

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।

यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥ २२

यम् लभ्त्वा च अ-परम् लाभम् मन्यते न अधिकम् ततः ।

यस्मिन् स्थितः न दुःखेन गुरुणा अपि वि-चाल्यते ॥

*yam labdhvā cā 'param lābham manyate nā 'dhikam
tataḥ ।*

yasmin sthito na duḥkhena guruṇā 'pi vicālyate ॥

यम् *yam* which लब्ध्वा *labdhvā* having obtained च *ca* and अपरम् *aparam* other लाभम् *lābham* gain मन्यते *manyate* thinks न *na* not अधिकम् *adhikam* greater ततः *tataḥ* than that यस्मिन् *yasmin* in which स्थितः *sthitah* established न *na* not दुःखेन *duḥkhena* by sorrow गुरुणा *guruṇā* (by) heavy अपि *api* even विचाल्यते *vicālyate* is moved

And having gained which, he thinks that there is no greater gain than that, wherein established he is not shaken even by the heaviest affliction ; 22

The fleeting earthly pleasures are all ever selective. But getting into the infinite beatitude of the Self, the yogi has nothing else to seek, even as the fish in the ocean has no other abode to seek. The yogi established in the bliss of Brahman has no body-consciousness. The body hangs on him just as a shadow hangs on to a body. Any harm done to the shadow does not hurt the body; any harm inflicted on the body does not afflict the yogi established in the Self.

Whatever may be the suffering that falls to the lot of the body, the power and glory of the devotion and knowledge of a true devotee do not in the least get diminished thereby. What all tribulations the Pandava brothers had to undergo during