

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,

and the thought why and how this situation has occurred, and how to get rid of the unpleasant situation. He remains untainted in favourable and unfavourable circumstances, which we got as a result of destiny.

The expression, 'tat, tat', signifies that meeting with all agreeable and disagreeable persons, incidents, objects and circumstances that can possibly cause mental perturbations; he neither rejoices in them nor hates them whenever, wherever, and however, he may meet with them.

'Tasya prajñā pratiṣṭhitā'—His determinate intellect, now becomes stable in God. He understands that he is entirely unconcerned with the good and evil of the world, because these always change, while he (soul) always remains the same. There is no modification in the self, while in the evolutes of matter, there is always modification. Man identifies himself with the body and regards the modification of the body as modification in his own self. But when he realizes the two as separate, his intellect becomes stable.

The second interpretation is, that limitless and endless God cannot be perceived by the intellect, which is limited. So the intellect merges in God and then there remains nothing besides God. This is fixation of intellect in God or stability in wisdom.

A Karmayogī is ever active. Therefore, the Lord, in the fifty-sixth verse, mentions that he neither craves for success (pleasure) nor is he perturbed in failure (sorrow), while in this verse He declares that he neither delighted at receiving the agreeable nor dejected at the disagreeable.



Link:—Now, Lord Kṛṣṇa answers the third question, "How does an equanimous person sit?"

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ५८ ॥