

अनेकजन्मसंसिद्धस्ततो याति परां गतिम्॥४५॥

45. However, the yogī, applying himself assiduously, becoming purified from sin and attaining perfection through many births, thereby achieves the highest Goal.

The yogī, the man of Knowledge; *yatamānah*, applying himself; *prayatnāt*, assiduously, that is striving more intensely; and as a result, *saṁśuddha-kilbisah*, becoming purified from sin; and *aneka-janma-saṁsiddhah*, attaining perfection through many births—gathering together tendencies little by little in many births, and attaining perfection through that totality of impressions acquired in many births; *tatah*, thereby coming to have full Illumination; *yāti*, achieves; the *parām*, highest, most perfect; *gatim*, Goal.

Since this is so, therefore:

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः । कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन॥४६॥

46. A yogī is higher than men of austerity; he is considered higher even than men of knowledge. The yogī is also higher than men of action. Therefore, O Arjuna, do you become a yogī.

A yogī is *adhikah*, higher; *tapasvibhyah*, than men of austerity; he is *matah*, considered; *adhikah*, higher than, superior to; *api*, even; *jñānibhyah*, men of knowledge. Jñāna here means scriptural learning. (A yogī is superior) to even those who possess that (learning). The yogī is *adhikah*, higher, greater; *karmibhyah*, than men of action—*karma* means Agnihotra etc.; (greater) than those who adhere to them. Since this is so, *tasmāt*, therefore; O Arjuna, *bhava*, do you become a yogī.

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना । श्रद्धावान् भजते यो मां स मे युक्ततमो मतः॥४७॥

47. Even among all the yogīs, he who adores Me with his mind fixed on Me and with faith, he is considered by Me to be the best of