

and the thought why and how this situation has occurred, and how to get rid of the unpleasant situation. He remains untainted in favourable and unfavourable circumstances, which we got as a result of destiny.

The expression, 'tat, tat', signifies that meeting with all agreeable and disagreeable persons, incidents, objects and circumstances that can possibly cause mental perturbations; he neither rejoices in them nor hates them whenever, wherever, and however, he may meet with them.

'Tasya prajñā pratiṣṭhitā'—His determinate intellect, now becomes stable in God. He understands that he is entirely unconcerned with the good and evil of the world, because these always change, while he (soul) always remains the same. There is no modification in the self, while in the evolutes of matter, there is always modification. Man identifies himself with the body and regards the modification of the body as modification in his own self. But when he realizes the two as separate, his intellect becomes stable.

The second interpretation is, that limitless and endless God cannot be perceived by the intellect, which is limited. So the intellect merges in God and then there remains nothing besides God. This is fixation of intellect in God or stability in wisdom.

A Karmayogī is ever active. Therefore, the Lord, in the fifty-sixth verse, mentions that he neither craves for success (pleasure) nor is he perturbed in failure (sorrow), while in this verse He declares that he neither delighted at receiving the agreeable nor dejected at the disagreeable.



Link:—Now, Lord Kṛṣṇa answers the third question, "How does an equanimous person sit?"

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ५८ ॥

**yadā samharate cāyaṁ kūrmo'ṅgānīva sarvaśaḥ
indriyāṇindriyārthebhyastasya prajñā pratiṣṭhitā**

When, like a tortoise, withdrawing its limbs from all sides, he detaches completely his senses from sense-objects, his wisdom is stable. 58

Comment:—

'Yadā samharate cāyaṁ kūrmo'ṅgānīva sarvaśaḥ indriyāṇindriyārthebhyastasya prajñā pratiṣṭhitā'—Here, the purpose of the illustration of the tortoise is, that as a tortoise withdraws its six limbs—four legs, a tail and a head—into the shell to protect itself against possible dangers, so does an enlightened one also withdraw his five senses and one mind from sense-objects. If he has the least affinity with senses, he cannot be a man of stable wisdom.

Here the verb 'samharate', has been used, to emphasize the fact, that he does not even think of worldly pleasures.

In this verse the term 'yadā' has been used but 'tadā' is not used. The reason is, that when the senses are withdrawn from their sense-objects, the self which is axiomatic, is realized, because that is beyond the limit of time. So the word 'tadā' which denotes time, has not been applied. Self-realization or God-realization is axiomatic, and is beyond the reach of senses, but we are veiled by the curtain of pleasures and thus cannot realize Him. He still exists. But as soon as that veil is removed viz., we renounce our affinity to the worldly pleasures, and He is revealed.



Link:—Lord Kṛṣṇa explains in the next verse, that mere withdrawal of the senses from sense-objects, is not the mark of a man of steadfast wisdom.

विषया विनिवर्तन्ते निराहारस्य देहिनः ।

रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥५९॥