

In the thirteenth chapter the Lord declares—‘sarvathā vartamāno’pi na sa bhūyo’bhijāyate’ (13/23)—a Jñānayogī performing duties in everyway is not born again and here he declares for a devotee ‘sarvathā vartamāno’pi sa yogī mayi vartate’ viz., ‘a devotee engaged in all forms of activities, dwells in Me’. It means that by the path of knowledge a striver is freed from the cycle of birth and death and he attains salvation; but by the path of devotion, he is freed from the cycle of birth and death, attains oneness with God and develops intimate kinship with Him. The same idea has been expressed in the Gītā in the following ways—‘tasyāhaṁ na pranaśyāmi sa ca me na pranaśyati’ (6/30), ‘priyo hi jñānino’tyarthamaharṁ sa ca mama priyaḥ’ (7/17), ‘jñāni tvātmaiva me matam’ (7/18), ‘ye bhajanti tu mām bhaktyā mayi te teṣu cāpyaham’ (9/29). In the Discipline of knowledge because of the presence of an iota (trace) of subtle ego there can be philosophical differences but in the Discipline of Devotion because of oneness with God, not even an iota of subtle ego and the philosophical differences caused by that ego remain. In ‘na sa bhūyo’bhijāyate’ a striver having realized the self gets established in the self, the self remains, while in ‘sa yogī mayi vartate’ only God remains, the Yogī does not remain as a Yogī but he becomes an embodiment of God.



Link:—Now Lord Kṛṣṇa explains, the merit of an enlightened Yogī (who believes in God, Who is without form and attributes).

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।

सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ ३२ ॥

ātmaupamyena sarvatra samam paśyati yo'rjuna
sukhaṁ vā yadi vā duḥkhaṁ sa yogī paramo mataḥ

That Yogī, O Arjuna, is regarded as supreme, who looks on

all as one, like his own body and who sees the pleasure and pain of all, with a similar eye. 32

Comment:—

[What has been mentioned, as 'Identified with Brahma (the Absolute)' or 'Attainment of Infinite Bliss', in the twenty-seventh and twenty-eighth verses respectively, in this verse, Lord Kṛṣṇa explains the behaviour of such an enlightened Yogī towards others. "Such a Yogī is devoted to the welfare of all beings" (5/25, 12/4).]

'Ātmaupamyena sarvatra samam paśyati yo'rjuna'—An ordinary person, regards the injury of any of his limbs as his own, because according to him he and his limbs are one and the same. But a Yogī regards others as his own Self and thinks of their harm as his own harm. If any afflicted person comes before him then that Yogī tries to alleviate the suffering of that man in the same way as he attempts to alleviate the suffering of any limb of his own body. Meaning thereby that as an ordinary man is engaged in providing comfort to his body. So too the Yogī is automatically engaged in making others happy.

'Sarvatra' (everywhere), means that he is engaged in promoting the welfare, of all beings without any distinction of caste, creed and colour and does good, even to animals, birds, trees and plants etc. By him, efforts are automatically made to alleviate, their suffering.

He knows, that limbs have different shapes and functions, yet he makes efforts to soothe the afflicted limbs, equally. Hands cannot be used, as feet. If by chance, a hand is touched by another hand, we do not wash it. But, if it touches a foot, it is to be washed. When an organ of excretion is cleaned by a hand, we wash the hand, with clay. Thus, one observes, touchability and untouchability with others, also in accordance with the ordinance of scriptures. But, it does not mean, that he hates them. He loves all of them and does good to them, as he does to his own limbs.

'Sukham vā yadi vā duḥkham'—To feel happy and sad, on the analogy of his body does not mean, that if a person is injured, this enlightened soul, feels that injury in his body. If it were taken as such, the affliction of the enlightened soul, would be enormous, because the world is full of afflicted persons. It means, that as an ordinary and ignorant person attached to his body, makes efforts to relieve bodily pain promptly, an enlightened soul does the same, to others; and as an ignorant man is not proud of such actions performed for his body, an enlightened one is also not proud of performing these for others. He is naturally engrossed in the welfare of others. Moreover, an enlightened soul, can bear his bodily pain and remain indifferent to it, but he cannot bear the pain of others, and so always remains prepared to relieve their suffering. So he thinks that he has the power to bear the pain, as he knows that he himself is different from his body, while the ignorant people have no power to bear the pain, as they identify themselves with their bodies. Indra, the king of the gods, beheaded sage Dadhīci—though the latter had caused no offence to the former. Dadhīci was brought to life, by Aśvinī-kumāras, the twin sons of the sun who are supposed to be the physicians of the gods. But, when Indra demanded bones of Dadhīci, to make a thunderbolt, Dadhīci offered him his bones, by abandoning his body.

Here a question arises, that an enlightened soul, is prepared to remove the pain of others, while he shows indifference to his own bodily pain, and suggests it, that he lacks equanimity. The answer is, that this attitude is superior to equanimity, because it becomes his nature, without having the least unevenness of mind.

'Sa yogī paramo mataḥ'—That Yogī, is regarded as supreme, because he sees nothing but God pervading everywhere, all the time and remains established in union with Him.

An Exceptional Fact

- (i) For a Yogī of meditation, it has been said, "He looks

on all as one, on the analogy of his own self." For a Yogī of Discipline of Action, it has been said, "He identifies his self, with the self of all beings" (5/7). For a Yogī of the Discipline of Knowledge, it has been said, "He is devoted to the welfare of all" (5/25, 12/4). But in the Discipline of Devotion, a devotee sees the Lord (the universal self) present, in all beings (6/30) and he worships Him through the performance of his own duty (18/46). It means, that a striver, following the Discipline of Action as well as Knowledge, should see his own self in all beings, while a striver following the Discipline of Devotion, should see the Lord, his beloved Deity, present in all beings.

(ii) A feeling of brotherhood is an excellent one. But, when self, interest comes in, as in the case of the Kauravas and Pāṇḍavas, this feeling of brotherhood changes into enmity. But he who looks on all alike, on the analogy of his own body, cannot have feelings of enmity, for anyone. For example, no one gets angry with the teeth or pulls them out, if they accidentally happen to bite the tongue or lips. Similarly, an enlightened Yogī, has no enmity for anyone, he takes joys and sorrows of others, as his own. Superior to this feeling, is one that God is present in all beings. Thus a devotee sees his favourite Lord, everywhere. So, Lord Kṛṣṇa declares him to be superior to others. He says, "He is considered by Me to be, the best Yogī" (6/47), "I consider them to be the best Yogīs" (12/2), "Those devotees are extremely dear, to Me" (12/20) and so on.

Appendix—A common man sees the self in the body. He does not want pain in any organ, does not have aversion to any organ but regards all the organs as his own equally. Similarly a devotee beholds God in all beings and tries to alleviate their sufferings and to comfort them equally. He regards the objects, ability and power etc., not as his own but as God's. As the Ganges is worshipped with the water of the Ganges and the sun is worshipped with an earthen lamp, similarly a devotee offers

the Lord's things in rendering service to Him—'tvadīyaṁ vastu govinda tubhyameva samarpaye'.

As having proper dealings with different organs of the body, a common man regards them as the self and tries to alleviate their pain and to comfort them equally. Similarly according to the saying 'as a deity, so the worship', dealings with a Brāhmaṇa and a pariah, with a sage and a butcher, with a cow and a dog will be different according to the ordinance of the scriptures but the devotee beholds God in all of them and so he tries to alleviate their sufferings and to comfort them equally without any distinction.

As a devotee assumes the identity of God with the soul of all beings (Gītā 6/31), similarly he assumes the identity of all bodies with his own body. Therefore he feels happy with the happiness of others and sad with the sadness of others—'para dukha dukha, sukha sukha dekhe para' (Mānasa, Uttara. 38/1). He like the joys and sorrows of his own body, takes the joys and sorrows of others as his own. 'To feel sad with the sadness of others' means to make efforts to alleviate the sorrows of others, rather than to become sad seeing them sad, similarly in order to be happy himself, he has not to alleviate the sorrows of others, but being compassionate he has to make efforts to make others happy. It means that he has not to enjoy happiness himself but he has to feel happy by seeing that the other person has got rid of sorrows and has become happy.

There is so much difference between the eyes and the feet that we see with eyes and we walk with feet, the eye is the sense of perception while the foot is the organ of action. In spite of so much difference, there is so much identity that a thorn runs into the foot and the eyes are filled with tears; dust falls into the eyes and the feet totter. It means that we can't separate the body from the world and can't separate the world from the body. Therefore if we take care of own body, similarly we should

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