

(That person) *vimucya*, having discarded; *ahankāram*, egotism, thinking of the body, organs, etc. as the ego; *balam*, force—which is associated with desire and attachment; not the other kind of strength consisting in the fitness of the body etc., because being natural it cannot be discarded—; *darpaṃ*, pride, which follows elation and leads to transgression of righteousness—for the Smṛti says, ‘An elated person becomes proud; a proud man transgresses righteousness’ (Āp. Dh. Sū. 1.13.4); *kāmaṃ*, desire; *krodhaṃ*, anger, aversion; *parigrahaṃ*, superfluous possessions—even after removing the defects in the organs and the mind, there arises the possibility of acceptance of gifts either for the maintenance of the body or for righteous duties; discarding them as well, that is becoming a mendicant of the *parama-haṃsa* class; *nirmamaḥ*, free from the idea of possession, becoming devoid of the idea of ‘me’ and ‘mine’ even with regard to so much as one’s body and life; and for the very same reason, *śāntaḥ*, serene, withdrawn; the monk who is effortless and steadfast in Knowledge, *kalpate*, becomes fit; *brahma-bhūyāya*, for becoming Brahman.

ब्रह्मभूतः प्रसन्नात्मा न शोचति न कांक्षति ।
समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥५४॥

54. One who has become Brahman and has attained the blissful Self does not grieve or desire. Becoming the same towards all beings, he attains supreme devotion to Me.

Brahma-bhūtaḥ, one who has become Brahman, attained Brahman through the above process; and *prasanna-ātmā*, (247) has attained the blissful Self, the indwelling Self; *na*, does not; *śocati*, grieve—does not lament for the loss of something or the lack of some quality in oneself; nor *kāṅkṣati*, desire. By saying ‘he does not grieve nor desire’, this nature of one who has attained Brahman is being restated. For it does not stand to reason that in the case of a knower of Brahman there can be any hankering for something unattained. Or, (in place of *kāṅkṣati*) the reading may be *na hr̥syati*, does not become elated.