

every change noticed. It is wisdom to suffer them meekly with the comfort and consolation of the knowledge of their finite nature. It is the attitude of the wise to go through life, both in joy and sorrow, in success and failure, in pain and joy, with the constant awareness: "Even this will pass away."

The external world of challenges is finite inasmuch as it has a beginning and an end. Not only that, Krishna adds, "they are impermanent by their very nature." By the term 'impermanent' used here, the Lord means that the same object which gives pleasure at one moment starts yielding, at another moment, pain to the experiencer. This inconsistency is indicated by the term '*anitya*' in the stanza.

WHAT GOOD WILL ACCRUE TO HIM WHO IS  
INDIFFERENT TO HEAT AND COLD AND THE LIKE? -  
-- LISTEN:

*15. That firm man whom, surely, these afflict not, O chief among men, to whom pleasure and pain are the same, is fit for realising the Immortality of the Self.*

Calm endurance, both in pleasure and pain, is a condition necessary for right knowledge of the true Self; this is the technique of Self-realisation, as explained in the *Upanishadic* lore. Based upon that fact, here Lord Krishna explains that one who has found in himself a mental equipoise, wherein he is not afflicted or disturbed by