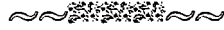


renouncement of affinity, with, non-self. There, the mind by meditating on God, is absorbed in Him and thus the world is renounced, while here by renouncing affinity with the world, the Yogī gets established in God. Thus, the result of both, is the same.

'Sukhena brahmasaṁsparśamatyantarṁ sukhamaśnute'—In unity with God, the feeling of 'I' does not exist, nor does there remain its least impression. Infinite bliss is the state, in which a Yogī is immersed in God, and loses his identity. A Yogī attains this bliss, which has been named 'Imperishable Bliss' (5/21) and 'Supreme Bliss' (6/21), all these names denote the same, Divine Bliss.



*Link:—Now, in the next verse, Lord Kṛṣṇa explains the change of vision, that takes place in the Yogī.*

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।  
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ २९ ॥

sarvabhūtasthamātmānaṁ sarvabhūtāni cātmani  
īkṣate yogayuktātmā sarvatra samadarśanaḥ

The Yogī, whose mind is steeped in Yoga, looks on all with an equal eye, sees his self present, in all beings and all beings mere as appearance within his self. 29

*Comment:—*

'Īkṣate yogayuktātmā sarvatra samadarśanaḥ'—The Yogī sees the same divinity in all. As toys made of sugar in the shape of various birds, animals and men are of the same stuff, sugar; various arms and weapons of iron; various toys made of clay and various ornaments of gold, likewise it is the self, that has assumed various forms in the universe. So, a Yogī sees the self, in all objects and beings.

'Yogayuktātmā'—It means, that the mind of the Yogī, by constant practice of meditation is absorbed in the self,

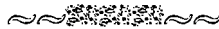
and then his affinity, with the mind breaks off, which has been indicated by the expression, "Sarvabhūta-sthamātmānam sarvabhūtāni cātmani."

'Sarvabhūta-sthamātmānam'—As a worldly person, sees himself in all his limbs, a Yogī, sees his self, in all the creatures. As in a dream, different persons, animals and objects are a man's own creation, and they all disappear when he awakes, similarly a Yogī, sees his own Self, in all beings because there is no such existence of the world, as in a dream, it is transient and kaleidoscopic. It means, that whatever he sees, is his Self.

'Sarvabhūtāni cātmani'—He sees all beings, as assumed in the self. As different colours, are born of light and are seen only in light, and as different objects born of the sun, are seen only in the light of the sun; so does a Yogī, see that all beings are born of the self, merge in the self and are perceived, as assumed ones, in the self. It means, that one sees the entire creation, as a manifestation of the self, only.

In this verse, it is mentioned that a Yogī sees the Self present in all beings, but it is not said that he sees all beings, present in the Self. The reason is, that the Self exists in all the creatures, but the creatures do not have their existence, in the Self, because they are born and decay, while the Self ever remains the same.

His dealings may differ, with different creatures, but he sees all, with an equal eye, as he sees the same divinity, in all.



*Link:—Lord Kṛṣṇa, in the next verse, explains how a devotee (Dhyānayoḡī), described in the fourteenth and fifteenth verses, sees God, everywhere.*

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।

तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ ३० ॥