

man, remains unshaken, in all circumstances.

'Vijitendriyaḥ'—A striver, following the Discipline of Action, has to conquer the senses, because while performing actions, he may have attachment and aversion. Therefore, Lord Kṛṣṇa in 12/11 has said, 'Subduing your mind, senses etc., relinquish the fruit of all actions.' It means, that in abandoning the fruit of action, senses have to be subdued. Thus a striver who, while following the spiritual discipline remains careful in subduing his senses, his senses, are finally conquered when he realizes God.

'Samaloṣṭāsmakāñcanaḥ'—To a Yogī, a clod, a stone and a piece of gold, are the same. In dealings, he knows the value of each one of them. So, he keeps gold in the shelf, while lets a clod and a stone, lie outside. But he remains equanimous, in gain and loss. He views all the things of the world, with an equal eye, because he knows that all of these, are transient. He remains established in God, Who pervades everywhere equally, and His axiomatic equanimity, abides in him.

'Yukta ityucyate yogī'—Such a Karmayogī, satisfied with 'Jñāna' (knowledge), and 'Vijñāna' (equanimity), unshaken in all circumstances, with senses subdued, and equanimous, is spoken of as a Yogī viz., one who has attained Yoga or equanimity.



सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।

साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ ९ ॥

suhṛnmitrāryudāsīnamadhyasthadveṣyabandhuṣu
sādhuṣvapi ca pāpeṣu samabuddhirviśiṣyate

He, who regards well-wishers, friends, foes, neutrals, mediators, the hateful, the relatives, saints and sinners, all alike, stands out supreme. 9

Comment:—

[In the eighth verse, there is description of equanimity in

objects, while here there is description of equanimity, in persons. The objects, cannot perform any action, while persons perform actions for themselves as also, for others. So, it is difficult for them to have equanimity in them. Therefore, the person who has a benevolent and impartial, attitude to all and regards them alike, even after noticing differences, in their conduct stands out supreme.]

'Suhṛnmitrāryudāsīnamadhyasthadveṣyabandhuṣu'—One, who is engrossed in the welfare of others, like a mother, without any selfish motive, is called 'Suhṛd' (disinterested friend), while one who returns good for good, is a friend.

The foe, is he who does evil to others without any cause, but the hateful is one, who does evil to others, having some selfish motive or any other cause.

The neutral, is he who remains indifferent, to two groups or men, if they are fighting and the mediator, is one who desires compromise, for the welfare of both.

He has a benevolent and impartial attitude, towards his relatives, as well as those hostile, to him.

'Sādhuṣvapi ca pāpeṣu samabuddhirviśiṣyate'—His dealing, with saints and sinners, is different but he thinks about the welfare of both of them, and also does good to them equally, because according to him all persons, are different manifestations of the same Divinity. As the Lord, is a disinterested friend, of all beings (Gītā 5/29), the Yogī is also a disinterested friend, of all beings, (Śrīmadbhāgavata 3/25/21).

Here, Lord Kṛṣṇa, by using the phrase 'Sādhuṣvapi ca pāpeṣu', means that if he regards saints and sinners alike, he will regard all people alike, because men are judged by their actions. The Lord, also lays emphasis on conduct (actions), by declaring, "Whatever a great man does, the same is done by others" (Gītā 3/21). If he regards men who perform virtuous actions,

and also those who perform evil actions alike, it means, that he stands supreme, because it is difficult to have a benign and equanimous attitude for the sinners.

In the world, people generally have a tendency to observe actions of others. By doing so, they cannot observe their real self, that remains the same, while actions always undergo changes. Secondly, they specially observe, evil actions of others which mislead observers to degradation, because, by doing so, they attach much importance, to those evil actions. Therefore, Lord Kṛṣṇa in this verse, has explained that a Yogī regards saints and sinners alike, because he believes that God alone, creates the phenomenon and so, all that is God. Thus, the Yogī stands supreme.

An Exceptional Fact

According to the gospel of Gītā, 'Equanimity is called Yoga' (2/48). One who attains equanimity does not need any other virtue, for God-realization. He becomes wholly virtuous spontaneously, and he conquers the mortal plane (5/19). In Viṣṇu Purāṇa, Prahlāda has said, that equanimity is God's adoration (1/17/90). We can attain, such a significant equanimity, by being free from evil. The means to be free from evils, are (i) Do not regard anyone as evil. (ii) Do not do any harm to anyone. (iii) Do not think ill of anyone. (iv) Do not perceive evils in others. (v) Do not hear evil of others. (vi) Do not speak ill, of others. By following these six rules, we shall be free from evil. As soon as, we are free from evil, we shall become virtuous, because virtue is our real nature.

We make efforts, and follow the spiritual discipline, in order to, become virtuous. But, we do not become virtuous, because we do not renounce evil, altogether and even a fragment of an evil, arouses pride of having virtue, which leads us to several other evils. But when evil are rooted out, we become virtuous,

spontaneously. When we become virtuous, we automatically, do good to others. By doing so, all the world provides us the necessities of life, without our asking and without working hard. Thus, we cease our dependence, on the world. This freedom from dependence, on the world, enables us to attain equanimity, which is axiomatic and then we have nothing to do, we become liberated souls.

Appendix—The sphere of evenness (equanimity) is different from that of inequality. God is equanimous (equal) and the world is uneven. An enlightened Karmayogī remains equanimous, even having different dealings with different persons. He regards a clod, a stone, a piece of gold, a well-wisher, a friend, an enemy, a neutral, a mediator, the hateful, a saint and a sinner alike, though dealings with them can neither be the same, nor should be the same and cannot be done the same. The reason is that he has realized, ‘there is nothing else besides God’.

If there is an idol of Lord Viṣṇu made of gold and there is toy-dog made of gold, both having the same weight will also cost the same. Lord Viṣṇu is the best and most venerable Deity while the dog is a mean and untouchable animal, in outward dealings there is a vast difference between the two but as far as the metal, gold is concerned, there is no difference between the two. Similarly in the world there is outward diversity among people as a friend, a foe, an exalted soul, a wicked person; good, bad, gentle, vile, virtuous, sinful, righteous, immoral, learned and foolish etc., but in essence all of them are only the manifestation of God. Only God has revealed Himself in different forms. He who knows this fact recognizes Him, others don’t recognize Him.

While bathing, when soap is applied to the body, if the body is seen in a mirror, it looks bad and clumsy. At certain parts, marks like blisters appear, somewhere lines appear. But the person does not feel sad that he is suffering from a disease.

The reason is that he knows that these marks will be rubbed off when the body is washed in water. Similarly all beings are the manifestations of God but outwardly they appear different because of difference in bodies and their nature. In fact in spite of their different appearance, they are the manifestations of God but it is because of our attachment and aversion that they appear different.

The fact which was mentioned in the second verse of the fifth chapter by the expression 'Karmayoga Viśiṣyate' (Karmayoga is superior to Sāṅkhyayoga), the same fact has been mentioned here by the expression 'samabuddhirviśiṣyate'. An equanimous person remains untainted. Untaintedness leads to yoga while taintedness leads to 'bhoga'. There is equanimity in the three yogas but it is specially important in Karmayoga, because Karmayoga being the worldly spiritual discipline, a Karmayogī faces more oddities in life than other yogīs.



Link:—Equanimity (evenness of mind), which is attained by the Discipline of Action, is also attained by the Discipline of Meditation. So Lord Kṛṣṇa, while starting the subject of meditation, gives inspiration for meditation.

योगी युञ्जीत सततमात्मानं रहसि स्थितः ।

एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥ १० ॥

yogī yuñjīta satatamātmānaṁ rahasi sthitaḥ
ekākī yatacittātmā nirāśīraparigrahaḥ

A Dhyānayogī, should constantly engage in meditation, living alone in seclusion, having subdued his mind and body, and having got rid of bonds of desires and possessions for enjoyment. 10

Comment:—

[Here Lord Kṛṣṇa is describing in detail, the Discipline of Meditation, which was referred to in brief, in the twenty-seventh