

मनोगतान् *manogatān* of the mind आत्मनि *ātmani* in the Self एव *eva* only आत्मना *ātmanā* by the Self तुष्टः *tuṣṭaḥ* satisfied स्थितप्रज्ञः *sthitaprajñāḥ* of steady wisdom तदा *tadā* then उच्यते *ucyate* (he) is called

The Blessed Lord said:

When a man abandons, O Partha, all the desires of the heart and is satisfied in the Self by the Self, then is he said to be one stable in wisdom. 55

This is the answer to the first part of Arjuna's question.

Fire is hot; it need not go anywhere in search of warmth. Even so Atman is Bliss. It imposes the bliss within on objects outside and goes in search of those objects believing that with their acquisition happiness can be gained. This search outside for happiness is *kama*. The grabbing modification of the mind is *kama*. The waves and ripples on the surface of water obscure the sight of the sand bed below. The ripples of *kama* in the mind obstruct the vision of Atman, the basis. All the same, the changeless bliss within reveals itself as the happiness coming from the sense-objects outside. When the mind is pacified by relinquishing all the *kamas*, the blissful Atman is realized in Its original glory. He is a *Brahma-jnani* who intuits that the happiness he sought for in the world outside, is in its entirety in himself. He remains Self-satisfied. The aspirant who seeks to wipe out all desires and to pacify the mind is the one who practises yoga.

He who is dead as it were when alive, that is to say, as desireless as a corpse, becomes competent for *Brahma-jnanam*.

— Sri Ramakrishna