

texts as, ‘One should know Māyā to be Nature, but the Bhagavān of Māyā to be the supreme Bhagavān’ (Sv. 4.10), ‘The divine Māyā of Mine is difficult to cross over’ (7.14), etc. That which exists on that *kūṭa* as its controller (or witness) is the *kūṭa-stha*. Or, *kūṭastha* may mean that which exists like a heap. (66)

Hence It is *acalam*, immovable. Since It is immovable, therefore It is *dhruvam*, constant, that is eternal.

संनियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।
ते प्रप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ ४ ॥

4. By fully controlling all the organs and always being even-minded, they, engaged in the welfare of all beings, attain Me alone.

Samnīyamya, by fully controlling, withdrawing; *indriya-grāmam*, all the organs; and *sarvatra*, always, at all times; *sama-buddhayah*, being even-minded—the even-minded are those whose minds remain equipoised in getting anything desirable or undesirable; *te*, they, those who are of this kind; *ratāh*, engaged; *sarva-bhūta-hite*, in the welfare of all beings; *prāpnuvanti*, attain; *mām*, Me; *eva*, alone. As regards them it needs no saying that they attain Me, for it has been said, ‘... but the man of Knowledge is the very Self. (This is) My opinion’ (7.18). It is certainly not proper to speak of being or not being the best among the yogīs with regard to those who have attained identity with the Bhagavān.

But,

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।
अव्यक्ता हि गतिर्दुःखं देहवद्विरवाप्यते ॥ ५ ॥

5. For them who have their minds attached to the Unmanifest the struggle is greater; for, the Goal which is the Unmanifest is attained with difficulty by the embodied ones.

Tesām, for them; *avyakta-āsakta-cetasām*, who have their minds attached to the Unmanifest; *kleśah*, the struggle; is *adhika-tarah*, greater. Although the trouble is certainly great for those who are