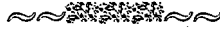


enlightened Karmayogī viz., he has realized God—this should be recognised. The reason is that favourable and unfavourable circumstances, pleasure and pain, honour and dishonour are fleeting but God ever remains the same.



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

man, remains unshaken, in all circumstances.

'Vijitendriyaḥ'—A striver, following the Discipline of Action, has to conquer the senses, because while performing actions, he may have attachment and aversion. Therefore, Lord Kṛṣṇa in 12/11 has said, 'Subduing your mind, senses etc., relinquish the fruit of all actions.' It means, that in abandoning the fruit of action, senses have to be subdued. Thus a striver who, while following the spiritual discipline remains careful in subduing his senses, his senses, are finally conquered when he realizes God.

'Samaloṣṭāsmakāñcanaḥ'—To a Yogī, a clod, a stone and a piece of gold, are the same. In dealings, he knows the value of each one of them. So, he keeps gold in the shelf, while lets a clod and a stone, lie outside. But he remains equanimous, in gain and loss. He views all the things of the world, with an equal eye, because he knows that all of these, are transient. He remains established in God, Who pervades everywhere equally, and His axiomatic equanimity, abides in him.

'Yukta ityucyate yogī'—Such a Karmayogī, satisfied with 'Jñāna' (knowledge), and 'Vijñāna' (equanimity), unshaken in all circumstances, with senses subdued, and equanimous, is spoken of as a Yogī viz., one who has attained Yoga or equanimity.



सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।

साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ ९ ॥

suhṛnmitrāryudāsīnamadhyasthadveṣyabandhuṣu
sādhuṣvapi ca pāpeṣu samabuddhirviśiṣyate

He, who regards well-wishers, friends, foes, neutrals, mediators, the hateful, the relatives, saints and sinners, all alike, stands out supreme. 9

Comment:—

[In the eighth verse, there is description of equanimity in