

upon firm rocks always remains upright and changeless, allowing even the stormy waves to exhaust their anger at its feet. Krishna's argument is thus logically sound when he declares that a mortal among us, who can maintain his equanimity under all conditions as explained in the foregoing stanzas, is indeed one who has contacted the Divine and the Eternal in Himself, "HE INDEED RESTS IN *Brahman*."

BECAUSE *BRAHMAN*, THE SELF, IS HOMOGENEOUS AND WITHOUT BLEMISHES, THEREFORE:

*20. Resting in BRAHMAN, with steady intellect and undeluded, the knower of BRAHMAN neither rejoices on obtaining what is pleasant, nor grieves on obtaining what is unpleasant.*

Just as an excellent artist working at his masterpiece on his canvas would again and again approach his piece of art to add more details with finer strokes to his picture, and would again and again retreat from the canvas to gaze at his art from a distance, so too here, the Lord is creating with his chosen words the picture of the mental life of a man of equipoise and perfection upon the canvas of man's heart. He dedicates many stanzas in order that the picture may clearly and vividly come into the recognition and appreciation of even the ordinary, casual student. Here is yet another stanza offered with a burning enthusiasm and almost missionary zeal, so that Arjuna, the confused, may