

spoken of (in the second line): The yogī, the man of full realization; *vartate*, exists; *mayi*, in Me, in the supreme state of Visnu; *sarvathā api*, in whatever condition; *vartamānah*, he may be. He is verily ever-free. The idea is that he is not obstructed from Liberation by anything.

Furthermore,

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।
सुखं वा यदि वा दुःखं स योगी परमो मतः ॥३२॥

32. O Arjuna, that yogī is considered the best who judges what is happiness and sorrow in all beings by the same standard as he would apply to himself.

Ātma-aupamyena: *ātmā* means the self, that is oneself. That by which a comparison is made is an *upamā*. The abstract form of that is *aupamyā*. *Ātma-aupamyā* means a standard as would be applicable to oneself.

O Arjuna, *yah*, he who; *paśyati*, judges; *sarvatra*, in all beings; *samam*, by the same standard, in the same manner; *ātma-aupamyena*, as he would apply to himself—. And what does he view with sameness? That is being stated: As *sukham*, happiness, is dear to me, so also is happiness agreeable to all creatures. *Vā*, and—the word *vā* is (used) in the sense of *and*; just as *yadi*, whatever; *duhkham*, sorrow is unfavourable, unwelcome to me, so also is sorrow unwelcome and unfavourable to all creatures.

In this way, he looks upon happiness and sorrow as pleasant and unpleasant to all beings, by the same standard as he would apply to himself. He does not act against anyone. That is, he is non-injurious. He who is thus non-injurious and steadfast in full Illumination, *sah*, that yogī; *paramah matah*, is considered as the best among all the yogīs.

Noticing that his Yog—as spoken of and consisting in full Illumination—is hard to acquire, Arjuna, with a view to hearing the sure means to its attainment, said: