

things of the world. He takes no note of the people drawn to him, of the people indifferent to him and of the people opposed to him. This is the state of the intellect that is unattached everywhere. Thoughts and feelings rise in the minds of the ordinary people even as waves do on the sea. But the mind of the yogi maintains a different state. It is like a waveless sea. This placid state is due to his mastery over the self. Objects of sense-pleasure may be displayed in plenty before an innocent child; but the child does not cast a covetous look at them, because it has not yet developed a desire for them. A yogi also does not behold those objects with any wistful eyes, because he has outgrown all desire for sense-enjoyment. This man who is obviously the doer of great activities is in reality a Sanyasin as his mind is completely unattached, his individuality subdued and his desires utterly annihilated. The state of actionlessness and *Brahmāvastha* are one and the same.

सिद्धिं प्राप्नोति यथा ब्रह्म तथा मोति निबोध मे ।

समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥ ५०

सिद्धि-तिम् प्र-आप्-तः यथा ब्रह्म तथा आप्-नोति नि-बोध मे ।

सम्-भासेन एव कौन्तेय नि-(स्था) ष्ठा ज्ञानस्य या परा ॥

*siddhim prāpto yathā brahma tathā 'pnoti nibodha me samāsenai 'va kaunteya nisthā jñānasya yā parā ॥*

सिद्धिम् *siddhim* perfection प्राप्तः *prāptaḥ* attained यथा *yathā* as ब्रह्म *brahma* Brahman तथा *tathā* that आप्नोति *āpnoti* obtains निबोध *nibodha* learn मे *me* of me समासेन *samāsenā* in brief एव *eva* even कौन्तेय *kaunteya* O Kaunteya निष्ठा *nisthā* state ज्ञानस्य *jñānasya* of knowledge या *yā* which परा *parā* highest