

## AUM AMRITESHVARYAI NAMAH

Swami Kaivalyanandaji's Talks on the Bhagavad Gita, Part 34

Remembering the Guru Parampara, we begin our discussion on the Bhagavad Gita, Chapter 2, Verse 54.

**Arjuna Uvācha – ‘Sthitaprajñasya kā bhāṣā samādhisthasya keṣava  
Sthitadhīḥ kim prabhāṣeta kimāsīta vrajeta kim. 2.54.**

We can look at the bhāṣyā. ‘*Praśnabījaṃ pratilabhya arjuna uvācha labdhasamādhi prajñasya lakṣaṇabubhutsayā.*’

So, it says, ‘*praśnabījaṃ pratilabhya.*’ Arjuna had gotten an opportunity for raising a question. ‘*pratilabhya,*’ having attained this, ‘*Arjuna uvācha,*’ Arjuna is asking here. Till now, Arjuna has been listening to everything the Lord has said. After the beginning of the Lord’s instruction, Arjuna didn’t interfere, but here, Arjuna steps in. Why? ‘*Labdhasamādhi prajñāsyā,*’ this is the Wisdom of Samādhi. This Prajñā itself is Samādhi. This isn’t Wisdom about Samādhi, or Wisdom attained through Samādhi. This is the Wisdom that is Samādhi.

For one who has attained that, ‘*lakṣaṇabubhutsayā.*’ Arjuna had the desire to know about the characteristics of a person with that Wisdom. What are the *lakṣaṇas*, the signs of one established in Samādhi? With that desire, Arjuna speaks, ‘*Sthitaprajñasya..*’ *iti.*’

Then Shankara commentates on the śloka. ‘*Sthitā pratiṣṭhitā ‘ahamasmi param brahma’ iti prajñā yasya saḥ sthitaprajñah.*’ The meaning of ‘*Sthitā*’ is ‘*pratiṣṭhitā,*’ firm, established. What is that? ‘*Ahamasmi param brahma.*’ That is this Wisdom. ‘I am indeed that Paramātma Chaitanya.’ For whomever is firmly established in this awareness, ‘*yasya saḥ sthitaprajñah.*’ That is a Sthita Prajñan, a Man-of-Steady-Wisdom.

‘*Tasya kā bhāṣā kim bhāṣaṇam vachanam kathamasau parairbhāṣyate samādhisthasya.*’ It says that the Sthita Prajña is ‘Samādhistaḥ.’ So, one who is established in Samādhi, ‘*kā bhāṣā?*’ What is said? This is explained further. ‘*Katham asau parairbhāṣyate.*’ This means, ‘what do others say about him?’ It isn’t ‘what does he say?’ ‘*Asau parairbhāṣyate,*’ this is a grammatical rule. ‘How is he described by others?’

This means, what do others say about him?’ This isn’t ‘what does he say?’ ‘How do they speak of him?’ That is *kathamasau parair bhāṣyate? Samādhisthasya samādhau sthitasya he keṣava.*’ *Sthitadhīḥ sthitaprajñah svayam vā kim prabhāṣeta.*’

Now it says, ‘*sthitadhīḥ kim prabhāṣeta?*’ That’s why we said before, ‘*Kā bhāṣā?*’ This language is also a characteristic. This is also explained. The commentator says that this first part means ‘what do others say about him?’ Then it says, ‘*sthitaprajñah svayam vā kim prabhāṣeta?*’ As for himself, what does he say? How does he say?

‘*Kim āsita?*’ How does he sit? ‘*Vrajeta kim?*’ How does he walk? ‘*āsanam vrajanam vā tasya katham?*’ How is his sitting and walking?’ In other words, ‘tell me completely how his external actions are.’ ‘How can I distinguish a Sthita Prajñan?’ ‘*Ityarthaḥ.*’ That is the meaning.

‘*Sthitaprajñasya lakṣaṇamanena ślokena pṛcchati.*’ Through this śloka, Arjuna is asking about the characteristic of a Sthita Prajña, his mark. Arjuna is asking, ‘how can I recognize him?’ ‘How are his actions?’

This is commentated in several ways. ‘*Sthitaprajñasya kā bhāṣā?*’ Some commentate on this first question? What is the characteristic of the Sthita Prajñan?’ Here it says, ‘*samādhisthasya.*’ For one in samādhi, there are two states; one is that of samādhi, and the other is when he is not in samādhi, in the level of worldly experience. So, the first question is asking about the state while in samādhi. ‘What is the characteristic of the Sthita Prajña?’

Then, the second part of the śloka, ‘*sthitadhīḥ kim prabhāṣeta kimāsita vrajeta kim*’ – this part is asking about the Sthita Prajñan’s worldly actions. This is state separate from Samādhi, ‘*vyūthāvasthā.*’ This is the state when he comes out of

samādhi, and acts. This is explained in two ways. However, the commentator isn't like that.

When the commentator explains this, he doesn't see these as two. The reason for this, is that in Advaita, 'Samādhi' is 'Jñāna' itself. Here, when it says the samādhi of the Sthita Prajñan, this isn't Yoga Samādhi. When one goes from Yoga Samādhi to the state of 'vyūthāna,' worldly actions, the Samādhi is destroyed. This is said normally.

The person has a break in the sāmādhi when he enters worldly experiences. So, a Yogi in Samādhi is still, firm in padmāsana. He is motionless. This was called 'tūṣṇīm sthiti,' the state of silence. In that, the body will be in a state of motionless. However, when we speak about the samādhi of Advaita, this isn't a kind of 'tūṣṇīm sthiti.' In that, worldly experience itself is Samādhi.

There is no break in the Samādhi in worldly experience. Why is that? This is because this Samādhi is Tattvabodha. There is no break in that Tattvabodha. There is no break in Tattvaniṣṭhā in worldly experience. That is why ṛṣis such as Vaśiṣṭa says, 'na tu tūṣṇīm avasthiti.'

Here, when we say that Advaitabodha is Samādhi, that isn't the state of motionless. That isn't the state of controlling the mental modifications, or the state of bodily motionless. The Advaita is in Samādhi, even in the worldly experiences. The Jñāni can go to the Samādhi of Yoga. However, even if that isn't so, in the worldly experiences, there is no break for his Samādhi. So, there is never a break in the samādhi of the Tattvajñāni. There are no two states in that.

There, the samādhi state and the vyūthāna state are not two. This is sadā samādhi, constant samādhi. This is also called Sahaja samādhi, etc. That is the primary samādhi of the Tattvajñāni here. All other samādhi are secondary. For a Yogi, those are the primary samādhi. The Jñāni accepts such samādhis, but those are all secondary samādhis.

What does the Yogi say? 'The mind is vikṣiptam, scattered. That is in the waking state and the dream state. That is vikṣepa. In Samādhi, there is no

vikṣepa, no scattering.’ In deep sleep, also, the mind is in a state of absorption. In the states of deep sleep, and swoon, the mind is absorbed. For a Yogi, that too must be controlled. Just the waking and dream states aren’t enough. For a Yogi, that is also a vikṣepa, a modification. That is called a vṛtti, in the language of the Yogi.

What does the Yogi do? He even controls the modifications of laya, absorption, in deep sleep, etc. He controls the states of waking, dream, deep sleep, and swoon, all of these. Then, the state of samādhi in the Yogi is this ‘tūṣṇīm sthiti’ said before. In that state of samādhi, there are no activities of the body. If that kind of samādhi is taken, the question, ‘sthitaprajñasya kā bhāṣā,’ is asking about the characteristics of a person in samādhi. However, when we say that samādhi is Tattvajñāna, Sahaja Samādhi, then there are no two states. There is only one.

The Jñāni is always in Samādhi. Worldly experience itself is Samādhi. There, ‘Samādhi’ means Tattvabodha. Therefore, Shankara hasn’t commentated in that way in the bhāṣyā. In one section of Advaita itself, this is accepted. They connect Yoga and Advaita. When they commentate, they will commentate in this way. The state of Samādhi is ‘tūṣṇīm sthiti,’ and the other state is the vyūthānāvasthā.

They say that Arjuna first asks about this ‘tūṣṇīm sthiti,’ and secondly about the state of vyūthāna, worldly experience. That is commentated in that way also. Either way, it is asking here about the characteristics of a Tattvajñāni, in this question. Now we can look at the śloka.

‘Keṣava,’ O Kṛṣṇa,’ Samādhisthasya sthitaprajñasya kā bhāṣā?’ What are the characteristics of the Sthita Prajñā, situated in Samādhi? ‘Sthitadhīh,’ the Sthita Prajñā, whose intelligence is firm, the Tattvajñāni,’ ‘*kiṁ prabhāṣeta kiṁ āsīta kiṁ vrajeta?*’ How will be his talking, his sitting, his walking, everything?’

This asks about three things, ‘*prabhāṣeta, āsīta, vrajeta,*’ talking, sitting, and walking. These aren’t asking about three particular actions. This is asking about normal worldly experiences, about the manners of the Jñāni, the Sthita Prajñā.

**‘Sthitaprajñasya kā bhāṣā samādhisthasya keṣava  
Sthitadhīḥ kiṁ prabhāṣeta kimāsīta vrajeta kiṁ. 2.54.**

**‘Shrī Bhagavān Uvācha  
Prajahāti yadā kāmān sarvān pārtha manogatān  
Ātmanyevātmanā tuṣṭaḥ sthitaprajñastadochyate. 2.55.**

We can look at the Bhāṣyā. ‘*Yo hyāditā eva samnyasya karmāṇi.*’ People come to Jñāna Niṣṭhā in two ways. How is one group? ‘*āditā eva.*’ From the beginning, from brahmachārya itself, without entering the stage of householder, ‘*samnyasya karmāṇi,*’ they renounce karmas. They don’t accept gṛhasthāśrama. ‘*Jñānaniṣṭhāyām pravṛttaḥ.*’ They enter into Jñāna Niṣṭhā. This means that in the stage of brahmachārya itself, without entering the gṛhasthāśrama, he is situated in Jñāna Niṣṭhā. He is situated in Jñāna Niṣṭhā, along with sarva karma samnyāsa. ‘*Yaścha karmayogena.*’ What does another person do? Having entered gṛhasthāśrama, he performs all of his karmas, ‘*tayoḥ ‘prajahāti’ ityārabhya adhyāyaparīsamāpti prayantaṁ sthitaprajñalakṣaṇaṁ sādhanam chopadiśyate.*’

For these two groups, from this śloka, ‘prajahāt,’ till the conclusion of the chapter, ‘*sthitaprajñalakṣaṇaṁ sādhanam cha,*’ the characteristic of the Sthita Prajñān and sādhana are instructed. ‘*Sarvatraiva hi adhyātmasāstre kṛtārthalakṣaṇāni yāni tānyeva sādhanāni upadiśyante, yatnasādhyatvāt.*’

‘*Sarvatraiva hi adhyātmasāstra.*’ This isn’t just here. This isn’t just in the Gītā. In the adhyātma śāstras, ‘sarvatra,’ everywhere, ‘*kṛtārthalakṣaṇāni yāni,*’ the signs of the Mukta, ‘*yāni tāni eva,*’ wherever the characteristics of the Mukta are spoken of, all of those, ‘*sādhanāni upadiśante,*’ these are spoken of as sādhanas. These speak about the sādhana of a mumukṣu.

Why is that? ‘*Yatnasādhyatvāt.*’ All of these are things attainable by effort, prayatnam. The state of the Sthita Prajñā must be attained by a mumukṣu

through his own efforts. In all of this detailed explanation about the Sthita Prajñan, whatever characteristics are given about the Sthita Prajña are for a sādhak to accept as a sādhana.

‘*Yāni yatnasādhyāni sādhanāni lakṣaṇāni cha bhavanti tāni.*’ These matters, attainable through effort are a sādhana for the mumukṣu. These must be accepted by the mumukṣu as a means. These are the characteristics of the Sthita Prajñan. ‘Tāni,’ these characteristics are said by the Lord here. That is the meaning.

When it speaks about the Sthita Prajñan, it says that he renounces all desires, controls all of the senses, and has evenness of intelligence. These matters are said again and again. Normally, characteristics are said in order to recognize an object. We say characteristics to recognize something externally. Here, that’s not what is primarily aimed at. In that way, it is difficult for a person to recognize the Sthita Prajñan through these.

Why is that? This is because all of these are inner bhāvas, described as the characteristics of the Sthita Prajñan. These aren’t external expressions. It’s impossible to understand an inner bhāva by looking externally. When it says, ‘he renounces all desires,’ this doesn’t mean that he doesn’t express desires externally. Anyone can not express these externally, or pretend they don’t have any. That doesn’t make them a Sthita Prajñan.

It says, ‘*santuṣṭaḥ satatam yogi.*’ The Yogi is always content.’ When this is said, ‘he is always externally happy.’ We go close, see a person being happy, so ‘he must be a Sthita Prajñan.’ That’s not what this is for. A person who is happy externally need not be a Sthita Prajñan. It’s not that the Sthita Prajñan must express his contentment to others externally. The characteristics of the Sthita Prajñan aren’t to recognize him externally. Instead, what is it? This is explaining about the inner condition of the Sthita Prajñan.

What a mumukṣu must understand is, ‘this is possible for me through effort.’ This is attainable through prayatnam, effort. Through accepting and practicing these inner bhāvas, a person must obtain this state of Sthita Prajña through effort. These characteristics are said for that purpose.

Otherwise, these aren't for recognizing the Sthita Prajñan through externally observances. 'Being content,' etc. – these are things that are possible for ordinary people. That's not what is aimed at here. Here, when we discuss about understanding the characteristics of the Sthita Prajñan, to understand itself is a sādhana. What is the characteristic of the Sthita Prajñā? A person must recognize this mentally. That same bhāva comes into his mind. He performs bhāvana on the condition of the Sthita Prajñan.

That isn't in his own experience, but he can perform bhāvana on that. 'This will be the inner condition of the Sthita Prajñan.' This is always an inner condition; not the condition seen outside. One guesses about the inner condition of the Sthita Prajñan. Otherwise, one tries to have a determination about the characteristic of the Sthita Prajñan. He doesn't have this dhāraṇa, or determination, but he practices that.

Here, the characteristics of the Sthita Prajñan here are in the form of the fruit. In the mumukṣu, these are in the form of a practice. That is the difference between the two. Because the mumukṣu practices these doesn't make him a Sthita Prajñan. However, the mumukṣu is situated in a condition similar to the Sthita Prajñan, 'like the Sthita Prajñan. For the Sthita Prajñan, there is no need of practice – this has become spontaneous. That is what is called, 'Sahaja Samādhi.'

There is never any break in the Wisdom of the Sthita Prajñan. That isn't so for the mumukṣu. In the level of practice, there will be breaks. Again, he strives to practice. Why is that? This is because there it is a sādhana. In the other place, it is in the form of the fruit. The commentator says that this fruit is explained for the mumukṣu to accept and practice as an inner sādhana.

If we think, 'this is a sign to recognize the Sthita Prajñan,' there is a danger in that. When people who hear these and try to understand these characteristics of the Sthita Prajñan, they feel like acting these out. This is because it says these are the signs. Wherever these signs are, one is a Sthita Prajñan. 'I have this sign, so I must be a Sthita Prajñan.' A person hears this, accepts them externally, and reaches this answer. That kind of mistake will come, if this is misunderstood.

These aren't things to be expressed externally. These aren't things to make others aware of. They will think, 'the Sthita Prajñan displays these for making us aware.' Therefore, for artificially establishing his own condition of Sthita Prajñan, in necessary and unnecessary situations, 'try to be a Sthita Prajñan.' 'Pretend that.' 'Try to make that aware to others.' That doesn't make one a Sthita Prajñan.'

The Sthita Prajñan doesn't artificially pretend that. 'I'm a Sthita Prajñan.' 'Santuṣṭaḥ,' means, 'he always smiles.' I've seen some like this. They constantly show their teeth. Such a person must be a Sthita Prajñan.' That's not how it is. These aren't any external expressions. These are for the Mumukṣu to practice, in the same way.

Even though one will fall, make firm this inner bhāva through practice. That is why these are said. Otherwise, there is nothing special about expressing these externally. '*Prajahātīti.*' Shankara commentates on the śloka.

'*Prajahāti prakarṣeṇa jahāti parityajati yadā yasmin kāle sarvān samastān kāmān icchābhedān he pārtha.*' The first word is explained, 'prajahāti.' The dhātu 'hā' means 'to change.' When the prefix, 'pra' is added, it means, '*prakarṣeṇa jahāti.*' This means, '*parityajati,*' to renounce completely. '*Paritaḥ sarvatra,*' this means completely. Why is this said in particular, complete tyāga? A person who accepts and practices this rejects desires. However, this can't be called, '*prajahāti.*' Why is that? It is because even in the condition of renouncing desire, he is affected by kāma, desire. However, the Sthita Prajñan isn't affected at all. He fully renounces these. Not even an ounce bothers the Sthita Prajñan.

'*Yadā yasmin kale,*' whenever that happens in the Jīva.. what is that? '*sarvān samastān kāmān icchābhedān.*' '*Ichchābhedān,*' means, every single kind of hope. That is why it says in particular, '*sarvān kāmān.*' Not a single kind of desire is possible. 'I must make the disciple aware of my Sthita Prajñā.' 'I must make others know about my Sthita Prajñā.' There isn't a single desire like that. In that way, all desires, '*he pārtha*' – in other words, where do these desires come? It is in the bhāva of the individual. These kinds of desires come within one in the



condition of Jīva Bhāva. ‘Others should accept my state as a Sthita Prajñan.’  
‘They should recognize my state of Sthita Prajñan.’

All of these kinds of desires can come in Jīva Bhāva. These may come in the śādhak performing sādhana. When a person practices the state of Sthita Prajñan and has desires to be worshipped by the world, etc., these kinds of desires may come. One can reach the level of Sthita Prajñan only if one rejects such desires. That is why it says, ‘*icchābhedān.*’ He rejects all desires.

This is called ‘loka vāsana.’ This means that along with what one obtains of these, one also desires a response to this. What is that response? It is the respect received from the world. The world must respect and accept; only then will he get peace. ‘He’s a Sthita Prajñan.’ One will desire for that respect and all. ‘Even that must be renounced!’ Then he reaches the level of the Sthita Prajñan.

That must be renounced very subtly. If that must be renounced very subtly, it must be recognized subtly. ‘We are ‘spiritual people.’ We are not like ‘worldly people.’ We are special.’ I am a brahmachari.’ Or, ‘I am a sanyassi.’ ‘I wear ochre,’ or, ‘I wear yellow,’ ‘I wear rudrakṣa.’ All of these become causes for creating these kinds of desires.

Even if the intention for these is different, in the fruit, the expression of these, will create the desire for others to recognize and respect one. This is from all kinds of dress and ornaments. That will function subtly in the mind. Even if one renounces very strong desires, the mind will come under the power of such weak desires. We normally say, about ‘our image.’ ‘I need all of that.’ ‘That must happen.’ In this way, several different desires will come and enter the śādhak. One must renounce all of that!’

It says here, ‘*manogatān, manansi praviṣṭān.*’ These enter into the mind. ‘*Hṛdi praviṣṭān.*’ These are situated powerfully and firm in the mind, these kinds of desires. ‘*Hṛdi praviṣṭān.*’ The desire to express these will come into the mind. That is a desire. Even if all desires are removed, that will remain. So, a śādhak must renounce all desires. That is the meaning.

When that happens, it asks next, ‘*sarvakāmaparityāge tuṣṭikāraṇābhāvāt śarīradhāraṇanimittasēṣe cha sati unmattapramattaseva pravṛttiḥ prāptā, ityata uchyate.*’ So, when one renounces and removes all desires from the mind, some people say like this. ‘If one renounces all desires, how can one act? What will be the inspiration to live? Life proceeds through certain desires. Then what else is there to live? What prompting is there, once one renounces all desires?’ That is, ‘*sarvakāmaparityāge,*’ once all desires are renounced, ‘*tuṣṭikāraṇa bhāvāt,*’ then there won’t be any causes for contentment. The fulfillment of desire gives happiness to the Jiva. If there is not even any desire, there cannot be the fulfillment of desire.

Then there won’t be any cause for tuṣṭi, contentment. There will be no fulfillment of desire, and no happiness. Then there is no causes for contentment. It is the fulfillment of desires that causes contentment. The fulfillment of desires gives us happiness. ‘*śarīradhāraṇanimittasēṣe,*’ then the Prārabdha that remains to sustain the body, what happens? One has hunger, thirst, he eats food.. If there is no desire, how will one eat food? Then there is no desire to eat food. It said that one rejects all desires. Then the desire for food is also rejected.

What happens through eating food? Through the fulfillment of desire, one experiences happiness. If the Sthita Prajñan rejects that desire, ‘*śarīradhāraṇanimittasēṣe,*’ then that which causes the sustenance of the body, what is it? It is the prārabdha saṁskāra. Therefore, then what causes will there be? When there is hunger and thirst, what will happen? If there is no desire there, what will he do? There is not a single desire. However, the Tattvajñāni will have saṁskāras to sustain the body. Because of that, he will experience hunger, and everything else.

But what if there is no desire to eat food? He experiences hunger. Then, what if there is no desire in the mind to drink water? However, he does experience thirst. If all desires are removed, then what? To drink water, or eat food, there must be the desire, ‘I should eat food.’ Here, what does it say? ‘*Sarvān kāmān manogatān.*’ He rejects all desires.’ Here, what will happen?

The Tattvajñāni experiences hunger. The body requests food, but there is no desire to eat food. If that happens, then what? ‘*Unmattaṭṭamattasyeva pravṛttiḥ prāptā.*’ Then that will be the condition of someone mad. If someone acts according to madness, acting while forgetting his mind, that would be the same.

What is the characteristic of a mad person’s actions? He has no rules for eating. He eats if he is hungry or even if he isn’t hungry. In a way, that isn’t according to rules, normally. That isn’t done while considering right and wrong. That is how such a mad person acts. Like that will happen, ‘*pravṛtti prāptā.*’ The action of someone who renounces all desires would be like that. Then what will be the prompting behind his action? ‘*Ityata uchyate.*’ This is said.’

‘*Ātmanyeva pratyagātmasvarūpe eva ātmanā svenaiva bāhyalābhanirapekṣaḥ tuṣṭaḥ pramāṛthadarśanāmṛtarasalābhena anyasmād alaṁ pratyayavān sthitaṭṭrajñāḥ sthitā pratiṣṭhitā ātmānātmavivekajā prajñā yasya saḥ sthitaṭṭrajñāḥ vidvān tadā uchyate.*’ How is the Sthita Prajñan situated? *Ātmanyeva pratyagātmasvarūpe eva ātmanā svenaiva.*’ The Sthita Prajñan is tuṣṭa, content. What makes him content? Where is he content? ‘*Ātmanyeva pratyagātmasvarūpe eva,*’ he is situated in his own true Nature. To be situated in one’s own true Nature, means, through the awareness of one’s true Nature – we said earlier, ‘*ahaṁ brahmāsmi*’ – ‘I myself am that Paramātmā.’ ‘My true nature is that Paramātmā Chaityana itself.’

In this way, ‘*pratyagātmasvarūpe eva,*’ ‘*ātmanā svenaiva,*’ by himself,’ means, ‘by his own antaḥkaraṇa.’ Through his own antaḥkaraṇa, his mind, having grasped his true nature,’ that is the meaning. This is said in another section, ‘*udaretātmanātmānām.*’ Elevate the Self by the Self.’ This same meaning is said here. Through one’s own mind, having grasped his true nature, he is situated in contentment, tuṣṭa. ‘*Bāhyalābhanirapekṣaḥ tuṣṭaḥ.*’ The Sthita Prajñan’s contentment is not dependant on any external gain.

He is content, not depending on any external gain. This means, that a sādhak, for any reason, must not be content in any external gain. ‘Obtain contentment through Atma Bodha alone!’ Then we will ask, ‘What about when we eat food when we are hungry? Won’t the Sthita Prajñan feel happy then?’ We

will ask this. 'Won't he have a desire towards that? Won't he experience happy when that desire is fulfilled?'

We will say that later, in the coming śloka, '*Apūryamāṇaṁ achalaṁ pratiṣṭhaṁ, samudramāpaḥ praviśanti yadvat, tadvatkāṁā yaṁ praviśanti sarve.*' That will be said. 'No matter how many rivers flow into the ocean, the ocean is motionless.' The ocean remains as the ocean.' Like that, in the contentment of the Sthita Prajñan, the contentment gained from his Realization of the Self, all other forms of contentment are contained within. If there is no contentment from the state of Steady Wisdom, then other forms of contentment become important.

Because of the depth of the ocean, the flow of water into it cannot disturb the ocean. Like that, the contentment of the Sthita Prajñan is beyond everything else. Therefore, contentment may come to the Sthita Prajñan in the form of prārabdha. These are base contentments. That doesn't affect him like the contentment of the Ajñāni.

The contentment of the Ajñāni is only that alone. For him, there is no other source of happiness. So what does he do? He comes under the control of that contentment. He is controlled by that. Forgetting his Self, he becomes absorbed in that contentment. He delights in that. At the same time, the Lord says about the Sthita Prajñan, '*ātma krīdaḥ,*' he delights in his own Self. He finds bliss in his Self.

The Sthita Prajñan doesn't remain in the other kinds of contentment, in the form of prārabdha like that Ajñāni. According to the prārabdha of the body, even if one is a Sthita Prajñan, we said before, '*paśvādiviṣṭaviśeṣa.*' Other kinds of contentment may enter the mind of the Sthita Prajñan. Once these enter, it is like how all other forms of light depend on the light of the Sun. In the same way that these become lightless, what do all of these do? They are absorbed. They don't have any particular existence. That is, '*bāhyalābhanirapekṣaḥ tuṣṭaḥ.*'

The Sthita Prajñan will have hunger. He will have thirst. There will be contentment after eating food. There is no difference there. If the Sthita Prajñan

eats bad food, he won't feel the bad taste.' Thinking this, no one eats bad food, to prove his state of Sthita Prajña. Some will do like that, to make others aware of his state of Sthita Prajña. If someone gives dirty food to him, he will eat it, because if he says that it is bad, then they won't they think that I'm not a Sthita Prajñan? A person who tries to make others aware that he is a Sthita Prajñan will always be afraid inside. He will think, 'will they recognize that I'm not a Sthita Prajñan?' He remains a Sthita Prajñan in their eyes, while being afraid of them having this recognition. He will always have this inner fear.

If they ever recognize him, he'll be in trouble. So, to prevent that, if there is too much spice, he won't say that it is too much. If there is no salt, he won't say so. He will simply eat it. It is easy to deal with such Sthita Prajñans. However, here it isn't like that. This Sthita Prajñan doesn't have any inner fear. 'Will anyone recognize me, that I'm not?' There is not that fear.

He is situated in Atma Tuṣṭi, contentment in the Self. He understands other kinds of contentment. In other words, he isn't like a mad person, '*unmattapramatta*.' He isn't someone who has no desires because of madness. Madness is a kind of disease. Therefore, that isn't the state of the Sthita Prajñan. The Sthita Prajñan recognizes all of the thoughts and emotions that come to the mind. Even there, the natural emotions will occur to the Sthita Prajñan. If those must be avoided, one will be either a rock or a tree. That will happen. However, that doesn't happen. His body doesn't become a corpse.

However, because of that, the condition of the Sthita Prajñan is not some condition affected by *unmatta*, madness. That is a state of being a human being, not some other kind of state. In all of that, what happens? Being independent of any external gains, the Sthita Prajñan remains content. That is the meaning of the 70<sup>th</sup> śloka, '*apūryamāṇam achalam pratiṣṭham*.'

That isn't a state devoid of all vikāras, emotions. If the mind must go to a state devoid of all modifications, one must sleep. Deep sleep. That will happen in deep sleep. That doesn't happen when one wakes up. Otherwise, one must control the mind and go to samādhi. Otherwise, one must attain the state of

swoon. Without these, the mind won't be devoid of modification. As long as the mind exists, it will only exist along with vikāras.

Why is that? It is because that is a product of the guṇas, sattva, rajas, and tamas. Whether one is a Jñāni or an Ajñani, it doesn't matter. There is no change its nature. Its nature will be the same. That is why it says, later, 'nigraha kiṁ kariṣyati?' 'Who can control that nature?' Even a Jñāni cannot. Can the Jñani control that? Never. No one can control a thing's nature. The nature of a thing will remain as it is. 'Jñānavān api.' This is in another part of the Gita. This is said everywhere in the Gita. Even for a 'Jñānavan,' a Jñāni, he can only act according to his nature. This means that Nature will be active even there. It will function.

Then what is the gain of Jñāna? This is 'bāhyalābhanirapekṣaḥ tuṣṭaḥ.' Even if those forms of contentment occur in his antaḥkaraṇa, due to the rules of Nature, or even if they don't occur, the Jñāni doesn't depend on those for his own contentment. Through his attainment of the Self, he is content. Then it says, 'paramārthadarśanāmṛtarasalābhena.' If there is not this tuṣṭi, contentment, some other form of contentment is needed. Then one becomes controlled by those. Other forms of contentment can never control Atma Tṛpti, contentment in the Self. That is what is said, 'paramārthadarśanam,' or Tattvajñana, of that, 'amṛtarasalābhena,' that is the sweetness of Amṛta, Immortality. That gives the supreme contentment.

Amṛta, Immortality gives supreme bliss. Equal to the rasa of Amṛta, is the contentment gained through Atma Bodha. That is why it said, 'tuṣṭaḥ.' Then, 'anyasmād alam pratyayavān.' He thinks about everything else, 'enough.' 'Alam pratyayam.' This is, 'mati,' 'enough,' When we eat food, we always say this, 'enough.' That itself is 'alam pratyayam.' This bhāva of 'enough,' is for all objects. In these infinite and beginningless births, there have been an endless amount of experiences. This is primarily the experiences of happiness of suffering. This is a person who decides, 'enough,' in all of these experiences. 'Venda,' 'now I don't need any more.' He thinks this.

The Jiva has either accepted or rejected all of these experiences. When happiness comes, he accepts. When suffering comes, he rejects. This person feels ‘*alam bhāvam,*’ ‘enough,’ in this process. This is ‘*alam pratyayavān.*’ So, when we go further, it says that the Sthita Prajñan isn’t anxious for happiness, and doesn’t try to avoid suffering. Both don’t exist.

The Sthita Prajñan doesn’t search for any path to relieve suffering. Both are equal. Just like one thinks of means for attaining happiness, we think of means for relieving suffering. For the Sthita Prajñan, both don’t exist. ‘*Na dveṣṭi na kaṅkṣati.*’ This will be said next. ‘He doesn’t have aversion in sorrow. He doesn’t have anxiety for pleasure.’ That is what is said.

Normally, a person who has longs for pleasure tries to avoid sorrow. Such an effort doesn’t exist at all in the Sthita Prajñan. That is called, ‘*alam pratyayam.*’ ‘Enough,’ for everything. This condition is needed for a sādhak. For that, this is said. Otherwise, hearing about the characteristics and descriptions of a Sthita Prajñā, someone separate from us, there is nothing special. The inner bhāva of another person has no utility for us, even in a dream. If that was external, we could at least recognize the person, but these aren’t external.

Therefore, the sādhak also needs this. He should feel ‘enough,’ ‘*alam pratyayam,*’ in the means for gaining pleasure and avoiding sorrow. Such actions aren’t necessary.’ A firm determination in the mind about this is needed. Thus, it says, ‘*sthitaprajñāḥ sthitā pratiṣṭhitā ātmānātmavivekajā prajñā yasya saḥ sthitaprajñāḥ.*’ What is the foundation of all of this? a firm, changeless, ‘*ātmānātmaviveka,*’ discrimination between the Self and non-Self.

This is the discrimination, the Jñana, about one’s True Nature, which is separate from the body, senses, mind, and intellect. This is the Knowledge of discrimination. In that, there is no doubt or confusion. That is never absent. Ajñana never comes. That kind of ‘*Vidvān,*’ in whatever time that condition comes, then he is called a ‘Sthita Prajñan.’ ‘*tadā uchyate.*’

Then, ‘*tyaktaputravittalokaiṣaṇaḥ.*’ We explained this earlier. There are three kinds of eṣaṇam, desires. This is primarily of three kinds. ‘Putra,’ one is

children, 'vitta,' is wealth, and 'loka,' heaven, etc. Such a person renounces all of these, all of these desires. This means, 'samnyāsī.' All these must be renounced. Only a sanyassi can renounces all of these. Otherwise, one who renounces these is a sanyassi. In this word 'eṣaṇa,' includes everything, 'affection, attachment,' etc. This means that such a person must not be attached to these.

That is why it says, 'samnyāsī' in particular. And what about the gṛhastha? While being a gṛhastha itself, it is difficult to remove this attachment. That is why it says 'samnyāsī' in particular. It is difficult for a gṛhastha to reject the attachment to 'putra,' children. It is difficult to renounce attachment to wealth. It is difficult to renounce the attachment to 'lokaḥ.' That's why it says, 'samnyāsī.' A sanyassi is one who rejects all of these. 'One who rejects all of these prārabdhas.. one without attachment to any of these..' that is the meaning.

That kind of mental attitude is needed for a sādhak. First, gṛhastha, then later, sanyassi.' If there is no other way, that can happen. Otherwise, that isn't a primary means. Even if there is more difficulty, a person who renounces these desires for son, wealth, and world, earlier is best. That is why Shankaracharya always gives importance to Sanyassa. Once you go there, it will be difficult to be saved from that. Then it will be very hard to renounce these desires.

Othewise, if one doesn't enter gṛhasthāśrama, if one's saṁskāra is favorable, it will be somewhat more easier to renounce these. This view, the view of tyāga, is greatest. However, we said that it is possible for both. The other way isn't bad. If one enters gṛhasthāśrama that can happen. Some do that otherwise. Both are said. No matter which, one can reach the state of Sthita Prajñā. However, having entered gṛhasthāśrama, perform all the dharmas there, and then come' - when this is said, that is very difficult.

That isn't a difficult in the performance. It is difficult to obtain freedom from that. It is very hard to become free. It will be very difficult to reject these eṣaṇas. This is because one has to reject these eṣaṇas, after having accepted them. That is the difficulty. To accept gṛhasthāśrama means to accept 'putreṣaṇa, vutteṣaṇa, and lokeṣaṇa,' desire for children, wealth, and heaven. In Vedic



society, the attaining of 'putra,' children, is for attaining the next world. So, having accepted these eṣaṇas, having performed the dharma of a gṛhāśramī, then you must renounce.' To reject all these that one has acquired, is very severe. That is the greatest shortcoming of gṛhasthāśrama.

This doesn't mean that gṛhasthāśrama is bad. There is a difficulty in this. First, accept, receive. A person without these desires cannot enter in that dharma. This is because one must have these desires in the gṛhasthāśrama. Only a person with these desires can fully perform the dharma of a gṛhasthan. To accept that in this life, and renounce in the same life, to reject - 'vyuthāya bhīkṣāchāryam charanti.' This is said about gṛhasthāśramīs. It says for him to reject all of these dharmas, and accept bhīkṣa, al life of alms.

So, to renounce these desires while being in the house is very difficult. That is why there is another āśrama, that of sanyassa. That has a specific āśrama dharma. This is the āśrama of bhīkṣāchāryam, accepting alms. This means the āśrama where one rejects these. That is very difficult. Instead, what if one is a brahmachari? He doesn't accept these. Therefore, tyāga is more easier. Easier than accepting and then renouncing, is to not accept and renounce. That is the favorableness of brahmacharyam.

It is said in the Upaniṣads, 'āditeva samnyasya karmāṇi.' This was said before. 'From brahmacharya itself, they renounce karma.' To renounce karmas,' means that they don't accept gṛhasthāśrama. Then, he must strive to not accept. On the other side, they already accepted, and try to renounce. In one birth, to experience all desires, and then renounce, is difficult. This is because if they are renounced, their memory won't leave. That's the difficulty that comes in gārhashtyam.

And what about the brahmachari? Even if he has accepted in previous births, because he didn't accept in the present birth, the saṃskāra of that, the memory of that isn't firm. Therefore, it is enough if he strives to not accept that. When we say, 'the effort to not accept,' this means that it is enough for him to strive to overcome the vāsanās and saṃskāras from previous births.

That's not so for the gṛhasthan. He must also strive to remove the vāsanās accumulated in this present birth. That becomes somewhat more difficult. Therefore, it says, 'tyaktaputravittalokaiṣaṇaḥ.' Having done this, renounced.. this renunciation of desires is primary, whether a gṛhasthan or brahmachari. Otherwise, you must not view the brahmachari and gṛhasthan like that, through external dress. That has no relevance to the discussion. Externally, he wears this dress. Therefore, he is a brahmachari, a sanyassi. This external sanyassa or brahmacharyam has no relevance. Like that, external gārhashtyam has no relevance.

A person doesn't become a gṛhasthan just from getting married. That doesn't mean that he has entered gṛhasthāśrama. Here, all of what is said is about an individual's internal bhāvas. So, no matter what way of life you accept externally, internally, having renounced these desires, 'ātmārāmaḥ' One who delights in the Self alone, 'ātmakrīḍaḥ,' one who doesn't delight in objects, 'sthitaprajñāḥ,' one who is firm in the discrimination between the Self and non-Self, 'becomes.'

So, whenever one has these qualities, then he is called a Sthita Prajñan. Don't think that the Sthita Prajñan is someone who rejects all worldly actions and sits in samādhi. We can take the person who is instructing for example. He was a Sthita Prajñan. That cannot be taken as an example for ordinary people, but still, to understand that inner bhāva, we can take. That is not to be imitated. The life of Bhagavān is never something for Jīvas to imitate.

There is no meaning in trying to become That. It's not possible to become That. However, that internal bhāva will be this. We can guess about that. Then, a person can grasp with the mind through the explanation. Then, one practices this mentally. For that, this is explained here. That is the Sthita Prajñan.

So, what we should understand primarily, is that this isn't said to recognize the Sthita Prajñan externally. If anyone recognizes a Sthita Prajñan, there's no problem. Let that be. However, that isn't the aim of saying this. 'This will be the

internal bhāva of a Sthita Prajñan. Understand that.’ Understanding that is the greatest sādhana. Practice yourself.’ That is the meaning.

When we say, ‘practice,’ this doesn’t mean any external imitation. That’s what I said before. The life of Bhagavān is not for ordinary people to imitate. If you imitate a single part, you cannot avoid imitating another part. If you imitate, you must imitate everything. Then you will have to do everything, picking up the Govardhana mountain, etc. That’s not something that can happen. Then, there’s no point in us going there.

What it says here, is not for imitating externally. In truth, Arjuna’s questions was external. This is because that was Arjuna’s level. ‘*Kā bhāṣā?*’ Arjuna asked about the sitting, talking, walking, everything. In Bhagavān’s answer, none of those things are said. ‘He sits in padmāsana. He walks like this.’ The Lord didn’t say like that. What does the Lord say? He says the internal bhāva.

That is primary. That is what Arjuna needed to understand. That’s what one must practice. That isn’t imitation at all, but purely practice. This will be said again, ‘*ābhyāsenā tu kaunteya.*’ All of what I’m saying is to be imbibed through *abhyāsa*, practice. This is through internal training, not by imitating something externally.

Now we can look at the śloka, ‘*pārtha, ‘O Arjuna, ‘yadā,*’ whenever, ‘*manogatān kāmān sarvān prajahāti.*’ ‘Manogatān,’ situated in the heart, ‘*sarvān kāmān,*’ all desires,’ ‘*prajahāti,*’ when these are removed, ‘*tadā,*’ then, ‘*ātmani ātmanā eva tuṣṭaḥ,*’ one is content in the Self, by the Self, ‘*sthitaprajñāḥ uchyate.*’ Then he is called a Sthita Prajñan, one of Steady Wisdom.’

We will say later in the chapter, ‘*yā niṣā sarvabhūtānām tasyām jāgārti saṁyamī.*’ When we say this, what we are trying to recognize, is always external. We look to understand and recognize like this. We try to recognize through external characteristics and signs. However, what is the condition of the Sthita Prajñan? ‘*Sarvabhūtānām ya niṣā,*’ that is full of darkness. It is Unknown. It is Unknowable, for ordinary Jivas. That condition of the Sthita Prajñan is

completely unknowable to the Ajñani. Still, he recognizes a Tattvajñani. That is the miracle.

‘He is a Tattvajñani.’ Everyone recognizes like this. Through logic and reasoning, through external signs.. That’s not what this is. It says that this is something to be practiced and experienced by oneself.

**Prajahāti yadā kāmān sarvān pārtha manogatān  
Ātmanyevātmanā tuṣṭaḥ sthitaprajñastadochyate. 2.55.**

**Duḥkeṣvanudvignamanāḥ sukheṣu vigataspr̥haḥ  
Vītarāgabhayakrodhaḥ sthitadhīrmuniruchyate.’ 2.56.**

The preface says, ‘kiñcha,’ also.’ This is again explaining the mental condition of the Sthita Prajñan. In this 2<sup>nd</sup> chapter, from the beginning, the Lord instructed sādhanas. There is the Niṣṭhā of Karma Yoga, and the Niṣṭhā of Jñāna Yoga. After that, in the end of the chapter, it says the fruit of both of these. Therefore, in the coming sections, in 16 chapters, all that is said, is the explanation of what is said here. All we can see is further explanation of this.

Therefore, some people say, when the Lord instructs the characteristics of the Sthita Prajñan, the instruction is complete. Some people say that the upadeṣam is complete there itself. Then why is there instruction again? For the person instructing, it is complete, but for the person hearing, it isn’t complete. That is why it is instructed again. ‘*Duḥkeṣu ādhyātmikādiṣu prāpteṣu na udvignaṁ na prakṣubhitaṁ duḥhaprāptaṁ mano yasya saḥ ayaṁ anudvignamanāḥ.*’ We have discussed the three types of duḥkham, ‘ādibhautika, ādhidaivika, and ādhyātmika.’ These are the sufferings of the body and mind. Then there is the duḥkham caused from the power of Nature. Then there is the duḥkham caused from other living beings. ‘ādhidaivika duḥkham,’ is out of our control. This is the suffering caused by hurricanes, etc. Then, ādhyātmika duḥkham, means the

suffering caused this body and mind. Then ādhibhautika duḥkham, is the suffering caused from other bodies, other beings.

Thus, there are three kinds of suffering. ‘Prāpteṣu,’ in the attainment of all of these.’ This must be given primary attention. Even if one is a Sthita Prajñan, one attains all of these. However, these don’t disturb him. From the injuring of the body, suffering will come to the antaḥkaraṇa of the Sthita Prajñan. Sometimes, when the Sthita Prajñan remembers disciples, he will feel sorrow. When the disciples make him sorrowful, or when he remembers the condition of the disciples, duḥkham will come into the mind of the Sthita Prajñan. That is why it says, ‘prāpteṣu.’ This is physical and mental suffering.

Otherwise, from the forces of Nature, suffering can come. All of these are ‘prāptam,’ attained. However these come into the antaḥkarana of ordinary Jivas, as long as there are causes for duḥkham, that duḥkham will exist. That isn’t possible for the Sthita Prajñan to avoid. That is a law of Prakṛti, a law of God. That cannot be changed.

Suppose there is a bad toothache. Then will the Sthita Prajñan experience duḥkham?’ There will be duḥkham. Otherwise, if someone tries to hide that they have a toothache, to show ‘I am a Sthita Prajñan,’ it’s enough if you think of him as a fraud. These will even be in the Sthita Prajñan. If a toothache comes, that is experienced as pain. To not experience that, you can lose consciousness. Then, it’s not necessary to be in Sthita Prajñā.

Then it’s enough if you take some pill. Then there’s no need to study the Gita. Then practice isn’t necessary. Then it’s enough if you take some counter-measure against the sensation of pain. Then it’s enough to make the body numb. For that, Atma Vidyā isn’t necessary. That isn’t what is aimed at here. There are other means for relieving the pain. In that way, the pain can be removed. Here, it says, ‘prāpteṣu.’ All Jivas attain that. Hunger and thirst will come, if he is hit, it will hurt. Therefore, don’t go and hit someone to see if he is a Jivanmuktan.

We will think, ‘if there is any problem, we can decide if he’s a Jivanmuktan or not?’ Then disciples will act like that. Once a disciple cut the Guru with a

‘blade.’ The Guru cried out. This was a real even in North India. To find out if the Guru is a Jivanmuktan, he stabbed him with a blade. Then blood came, and the Guru cried loudly. The disciple left him, saying, ‘he’s not a Jivanmuktan.’ Such an event has happened. Therefore, don’t ever test like that.

Duḥkham will come, ‘prāpteṣu.’ Then, what is the specialty? We said before, ‘nānuśochanti paṇḍitāḥ.’ Here it says, ‘na udvignaṁ na prakṣubhitaṁ.’ He doesn’t become disturbed. The mind doesn’t become disturbed like that Ajñāni. He doesn’t lose his mental balance. ‘Duḥkhaprāptau mano yasya,’ – it says ‘duḥkaprāpti’ – this means that one has to experience suffering. The external functioning of suffering aren’t something to be restrained through force. That’s not what is aimed at. Instead, it says that the mind doesn’t become unbalanced, disturbed.

We said before, that this doesn’t destroy his Tattvabodha. That is the summary. Therefore, the Bodha obtained by the Jñāni.. or this doesn’t cause him to forget his true Nature of the Atman. That doesn’t happen. Suffering can happen through external causes, or through prārabdha. These don’t become a cause for forgetting his True Nature.

What happens to the Ajñāni? These don’t cause the Jñāni to forget his true Nature like that Ajñāni. Thus, it says, ‘na udvignaṁ na prakṣubhitaṁ duḥkhaprāptau mano yasya so ‘yaṁ anudvignamanāḥ.’ His mind is without udvigna, agitation. This is the same thing that happens in sukham, pleasure. That is the difference. Here, what is primary, is that when these things happen, it isn’t about the individual’s expressions. Instead, these don’t affect the abidance in Tattvajñāna for the Sthita Prajñan.

These don’t even touch that internal awareness, Bodha. This isn’t a disturbance for his Atma Niṣṭhā. This will affect somewhat in the level of the mind. So, besides these mental modifications, these cannot bring about any kind of break in the Sthita Prajñan’s Atma Niṣṭhā. That is what is said here.

**Duḥkeṣvanudvignamanāḥ sukheṣu vigatasprahaḥ**

Vitarāgabhayakrodhaḥ sthitadhīrmuniruchyate.' 2.56.

AUM AMRITESHVARĪYAI NAMAH