

यः *yah* he who सर्वत्र *sarvatra* everywhere अनभिस्नेहः *anabhisnehaḥ* without attachment तत् *tat* that तत् *tat* that प्राप्य *prāpya* having obtained शुभाशुभम् *subhāśubham* good and evil न *na* not अभिनन्दति *abhinandati* rejoices न *na* not द्वेष्टि *dveṣṭi* hates तस्य *tasya* of him प्रज्ञा *prajñā* wisdom प्रतिष्ठिता *pratiṣṭhitā* is fixed

He who is unattached everywhere, who is not delighted at receiving good nor dejected at coming by evil, is poised in wisdom. 57

This world is a mixture of good and evil. People who are attached to it are bound to have joy and sorrow. They oscillate helplessly between weal and woe. But the *Jnani* remains supremely above these turmoils. He is no creature of circumstances. From his mouth come neither words of praise nor those of censure. This is the implied answer to the question as to how he speaks.

For the man who sees from the peak of a hill, the tall trees, the grass, the ups and downs and everything on the plains below seem alike The *Brahma-jnani* likewise sees divinity alone in everything. He makes no distinction between the good and the bad and between the superior and the inferior

— Sri Ramakrishna

The self-mastery of the *Jnani* is now explained as follows :—

यदा संहरते चायं कूर्मोऽङ्गानीय सर्वशः ।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ५८

यदा सम्-हरते च अयम् कूर्मः अङ्गानि इव सर्वशः ।

इन्द्रियाणि इन्द्रिय-अर्थेभ्यः तस्य प्र-ज्ञा प्रति-स्थिता ॥

yadā samharate cā 'yam kūrmo 'ngāni 'va sarvaśaḥ ।
indriyāni 'ndriyārthebhyas tasya prajñā pratiṣṭhitā ॥