

to an end and you come near to God. By 'Karmayoga' you come near God, by 'Jñānayoga' difference is wiped out and there is 'Abheda' and by 'Bhaktiyoga' there is 'abhinnatā' viz., the devotee becomes God's own self. By attaining perfection in either Karmayoga or Jñānayoga, a striver gets the fruit of both (Gītā 5/4-5).

If a person has the only aim of salvation and has no selfish motive by having affinity for wealth-property and family-relatives etc., then he crosses the worldly delusion. If he does not want to gain bookish knowledge (rot-learning) by studying the scriptures but has the only aim to realize the self, he crosses the scriptural delusion. It means that a striver, should neither be enamoured by the worldly delusion nor by the scriptural (philosophical) differences of opinions viz., he should not insist on any sect or religion. Thus he becomes eligible for 'Yoga', salvation or devotion. Besides this there is no need of any special eligibility (qualification).



Link:—Arjuna then puts the question about the illumined one whose intellect has crossed the mire of delusion and who has become steadfast and firm on God.

अर्जुन उवाच

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।
स्थितधीः किं प्रभाषेत किमासीत ब्रजेत किम् ॥ ५४ ॥

arjuna uvāca

sthitaprajñasya kā bhāṣā samādhisthasya keśava
sthitadhīḥ kiṁ prabhāṣeta kimāśita vrajeta kim

Arjuna said:

O Keśava, what is the mark of a person of steadfast wisdom, who realises (sthitaprajña) God? How does such a man of firm

wisdom, speak, sit and how does he walk? 54

Comment:—

[Here Arjuna asks about the marks of a man of steadfast wisdom. Before he puts this question he had some doubt about the superiority of intellect or actions (2/47—50). Lord Kṛṣṇa, in fifty-second and fifty-third verses said, "After crossing the mire of delusion when your intellect has become steadfast and firm on God, you will attain Self-realization or union with God." Hearing this, Arjuna wants to know the mark of one who attains Self-realization viz., who becomes a man of steadfast wisdom. He had doubt about action and knowledge, which he will ask further (in 3/1-2). Had Arjuna put a question regarding his doubts about action and knowledge, in the fifty-fourth verse here, then his question regarding the mark of the man of steadfast wisdom, would have been much delayed.]

'Samādhisthasya'*— Here, this term has been used for the person who has attained God-realization.

'Sthitaprajñasya'—This term has been used both for the enlightened (God-realized) soul, as well as the striver. The striver who is of a firm resolve and who never budes from his spiritual path, is also called a man of steadfast wisdom. The realized soul whose intellect is already steadfast, is also a man of steadfast wisdom.

Now, the question arises, while Arjuna put the question about the enlightened soul only, why Lord Kṛṣṇa included the striver too. The answer is that, in the Discipline of Knowledge aspirants generally develop disinclination for activities. The perfect soul gets total disinclination. An aspirant of the Discipline of Devotion, has an inclination to the recitation of Divine name, meditation, association with holy men and study of the scriptures etc. These activities pervade in abundance, in him. In the perfect state, only

* Here the word 'Samādhi' has been used for God as it was also used in the forty-fourth verse of this chapter.

activities pertaining to God are performed. Thus there is a clear difference in the degree of activities, of aspirants and realized souls in both the Disciplines of Knowledge and Devotion. But in the Discipline of Action, the flow of activities goes on as usual, without any change, in both the stages—as a striver and a perfected soul. So, there is a description of strivers, from the forty-first verse to the forty-fifth verse, and also from the forty-seventh verse to the fifty-third verse. Thus, in the context, the means by which strivers, can be perfect souls' have been enunciated and the marks of the perfect soul, have also been described.

'Kā bhāṣā'—What is the description or mark of an enlightened soul? (Lord Kṛṣṇa answers this question in the next verse).

'Sthitadhīḥ kiṁ prabhāṣeta'—How does the enlightened soul speak? (Lord Kṛṣṇa will answer this question in fifty-sixth and fifty-seventh verses.)

'Kimāśita'—How does he sit viz., how does he become dispassionate? (Lord Kṛṣṇa has answered these in verses from fifty-eighth to sixty-third.)

'Vrajeta kim'—How does he walk viz., how does he behave? (Lord Kṛṣṇa has answered this question in the verses sixty-fourth to seventy-first.)



Link:—Lord Kṛṣṇa, in the next verse, answers Arjuna's first question.

श्रीभगवानुवाच

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ ५५ ॥

śrībhagavān uvāca

prajahāti yadā kāmānsarvānpārtha manogatān
ātmanyevātmanā tuṣṭaḥ sthitaprajñastadocyate