# Dealing with Envy

## Slokam (Chapter 12, Sloka 13-14)

अद्वेष्टा सर्वभूतानां मैत्र: करुण एव च |

निर्ममो निरहङ्कार: समदु:खसुख: क्षमी || 13||

सन्तुष्ट: सततं योगी यतात्मा दृढनिश्चय: |

मय्यर्पितमनोबुद्धिर्यो मद्भक्त: स मे प्रिय: || 14||

## Translation

Those devotees are very dear to Me who are free from malice toward all living beings, who are friendly, and compassionate. They are free from attachment to possessions and egotism, equipoised in happiness and distress, and ever-forgiving. They are ever-content, steadily united with Me in devotion, self-controlled, of firm resolve, and dedicated to Me in mind and intellect.

## Commentary

Krishna describes the cherished qualities of devotees.

They harbour no resentment, even toward adversaries, as goodwill flows from seeing all souls as parts of the Divine. Malice toward another is malice toward God.

Compassion blooms from perceiving unity with all beings. Devotees sympathize with others' suffering and embrace all without alienation.

Pride and ego vanish, replaced by humility. Worldly attachments and bodily identification dissolve as devotion deepens.

Equanimity emerges as devotees accept outcomes as God's will, dedicating efforts not results. They maintain composure in fortune and misfortune alike.

A forgiving nature ceases punishing transgressors, refusing to harbour vengeful thoughts that poison devotion. Justice is left to divine wisdom.

Desires dwindle as devotion swells, breeding inner contentment. Devotees no longer perceive objects as the source of joy.

Steady absorption in the Divine defines true yoga. Devotees' commitment to God remains constant, not intermittent.

Mastery over senses and mind naturally follows as devotion tethers the mind to God, detaching it from the world.

Tying intellect to scriptural truths makes it unshakable. Despite opposing forces, convinced devotees stand unwavering.

Mind and intellect offer primary surrender - once given to God, the entire being is dedicated in service.

In essence, Krishna enumerates qualities of ideal devotion - nonviolence, friendliness, humility, acceptance, forgiveness, contentment, constancy, self-mastery, conviction, and complete surrender of mind and intellect. Devotees exemplifying this divine love are most precious to him.

## Sloka (Chapter 16, Sloka 19)

सञ्जय उवाच |

इत्यर्जुनं वासुदेवस्तथोक्त्वा

स्वकं रूपं दर्शयामास भूय: |

आश्वासयामास च भीतमेनं

भूत्वा पुन: सौम्यवपुर्महात्मा || 50||

## Translation

## Sanjay said: Having spoken thus, the compassionate son of Vasudev displayed His personal (four-armed) form again. Then, He further consoled the frightened Arjun by assuming His gentle (two-armed) form.

## Commentary

Shree Krishna hid the vision of his cosmic form, and manifested before Arjun in his four-armed form, which is adorned with a golden diadem, disc, mace, and lotus flower. It is the repository of all divine characteristics such as majesty, omniscience and omnipotence. The four-armed form of Shree Krishna evokes the sentiment of awe and reverence, much like the sentiments of the citizens of a kingdom toward their king. However, Arjun was a sakhā (friend) of Shree Krishna, and devotion dominated by the sentiment of awe and reverence would never satisfy him. He had played with Shree Krishna, eaten with him, confided his private secrets to him, and shared loving personal moments with him. Such blissful devotion of sakhya bhāv (devotion where God is seen as a personal friend) is infinitely sweeter than aiśhwarya bhakti (devotion where God is revered as the distant and almighty Lord). Hence, to conform to Arjun’s sentiment of devotion, Shree Krishna finally hid even his four-armed form, and transformed into his original two-armed form.

Once in the forest of Vrindavan, Shree Krishna was engaging in loving pastimes with the gopīs, when he suddenly disappeared from their midst. The gopīs prayed for him to come back. Hearing their supplications, he manifested again, but in his four-armed form. The gopīs thought him to be the Supreme Lord Vishnu, and accordingly they paid their obeisance. But they moved on, not being attracted to spend any further time with him. They had been habituated to seeing the Supreme Lord Shree Krishna as their soul-beloved, and this form of his as Lord Vishnu held no attraction for them. However, Radharani came onto the scene, and upon seeing her, Shree Krishna became overwhelmed in love for her, and could no longer maintain his four-armed form. His two arms automatically disappeared and he resumed his two-armed form. In this verse too, Shree Krishna returned to his most attractive two-armed form.

## Sloka (Chapter 18, Sloka 30)

## प्रवृत्तिंच निवृत्तिं च कार्याकार्ये भयाभये |

## बन्धं मोक्षं च या वेत्तिबुद्धि: सा पार्थ सात्त्विकी || 30||

## Translation

The intellect is said to be in the nature of goodness, O Parth, when it understands what is proper action and improper action, what is duty and non-duty, what is to be feared and what is not to be feared, what is binding and what is liberating.

## Commentary

We constantly exercise our free will to make choices, and our cumulative choices determine where we reach in life. Robert Frost vividly describes this in his poem, The Road Not Taken:

I shall be telling this with a sigh

Somewhere ages and ages hence;

Two roads diverged in a wood, and I,

I took the one less traveled by,

And that has made all the difference.

To make proper choices, a developed faculty of discrimination is required. The Bhagavad Gita itself was spoken to Arjun to equip him with the power of discrimination. At the outset, Arjun was confused about his duty. His inordinate attachment to his relatives had bewildered his judgment regarding proper and improper action. Feeling weak and fearful, and in utter confusion, he had surrendered to the Lord and requested him to enlighten him regarding his duty. Through the divine song of wisdom, Lord Krishna helped Arjun develop his power of discrimination, until he finally concluded: “I have explained to you the knowledge that is more secret than all secrets. Ponder over it deeply, and then do as you wish.”

The mode of goodness illumines the intellect with the light of knowledge thereby refining its ability to discriminate the right and wrong of things, actions, and sentiments. The sāttvic intellect is one that makes known to us what type of action is to be performed and what type of action is to be renounced, what is to be feared and what is to be ignored. It explains to us the reason for the shortcomings in our personality and reveals the solution for them.