

Link:—Why a Yogī, does not move from Reality, is described in the next verse.

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।
यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥ २२ ॥

yam labdhvā cāparam lābham manyate nādhikam tataḥ
yasminsthito na duḥkhena guruṇāpi vicālyate

And, having gained which state he does not reckon any other gain greater than that, and wherein established, he is not shaken even by the greatest affliction. 22

Comment:—

'Yam labdhvā cāparam lābham manyate nādhikam tataḥ'—When a person, expects more happiness in something else, than what he possesses, there is every possibility of his reverting to that. A man, wants to attain Supreme Bliss, or infinite bliss, and he runs after sleep, indolence and heedlessness, the tāmāsika joys. But he abandons these, because he feels that the joy derived from the contact of the senses with their objects is more pleasant than this one. He abandons it, also when he feels that Sāttvika joy which is born by placidity of mind, by meditation on God, is superior to it. He abandons it too, when he feels, the Supreme Bliss. There is no greater bliss than this. By gaining this, he has nothing else to seek, because there is no gain, greater than this.

'Yasminsthito na duḥkhena guruṇāpi vicālyate'—A man, may also abandon something, if it results in affliction in spite of its gain. A man, may abandon an attempt to achieve a goal, if he feels that there is some danger. But here Lord Kṛṣṇa, says that a Yogī having been established in the Supreme Bliss, cannot be shaken even by the greatest suffering. If he is hanged or his limbs are broken to pieces, or his body, is ground to powder between mill-stones or his skin is stripped off his body, or, his body is put into boiling oil, yet he is not shaken.

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