

this mental equipoise, one is not capable of experiencing the *Samattwam* of the *Sama-darshin* described in the above stanza.

"Such an individual who has conquered his mind and has come to live in perfect equanimity, in all conditions of life, in all its relationships, "Krishna vehemently asserts, "HE INDEED RESTS IN *Brahman*." This may look rather illogical at the first reading, and therefore, as an explanation in a parenthetical clause, Krishna gives his reasons for such a daring assertion; he says, "SINCE *Brahman* IS EVEN AND EVER-PERFECT."

*Brahman* is homogeneous and All-pervading. Everything happens IN IT, and yet, nothing happens TO IT. Thus, the Truth remains changeless and ever the same, just as the river-bed ever remains motionless, although the units of water flowing in it are ever-changing. It is a quality of the substratum to remain changeless; all manifestations and super-impositions, by their very nature, must change. An individual, in his identifications with his body, etc., becomes a changing factor, a victim of every passing disturbance; but the substratum, the Self, ever remains the same.

An individual who has discovered for himself a sufficient amount of tranquillity in which nothing dares disturb him anymore, is certainly one who has plumbed the depths and touched the bottom. A reed on the waves will be tossed up and down by the waves, but a light-house built