna

The Yogī is superior to ascetics (not devoid of desires), superior

* A man becomes impure by misusing this human life meant for salvation by doing sins and injustice. In heaven, hell and other births he is only purified.

to men of learning (Śāstras); and also superior to the ritualists. Therefore, Arjuna, do be a Yogī. 46

Comment:—

'**Tapasvibhyo'dhiko yogī**'—An ascetic, is one who bears hardships voluntarily, in order to obtain power and enjoyment, here and hereafter. A Yogī, is deemed superior to such ascetics, because he through desirelessness, attains the Supreme Goal.

'**Jñānibhyo'pi mato'dhikaḥ**'—'**Jñānī**' (men of learning), in this context are those, who possess knowledge of scriptures, such as the knowledge of the Disciplines of Knowledge, Action and Devotion etc., and deliver discourses, but whose aim, is to enjoy pleasure and prosperity. A Yogī, is superior to such men of learning.

'**Karmibhyaścādhiko yogī**'—A Yogī, is superior to those ritualists, who perform elaborate rituals, such as sacrifice, charity, and pilgrimage etc., in order to, obtain pleasure and prosperity etc., here and hereafter, because the Yogī's aim is to realize God, while the ritualists has a desire, for worldly enjoyments etc.

Thus a Yogī, is superior to ascetics, also men of learning and ritualists, because his aim is to attain God-realization, while others' aim, is to enjoy worldly pleasure and prosperity etc. Ascetics, men of learning and ritualists—all the three, are engaged in activities. Forbearance in ascetics, learning in Jñānīs, and rituals, in ritualists are special characteristics of the three. All the three, having selfish interests, are not Yogīs but Bhogīs (sensuous). If they had been selfless Yogīs, God would have neither compared them with a Yogī, nor would He have declared, a Yogī superior to them.

'**Tasmādyogī bhavārjuna**'—Therefore, Arjuna, be a Yogī free from attachment and aversion viz., remain detached just like a lotus leaf which though constantly in touch with water, does not

permit being wetted with it. The same fact, has been explained by Lord Kṛṣṇa when He declares, "Be established in Yoga, O Arjuna" (Gītā 8/27).

In the beginning of the fifth chapter, Arjuna asked Lord Kṛṣṇa, "Which of the two renunciation of action (Sāṅkhyayoga), or performance of action (Karmayoga), is better?" In response to his question Lord Kṛṣṇa explained Sāṅkhyayoga (the Discipline of Knowledge), Karmayoga (the Discipline of Action) and Dhyānayoga (the Discipline of Meditation). But He, before this verse, did not advise him to be a Yogī. It is only here that He directs him to be a Yogī, because it is decidedly good for him.

Appendix—There are two different spheres—one for 'Bhogīs' (voluptuary) and the other for 'Yogīs'. A 'Bhogī' is not a 'Yogī' and a 'Yogī' is not a 'Bhogī'. Those who work with an interested motive are 'Bhogīs'; while those who work in a disinterested manner are 'Yogīs'. Therefore a Yogī, who has no desire for fruit, is superior to ascetics, men of learning and ritualists who have selfish motives.



Link:—In the previous verse, Lord Kṛṣṇa praised a Yogī and, ordered Arjuna to be a Yogī. But Lord Kṛṣṇa, did not explain which Yogī—of Action or Knowledge or Meditation or Devotion, he should be. Therefore, Lord Kṛṣṇa, in the next verse orders him to be a Yogī of Devotion.

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।

श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥ ४७ ॥

yogināmapī sarveṣāṁ madgatenāntarātmanā
śraddhāvānbhajate yo mām sa me yuktatamo mataḥ

Of all Yogīs, he who devoutly worships Me, with his mind focussed on Me, is considered by Me to be the most superior Yogī