

आत्म-औपम्येन सर्वत्र समम् पश्य-म-ति य अर्जुन ।  
सुखम् वा यदि वा दुःखम् स योगी परम मन्-त ॥

*ātmaupamyena sarvatra samam paśyati yo 'rjuna ।  
sukham vā yadi vā duḥkham sa yogī paramo mataḥ ॥*

आत्मौपम्येन *ātmaupamyena* through the likeness of the self सर्वत्र *sarvatra* everywhere समम् *samam* equality पश्यति *paśyati* sees य *yaḥ* who अर्जुन *arjuna* O Arjuna सुखम् *sukham* pleasure वा *vā* and यदि *yadi* if वा *vā* or दुःखम् *duḥkham* pain स. *saḥ* he योगी *yogī* योगी *yogī* परम *paramaḥ* highest मन्त *mataḥ* is regarded

That yogi, O Arjuna, is regarded as the supreme, who judges pleasure or pain everywhere, by the same standard as he applies to himself. 32

Man does not differentiate between the limbs of his own body as high and low. They are all of equal importance to him. The harm done to any limb is the harm done to himself, because he and his limb are one and the same. An ordinary man is unassailable in this conviction of his. The yogi, in his turn, beholds the cosmos as the body of the Paramatman and himself a limb of that Cosmic Personality. One limb in a body does not hurt another, all the limbs function for mutual welfare. The yogi knows that he and his neighbours are not different, they are all limbs of the same Iswara. So he works for the general welfare of all. That yogi is supreme who has this cosmic outlook.

A few holy men were living in an Ashrama in the outskirts of a township. While the oldest of them was passing through the main street of that village, he chanced to see a landlord mercilessly belabouring a tenant of his. The holy man intervened