

The way of the world is to classify a man of learning as Pandita; but the Lord does not do so. He holds that the one who truly knows the plan and purpose of the universe is a Pandita. Such a one grieves not over the death of his kin any more than one grieves over the sunset. Grief is meaningless to the knowing one. Keeping the mind constant in all eventualities is the way of the wise. While speaking like an enlightened one, Arjuna sorrows like an ignorant one. This inconsistency in him is pointed out by the Lord.

Bhishma and Drona are sages who have probed into the mystery of life and death. They are not ruffled over the end that is to come to them forthwith. Forced by circumstances they have taken sides with the wicked in a true sportsman's spirit. Bhishma in particular plays his part best, remaining unaffected by the consequences. But Arjuna grieves for these very persons who should not be grieved for.

He is a Yogeeswara who practises yoga and becomes an adept in it. But Sri Krishna is more than that; he is Yogeswara. It is yoga in all of its forms that ever emanates from Him. As light and heat constantly come from the sun, yoga comes from this Great Entity. He is therefore Yogeswara.

The Lord of Yoga points out to Arjuna that he is devoid of the very first step in yoga. He who harmonizes his thought, word and deed verily gets into yoga; but that is the very thing that Arjuna does not do. He thinks one way, speaks in another way and acts in yet another way. The personality