

Why is he not shaken even by the greatest punishment? The reason, is that a Yogī established in the Supreme Bliss, has no body consciousness. So the harm inflicted on the body, does not affect him. He feels pain or affliction, only if he identifies himself with matter (Gītā 13/21). But, when he by breaking off his affinity, with matter, is established in the Supreme Bliss, of the self, afflictions or sufferings cannot have any access to him, and so he is not shaken even by the heaviest suffering.

Appendix—This verse is the touchstone for all disciplines. A striver following any discipline—Karmayoga, Jñānayoga, Dhyānayoga and Bhaktiyoga etc., should test himself on this touchstone. In order to know his state this verse is very useful for a striver. Every being has an aim to wipe out sufferings and to attain bliss. Therefore every striver should attain the state described in this verse. If this state has not been attained, it means that his spiritual discipline has not attained perfection. A striver may not discontinue his practice or he may regard his imperfection as perfection, so this verse should be the criterion.

A man can attain such a rare state—in which there is endless gain and there is not an iota of suffering but by indulging in accumulation and enjoyments he causes limitless harm to himself.



Link:—Now in the next verse Lord Kṛṣṇa gives inspiration to gain that Supreme Bliss.

तं विद्याद्दुःखसंयोगवियोगं योगसंज्ञितम् ।
स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥ २३ ॥

taṁ vidyādduḥkhasaṁyogaviyogaṁ yogasañjñitam
sa niścayena yuktavyo yogo'nirviṇṇacetasā

This separation from the assumed union with pain, (travails of worldly life) is called Yoga. This Yoga, (which aims at union with

God or at equanimity), should be practised with determination and without a tired and inattentive mind. 23

Comment:—

'*Tam vidyāduḥkhasaṁyogaviyogaṁ yogasañjñitam*'— Our union with pain and birth is the result of accepting our affinity with the world, and this affinity is merely assumed not real. We can be delinked from this union, because it is merely assumed, and is not natural. However, strong, our assumption may be, and it may be for a long time, we can cut it asunder, as it is impermanent. As soon as, we are disconnected from this union, with pain (body and world) we attain Yoga i.e., we feel our union with the Self, which is constant, eternal and spontaneous. But we forget this latter union, because of our accepting affinity, with the world. By breaking off this affinity, our memory is revived. Therefore, Arjuna in the seventy-third verse of the eighteenth chapter, says that he has regained his memory. It means, that Arjuna has not gained anything new, but he has regained his memory, that he has a constant union with God (Self).

Here in this verse, Lord Kṛṣṇa has defined Yoga, as disconnection of union with pain, while in 2/48, he has defined it as equanimity in pleasure and pain. In fact, both, the definitions are one and the same, because equanimity in pleasure and pain, turns into a state of separation from union, with pain.

Patañjali has defined Yoga, as the control of mind (Yogadarśana 1/2) and when the mind is controlled, one rests in the Self (1/3). But in the Gītā, Lord Kṛṣṇa has defined Yoga, as in this verse, one's union with the self, which is axiomatic.

The term 'tam' (that), has been used for a state of a Yogī of disciplined mind. This state has been hinted at, by the term 'Yatra' (where), in the first half of the twentieth verse of this chapter, where it has been mentioned that the mind attains quietude. In the second half of the twentieth verse, where it is mentioned that a Yogī gets established in the self. In the first line of the

twenty-first verse, He explained the importance of supreme bliss, by using the term 'yat' (which), while in the second line, by using the term 'Yatra' (where), He explained the state of a Yogī. In the twenty-second verse, He explained gain by the term 'Yam' (which), and 'yasmin' (in which). Thus, Lord Kṛṣṇa by using the term 'Yat*', six times from the twentieth verse to the twenty-second verse, has explained the singular state of a Yogī. The same state, has been glorified here, by the term 'tam' (that).

'Sa niścayena yuktavyo yogo'nirvīṇacetasā'—This Yoga of meditation, should be practised by a striver, by having the aim of attaining Yoga (equanimity) with determination and with an undistracted mind, as has been described from the eighteenth verse to the twentieth verse of this chapter. In order to, realize this state of equanimity, a striver should have a fixed mind, that he has to attain Yoga (equanimity), even in the face of all temptations and afflictions.

'Anirvīṇacetasā' means, that a striver should not feel despondent and distracted in attaining that Yoga, in spite of obstacles and afflictions. He should think, that he has to realize God, perfection or equanimity even if, he has to spend years and births together, and even if he has to face most serious afflictions. He should think, that he has wasted innumerable births and suffered tortures in hell, but has not attained his aim of God-realization, though his past sins have been destroyed. So, he should devote his full time (span of his present life), power and resources to, realize Him.

Appendix—The division of worldly union viz., Saṁyoga is different from that of Yoga. There is 'Saṁyoga' with that object (or person) or action with which we can't stay forever and which can't stay with us forever. There is 'Yoga' with that with whom we can stay forever and who can stay with us forever. Therefore in the world there is 'Saṁyoga' with one another and with God

* 'Yatra', 'Yam' and 'Yasmin' are the words formed from the word 'Yat'.

there is yoga. In fact there is no union with the world and no disunion from God viz., whatever we gain in the world is not permanent hence it is no gain at all and God is never separate from us. The assumption of the union with the world and disunion from God is ignorance and it is the greatest blunder of a man. Certainly there is disunion from the worldly union but there is no disconnection at all from the union with God.

A man wants union (with worldly things) but he has to face disunion, therefore the world is said to be the abode of sorrows—*duḥkhālayamaśāśvatam* (Gītā 8/15). A desire leads to the union with pain (sufferings). If a striver is free from desires, there is no union with sufferings and there is union with God.

The union of an embodied being with God is eternal. This axiomatic eternal union is called 'Yoga'. This eternal union prevails in all places, all the time, in all actions, in all things, in all persons, in all states, in all circumstances and in all incidents. It means that there has neither been, nor is, nor will be nor can be any disunion from this eternal union. But by assuming connection with the unreal (body) the eternal union is not realized. As soon as there is separation (renunciation of connection) from the assumed union with the unreal in the form of pain, the eternal union is realized. This is the chief Yoga of the Gītā and in order to realize this yoga there is description of Karmayoga, Jñānayoga, Dhyānayoga and Bhaktiyoga etc. But these disciplines (paths) will be called 'Yoga' only when there is total renunciation of affinity with the unreal and there is realization of eternal union with God.

The Lord has defined Yoga in two ways—

(i) Equanimity is called Yoga—*'samatvaṁ yoga ucyate'* (Gītā 2/48).

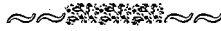
(ii) Termination of union with pain in the shape of the worldly transmigration (travails of worldly life)—*'taṁ vidyād-duḥkhasaṁyogaviyogaṁ yogasañjñitam'* (Gītā 6/23).

Either call it equanimity or call it disconnection of union with pain in the form of the world—both are one and the same. It means that by getting established in equanimity, there will be disunion from the union with the world, and by the disunion of the union with the world, a striver will get established in equanimity. By anyone of these two, the eternal union with God will be realized. If we see from the subtle point of view that ‘*taṁ vidyāduḥkhasaṁyogaviyogaṁ yogasañjñitam*’ is the first stage and ‘*samatvaṁ yoga ucyate*’ is the later stage in which there is attainment of ‘*naiṣṭhikiśānti*’ (everlasting peace), ‘*paramaśānti*’ (supreme peace) or ‘*ātyantika sukha*’ (eternal bliss).

Equanimity is being attained naturally and sufferings are also disappearing naturally. Only that is attained who is ever attained and only that is renounced which is ever renounced. The attainment of the ever attained is called Yoga and renunciation of the ever renounced is also called yoga. The pleasures that are derived from the contact with sense-objects, persons and actions are only sources of pain viz., they cause sufferings (Gītā 5/22). Therefore union with the world rather than disunion causes sufferings. There is no disunion of the joy (bliss) which is attained by disunion (renunciation of affinity) from the world because it is eternal. When there is disunion in both union and also disunion, it means that disunion is eternal. This eternal disunion is called ‘Yoga’ in the Gītā.

God being ever-existent is called ‘Is’ and the world being never really existent is called ‘Not’. A vital fact is that while we try to perceive ‘Is’ then pure ‘Is’ is not perceived but if we observe ‘Not’ as negation, pure ‘Is’ is intuited. The reason is that while we perceive ‘Is’ we make such perception through the mind, intellect and other such ‘Vṛttis’ then ‘Is’ to be perceived. ‘Is’ associated with such ‘Vṛttis’, but while we perceive ‘Not’ then our ‘Vṛttis’ themselves being ‘Not’ will be also shunned and pure ‘Is’ will be intuited. As while removing rubbish, the

broom is also discarded after removing rubbish as it is also rubbish and the (clean) house remains. It means that 'God pervades everywhere'—by reflecting upon it with the mind and by determining it with intellect, our connection with 'Vṛtti' will persist. But 'the world is separating from us every moment'—thus by perceiving the world as non-existent, our affinity with the world and the 'Vṛtti' will be renounced and pure Supreme Reality (God) will remain.



Link:—In the next verse, Lord Kṛṣṇa explains the topic of meditation on God, Who is without attribute and formless, in order to attain Yoga (equanimity).

सङ्कल्पप्रभवान्कामास्त्यक्त्वा सर्वानशेषतः ।

मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥ २४ ॥

**saṅkalpaprabhavāṅkāmaṁstyaktvā sarvānaśeṣataḥ
manasaivendriyagrāmaṁ viniyamya samantataḥ**

Completely giving up all desires arising from thoughts of the world, and restraining the senses, from all sides, by the mind. 24

Comment:—

[The state, which is attained by disinterested action (6/1—9), is attained by meditation on God with attributes and form (6/14-15), as by meditation on the self (6/18—23), is also attained by meditation on the Absolute, Who is formless and attributeless, which is described here.]

'Saṅkalpaprabhavāṅkāmaṁstyaktvā sarvānaśeṣataḥ'—Thoughts of worldly things, persons and incidents etc., come to the mind, when the man is either attached to or hateful for these and, it becomes a 'Saṅkalpa' (pursuit of the mind). This seed of pursuit, sprouts and grows into a plant of desire. It should happen and it should not happen—this is desire. Thus desire born of thought, should be completely abandoned.