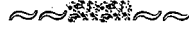


intellect is important. If the mind becomes concentrated, how will a Karmayogī discharge his duty? The reason is that when the mind becomes steady, the outward activities stop. The Lord also orders Arjuna to discharge his duties being steadfast in Yoga (equanimity)—‘yogastha kuru karmāṇi’ (Gītā 2/48).

The Lord by using the terms ‘prajahāti’ and ‘kāmānsarvān’ means that there shouldn’t be even a trace of desire, but it should be renounced totally. The reason is that this desire is the main stumbling block to God-realization.



Link:—The next two verses deal with the manner in which a realised soul speaks.

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ ५६ ॥

duḥkheṣvanudvignamanāḥ sukheṣu vigatasprṛhaḥ
vītarāgabhayakrodhaḥ sthitadhīrmunirucyate

He, whose mind remains unperturbed in sorrow, who does not crave for pleasure, and who is free from passion, fear and anger is called a sage with stable wisdom. 56

Comment:—

[Arjuna puts a question, attaching importance to action, while Lord Kṛṣṇa answers, attaching importance to feelings, because a change in feeling brings about a corresponding change in action.* The Lord is discussing here, the feeling or the motive which change the character of action throughout outwardly, it may seem quite different.]

* Whenever in the Gītā Arjuna puts a question attaching importance to action, Lord Kṛṣṇa answers it attaching importance to feelings and understanding because an action is performed according to the feelings and understanding. For example Arjuna in the fourteenth chapter asked, "What are the marks of him who has transcended the three modes?" Lord Kṛṣṇa attaching importance to feelings replies, "He remains even-minded."

'**Duḥkheṣvanudvignamanāḥ**'—There is no end to sorrow, calumny, dishonour and unfavourable circumstances, in this world. But a man of wisdom, remains unperturbed, because the aim of his life is to discharge his duty to the best of his ability and capacity, for the welfare to others, without having any desire for its fruit. So, he always remains happy and unperturbed even in the most unfavourable circumstances.

'**Sukheṣu vigataspr̥haḥ**'—He does not crave for any kind of pleasure such as praise, honour and favourable circumstances etc., nor does he have a desire to prolong, such a state. He remains unruffled in the midst of favourable or hostile circumstances.

'**Vitarāgabhayakrodhaḥ**'—Our entanglement with worldly things, is known as attachment (rāga). If a stronger person tries to deprive us of worldly possessions, it arouses fear in us, whereas if a weaker person does so, it arouses anger in us. But a person who is keen to do good to others, automatically gets rid of attachment. This freedom from attachment, leads him to fearlessness and calmness. Thus he becomes free from attachment, fear and anger.

So long as there are perturbations, cravings, attachment, fear and anger, even in a small measure, a man is called a striver. But when he is totally free from them, he becomes an enlightened soul.

[Lust, desire, craving and greed etc., are forms of attachment. In attachment there is an attraction, for the perishable worldly objects.]

'**Sthitadhīrmunirucyate**'—The mind of such a follower of the Discipline of Selfless Action, becomes stable. Here, the term 'muni' has not been used, for a person who keeps silent. The Lord has also not used the term 'mauna' for penance of speech, but He has used it for mental penance (Gītā 17/16). So here, 'muni' has been used for a contemplative person, free from desire and attachment. He contemplates to remain unattached, like an

enlightened soul. Throughout his practice he is very cautious to remain unattached. Such cautiousness automatically persists in an enlightened soul. That awareness leads him to attainment of beatitude (Gītā 3/19). It is because of this virtue of awareness, that he has been described by the term 'muni.'



यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् ।
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ ५७ ॥

yaḥ sarvatrānabhisnehastattatprāpya śubhāśubham
nābhinandati na dveṣṭi tasya prajñā pratiṣṭhitā

He, who remains unattached under all conditions, he who is neither delighted at good, nor dejected with evil, is stable in wisdom. 57

Comment:—

[In the previous verse, Lord Kṛṣṇa explained that a man of stable wisdom remains unperturbed, while discharging his duty. In this verse, he explains, that such a man remains stable in favourable and unfavourable circumstances, which he comes across as a result of the deeds he performs.]

'Yaḥ sarvatrānabhisnehaḥ'—He remains unattached everywhere viz., he is not attached to his body, senses, mind, intellect, family and possessions. He never identifies himself with them, but always remains untainted by them. Despite his physical association with senses, objects, circumstances and individuals etc., he remains quite unattached with them, through the self.

'Tattatprāpya śubhāśubham nābhinandati na dveṣṭi'—He remains untainted and unaffected by good and bad, favourable and unfavourable circumstances. Experiencing good or pleasant, he is not delighted. This delight means mental joy and expression of joy through words. By encountering evil or unpleasant, he is not dejected. This dejection means mental suffering and despair,