

that a man by accepting his affinity with the body, senses, mind and intellect etc., thinks that he has become their master but actually he is their slave. Though, he does not think of harm to himself, yet the consequences are harmful and ruinous, and so Lord Kṛṣṇa has declared, that his own self acts as his foe, because, dependence on the mundane, finally misleads a man, to the cycle of birth and death.

**Appendix**—If a man has not the sense of ‘I’ and ‘mine’ in respect of his body, he himself is his friend and if he has the sense of ‘I’ and ‘mine’ in the body, he himself is like an enemy to himself viz., by giving existence to the non-self, he acts like an enemy to himself. ‘Śatruvat’—Whatever loss an enemy causes, the same loss he himself incurs. In fact as much loss a voluptuary does to himself, so much loss can’t be done even by an enemy. If we perceive in the right perspective, we come to know that an enemy does only good to us. He cannot do evil to us. The reason is that he can have an access only to objects, he can’t reach the self. Therefore what more can he do than to destroy the perishable? The destruction of the perishable will do us good only. In fact we sustain loss only, if we nurse ill-feelings.



*Link:—What happens to the man, who has conquered the self by the self, has been described, in the next three verses.*

**जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।**

**शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥ ७ ॥**

**jitātmanah praśāntasya paramātmā samāhitah  
śītoṣṇasukhaduḥkheṣu tathā mānāpamānayoh**

The self-conquered one whose mind is perfectly calm, in the midst of antithetical pairs, such as cold and heat, favourable and unfavourable, joy and sorrow, honour and dishonour, is in constant communion with, the Supreme-Spirit. 7

*Comment:—*

[In the sixth verse, the term 'Anātmanah' (of unconquered self), and the term 'Jitātmanah' (of the self-controlled), have been used. It means that man who accepts his affinity of 'Tness and 'Mineness', with the body etc., his own self, acts as the foe. But a self-controlled person, who does not accept his affinity, with mundane objects, such as body etc., as his own self is his friend. In this way, the man of unconquered self, ruins himself, while a self-controlled man, remains in communion with the Supreme-Spirit.]

'Jitātmanah'—One, who has not the least, affinity with the mundane, such as body, senses, mind and intellect etc., is self-disciplined or self-controlled. Such a self-controlled man, does good to himself, as well as to the world.

'Śītoṣṇasukhaduḥkheṣu praśāntasya'—Here, 'Śīta' and 'Uṣṇa' do not denote only cold and heat, 'Śīta' and 'Uṣṇa' are merely, objects of touch. A self-controlled person, is really he who controls all senses, from sense-objects. Therefore, 'Śīta' and 'Uṣṇa', cannot be taken in a limited sense. They denote, favourable and unfavourable circumstances. It means, that one should not be pleased with favourable circumstances and incidents etc., or displeased with unfavourable circumstances and incidents etc., but remain perfectly calm, in the midst of the two.

In favourable circumstances, a man feels a sort of, coolness, while in unfavourable circumstances he feels a kind of warmth. A striver, should be cautious that his permanent peace is not disturbed, by this seemingly cold and heat. He should not be happy and sad, with favourable and unfavourable circumstances.

Now let us try to understand what 'Joy', and 'Sorrow', imply:

(i) Generally, people think that a person who lives in luxury is joyful, but one who cannot enjoy luxuries, is sorrowful.

(ii) A man, does not possess even the bare necessities of

life, but is satisfied with what he possesses, and is joyful, while the man who leads a life of luxury is worried at heart, lest the luxuries should be lost and is sad or sorrowful.

In the Gītā, 'sukha' and 'duḥkha', have been described, in two ways. The favourable circumstances and pleasure derived out of these is called 'sukha'. Similarly, unfavourable circumstances and sorrow derived from these is called 'duḥkha'. Where in the Gītā it is said, 'samaduḥkhasukhaḥ' (12/13; 14/24), 'śītoṣṇasukhaduḥkheṣu samaḥ' (12/18), it means, that he remains evenminded in 'sukha', and 'duḥkha'. But where the Gītā says, 'Dvandvairvimuktāḥ sukhaduḥkhasañjñaiḥ', there, it refers to the void of 'sukha' (pleasure) and 'duḥkha' (pain). In the former case, 'sukha' and 'duḥkha', have their entities but one remains equanimous, without being affected by them. In the latter case, there is no entity of either 'sukha' or 'duḥkha'. In sum total, both lead to the same goal.

Now, a question rises, why Lord Kṛṣṇa, has used two pairs of opposites 'Śīta and Uṣṇa' (cold and heat) and 'Sukhaduḥkha' (joy and sorrow), when 'cold' and 'heat' also stand for favourable and unfavourable circumstances. The explanation, is that past-actions result in favourable and unfavourable circumstances, while actions of the present, result in success and failure, (joy and sorrow). But a self-controlled man, remains perfectly calm and serene, in both states.

This explanation, seems to fit the context, because the expression 'Nendriyārtheṣu anuṣajjate', used in the fourth verse of this chapter, has been referred to here, by the expression 'Śīta-Uṣṇa', while the expression 'Na karmasu anuṣajjate' used there has been specified by the expression 'Sukha-Duḥkha'. It means, that where it is mentioned that he remains detached in favourable and unfavourable circumstances as a result of the fruit of past actions, while in success and failure, as the fruit of present actions. Here, it is mentioned that he remains calm, in both cases.

**'Tathā mānāpamānayoḥ'**—He is perfectly calm in honour and dishonour also. Now, a question arises, that honour or dishonour, is also a result of actions of the past, and therefore, is included in favourable and unfavourable circumstances. The explanation, is that in favourable and unfavourable circumstances, no one else, becomes an instrument, while in honour and dishonour (including praise and censure), someone else, becomes the instrument. But, the self-controlled man remains calm, whether he is honoured or dishonoured, by others.

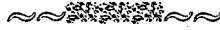
### How to Remain Calm in Honour and Dishonour?

In honour, a striver should not think that it is the result of his virtuous or good actions, but he should consider it, a virtue of the person who has shown honour to him. While, he should think of dishonour, as a result of his past actions, and feel obliged to the other person, who has purged him of his sins, by becoming an instrument of dishonour. Thus a striver, will become calm in honour and dishonour.

**'Paramātmā samāhitaḥ'**—Equanimity, in cold and heat, joy and sorrow, honour and dishonour, proves that he has attained God-realization, because without internal bliss, a man cannot remain calm, in both favourable and the unfavourable circumstances, success and failure or honour and dishonour. Therefore, Lord Kṛṣṇa, in the Gītā has declared in 5/19, "Men whose mind is established in equanimity, have conquered, the mortal plane"; and in 6/22, He declares, "Getting into the infinite beatitude of the Self, he does not reckon any other gain greater than that, and wherein established he is not moved, even by the heaviest affliction" and so on.

**Appendix**—He, whose own self is like a friend viz., who has not the sense of 'I' and 'mine' in the body, remains equanimous and unaffected in favourable and unfavourable circumstances, pleasure and pain, honour and dishonour. Such a man is an

enlightened Karmayogī viz., he has realized God—this should be recognised. The reason is that favourable and unfavourable circumstances, pleasure and pain, honour and dishonour are fleeting but God ever remains the same.



ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।

युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥ ८ ॥

jñānavijñānatṛptātmā kūṭastho vijitendriyaḥ  
yukta ityucyate yogī samaloṣṭāśmakāñcanaḥ

The Yogī whose mind is satiated with 'Jñāna' (knowledge) and 'Vijñāna' (equanimity), who remains unshaken ever, whose senses are compliant, to whom a clod, a stone and a piece of gold, are the same, is spoken of, as one who has attained God-realisation. 8

*Comment:—*

'Jñānavijñānatṛptātmā'—It is in the context of the, Discipline of Action. So here, the knowledge how to perform an action is 'Jñāna', and equanimity in success and failure is, 'Vijñāna'.

Action, thought and trance, performed respectively with the physical, subtle and causal body, for one's own self, is not knowledge (Jñāna), because it and its fruits have a beginning and an end. But himself being a fragment of God, is eternal. So, how can the transient and insentient, satisfy the eternal and sentient? This knowledge, that actions and their fruits cannot satisfy his own self, is knowledge (Jñāna). By having this knowledge, when a person remains equanimous in success and failure, that is called 'Vijñāna'. He himself gets satisfied with 'Jñāna' and 'Vijñāna'. Thus for him nothing remains to be done, to be known and to be achieved.

'Kūṭasthaḥ'—'Kūṭa', is a block of iron on which things made of iron, silver and gold etc., are hammered into different shapes, by smiths, but it remains the same. Similarly, the self-disciplined