

If we want to attain equanimity, we should try to remove the sufferings of others whether they belong to our caste, order of life, religion or sect etc., or not, and should also do good to them. They may be, the devotees of Lord Rāma or Lord Kṛṣṇa or Lord Śiva or they may be muslims or christians etc., we should equally think of their welfare. We should never be partial to the people of our own caste or creed or group etc., nor should we feel happy and sad, when our own group or creed gain victory or suffer defeat over a rival group or creed etc. We should help them and satisfy their needs, to the best of our capacity and resources, without having feelings of envy, jealousy, hatred and pride etc., as upliftment is possible through righteous feelings, virtues and good conduct. Moreover, we should have the feelings that all beings should be happy, and free from disease and none should ever suffer, in the least. Having such feelings, we should do good to others—that is equanimity.

Appendix—A Brāhmaṇa, a pariah, a cow, an elephant and a dog—(the bodies of) all these are changing every moment and are going into non-existence but the reality ever abiding in them never changes, it ever remains the same. The wise perceive that reality only. As an ant extracts grains of sugar mixed with sand, in the same way the discerning eye of the wise perceives the real entity pervading the unreal world. It means that whether there is a Brāhmaṇa or a pariah, a cow or a dog, an elephant or an ant; in all these heterogeneous beings, the wise have an equal eye. In spite of inequality in their dealings, they have never an unequal eye.



Link:—In the next verse the Lord explains the glory of equanimity.

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।

निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः ॥ १९ ॥

**ihaiva tairjitaḥ sargo yeṣāṁ sām̐ye sthitaṁ manaḥ
nir-doṣaṁ hi samaṁ brahma tasmādbrahmaṇi te sthitāḥ**

Even here, the whole world is conquered by those whose minds are vested in equanimity. As God is flawless and equal, therefore, they become merged in God (Brahman). 19

Comment:—

'Yeṣāṁ sām̐ye sthitaṁ manaḥ'—When a person realizes, that he is established in God or Self, and when he renounces attachment, aversion, desire and unevenness of mind etc., his mind and intellect, naturally get established in equanimity. Though outwardly there is no obvious difference between the dealings of a great soul and a common man, yet inwardly there is a lot of difference. The mind of a great soul remains equanimous, flawless and quiet, while that of a common man, uneven, defective and disquiet.

In the morning, when the sun rises, it is not seen in the east if it is hidden behind high mountains, in that direction, but its light can be seen, on the top of a high mountain in the west. It shows, that the sun has risen, even if it is not visible, in the east. Similarly, those, whose minds and intellects remain untainted by honour and dishonour, praise and blame, pleasure and pain, etc., and are free from attachment, aversion, joy and sorrow, are naturally established, in the self. The reason is, that for a person without being established in the self, it is impossible to maintain evenness of mind and intellect.

'Ihaiva tairjitaḥ sargaḥ'—Here the plural has been used in the term 'taiḥ', (by those) by the Lord, to explain that all men can realize God and can conquer the entire world.

The expression 'Iha eva', means that even here, during a lifetime, in this world, they can conquer the world i.e., can be liberated from this world.

The body, senses, mind, intellect, beings, objects, incidents and circumstances etc., are all different from the self. He, who

depends on them, is dependent. He, who attaches importance to them, and desires them, remains dependent i.e., is defeated. But when he renounces attachment to them, and sincerely gives up desire for them, it means that he has overcome them. Till, slavery to desire persists, he is a vanquished, one.

Only, a defeated person wants to win over and subdue others. In fact no one can defeat others, without subduing himself. For example, if a king or a scholar, wants to defeat others, he will have to resort to his army, capability, learning, wisdom etc.

A man, becomes dependent as soon as his desire is born. This dependence remains, whether desire is satisfied or not. When the desire is not satisfied, a person remains dependent for want of the object of his desire. But, when that desire is satisfied, he depends upon the object, he has acquired, though he does not realize, this dependence because his intellect is veiled by ignorance. He, feels himself to be independent.

A wise man, becomes totally independent, because he has no desire at all, and such a man is victorious, though he has no desire to overcome, others. He needs nothing, in the world, while the world needs him.

Such an equanimous great soul, who has overcome the world, is not tempted by much mundane pleasure and is not shaken, even by the heaviest sorrow (Gītā 6/22). He has not the least desire for any beings, objects and circumstances etc. Though he knows of desirable and undesirable circumstances, and makes effort to be free from the undesirable ones, yet they have no effect on his mind.

'Nirdoṣaṁ hi samaṁ brahma'—All flaws and heterogeneity, are found in a man, because, of his affinity for nature. But, God is flawless, equanimous and unattached because, He has no affinity for nature.

'Tasmādbrahmaṇi te sthitāḥ'—God, is flawless and equanimous. Therefore, great souls, whose minds are flawless and equanimous, are established in God.

When a man is attached, to the kaleidoscopic and unreal world, all flaws and heterogeneity are born. As great souls, do not attach any importance to the unreal, they remain flawless and equal and so they remain established in God. As, where there is smoke there must be a fire, because without fire, smoke is not possible; so are those, whose minds are established in equality, established in God, because without being established in God, full equanimity (equality) is not possible.

When a man himself gets established in God, his mind is also established in equanimity. It is only when, they have attained the state of equanimity, that great souls are said to have attained, God-realization or equanimity. This equanimity, has been called Yoga in the Gītā (2/48). According to the Gītā, this attainment of equanimity, is regarded as perfection of human life.

The topic of Jñānayoga (the Discipline of Knowledge), was started in the thirteenth verse. The term 'Jantavaḥ' (beings or animals), used in the plural number in the fifteenth verse, continued upto this nineteenth verse. The Lord, by using the plural number, means to explain that all those people who are deluded, can attain God-realization. But, in the present verse the term, 'Brahmaṇi' has been used in the singular, which indicates that all people attain the same God. Every person, whether he is a brāhmaṇa (member of the priest class) or a pariah, attains the same Lord, Who was attained by great sages such as Sanaka etc.

Appendix—Here the term 'mana' should be interpreted as intellect because it is not the mind which gets established in equanimity but it is intellect which gets established. Mind is concentrated in meditation. This is the topic of steadfast intellect. Steadfastness of the mind persists only in meditation, not while engaged in dealings but steadfastness of intellect persists constantly. It is not the steadfastness of mind but the steadfastness of intellect which leads to salvation. Steadfastness of mind brings about 'Siddhis' (mysterious accomplishments). Therefore steadfastness

of the mind is not of so much value as is the steadfastness of intellect. The Lord in the second chapter also has glorified a man of steadfast wisdom (intellect). In the next verse also the Lord has mentioned that an undeluded person with a firm intellect becomes one with Brahma (God)—‘sthirabuddhirasammūḍho brahmavid brahmaṇi sthitaḥ’.

By error a striver may not think himself to be an enlightened soul, therefore this mark has been mentioned that if there is no equanimity in intellect, one should understand that he has not attained Self-realization, this is merely his misconception. The mark of equanimity in intellect is—freedom from attachment and aversion, pleasure and pain etc. Having realized the self, equanimity ever persists in intellect. Intellect never deviates or stirs from this equanimity.

Those, whose intellect is established in equanimity, become free from attachment and aversion. Their equanimous intellect naturally remains firm in the fact that all is God. When there is no other entity besides God then who should have aversion and towards whom? When only that one ever-existent entity is realized, then no desire persists, and no disquietude remains.



Link:—The Lord, in the next verse, explains how to get established in God (the Absolute), and what are the marks of such a sage, who gets established in Him.

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।

स्थिरबुद्धिरसम्मूढो ब्रह्मविद् ब्रह्मणि स्थितः ॥ २० ॥

na prahr̥ṣyetpriyaṁ prāpya nodvijetprāpya cāpriyam
sthirabuddhirasammūḍho brahmavid brahmaṇi sthitaḥ

He, who neither rejoices on obtaining what is pleasant, nor grieves on receiving what is unpleasant and who, is of firm understanding and unbewildered, such a knower of God vests in God. 20