

Śloka 32

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।
सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ ३२ ॥

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

आत्मौपम्येन	<i>ātmaupamyena</i>	through the likeness of the Self
सर्वत्र	<i>sarvatra</i>	everywhere
समम्	<i>samam</i>	equality
पश्यति	<i>paśyati</i>	he sees
यः	<i>yaḥ</i>	who
अर्जुन	<i>arjuna</i>	O Arjuna
वा	<i>vā</i>	you
यदि	<i>yadi</i>	if
वा	<i>vā</i>	you
दुःखम्	<i>duḥkham</i>	pain
सः	<i>saḥ</i>	he
योगी	<i>yogī</i>	yogi
परमः	<i>paramaḥ</i>	highest
मतः	<i>mataḥ</i>	is regarded

O Arjuna, he who through the sameness of the Self sees equality everywhere, be it joy or sorrow, is regarded as the highest yogi.

A yogi who has achieved Self-realization understands as well as experiences divine presence in everything and everywhere. For that yogi the whole creation is nothing but a projection of the supreme Self. The divine consciousness within the yogi is aware of the same God in all animate as well as inanimate creation. Such a yogi develops love and compassion for every living being. For the yogi who identifies the same Self in others, their joy and sorrow becomes the yogi's own, just as an injury to any part of the body becomes an injury to the whole person who occupies that body. The Self-realized yogi wishes well to everyone, irrespective of caste, creed, or country, and always helps to remove the pain of others. Being even-minded, selfless, and compassionate in action and thought, the yogi is filled with unconditional love for all. A yogi of such a state is regarded as the highest yogi.

Lord Kṛṣṇa says, "O Arjuna such a yogi is regarded as the supreme because for that yogi only God or the Self pervades everywhere, remaining established in that yogi at all times."

Śloka 33

अर्जुन उवाच

योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।

एतस्याहं न पश्यामि चञ्चलत्वात्स्थितिं स्थिराम् ॥ ३३ ॥

arjuna uvāca

*yo'yaṁ yogastvayā proktaḥ sām्यena madhusūdana
etasyāhaṁ na paśyāmi cañcalatvātsthitim sthirām*

अर्जुन उवाच	<i>arjuna uvāca</i>	Arjuna said
यः	<i>yaḥ</i>	which
अयम्	<i>ayam</i>	this
योगः	<i>yogaḥ</i>	yoga
त्वया	<i>tvayā</i>	by Thee
प्रोक्तः	<i>proktaḥ</i>	taught
साम्येन	<i>sām्यena</i>	by equanimity
मधुसूदन	<i>madhusūdana</i>	O Slayer of Madhu (Kṛṣṇa)
एतस्य	<i>etasya</i>	its
अहम्	<i>aham</i>	I
न	<i>na</i>	not
पश्यामि	<i>paśyāmi</i>	see
चञ्चलत्वात्	<i>cañcalatvāt</i>	from restlessness
स्थितिम्	<i>sthitim</i>	continuance
स्थिराम्	<i>sthirām</i>	steady

VERSES 33-34

*Arjuna's Doubt About Achieving Equanimity of
the Mind*

33

Arjuna said,**O Madhusūdana (Kṛṣṇa), due to the restlessness of my mind, I do not see any stability in the yoga of equanimity of which You have spoken.**

Until verse 28, the term yoga was used for Dhyāna Yoga, the yoga of meditation. Verses 31-32 described the attitude of a God-realized yogi who functions in life with the equanimity of mind that is the fruit of Dhyāna Yoga. Arjuna's question about achieving equanimity of the mind arises because he previously learned in verse 26 that the mind is restless by nature, agitated, and uneven in different situations. Even if a meditator attains equanimity of mind for some time, will that meditator not fall back into the restlessness that is the natural state of the mind? Arjuna feels that it is not possible to achieve perfect equanimity in all conditions and circumstances of life.

Śloka 34

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् ।
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ ३४ ॥

*cañcalaṁ hi manaḥ kṛṣṇa pramāthi balavaddṛḍham
tasyāhaṁ nigrahaṁ manye vāyoriva suduṣkaram*

चञ्चलम्	<i>cañcalam</i>	restless
हि	<i>hi</i>	verily
मनः	<i>manaḥ</i>	the mind
कृष्ण	<i>kṛṣṇa</i>	O Kṛṣṇa
प्रमाथि	<i>pramāthi</i>	turbulent
बलवत्	<i>balavat</i>	strong
दृढम्	<i>dṛḍham</i>	unyielding
तस्य	<i>tasya</i>	of it
अहम्	<i>aham</i>	I
निग्रहम्	<i>nigraham</i>	control
मन्ये	<i>manye</i>	think
वायोः	<i>vāyoḥ</i>	of the wind
इव	<i>iva</i>	as
सुदुष्करम्	<i>suduṣkaram</i>	difficult to do

Truly, O Kṛṣṇa, the mind is restless, turbulent, strong, and unyielding; therefore I consider it as difficult to control as the wind.

In the previous verse Arjuna said that because the mind is restless by nature, one cannot attain a stable state of equanimity. In this verse Arjuna says that the mind is hard to control not only because it is **restless**, but also because it is **turbulent, strong, and unyielding**.

The mind is always acting through the sense organs, which by nature go outward to experience different objects. This desire to experience the world has five seats:

- 1) the ego self, which is the seeker of enjoyments
- 2) the intellect, which selects what to enjoy
- 3) the mind, which collects information on the objects of enjoyment
- 4) the senses, which directly contact the objects of enjoyment
- 5) the object itself

Everything is experienced through these components. The mind does not stick to one object for long because there are innumerable desires and innumerable sense objects. Also, past memories of different experiences constantly appear in the mind. Due to these factors the mind is always restless. The mind is not only restless, it is also turbulent. The flood of thoughts creates tides of commotion and excitement in the mind and senses. A turbulent mind is so strong that it is hard to control, and hard to separate from its attachments. The mind is also unyielding as it is hard to pull back once it gets attached to sensual objects. If the mind is forced to withdraw from sensual objects or any of its attachments, it revolts and fights back.

This is why Arjuna says that just like a gust of wind that cannot be controlled, the restless, turbulent, strong, and unyielding mind cannot be controlled.

Śloka 35

श्री भगवानुवाच

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ ३५ ॥

śrī bhagavānuvāca

*asaṁśayaṁ mahābāho mano durnigrahaṁ calam
abhyāseṇa tu kaunteya vairāgyeṇa ca gṛhyate*

श्री भगवान् उवाच	<i>śrī bhagavān uvāca</i>	the Lord said
असंशयम्	<i>asaṁśayam</i>	undoubtedly
महाबाहो	<i>mahābāho</i>	O Mighty-armed
मनः	<i>manaḥ</i>	the mind
दुर्निग्रहम्	<i>durnigraham</i>	difficult to control
चलम्	<i>calam</i>	restless
अभ्यासेन	<i>abhyāseṇa</i>	by practice
तु	<i>tu</i>	but
कौन्तेय	<i>kaunteya</i>	O Son of Kuntī (Arjuna)
वैराग्येण	<i>vairāgyeṇa</i>	by dispassion
च	<i>ca</i>	and
गृह्यते	<i>gṛhyate</i>	is restrained

VERSE 35

Ways and Means to Control the Mind

35

The Lord said,

O Mighty-armed, the mind is restless and is difficult to control, no doubt; but by practice and by dispassion, O Son of Kuntī, it can be controlled.

In previous verses the Lord gave the clear and direct teaching that Self-realization is attained by quieting the mind. Arjuna raises his doubts because he thinks that because the mind is restless, turbulent, strong, and unyielding by nature, he cannot achieve quietude of mind by any means. Consequently, Self-realization is impossible.

In this verse the Lord agrees with Arjuna's doubts that deem the mind to be restless, turbulent, strong, unyielding, and very **difficult to control**. However, the Lord states that the mind is not impossible to control, and that persistent practice and dispassion are the means to achieve that control. Here Lord Kṛṣṇa uses the term **O Mighty-armed** for his disciple, Arjuna the warrior, to indicate that Arjuna is capable of controlling the mind by persistent practice and dispassion.

Persistent practice consists of an earnest and regular effort to concentrate the mind on a spiritual object. Dispassion means renouncing desire for worldly objects and also renouncing the expectation for the fruit of action. Persistent practice and dispassion work hand in hand. By persistent practice one develops dispassion and by dispassion, meditation becomes more concentrated. In this way both regular practice and dispassion strengthen each other and the mind is stilled.

Dispassion germinates from repeated practice of concentration on a spiritual object. The mind develops an understanding that all worldly objects are transient and a source of bondage. This automatically creates non-attachment to worldly objects. When, by persistent practice and dispassion, the mind comes under control, it becomes established in equanimity and achieves a state that is conducive to Self-realization.

This same idea is stated in **Yoga Sūtras** as follows: "The mind can be controlled through practice of meditation and dispassion." (I: 12); "Of these two methods, the attempt to make the mind steady is called practice." (I: 13); and "The highest form of dispassion represents absence of thirst for the modes of *prakṛti* (the three *guṇas*)." (I: 15)