

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

**The Blessed Lord said:**

**O Pārtha (Arjuna), when a man discards all his desires visiting the mind, and is self-satisfied in own self, he is said to be stable, in wisdom. 55**

*Comment:—*

[According to the gospel of the Gītā, a striver, can attain perfection, (God-realization), by any discipline (that of Disinterested Action or Devotion etc.,) which he follows according to his interest and liking and his perfection is described by that means only. Example—A striver following the Discipline of Devotion worships God constantly, meditating on Him with exclusive devotion (12/6). Therefore, in the enlightened state, he becomes free from malice towards all beings (12/13). In the Discipline of Knowledge the striver perceives himself detached from these guṇas (attributes) (modes) and is above them (14/19) and in the enlightened state, he sits like a witness firmly established in God, beyond all the guṇas, having risen above them (14/22—25). Similarly, in Karmayoga it is the abandoning of all desires that is important. Hence the enlightened soul abandons all desires. In this verse Lord Kṛṣṇa dwells upon this point.]

**'Prajahāti yadā kāmānsarvānpārtha manogatān'**—It means that desire does not exist in the self, because the self is everlasting while desire is transient. Moreover it does not stay permanently in the mind but comes into it—'manogatān'. But the man by identifying himself with body, senses, mind and intellect, accepts the desire visiting the mind as resting in his own self.

**'Jahāti'**—Use of the prefix 'Pra' before the verb 'jahāti', indicates that there is no trace of any desire left in him. A man can neither renounce his own self nor the things which are not his own, but he can renounce only the things which actually are not his own, but he has mistaken them as his own. Similarly, desires do not exist in one's own self, but one accepts them as existing in one's own self, so he has to cast them off.

The term 'kā mān' (desires) also includes the term 'sarvān' (all), yet 'sarvān' has been added to emphasize the fact that, every fragment of all the desires should be cast off.

'Ātmanyevātmanā tuṣṭaḥ'—After abandoning all the desire completely, a man is satisfied in himself and with himself i.e., he is spontaneously contented in his own self.

Contentment is of two kinds—one is said to be a virtue as it relates to inner sense. It is there as a result of no desire in the inner sense. But the other kind is the self itself. As the self never has any trace of discontentment so it is called contentment incarnate the Self itself). The latter contentment is eternal. It knows no change. It is spontaneous. It is not the result of any practice or thought. The intellect of such a contented men always remains steadfast automatically.

'Sthitaprajñastadocyate'—Actually a man is always steady in wisdom, but when he accepts his desires, because of unsteady mind, he does not realize his stableness in wisdom. When he abandons his desires viz., accepts the non-existence of desires, he realizes his stability in wisdom.

A striver has to make effort to concentrate his mind, but by renouncing desires he does not have to do so, instead he attains this stage, in a spontaneous manner.

In the discipline of action, the striver is concerned with actions more than anything else. Action without selfish motive, is said to be the means for a sage to attain Yoga (Gītā 6/3). Therefore such a striver is concerned with actions relating to the stage when he is a striver, as well as when he is an enlightened soul. Whatever standard an enlightened soul sets, people in general, follow the same (Gītā 3/21). The Lord has explained, in the fourth chapter also, that the striver following the Discipline of Disinterested Action while performing actions remains detached and while remaining detached he performs actions (4/18).

In the fifty-third verse Lord Kṛṣṇa had advised two things

to Arjuna, to keep his intellect immovable regarding scriptural doctrine and steady in God. So He has used the term 'yadā' (when) and 'tadā' (then) which explain, that a striver is called stable in wisdom when he is completely free from desires, and is satisfied in the self. It also means that he is called a striver so long as he has even a fragment of desire left and an enlightened soul when desires are totally renounced. Therefore, two important factors have been explained in the verse—to renounce the desire and to get established in God.

The same two factors have been explained, in verses fifty-six; fifty-seven; fifty-eight; fifty-nine; sixty and sixty-one; sixty-two to sixty-five; sixty-six to sixty-eight; sixty-nine; seventy and seventy-one and seventy-two.

**Appendix**—One division is of those who are of unsteady intellect while the other division is of those of steady intellect. The Lord has described the men of unsteady intellect from the forty-first verse to the forty-fourth verse; now He describes the men of steady wisdom from the fifty-fifth verse to the seventy-first verse. When a striver having renounced the worldly inclination is established in the self, he is said to be stable in wisdom.

He, who has the aim of God-realization, has a determinate and single pointed intellect because God is also only one. But he who has the worldly aim, his intellect is full of numberless desires because worldly objects are numberless (Gītā 2/41).

In order to attain equanimity, steadiness of intellect is very necessary. In Pātāñjala Yogadarśana importance has been attached to stability of mind (concentration of the mind). But the Gītā attaches importance to the stability of intellect (steadfastness of aim). The reason is that in God-realization the steadiness of the mind is not so important as is the steadiness of intellect. By the steadiness of mind worldly 'siddhis' (accomplishments or occult powers) are gained but by the steadiness of intellect, spiritual perfection (salvation) is attained. In Karmayoga steadiness of

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 ‘kā mānsarvān’ 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."