

Pacification of the mind is being explained now —

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।

वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ ५६

दुःखेषु अन्-उद्-विग्न-मना सुखेषु वि-गत-स्पृहः ।

वीत-राग-भय क्रोधः स्थित-धी मुनि उच्यते ॥

duḥkhesv anudvīgnamanāḥ sukhesu vīgatasprhah ।

vīta rāga bhaya krodhaḥ sthitadhīr munir ucyate ॥

दुःखेषु *duḥkheṣu* in adversity अनुद्विग्नमना *anudvīgna-*
manāḥ of unshaken mind सुखेषु *sukhesu* in pleasure
विगतस्पृहः *vīgatasprhah* without hankering वीतरागभयक्रोधः
vīta rāga bhaya krodhaḥ free from attachment fear
and anger स्थितधी *sthitadhīḥ* of steady wisdom मुनि-
munih sage उच्यते *ucyate* (he) is called

He whose mind is not perturbed by adversity, who does not crave for happiness, who is free from fondness, fear and anger, is the Muni of constant wisdom. 56

There is no end to events in this world, which come as trials and tribulations to man. The way of the ordinary is to be afflicted by them. But the man of wisdom remains unperturbed, viewing them as unavoidable but effectless to the extent ignored. By adding fuel to fire its volume and intensity increase. Desire for happiness increases similarly in a worldly man but never in a *Jnani*. In the midst of an ever increasing number of objects of happiness, he lives entirely unconcerned with them. He is further free from fondness, fear and anger. These three traits tarnish the mind. Fondness is attachment which robs the aspirant of discrimination. Man fails to see