

take care of the world; and if we are indifferent to the world, we should be indifferent to our body. Accept anyone of these two—this is honesty.



Link:—Lord Kṛṣṇa explained the Discipline of Meditation, as a means to attain equanimity, from the tenth verse to the thirty-second verse. A doubt arises in Arjuna's mind, and he puts it before Lord Kṛṣṇa, in the next two verses.

अर्जुन उवाच

योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।
एतस्याहं न पश्यामि चञ्चलत्वात्स्थितिं स्थिराम् ॥ ३३ ॥

arjuna uvāca

yo'yaṁ yogastvayā proktaḥ sāmyena madhusūdana
etasyāhaṁ na paśyāmi cañcalatvāsthitim sthirām

Arjuna said:

O Kṛṣṇa, this Yoga of equanimity has been preached by You but I do not perceive its stability, due to restlessness of mind. 33

Comment:—

[Lord Kṛṣṇa, in the gospel of Gītā, has laid great emphasis on equanimity, in success and failure etc. This equanimity, leads a man to salvation. Arjuna was afraid of sins by waging war. So Lord Kṛṣṇa, exhorted him, "Treating alike pleasure and pain, gain and loss, victory and defeat, engage yourself in the battle. Thus you will incur no sin" (2/38). In this world, people incur so many sins, but we are not held responsible for these, because we are equanimous. Similarly, while performing actions and discharging our duty, if we remain equanimous, those actions do not lead us to bondage. Therefore, Lord Kṛṣṇa in the beginning of this chapter said, "He who discharges his duty, without expecting the fruit of actions, is a Sannyāsī and a Yogī." The result of renouncing

the fruit of actions is equanimity. Lord Kṛṣṇa described, the Discipline of Meditation, as a means of attaining equanimity, from the tenth to the thirty-second verses. Keeping this equanimity in mind Arjuna puts forth his doubt before Lord Kṛṣṇa.]

'Yo'yaṁ yogastvayā proktaḥ sāmyena madhusūdana'—Here the doubt which Arjuna conveys to, Lord Kṛṣṇa, is not about the thirty-second verse, but about meditation, because in the thirty-second verse there is reference to an enlightened soul who is always equanimous. Therefore, here the word 'Yah' (which) denotes, Yoga (equanimity) and 'Ayam' (this) denotes meditation, detailed from the tenth verse to the twenty-eighth verse.

'Etasyāhaṁ na paśyāmi cañcalatvātsthitim sthirām'—Here, Arjuna seems to mean, that equanimity can be easily attained, by the Discipline of Action, but it is difficult by the Discipline of Meditation, owing to restlessness of mind.

It means, that a striver cannot concentrate his mind on God, so long as the mind is restless, and without concentration of mind, equanimity cannot be attained.



Link:—In the next verse, Arjuna describes the restless nature of mind, with the help of an illustration.

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् ।
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ ३४ ॥

cañcalaṁ hi manaḥ kṛṣṇa pramāthi balavaddṛḍham
tasyāhaṁ nigrahaṁ manye vāyoriva suduṣkaram

The mind, verily is, O Kṛṣṇa, restless, turbulent, obstinate powerful therefore, I consider it as difficult to control, as the wind. 34

Comment:—

'Cañcalaṁ hi manaḥ kṛṣṇa pramāthi balavaddṛḍham'—Arjuna addresses the Lord as Kṛṣṇa, because He has the power of