

(*Shubha*) and 'inauspicious' (*Ashubha*) --- in perfect equipoise without either any uncontrolled rejoicing at the *Shubha*, or any aversion for the *Ashubha* experiences.

A mere detachment in itself is not the way of perfect life, inasmuch as it is only a negative existence of constantly escaping from life. To live in ATTACHMENT is to live in slavery to the things of the world. But the Perfect One is he, who, with divine freedom, lives in the world, dexterously meeting both joys and sorrows which life may provide for him. In winter, to be out in the sun and lie basking in its rays is to enjoy its warmth and at the same time to suffer its glare. To complain of the glare is to bring sorrow into the very enjoyment of the warmth. One who is intelligent will either try to ignore the glare and enjoy the warmth fully, or shade off the glare and bask in the enjoyable warmth.

Similarly, life, by its very nature, is a mixture of both good and bad, and to live ever adjusting ourselves --- avoiding the bad and striving to linger in the experience of the good --- is to live unintelligently. The Perfect-One experiences the best and the worst in life with equal detachment because he is ever established in THE TRUE AND THE ETERNAL, which is the very Self.

In his question, Arjuna had enquired of Krishna, how a Perfect Master would speak. This stanza may be considered as an answer to it. Since the Perfect man-of-Wisdom neither feels any aversion to the sorrows nor