

tranquillity, as explained in the twenty-fifth verse. Such a Yogī, attains sāttvika happiness.

In the second half of the twenty-third verse, the Lord offers an inspiration to practise the Yoga of meditation, with determination. He, who practises this Yoga, verily attains sāttvika happiness. The term 'hi' used here denotes this certainty.

'Sukhamupaiti'—It means, that a Yogī has not to make effort to attain that Supreme Bliss, but it verily comes to him.



युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ।

सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥ २८ ॥

yuñjannevaṁ sadātmānaṁ yogī vigatakalmaṣaḥ
sukhena brahmasaṁsparśamatyantam sukhamaśnute

The sinless Yogī thus, submerging his self always in God, easily enjoys, the infinite bliss of oneness with the Brahma (the Absolute). 28

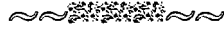
Comment:—

'Yuñjannevaṁ sadātmānaṁ yogī vigatakalmaṣaḥ'—Here the term 'Yuñjan' does not mean, to fix the mind on God through practice. It signifies one's identity, with God. This identification is not through mental pursuits. A Yogī constantly unites his self with God, and thus becomes free from the feelings of egoism, and mineness. This freedom from mineness and egoism, means freedom from sins, as affinity of egoism and mineness, with the world is the root of sins.

The phrase 'Yuñjannevam', in the fifteenth verse, has been used for the Lord with attributes, while here it has been used for the Absolute viz., the Lord without attributes. Similarly, in the fifteenth verse, emphasis has been laid to fix the mind on God, through practice, by the term 'Niyatamānaṣaḥ', while here by the expression 'Vigatakalmaṣaḥ', emphasis has been laid on

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 brahmasaṁsparśamatyantarā sukhamāśnute'—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,