

attachment and fondness) lead to Knowledge, therefore they are called Knowledge.

And *nityam*, constant; *sama-cittatvam*, equanimity of mind, mental equipoise;—with regard to what?—*iṣṭa-anīṣṭa-upapattisu*, the attainment of the desirable and the undesirable; mental equipoise with regard to them, always, without exception. One does not become happy on the attainment of the desirable, nor does he become angry on the attainment of the undesirable. And that constant equanimity of mind which is of this kind is Knowledge.

Further,

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।
विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ १० ॥

10. And unwavering devotion to Me with single-minded concentration; inclination to repair into a clean place; lack of delight in a crowd of people;

Ca, and; *avyabhicārinī*, unwavering—not having any tendency to deviate; *bhaktih*, devotion; *mayi*, to Me, to Bhagavān; *ananya-yogena*, with single-minded concentration, with undivided concentration—*ananyaYogh* is the decisive, unswerving conviction of this kind: ‘There is none superior to Bhagavān Vāsudeva, and hence He alone is our Goal’; adoration with that. That too is Knowledge.

Vivikta-deśa-sevitvam, inclination to repair into a clean place—a place (*deśa*) naturally free (*vivikta*) or made free from impurity etc. and snakes, tigers, etc.; or, a place made solitary (*vivikta*) by being situated in a forest, on a bank of a river, or in a temple; one who is inclined to seek such a place is *vivikta-deśa-sevī*, and the abstract form of that is *vivikta-deśa-sevitvam*. Since the mind becomes calm in places that are indeed pure (or solitary), therefore meditation on the Self etc. occurs in pure (or solitary) places. Hence the inclination to retire into clean (or solitary) places is called Knowledge.