

Śloka 28

युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ।
सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥ २८ ॥

*yuñjannevaṁ sadātmānaṁ yogī vigatakalmaṣaḥ
sukhena brahmasaṁsparśam---atyantaṁ sukhamasṅnute*

युञ्जन्	<i>yuñjan</i>	practicing yoga
एवम्	<i>evam</i>	thus
सदा	<i>sadā</i>	always
आत्मानम्	<i>ātmānam</i>	the Self
योगी	<i>yogī</i>	yogi
विगतकल्मषः	<i>vigatakalmaṣaḥ</i>	freed from sin
सुखेन	<i>sukhena</i>	easily
ब्रह्म संस्पर्शम्	<i>brahma saṁsparśam</i>	caused by contact with Brahma
अत्यन्तम्	<i>atyantam</i>	infinite
सुखम्	<i>sukham</i>	bliss
अश्नुते	<i>aśnute</i>	enjoys

The sinless yogi, thus always engaging the mind (with God in meditation), easily enjoys the infinite bliss caused by contact with Brahma.

By regular practice of meditation, when the mind of a yogi is freed from the impurities of *tamas guṇa* and the passions of *rajas guṇa*, the mind then dwells in a pure, quiet, and serene state and, with no obstruction of any kind remaining, the yogi's meditation deepens. In the absence of contact with the world, the finite mind ends and the ego identifies itself as the Self (Brahma). This contact of the ego self with the Self or Brahma is the cause of the yogi attaining the infinite, eternal, and supreme bliss of oneness with Brahma.

The essence of this verse is that as long as the mind contacts the world, it goes through pain, suffering, and bondage. When the mind contacts the Self, **infinite bliss** and liberation are attained.

Śloka 29

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ २९ ॥

sarvabhūtas-thamātmānam sarvabhūtā-ni cātmani
īkṣate yo-gayuktātmā sarvatra sa-madarśanaḥ

सर्वभूतस्थम्	<i>sarva bhūtastham</i>	abiding in all beings
आत्मानम्	<i>ātmānam</i>	the Self
सर्वभूतानि	<i>sarvabhūtāni</i>	all beings
च	<i>ca</i>	and
आत्मनि	<i>ātmani</i>	in the Self
ईक्षते	<i>īkṣate</i>	he sees
योगयुक्तात्मा	<i>yogayuktātmā</i>	one who is harmonized by yoga
सर्वत्र	<i>sarvatra</i>	everywhere
समदर्शनः	<i>samadarśanaḥ</i>	seeing the same everywhere

VERSE 29

*Change in Perception of a Yogi Who Has Achieved
Self-realization*

29

A yogi whose mind is harmonized by yoga sees the Self abiding in all beings and all beings in the Self. He sees the Self everywhere.

A yogi who has attained Self-knowledge not only identifies with the Self within, but also sees that one Self permeating the entire animate and inanimate creation. That yogi sees all as nothing but a projection of that one Self. For example, cups, plates, pitchers, and toys that are all made of clay have different shapes and are called by different names; but as they all are made from clay, clay is their substratum or essence. In this same way the Self is the substratum of all that is created, and all that is created is only the Self in its essence.

It was explained previously that one who has achieved complete serenity and equanimity attains Self-realization. Verse 27 said that the meditator, on transcending the mind, becomes Brahma (the Self). One who is established in the Self sees the same Self everywhere and in everything, without being distracted by physical shapes, names, and activities. The Self-realized yogi sees that the creation is only a projection of the Self. Whether encountering a noble *brāhmaṇa*, a cow, an elephant, a dog, or a pariah, such a one sees the same Self in all and everywhere.

Śloka 30

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ ३० ॥

yo mām paśya-ti sarvatra sarvaṁ ca ma-yi paśyati
tasyāhaṁ na praṇśyāmi sa ca me na praṇśyati

यः	<i>yaḥ</i>	who
माम्	<i>mām</i>	Me
पश्यति	<i>paśyati</i>	sees
सर्वत्र	<i>sarvatra</i>	everywhere
सर्वम्	<i>sarvam</i>	all
च	<i>ca</i>	and
मयि	<i>mayi</i>	in Me
पश्यति	<i>paśyati</i>	sees
तस्य	<i>tasya</i>	of him
अहम्	<i>aham</i>	I
न	<i>na</i>	not
प्रणश्यामि	<i>praṇśyāmi</i>	vanish, separate
सः	<i>saḥ</i>	he
च	<i>ca</i>	and
मे	<i>me</i>	to Me
न	<i>na</i>	not
प्रणश्यति	<i>praṇśyati</i>	vanishes

VERSE 30

*Effect of Perceiving Unity of the Self in Everything
and Everywhere*

30

He who sees Me everywhere, and sees everything in Me, neither gets separated from Me, nor do I get separated from him.

According to verse 28, a Self-realized yogi experiences Brahma (the Self). This means that the yogi recognizes nothing but the Self everywhere and in everything. In this verse the same idea is expressed as, **He who sees Me everywhere, and sees everything in Me.**

neither gets separated from Me - The ego and the mind work together to function in all worldly activities. When the mind is transcended, the ego by itself cannot identify with the world and rediscovers its real identity as the Self. Once this occurs the ego, which is the seeker of reality, cannot be separated from the Self, which is its real nature.

nor do I get separated from him - The idea of separation starts when the Self reflects on the intellect, giving rise to the notion of the ego of individuality. However, when that ego rediscovers itself as the Self, then no separation remains. An actor can play different parts in a play, but it is actually the same person playing in every part. In the same way the Self that is in an individual is the same Self that is everywhere.

Śloka 31

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।
सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥ ३१ ॥

sarvabhūtas-thitam̐ yo mām̐ bhajatyekat-vaṁāsthitaḥ
sarvathā var-tamāno'pi sa yogī ma-yi vartate

सर्व भूत स्थितम्	<i>sarva bhūta sthitam</i>	abiding in all beings
यः	<i>yaḥ</i>	who
माम्	<i>mām</i>	Me
भजति	<i>bhajati</i>	worship
एकत्वम्	<i>ekatvam</i>	in unity
आस्थितः	<i>āsthitaḥ</i>	established
सर्वथा	<i>sarvathā</i>	in every way
वर्तमानः	<i>vartamānaḥ</i>	remaining
अपि	<i>api</i>	also
सः	<i>saḥ</i>	that
योगी	<i>yogī</i>	yogi
मयि	<i>mayi</i>	in Me
वर्तते	<i>vartate</i>	abides

VERSES 31-32

How a Self-realized Yogi Relates to God

31

One who, being established in unity, worships Me, who dwells in all beings, that yogi abides in Me, though engaged in all forms of activities.

A yogi who has attained Self-realization worships the omnipresent God, the Self, who dwells in all animate and inanimate creation. Such a yogi lives and functions in the outer world with complete awareness of God all the time, and therefore is never separated from God at any time. A yogi who is established in unity with the Self is free from all worldly desires and attachments. That yogi develops equanimity of mind and, in functioning in the outer world, maintains God consciousness.

God is an ever-existing reality; it never changes nor is it affected by the change that takes place in the evolutionary and involutory processes. In a clay pot, the clay existed before the pot came into existence, the clay exists during the life of the pot, and the clay will exist after the pot is destroyed and disappears. In the same way God existed before the creation started, God exists in the present creation, and God will exist even after the creation is annihilated. A Self-realized yogi sees the eternal Self everywhere and in everything. Therefore, whatever the yogi does in the world is simply an act of worshipping God with no self-interest.