

but there is 'gati' (automatic elevation). In 'gati' there is the power of attracting a striver towards God. An endeavour for spiritual gain is an action while 'gati' automatically goes on (due to past latencies).



Link:—Now Lord Kṛṣṇa in the next verse describes the condition of the striver who having deviated from Yoga and taken birth in the house of the pious and prosperous, is drawn towards God.

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।

अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ ४५ ॥

prayatnādyatamānastu yogī saṁśuddhakilbiṣaḥ
anekajanmasamsiddhastato yāti parāṁ gatim

A Yogī who strives painstakingly, and purified from sins and perfected through more than one birth, reaches the Supreme state. 45

Comment:—

[A dispassionate striver who deviates from Yoga by taking birth in the family of enlightened Yogīs and striving more than before attains perfection or God-realization. But how the striver taking birth in the house of the pious and prosperous realizes God, is elucidated in this verse.]

'Tu'—It means when the seeker of the Yoga of equanimity transcends the fruit of actions performed with some motive as laid down in the Vedas, why the Yogī who strives with assiduity should not transcend the fruit of actions and attain perfection. He will attain the Supreme Goal without doubt.

'Yogī'—Yogī is he who wants to attain equanimity or God-realization and who does not get entangled in the pairs of opposites such as attachment and aversion, pleasures and pain etc.

'Prayatnādyatamānaḥ'—It means that he very assiduously and promptly strives for perfection and his spirituality progresses steadily. He remains constantly conscious that he has to follow this path.

The striver deviating from Yoga takes birth in the house of the pious and prosperous and is drawn on one side towards God by force of the former practice, while on the other side towards the world because of the worldly temptation. If he by diligent efforts and manly behaviour renounces worldly pleasures, he will realize God. The reason is that when even a seeker of Yoga transcends the fruit of action, why will a Yogī who strives with assiduity not realize God? As a person engaged in forbidden action after getting a shock, deviates from it and strives more for God-realization, a striver by taking birth in the house of the pious and prosperous strives hard for God-realization.

'Saṁsuddhakilbiṣaḥ'—By striving for God-realization, he is purged of all sins viz., his desire for pleasures, prosperity, praise and honour etc., is completely wiped out. His diligent efforts reveal that he is purged of all sins.

'Anekajanmasamsiddhaḥ'*—Spirituality has enhanced in him through successive births. He has been purified from sins in the human birth by practising Yoga, in the second birth in heaven by having disinclination for pleasures, and in the third birth in the house of the pious and prosperous by striving assiduously for God-realization. Thus he is purified from sins through many births.† Here many births denote these three births.

* 'Anekajanma' (many births) means more than one birth.

† Similarly, a dispassionate striver who has deviated from Yoga is purged of sins first by being dispassionate and secondly by striving promptly for God-realization by getting birth in the family of the Yogī. Thus these two births are many births for him.

'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.