# Dealing with loneliness

## Slokam (Chapter 6, Sloka 30)

## यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति |

## तस्याहं न प्रणश्यामि स च मे न प्रणश्यति || 30||

## Translation

## For those who see Me everywhere and see all things in Me, I am never lost, nor are they ever lost to Me.

## Commentary

To lose God means to let the mind wander away from him, and to be with him means to unite the mind with him. The easy way to unite the mind with God is to learn to see everything in its connection with him. For example, let us say that someone hurts us. It is the nature of the mind to develop sentiments of resentment, hatred, etc. toward anyone who harms us. However, if we permit that to happen, then our mind comes away from the divine realm, and the devotional union of our mind with God ceases. Instead, if we see the Supreme Lord seated in that person, we will think, “God is testing me through this person. He wants me to increase the virtue of tolerance, and that is why he is inspiring this person to behave badly with me. But I will not permit the incident to disturb me.” Thinking in this way, we will be able to prevent the mind from becoming a victim of negative sentiments.

Similarly, the mind separates from God when it gets attached to a friend or relative. Now, if we train the mind to see God in that person, then each time the mind wanders toward him or her, we will think, “Shree Krishna is seated in this person, and thus I am feeling this attraction.” In this manner, the mind will continue to retain its devotional absorption in the Supreme.

Sometimes, the mind laments over past incidents. This again separates the mind from the divine realm because lamentation takes the mind into the past and the present contemplation of God and Guru ceases. Now if we see that incident in connection with God, we will think, “The Lord deliberately arranged for me to experience tribulation in the world, so that I may develop detachment. He is so concerned about my welfare that he mercifully arranges for the proper circumstances that are beneficial for my spiritual progress.” By thinking thus, we will be able to protect our devotional focus.

“When you suffer a reversal in the world, do not lament or brood over it. See the grace of God in that incident.” Our self-interest lies in somehow or the other keeping the mind in God, and the simple trick to accomplish this is to see God in everything and everyone. That is the practice stage, which slowly leads to the perfection that is mentioned in this verse, where we are never lost to God and he is never lost to us.

## Sloka (Chapter 9, Sloka 29)

## समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रिय: |

## ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् || 29||

## Translation

I am equally disposed to all living beings; I am neither inimical nor partial to anyone. But the devotees who worship Me with love reside in Me and I reside in them.

## Commentary

We all intuitively believe that if there is a God, He must be perfectly just; there cannot be an unjust God. People suffering injustice in the world make statements such as, “Mr. Billionaire, you have the power of money on your side. Do what you like. God will settle our dispute. He is watching and will definitely punish you. You cannot escape.” This sort of statement does not indicate that the person making it is a saint, possessing absolute faith in God, for even common persons believe that God is perfectly just.

However, the previous verse by Shree Krishna creates the doubt that God is partial toward His devotees, because while everyone is subject to the law of karma, God releases His devotees from it. Isn’t this symptomatic of the defect of partiality? Shree Krishna feels it necessary to clarify this point and begins the verse by saying samo’ ham, meaning, “No, no, I am equal to all. But I have a uniform law in accordance with which I bestow My grace.” This law was previously stated in verse 4.11: “In whatever way people surrender unto Me, I reciprocate accordingly. Everyone follows my path, knowingly or unknowingly, O son of Pritha.”

The rainwater falls equally upon the earth. Yet, the drop that falls on the cornfields gets converted into grain; the drop that falls on the desert bush gets converted into a thorn; the drop that falls in the gutter becomes dirty water; and the drop that falls in the oyster becomes a pearl. There is no partiality on the part of the rain, since it is equitable in bestowing its grace upon the land. The raindrops cannot be held responsible for this variation in results, which are a consequence of the nature of the recipient. Similarly, God states here that He is equally disposed toward all living beings, and yet, those who do not love Him are bereft of the benefits of His grace because their hearts are unsuitable vessels for receiving it. So, what can people do whose hearts are impure? Shree Krishna now reveals the purifying power of bhakti.

## Sloka (Chapter 13, Sloka 16)

बहिरन्तश्च भूतानामचरं चरमेव च |

सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् || 16||

## Translation

## He exists outside and inside all living beings, those that are moving and not moving. He is subtle, and hence, He is incomprehensible. He is very far, but He is also very near.

## Commentary

“The Supreme Brahman does not walk, and yet He walks; He is far, but He is also near. He exists inside everything, but He is also outside everything.”

Previously, Shree Krishna said that to know God is true knowledge. However, here He states that the Supreme Entity is incomprehensible. This again seems to be a contradiction, but what He means is that God is not knowable by the senses, mind, and intellect. The intellect is made from the material energy, so it cannot reach God who is Divine. However, if God Himself bestows His grace upon someone, that fortunate soul can come to know Him.

## Sloka (Chapter 13, Sloka 18)

ज्योतिषामपि तज्ज्योतिस्तमस: परमुच्यते |

ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् || 18||

## Translation

## He is the source of light in all luminaries, and is entirely beyond the darkness of ignorance. He is knowledge, the object of knowledge, and the goal of knowledge. He dwells within the hearts of all living beings.

## Commentary

Here, Shree Krishna establishes the supremacy of God in different ways. There are various illuminating objects, such as the sun, moon, stars, fire, jewels, etc. Left alone, none of these have any power to illuminate. When God imparts the power to them, only then can they illumine anything.

The Kaṭhopaniṣhad says:

“God makes all things luminous. It is by His luminosity that all luminous objects give light.”

God has three unique names: Ved-kṛit, Ved-vit, and Ved-vedya. He is Ved-kṛit, which means, “One who manifested the Vedas.” He is Ved-vit, which means, “One who knows the Vedas.” He is also Ved-vedya which means, “One who is to be known through the Vedas.” In the same manner, Shree Krishna describes the Supreme Entity as the jñeya (the object worthy of knowing), jñāna-gamya (the goal of all knowledge), and jñāna (true knowledge).