

What is the import of calling equanimity or the feeling of disinterestedness 'a little.' The feeling of disinterestedness is great, but we understand and experience it a little, so it has been called a little. In fact our understanding is a little, equanimity is not a little. Our view has not grasped it fully, so there is defect in our view, not in equanimity. Similarly we have valued the unreal more, it does not mean that the unreal is great but value accorded by us is great. Therefore if we value the real more, the real will become great viz., its value will be realized and if we don't value the unreal, the unreal will become a little. In fact the unreal may be great or a little; it has no existence 'nāsato vidyate bhāvaḥ' and the real may be great or a little, its existence is ever present—'nā bhāvo vidyate sataḥ'. Therefore in Upaniṣads the Supreme Soul has been called smaller than a molecule and the biggest of all—'aṇoraṇīyān mahato mahīyān' (Kātha. 1/2/20, Śvetāśvatara 3/20).



Link:—In the next verse Lord Kṛṣṇa explains to Arjuna, how to attain equanimity.

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।

बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥ ४१ ॥

vyavasāyātmikā buddhirekeha kurunandana
bahuśākhā hyanantāśca buddhayo'vyavasāyinām

O Joy of the Kurus, in this blessed path, the intellect is determinate and concentrated, whereas the intellect of the undecided (infirm), is scattered in many directions, and is endlessly diverse. 41

Comment:—

'Vyavasāyātmikā buddhirekeha kurunandana'—To a seeker of God-realization, the intellect is determinate and single-pointed viz., he has only one decision and that is to attain equanimity,

in the form of God-realization. Attachment to the world, is the main obstacle to this attainment of equanimity, and that can be removed, through determinate intellect.

Why is determinate intellect one? The reason is, that in it there is renunciation of desire, for worldly objects etc. This renunciation of desire is singular, whether it pertains to wealth and riches or honour and praise. But, there are objects of different types and a person wants to acquire these. Just as, there are different kinds of objects, such as different kinds of sweets, in the same way, there are endless desires for acquiring numerous objects of various types in various ways. Therefore, a desirous person cannot have one intellect.

In the Discipline of Action (in this verse), and in the Discipline of Devotion (in 9/30), there is mention of intellect, which is determinate and single-pointed, but it is not so, in the Discipline of Knowledge. The reason is, that in the Discipline of Knowledge, one comes to know the self first, and then his intellect becomes determinate and pointed, while in the Discipline of Action, as well as Devotion, it is the determinate intellect which comes first and then it is followed by self-realization. Therefore, in the Discipline of Knowledge there is importance of knowledge, while in the Disciplines of Devotion and Action, there is importance of a single-minded pursuit.

'Bahusākhā hyanantāśca buddhayo'vyavasāyinām—The infirm in mind being desire-ridden, clings to pleasure and prosperity, and so the intellect of such persons, grow endlessly. For example, they may have a desire to get a son, the means adopted for the fulfilment of other desire, such as medicine, incantation, oblation and blessings of a saint etc., are branches of the same desire. Similarly, a man wants to get money of this is one desire (intellect) and to get it through business, service, theft, robbery, cheating etc., are many branches, of that intellect. Such a man, with endless desires, having many branches cannot even take

decision about God-realization.

Appendix—The real aim is only one. Unless a man has a singular aim, he has endless aims and there are numerous branches of each aim. He has endless desires and the means for the fulfilment of each desire are also many.



Link:—The ways of the infirm-in-mind (worldly people) have been described in the next three verses.

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।
 वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥ ४२ ॥
 कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।
 क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥ ४३ ॥

yānimāṃ puṣpitāṃ vācaṃ pravadantyavipaścitaḥ
 vedavādaratāḥ pārtha nānyadastīti vādinaḥ
 kāmātmānaḥ svargaparā janmakarmaphalapradām
 kriyāviśeṣabahulāṃ bhogaiśvarya-gatiṃ prati

Arjuna, those who are obsessed by desires, who look upon heaven as the supreme goal and argue that there is nothing beyond heaven and pleasures and who are devoted to the letter of the Vedas, are unwise. They make this type of flowery speeches recommending many acts of various kinds, for the attainment of pleasure and prosperity, and with rebirth as their fruit. 42-43

Comment:—

'Kāmātmānaḥ'—Desire-ridden are those, whose sole aim in life is to hunt after enjoyment. They think that it is nothing but desire, which inspires a man to action and without it, a man is stone-dead. Moreover, they identify themselves with desires.

But the fact is, that a man himself is a fragment of God and thus, is eternal while desires are fleeting and these increase and decrease. The self and desire, are totally distinct. But desire-