

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)—‘sthīrabuddhirasammūḍho 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
sthīrabuddhirasammūḍho 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

Comment:—

'Na prahr̥ṣyetpriyaṁ prāpya nodvijetprāpya cāpriyam'—To get agreeable beings, objects, incidents and circumstances, appealing to the body, senses, mind, principles, caste, creed and scriptures, is called acquisition of 'priya' (agreeable) and what is contrary to it is 'apriya' (disagreeable). When, a striver obtains pleasant (desirable) beings, objects, and circumstances etc., according to his desire, he should not feel happy. Similarly, when he meets with unpleasant ones, he should not be sad. He knows the desirable and the undesirable ones, but he is neither attached to the desirable nor has an aversion for, the undesirable. Mere knowledge of the agreeable and disagreeable, is not a flaw, if one remains free from joy or grief.

The mind, knows the desirable (pleasant) and the undesirable (unpleasant), while the doer becomes happy and sad. Though all actions, are performed by the modes of nature, yet he whose mind is deluded, by egoism thinks, "I am the doer," feels happy and sad. But, he who knows the true character of the self (soul) and the modes of nature, understands, that it is the modes, which are acting on the modes (Gītā 3/28). So he knows, that he is not the doer and thus there is no question for him (the self) to be happy or sad.

'Sthirabuddhiḥ'—The self, can be known by the self, without the help of the instruments, such as the body, senses, mind and intellect etc. The knowledge, which is acquired with mind and intellect etc., is imperfect, as it is neither permanent nor certain (doubtless). But, the knowledge of the self by the self is permanent, uniform and certain. A great soul, who has realized this knowledge of the self, by the self has such a balanced and firm mind, that there remains, neither any doubt nor option nor contrary feelings in it. So, he is called 'sthira-buddhiḥ' (one with firm intellect or understanding).

'Asammūḍhaḥ'—Commonly, deluded people, do not behold

the omnipresent Lord, ever-pervading everywhere, they believe that the world (which is really transitory and unreal), is real. But, the undeluded, are those who are completely free from such belief.

'Brahmavit'—God, cannot be realized by a person, who does not identify himself with Him. But, when he identifies himself with Him, without having any separate entity, he realizes Him. In God-realization, the liberated soul, the means and God, all the three, become one. There remains no trio, only realization is left. In fact, who has realized God—this cannot be explained. The reason is, that such a liberated soul, becomes one with God (Brahma), and he has not the least pride of his achievement, that he has realized God.

'Brahmaṇi sthitah'—In fact, all beings are essentially and constantly established in Brahma (God), but by an error they assume that they are established in body, senses, mind and intellect etc. So they cannot realize the truth, that they are established in Him. But a great soul, in all circumstances, realizes that he is established in Him, naturally and constantly.

An object may be established in another object, but establishment in God, is distinct from it. When a great soul identifies himself with God, only God remains, he completely loses his separate entity. So long as, he thinks that he is established in Him, it means that he has not fully identified himself with Him, and he still has finiteness.

Appendix—In sound sleep and in a swoon a man's affinity for the body is renounced involuntarily viz., due to ignorance the mind merges in ignorance. Therefore in these states a man does not feel pleasant and unpleasant and also bodily pain etc. But a liberated exalted soul renounces his affinity for the body discriminately. Therefore he knows the pleasant and the unpleasant and also bodily pain etc., but he does not feel rejoiced and agitated, happy and sad in them. His dependence on the body,

senses, mind and intellect is wiped out.

Knowing Brahma and getting established in Him—both are one and the same.



Link:—A person is naturally established in God. The Lord, in the next verse, describes the means of attaining that state.

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ।

स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥ २१ ॥

**bāhyasparśeṣvasaktātmā vindatyātmani yatsukham
sa brahmayogayuktātmā sukhamakṣayamaśnute**

When a person is no longer attached to external sense-objects, he finds happiness in the self. Having completely merged himself with Brahma (God), he enjoys eternal bliss. 21

Comment:—

'Bāhyasparśeṣvasaktātmā—He, who, instead of being attached to the body, senses, mind, intellect, life-breath etc., as well as, to objects of senses, such as sound and touch etc., is attached, only to God, is known as, unattached to external contacts. A striver whose attachment has not been totally wiped out, but whose aim has been to wipe it out, should also be included among those strivers, who have renounced attachment, as they quickly get rid of it because of their firm resolve.

This detachment is necessary, in order to attain the state mentioned in the preceding verse, in which a striver neither rejoices on obtaining, what is pleasant, nor grieves on getting what is unpleasant.

So long as, a man is attached to sense-objects etc., internally or externally, he cannot realize the self. All these objects are transitory and constantly undergo change, but because of attachment to them a man has not an eye on their kaleidoscopic nature and derives pleasure out of them. But in fact they cannot provide