

The idea is that the man of steady wisdom is a monk, who has renounced the desire for progeny, wealth and the worlds, and who delights in the Self and disports in the Self.

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ ५६ ॥

56. That monk is called a man of steady wisdom when his mind is unperturbed in sorrow, he is free from longing for delights, and has gone beyond attachment, fear and anger.

Moreover, that *munih*, monk; (94) *ucyate*, is then called; *sthita-dhīh*, a man of steady wisdom; when *anudvignamanāh*, his mind is unperturbed; *duhkhesu*, in sorrow—when his mind remains unperturbed by the sorrows that may come on the physical or other planes (95)—; so also, when he is *vigata-sprhah*, free from longing; *sukhesu*, for delights—when he, unlike fire which flares up when fed with fuel etc., has no longing for delights when they come to him—; and *vīta-rāga-bhaya-krodhah*, has gone beyond attachment, fear, and anger.

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

57. The wisdom of that person remains established who has not attachment for anything anywhere, who neither welcomes nor rejects anything whatever good or bad when he comes across it.

Further, *prajñā*, the wisdom; *tasya*, of that person, of that *sannyāsin*; *pratisthitā*, remains established; *yah*, who; *anabhi-snehah*, has no attachment for; *sarvatra*, anything anywhere, even for body, life, etc.; who *na abhinandati*, neither welcomes; *na dvesti*, nor rejects; *tat tat*, anything whatever; *śubha-aśubham*, good or bad; *prāpya*, when he comes across it, that is, who does not rejoice on meeting with the good, nor reject the bad on meeting with it. Of such a person, who is thus free from elation or dejection, the wisdom arising from discrimination remains established.