

*7. The Supreme Self of him who is self-controlled and peaceful, is balanced in cold and heat, pleasure and pain, as also in honour and dishonour.*

When a seeker has come in his inner life to the state explained as *Yogarudhah*, and when in that State of equipoise, the mind is held steadfast in contemplation over the Supreme, the self-controlled one, in all serenity, is capable of maintaining his consistency of meditation in all circumstances, favourable and adverse, at all levels of his personality. In the second line of the stanza it is clearly indicated that no excuse in the world is sufficiently strong to justify a seeker's inability to continue keeping the awareness of his Eternal Nature in himself.

Three pairs-of-opposites are indicated here as: (i) heat and cold; (ii) joy and sorrow; (iii) honour and dishonour. In enumerations of these three pairs of conditions, Krishna is exhausting, through the mention of the types, all possible threats to his equipoise and tranquillity that an individual may get from the outer world.

HEAT AND COLD --- These are stimuli that are felt and experienced by the body, at the body level. Whether in heat or in cold, thoughts, we know, do not expand or shrink, and the ideas cannot shiver or perspire. All these reactions can be only in the body, and therefore, Krishna is indicating by this pair all the vicissitudes that may visit the body, such as health and disease, youth and old-age, etc.