

## AUM AMRITESHVARYAI NAMAH

### Swami Kaivalyanandaji's Talks on Bhagavad Gita, Chapter 2, Part 38

Remembering the Guru Parampara, we begin our discussion on the Bhagavad Gita, Chapter 2, Verse 63,

**Krodhādbhavati saṁmohaḥ saṁmohāt smṛtivibhramah  
Smṛtibhramśādbuddhināśo buddhināśātpraṇāsyate.' 2.63.**

We can look at the bhāṣyā. '*Krodhāt bhavati saṁmohaḥ avivekaḥ kāryākāryaviṣayah kruddho hi samūḍhaḥ san gurum api ākrośati. Saṁmohāt smṛtivibhramah sāstrāchāryopadeśāhitasamskārajanitāyāḥ smṛteḥ syāt, vibhramo bhramśaḥ smṛtyutpattinimittapṛāptau anutpattiḥ.*'

This 'smṛti bhramśa,' delusion of memory,' is an important matter for a sādhak. A person needs this 'firm remembrance, 'dhūva smṛti,' in all times. One must sustain viveka, discrimination. That is what is meant by 'firm remembrance.' However, here it says, 'kruddho hi,' a person in anger, 'samūḍhaḥ san,' being deluded, 'gurum api ākrośati' – he curses the Guru. In the mind, one blames the Guru. That is the greatest sin.

That is a sin without any remedial action. Once, blaming the Guru occurs in the mind, there is no remedy for that. While one is alive, there is nothing one can do as a remedial action to that. Then what is remedy? It is the end of that life. Only till the end of one's life will that remedy be complete. Even then, a person may become egoistic and angry. That anger need not be manifest externally. That can be the attitude of anger in the mind.

It is said that the fruit of becoming angry with the Guru is great sin. It is said that the result of cursing the Guru is mental insanity. This means a mental disease, and is said to be a fruit of cursing the Guru. If a person feels any kind of

hatred towards the Guru, he obtains all kinds of diseases, such as insanity. Guru ninda, cursing the Guru is such an offense, that there is no remedy for the sin from that. That must never happen. This is said in particular to sādḥaks.

If anything happens from the Guru that one doesn't like, one must never have anger in the mind. If that happens, what is it? That is 'smṛti vibhrama,' delusion of memory. One's discrimination is destroyed. What is smṛti? 'Saṁmohāt smṛti vibhramaḥ.' It says, 'śāstrāchāryopadeśāhitasamskāra.' From both the śāstras, and the āchārya.. 'śāstra' means the words of previous Gurus, and 'āchārya,' means one's own Guru, alive in the body. One thing to pay attention to is that the commentator only says these two together.

One is śāstra, and another is āchārya. It gives the same importance to both of these. There, what is meant by 'āchārya' is the Guru, alive in the body. That is called an 'āchārya.' The other, 'śāstra,' are the words of previous, other Gurus. From the instructions of both of these, 'āhita,' the accumulated samskāra, gained in the antaḥkaraṇa..from that samskāra, memory is produced. The cause of remembrance is samskāra. This is the samskara of the Guru's instructions and the śāstra's instructions. For that remembrance, 'smṛteḥ syāt vibhramo bhraṁśaḥ.' That memory becomes deluded. What does it mean for memory to become deluded. It says this next.

'Smṛti utpattinimitapṛāptau anutpattiḥ.' For the causes that produce this remembrance, for these to not happen.. when this doesn't happen..This is because all of our activities depend on our memory, our remembrance. This is true for good actions and bad. It says that there causes for this. These are the causes for bringing about smṛti, remembrance. The most powerful cause for bringing forth remembrance is samskāra. Just because there is samskāra doesn't mean that there will be remembrance. That samskāra must become awake.

If all of the accumulated samskāra through numerous lives continuously produced memory, then our minds wouldn't be able to bear it. Therefore, memory comes from whatever samskāra is awake. Here, it says that causes for awakening that samskāra are absent. This means that other samskāras are a cause

for making this samskāra awake. These are unseen causes, adṛṣṭam. Through one samskāra, another samskāra becomes awake. That can happen.

Otherwise, it may external causes that make one's samskāra awake. Through those also, samskāra can become awake. The cause of remembrance is the waking of samskāra. The cause of the waking of samskāra can be from other samskāras in the mind, or through external causes.

A person sees an elephant. That is an external cause. When he sees the elephant, he immediately remembers all things that happened in his life, related to an elephant. What does he do? Through an external cause, the samskāra within him becomes awake. He sees the elephant with his eyes; immediately, he remembers things from the past – 'I saw an elephant before,' 'I was afraid..'

He remembers. There what happens? The external cause awakens the inner samskāra, and old events come to the mind. Remembrance comes. Then there is the unseen cause for remembrance. There, there is no external cause at all. For no external reason, some event from the past, long forgotten, surfaces in the mind. The cause of the awakening of that samskāra is 'adṛṣṭa,' unseen.

In this way, even when there are situations to cause the arising of remembrance, that remembrance doesn't happen. That is 'smṛti bhraṁśa' – the delusion of memory. In other words, a person has understood through the śāstras and the Guru; 'cursing the Guru must not happen.' The samskāra of that has become firm in the mind. For whatever reason, the attitude of anger comes to the mind. Or in some situation, one feels that the Guru is unfavorable. In that time, what should happen? The samskāra within one should become awake.

Remembrance must come. What is that? 'The Guru is never unfavorable. The Guru can never have anger towards me.' There, these kinds of mental attitudes create pāpa, sin. I should never even imagine those. I can't think that.' This kind of remembrance must be in the mind. This remembrance happens from samskāra. This person had previously obtained this samskāra.

'śive druṣṭe gurustrāta.' If Shiva becomes angry, if God is mad, the Guru can save you from that. There, the Guru is given a greater position than God.

Even for a person suitable for the wrath of God, he can be saved through the Guru. 'Shive druṣṭe gurustrāta.' 'Guro ruṣṭe na kaśchana.' At the same time, if anger comes in the mind of the Guru, then even God cannot save you.'

A person who is suitable for the wrath of the Guru cannot run to God and be saved. That is the greatness of the Guru. Having studied these śāstras, or having heard the Guru, and gained samskāra.. then, through any kind of reason, in the mind, one may feel the attitude of the Guru being unfavorable. When that happens, this samskāra from the śāstras must awaken and produce remembrance. 'Cursing the Guru isn't possible.' Not just cursing the Guru; any anger in the mind towards the Guru must not happen for any reason.'

This must come. However, it doesn't come. 'Smṛti bhraṁśa' – confusion of memory happens. This is from 'saṁmoham,' delusion. Viveka is destroyed. Therefore, 'smṛti utpatti nimitta prāptau,' even if the causes for arising of remembrance are there, 'anutpattiḥ' – that remembrance doesn't come. That is the meaning.

This anger, and so one, stand as an obstacle to that remembrance arising. This force down that samskāra. What is the cause for the arising of remembrance? The remembrance of the Guru, or one's previous experiences with the Guru.. all of these must come to the mind. Sometimes, one will have remembrance of the things which enable one to understand the Guru's greatness. That is called 'smṛti utpatti nimitta.'

If one feels anger towards the Guru, at the same time, some remembrances of the Guru's greatness will come to the mind. The causes for these will come. All of these cause experience. Sometimes, this creates the opposite experience. When one thinks with discrimination, this creates the opposite experience. Even though all of that comes, the remembrance, 'that must not happen! Don't!,' doesn't come to the mind. 'Anutpattiḥ.' That doesn't happen.

That is 'smṛti bhraṁśa' – confusion of memory. 'Tataḥ smṛtibhramśāt buddhināśaḥ.' What happens through the confusion of memory? 'Buddhināśa.' We said before, 'saṁmoham,' delusion. Now it says, 'buddhināśa.' Both of these

are indiscrimination. *Buddhināśa* is indiscrimination, and *saṁmoham* is indiscrimination. ‘*Sam̐moham*,’ means that the mind becomes completely foolish. There, one doesn’t even get the opportunity to think, ‘is this good or bad?’ That is *saṁmoham* – complete darkness comes in the mind.

*Buddhināśa* isn’t like that. ‘*Kāryākāryaviṣayavivekayogyatā antaḥkaraṇasya buddher nāśa uchyate.*’ When a person experiences ‘*buddhināśa*,’ he will sometimes think. ‘What is necessary? What is unnecessary?’ ‘*Kārya*’ means ‘what must be done.’ ‘*Akārya*,’ means what must not be done. ‘What is dharma? What is adharma? What is right? What is wrong?’ He will think in this way. However, even after thinking, his capacity for deciding this has been destroyed. He is unable to decide. The mind is undecided.

If it is *saṁmoham*, one doesn’t even get the opportunity to think like that. The mind will be *mūḍha*, dull. That is how this ‘*smṛti bhraṁśa*’ happens. Here, it isn’t like that. Even when someone who has experienced this ‘*smṛti bhraṁśa*’ thinks, he doesn’t have any kind of remembrance to show him the side of what is right. There won’t be anything to help him. That *viveka* is completely destroyed.

That is, ‘*kāryākārya viṣaya vivekāyogyatā.*’ In right and wrong, in those subjects, the discrimination of the *antaḥkaraṇa* to decide these is destroyed. Where must that come? ‘*Antaḥkaraṇasya*’ – that must come to the mind. Here, the person is unable to decide anything. ‘*Buddheḥ nāśa uchyate.*’

Here, it says that delusion comes from anger. From delusion, confusion of memory comes. This culminates in the experience of *duḥkham*, suffering. Even once one experiences *duḥkham*, delusion comes. Then, confusion of memory comes. Then, one’s intelligence is destroyed. This happens through *krodha*, anger. All of these will produce a fruit on each level. That is why it is said that a *sādhak* must always protect the evenness of the mind. Otherwise, this will happen. ‘*Buddheḥ nāśaḥ.*’ The destruction of the mind happens.

All of these are things that constantly happen in the mind. ‘*Buddhināśāt praṇāśyati.*’ Through the loss of intelligence, complete destruction happens to a *sādhak*. His discrimination is destroyed. When that happens, the words and

actions according to that happen. Those words and actions destroy him. That is the meaning.

Through words, he curses the Guru. Through action, he does the same. This is primarily towards the Guru; then this happens everywhere. In his worldly activities, in all realms, these kinds of things happen. That is explained.

‘Tāvadeva hi puruṣaḥ yāvadantaḥkaraṇam tadīyam kāryākāryavivekayogyam. Tadayogyatve naṣṭa eva puruṣo bhavati. Ataḥ tasya antaḥkaraṇasya buddhernaśāt praṇāsyati puruṣārthāyogyo bhavati.’

This says how a person is destroyed. ‘Tāvadeva hi puruṣaḥ’ – For a human, what is his sustenance? ‘Yāvadantaḥkaraṇam tadīyam kāryākāryavivekayogyam.’ Here, this ‘puruṣaḥ’ is the Jiva. The sustenance of that jiva, without being destroyed, what is that? ‘Tāvadeva,’ till then.. Till when? ‘Yāvat.’ ‘Tadīyam,’ this, the antaḥkaraṇam, ‘kāryākāryavivekayogyam’ – the capacity for the Jiva to discriminate between right and wrong. The sustenance of the Jiva is as long as this is sustained. After that, in the moment that is destroyed, when one is unable to distinguish between good and bad, right and wrong.. Here there are two matters.

One is that this is something a person must gain through ‘pauruṣam,’ manliness. This doesn’t mean the quality of men. This means the natural śakti and capacity within the Jiva. That is in all Jivas, whether a man or woman. It’s not that the word ‘puruṣa’ doesn’t refer to a woman. This means ‘a Jiva.’ Wherever the śāstras use the word ‘puruṣa,’ it means ‘Jiva.’ Why is that? The meaning of the word is ‘one who dwells in the puram, the city.’ The city is the body. One who dwells in the body is the puruṣa. This means, ‘the Jiva.’

Discrimination, and other matters are things that a Jiva must obtain through his own will power. This is repeated several times where Vaśiṣṭa instructs Rāma in Yoga Vaśiṣṭa. We rely on other things, such as God. However, even when we depend on other things, a person must never let his manliness be destroyed. This means, ‘do yourself whatever you must do by yourself.’ For doing this properly, the Grace of God and Guru is needed. However, while that is

needed, 'that must be done by him.' On the person's side, there is 'what must be done,' 'what must not be done,' all of these. All of that, through the jiva's pauruṣam.. Here, pauruṣam, means what is connected to the puruṣa. The puruṣa is the Jiva, so pauruṣam means the matters connected to the Jiva.

That is why Vaśiṣṭa says, 'Rāma, there are things you must do by relying on your 'pauruṣam.' Don't simply say, 'everything is fate, the decision of God.' There are matters that you must do yourself,' In other words, God has given man certain instruments. A person must gain discrimination and use them. Without using that, what is it? Even though there is rice grain, water, and the stove, a person says, 'God, you should come and cook!' 'God, you should come cook the food and give to me!'

That's not what one should think. Each person must do for themselves. Those matters must be done. God gives the suitable circumstances for that. God removes the obstacles for that. God has created favorable circumstances. Therefore, a Jiva should rely on Pauruṣam, and do things. That is in another part of the Gita; 'udaretātmanātmānam' - uplift the self by the self.' Otherwise, saying 'let the Guru do this.' 'Let God do it.' Saying this in things one should do oneself.. some people think this is a great thing in spiritual practice. However, in truth, that is laziness.

A person is justifying his own laziness. 'I'm not the person to do this. God should do it. I don't have any kind of doer-ship.' However, there is this doer-ship for everything else; for eating, for sleeping. But when there is any kind of duty that comes, what does he do? He says, 'let God do it.' 'Let Amma do it.' When the other matters come, the things he likes, he doesn't entrust someone else for that. He does it for himself. Then, when difficult things come.. what is that? They say, 'I can only act through Grace.' Then one should eat, only after Grace comes.

That kind of thought doesn't come here. If something thinks, 'let God give me.,' then let God place the food in the mouth. Don't use your hands. Keep them closed. Then he should only eat when the Lord comes and places the food in the mouth. Does anything think like that? No. So, thinking, 'japa and

meditation – I can only do those if God wills. I can't do that myself. I surrender everything.' In this attitude of surrender, they surrender what is convenient to surrender, and hold onto what isn't convenient. To prevent that, Vaśiṣṭa says to Rāma, 'you must not simply say, 'everything is fate, God's will.' Rely on your manliness. Do those things which you should do.'

This is also said in the Gita. 'Udaretātmanātmānam.' Without doing the things one should do, saying, 'I am waiting for God's Grace' out of laziness.. 'I have no kind of doer-ship.' 'The Lord should do everything.' What is this? This is a fool. To remind this, in many places, the word 'pauruṣam' is used. So, the bhāṣyā says, 'tadīyam' – a Jiva has the capacity to discriminate between right and wrong. That must be done by each person. That isn't something to entrust to the Guru, or God. That must be done.

Beyond that, what is it? This person says they have 'complete surrender.' For that kind of surrender, what is needed? One must eat food without using the hands. When one sits before the food, that food must enter the mouth of itself. Through God's Grace, that must raise off of the plate and go into the mouth. If that happens, fine. Then, he has attained 'complete surrender.' Then he doesn't have to do anything himself. God will do everything.

That's not it. Like this, in spiritual matters, and practices, it says, 'kāryākārya,' discrimination between what is right and wrong. For that, 'tadīyam' – God has given all of these instruments to be used with that discrimination. These are for a person to use by himself. These aren't for God to come and make act. Then, for all of these, God as the Inner Controller, 'bhramayan sarvabhūtāni.'

That doesn't happen according to our wish; that is spontaneous. It is God who makes all organs act. However, that's not something that we must make happen through our imagination. Whether one knows God or not, for a fool or anyone, that happens. That happens also in a viveki who thinks about that. That is the Tattva of God. However, we don't create that Tattva through our imagination. That must be understood. Ultimately, even the movement of a blade



of grass is under the Will of God. The modifications in the mind are under God. However, this doesn't ever mean that that is the sādhanā of the Jiva. That is the law of God.

Wherever the law of God is described, don't misinterpret that as the sādhanā of the Jiva. That isn't something the Jiva must do as a sādhanā. That has no connection with the Jiva. That is from God Himself. The complete control of all beings, the moving and non-moving, is under God. That is a Tattva, the supreme Tattva. The Jiva can never accept that as a sādhanā, a means. This is because that isn't under the control of the Jiva. That isn't under the will power of the Jiva. That is a divine law.

Here, what is a sādhanā? That is a matter under the will power of the Jiva. That is a matter under the control of the Jiva. That's what was said in the Brahma Sutras, as 'kartṛ tantra.' Those are things one must think of and act for themselves. This is the action for the puruṣārthas, the goals of life. The puruṣārthas are things one must do for oneself. One must do that oneself. That isn't something for us to entrust to God. God will do the things God must do.

So, 'tadīyaṁ,' that capacity of the Jiva to discrimination between right and wrong, is destroyed. This means that one becomes unable to do what must be done. 'Tadayogyatve naṣṭa eva puruṣo bhavati.'

'Tadayogyatve,' once that capacity is destroyed.. Here what is the Lord saying to Arjuna? 'Tasmāt yuddhasva' – you must act!' 'Act!' means that there are duties left to perform in that devotee. Then, when it says, 'nimitta mātram,' 'you are only an instrument,' what is it? This means, there are numerous things to be done. Ultimately, the control of those things is in the Lord's hands. Still, there are things he must do.

'Tasmād yogāya yujasva.' 'You prepare for Yoga.' This means that practicing Yoga is not the job of the Lord. The Lord only requests this. Doing that is the job of Arjuna. How is this? These are ordinances. This comes in numerous parts, several times. 'Shraddasva,' you listen!' Thus, this comes in several parts. When this comes, what is it? These are matters that a sādhanak must

perform. Each person must do for themselves. Relying on ‘pauruṣam,’ one must do what one must do.

If one thinks, ‘God will give me. It’s enough if I don’t do enough, and God will give. I’ll just wait and expect’ – what is this? If God gives everything, then there won’t be anything for one to do. Then, it’s enough to sit and wait.’ That’s not so.

Only if you do something, will you receive the fruit. God will remove the obstacles to receiving that fruit. The giving of that fruit will be under the laws of God. However, when the Lord says, ‘act!,’ this means that one must do what must be done from your part. You can’t avoid that. ‘Tadayogyatve,’ if one loses the capacity to do that.. if that ability doesn’t exist in the antaḥkaraṇa, then, ‘naṣṭa puruṣah bhavati’ – then that person is destroyed.

That’s why some ask, ‘isn’t everyone controlled by prārabdha. Everyone is controlled by Fate. Everything is controlled by God’s Will. If that is so, then isn’t man helpless? Man has no kind of freedom in his action, isn’t it? Doesn’t he have no control? Then there is no scope for man striving for Mokṣā, no? Everything is controlled by something else.’ Some people ask like this.

That’s not so. What is man? He can destroy himself, or make himself good. That’s what is said here. ‘Tad ayogyatve’ – once this capacity here is destroyed.. once he destroys the ability given to him by God, ‘naṣṭa puruṣo bhavati.’ That man is destroyed, ‘naṣṭa.’ ‘Ataḥ,’ therefore, ‘tasyāntaḥkaraṇasya buddhernāśāt praṇaśyati.’ Once destruction occurs to a person’s antaḥkaraṇa, when doesn’t use any pauruṣam to obtain anything, this is what happens. Once destruction comes to the antaḥkaraṇa, ‘praṇaśyati,’ he is destroyed. What is that? ‘Puruṣārthāyogyo bhavati.’

This is because of a person’s laziness. What is that? ‘God will give. There’s nothing I need to do. I give all responsibility away.’ If one has this mental attitude, and doesn’t use pauruṣam, what happens? That is destruction. Here, it says in particular, he becomes unsuitable for the Goals of Life, the puruṣārthas. The primary puruṣārtha is Mokṣa. Then, all the other Goals of life become

destroyed for him. Primarily, Mokṣa is destroyed, 'buddernāśāt,' from destruction of intelligence.

Therefore, what is it? Through kāma sankalpas, through anger, through anger, to delusion, through confusion of memory, to destruction of intellect, this destruction of the Jiva. 'That must not happen!' It doesn't say that there is only one way for this happening. There are numerous ways for this to happen. We must remember all of these ways.

The basis of all of these are desires. These are sankalpas. That's where all of these begin from. We said before, a person says, 'let the Lord do everything. There's nothing I need to do.' Saying this, is a kind of desire. He thus imposes all of his duties on the Lord, and acts in other unnecessary activities according to his vāsana. He acts unknowingly, without discrimination. There also, what happens? Buddhināśa, the destruction of mind happens, and he loses all capacity for attaining the Goals of life. He becomes unsuitable for Mokṣa.

Therefore, what does it say here? 'Be careful!' Be careful of desires, of sankalpas. That is what it says. Now we can look at the śloka.

'Krodhāt saṁmohaḥ bhavati' – through anger, delusion happens. 'Saṁmohāt smṛtivibhramah saṁbhavati' – through that delusion, memory is confused. Remembrance is destroyed. 'Smṛtibhramśāt buddhināśah' – through confusion of memory, the intellect is destroyed. 'Buddhināśāt praṇasyati' – through destruction of intellect, that Jiva, the individual, is completely destroyed. This is total destruction.

**Krodhādbhavati saṁmohaḥ saṁmohāt smṛtivibhramah  
Smṛtibhramśādbuddhināśo Buddhināśātpraṇasyate.' 2.63.**

Here, this shows us how the destruction of the Jiva can happen, in progression. Here, we should pay attention. This description of total destruction is in the part describing the Sthita Prajñan. Then even for a Yati who is striving for the state of Steady Wisdom, even though he has progressed on that path, this kind of

destruction can happen. This is reminding us of that. That isn't reminded for the Sthita Prajñan; it is for sādhanaks. Therefore, we must pay attention.

Therefore, what is needed? That is said next.

**Rāgdveṣaviyuktaistu viṣayānindriyaiścharan  
ātmavaśyairvidheyātmā prasādamadhigacchati. 2.64.**

The Preface says, 'sarvānarthasya mūlamuktaṁ viṣayābhidhyānam.' We said before what the root of all disaster is. What is that? That is 'viṣayā abhidhyānam' – the desire sankalpas of objects. Here, 'objects' means the objects that become unfavorable to spiritual practice through creating mental sankalpas. It says the desire sankalpas of these.. one must not go to these desires.

That is why karma yoga is given importance. Karma Yoga is primarily for preventing these kinds of desires. This isn't from karma – pay special attention. If a person becomes immersed in karma, there is a chance that the desires will again grow. Therefore, in Karma Yoga.. a person in Karma Yoga can succeed over these desires of the mind.

The obstacles to japa and meditation are these desires. If you sit to do japa or meditate, the mind goes to these. The Japa becomes mechanical, the meditation becomes mechanical. Then, the mind is unable to be controlled; it cannot stay still. It doesn't get any one-pointedness. Many people ask, 'what is needed for one-pointedness of mind?'

The reason one doesn't get one-pointedness is this. It is because one hasn't obtained mental purity through karma yoga. He hasn't practiced karma yoga in his life. Those who are in mere karma will never get one-pointedness. He will get one-pointedness according to one's will. This is because one-pointedness is of two types. One comes naturally. How is that? A person will have natural one-pointedness in anything. That isn't the one-pointedness of the mind. This is because a person who performs karma may have one-pointedness in the karma.

That isn't the one-pointedness of the mind. Now, these modern Gurus, some of them say, 'one-pointedness is to become concentrated in a song we hear. If one dances, one gets one-pointedness.' Some say this. Therefore, one way to gain one-pointedness is through seeing a dance or hearing songs.' There are some who teach this.

That's not so. One-pointedness of the mind' means, to be able to center the mind on the object one wills. Only then is it true one-pointedness. The other is natural one-pointedness. That one-pointedness is in birds and cows, everything. Viveka isn't necessary for that. The mind goes naturally to the objects before it. That isn't called 'one-pointedness' in Yoga Shāstras. Instead, that is called vikṣepam, the scattered state of the mind.

So, when the scattered mind becomes identified with an object, without discrimination, the individual doesn't realize that the mind is scattered. Therefore, he thinks, 'the mind is one-pointed.' Why is that? It is because the mind doesn't go there through one's own will. The mind becomes one-pointed, only when it goes according to one's will. That is what happens when one sits to meditate.

Till one sits down to meditate, the mind is one-pointed. This is because the mind constantly goes from one object to another. It becomes one-pointed in objects. When one goes to meditate, what happens? One tries to keep the mind on a single object, according to one's will. Then one understands, 'my mind has no one-pointedness.' It isn't one-pointed; instead, our mind hasn't raised to the levels of mind described in Yoga Shāstra, such as ekāgra, nirudha, etc.

Therefore, the mind there doesn't have the modification of nirudha, stillness. Both of these are the transformations of mind. Both of these are mental modifications. Instead, what is the mind? It is vikṣiptam, scattered. A person recognizes this when he tries to meditate. If he hears a song, his mind gets one-pointedness. However, what is that? There, the scattered mind follows after the object in front of it. That kind of one-pointedness, what is it? That is natural for the scattered mind.

This is because when a person becomes immersed in mental desires, he forgets himself. He forgets the surroundings. That is what happens. How is that? That is because of the intensity of the vikṣepa, the scattering. The intensity of one-pointedness and the intensity of vikṣepam are the same. This means when the mind continuously becomes scattered out of control, one forgets themselves. How is that? The desire becomes one-pointed, and one constantly thinks.

Thinking continuously, one doesn't recognize the objects nearby. Some say, 'that is tapas.' In our Purāṇas, there are examples of this. 'Shakuntala was meditating.' Durvāsa went near and didn't know. What is that? This is that her mind was in vikṣepa. That caused harm. This is the condition where the mind is one-pointed in thinking, forgetting oneself, and not knowing where the mind is going. This is vikṣepam. That is never ekāgrata, one-pointedness.

In that way, songs and dramas make the mind one-pointed. The mind can become one-pointed like that. If that is so, then a person can gain one-pointedness from watching movies. Then it's not necessary to practice meditation. This is because when the characters laugh, we laugh; when they cry, we cry. Through all of this, we only recognize later, that we laughed or cried. That's how much the mind become identified with the objects. Then, there must be no need for meditation.

Then what is it? That Jiva has no kind of control at all. He has no control over that transformation. However, he forgets himself, the world, everything. There are people who teach, 'this is meditation.' They say this as a new 'technique' of meditation. The Lord knew, 'what would happen?' So, that's not what it says here. Here, the meditation in Yoga Shāstra is to keep the mind on a single object through one's own will. This is 'dhāraṇa, dhyāna, samādhi etat trayam samyama.' This is said in the Yoga Sutras.

So, the mind can become one-pointed in that way. That is the one-pointedness of the mind. There, what happens? Only that mind develops the samskara of 'nirodha,' control of mental modifications. Only there, this 'nirodha' samskāra becomes a cause for 'ekāgrata,' one-pointedness.

That is another subject. I was just explaining about ‘abhidhyānam,’ in the bhāṣyā. So, what is ‘viṣaya abhidhyānam?’ That is ‘sarvānarthasya mūlaṁ’ – the root of all disaster. The becomes a cause for complete destruction.

Then what? ‘Atha idānīm mokṣakāraṇamidam uchyate.’ Here, it speaks about the cause of Mokṣa, next. This isn’t through ‘viṣaya abhidhyānam.’ That isn’t the one-pointedness of the mind .That isn’t meditation. This is said next.

We can look at the commentary. ‘Rāgadveṣaviyuktaiḥ rāgaścha dveṣaścha rāgadeṣau, tatpuraḥsarā hi indriyāṇām pravṛttiḥ svābhāvikī.’ This is explaining what we discussed. When the mind goes to objects, when one forgets oneself, and the surroundings.. what are all of these? ‘Indriyāṇām svābhāvikī pravṛttiḥ.’ All of those are the natural actions of the senses. That is also the natural functioning of the mind. None of that is meditation.

Why is that? ‘tatpuraḥsarā,’ It is because that is the abode of attraction and aversion. Because attraction and aversion are seated in the antaḥkaraṇa, along with their samskāra, the senses naturally think of objects. We said before, ‘viṣaya abhidhyānam.’ This is a firm sankalpa. That is the meaning of ‘abhidhyānam.’ Because of this attachment and aversion, the mind gains these firm sankalpas of objects.

When we hear a song, or see some dance, the mind naturally becomes one-pointed. What is that? That is a natural activity. That is never an action of self-control. That happens through the desire for objects. This means that these are the rajasic bhāvas of the mind. Then, some may have a doubt. ‘What about hearing about the stories of the Lord? What about prayer, and bhajans? Don’t these make the mind one-pointed? Isn’t that a song?’ Some say this.

That is sattvic. That is never rajasic like these. For a rajasic mind to become one-pointed, a sattvic object isn’t necessary. It will become one-pointed in rajasic and tamasic objects, only. Here, it isn’t like that. What happens here? The object is sattvic. Bhajans to the Lord, praying to God, all of these.. in all of these, the object is devoid of tamasic and rajasic bhāvas. There, what does the Jiva do? Ultimately, he has a desire. What is that? ‘The mind must delight there. The

mind must delight in the īśvara Tattva. The mind must immerse in the stories of the Lord.' A sādhak has this kind of desire.

So, then what happens? The mind experiences a sattvic transformation. Through that sattvic transformation, through bhajans and prayer, the mind will go to the levels of ekāgra and nirudha. That isn't what I am speaking about. That is about a mind in the condition of sattva. That isn't natural. If that must happen naturally, then that much powerful samskāra is necessary. That can become natural for a person with powerful sattvic samskara. For others, they must strive and bring the mind there.

This isn't like that. When a worldly mind becomes identified with objects, with other objects. These aren't sattvic objects. They are rajasic and tamasic objects. In these, one forgets himself, and becomes one-pointed. That's what we discussed before. Otherwise, we weren't referring to the bhāva of bhakti. That is sattvic. There, truly, the mind becomes one-pointed in sattva. There, also, one forgets oneself. That is another subject.

Here, what is said? 'Rāgadveṣaviyuktaiḥ hi' – being separated from attachment and aversion.. for such a person, his mind becomes one-pointed in bhajans to the Lord. That is another matter. When that happens, the mind becomes sattvic. When the mind becomes sattvic, what happens there? The will power of the mind grows. Then, the person is able to be one-pointed according to his own will.

In the other place, it's not like that. This rajas abducts the Jiva's control. Sattva isn't like that; it gives control to the Jiva. The other abducts. Rajas, doesn't give control to the Jiva. It makes the mind constantly scattered. And what about sattva? That will make the mind constantly one-pointed. The Jiva's concentration is based on either of these two guṇas.

Rajas produces the state of scattered in the mind. That guṇas destroys the control of the mind. And what about sattva? That offers the qualities of one-pointedness and control to the antaḥkaraṇa. Then the Jiva's control grows. Then the Jiva will be able to become concentrated in sattvic objects through will. We



know, that the mind of a bhaktan becomes immersed in bhajans, prayer, etc. However, the mind of a tamasic person will never find any interest in those. He won't find the taste of that. The mind won't ever turn towards that.

This is because the words in bhajans to the Lord aren't just words. Those are words for identifying with a sattva object. A worldly mind won't be able to enter into that. The mind will retreat, because his mind likes the rajasic and tamasic aspects of Prakṛti. The mind will go there.

Even in music itself, there are different kind of music. There is sattvic music. Then, there is also rajasic music. There, there is a lot excitement, and loud drums. A rajasic mind will be interested in that. All of these are bhāvas of the Universe. That mind will withdraw from the sattvic bhajans to God. A worldly person's mind won't find any interest in bhajans to God. He will drop away from that bhāva. This is because there is no interest there.

What is primary cause for all this? Those are the tamasic and rajasic bhāvas. At the same time, a person whose mind is sattvic will have to suffer forcibly through such music. If he has no choice, he will suffer through it. The next person will like that. The other person will have to suffer through the loud 'dum-dum,' and everything. For him, that isn't music.

That is music. In Sangita Shāstra, it says that sattvic, rajasic, and tamasic bhāvas are all a part of music. That's what is said here. What is that? The primary cause of tamas and rajas are attraction and aversion. Through this attachment and aversion, the senses act naturally in their objects. 'Tatra yo mumukṣu bhavati saḥ,' for a person who has the desire for Freedom.. what does he do? 'Tābhyām viyuktaiḥ śrotrādibhiḥ indriyaiḥ viṣayān avarjanīyān charan upalabhamānaḥ ātmavaśyaiḥ ātmanaḥ vaśyāni vaśībhūtāni taiḥ ātmavaśyaiḥ vidheyātmā.'

Here it is saying an important matter. What is that? 'ātmavaśyaiḥ.' These Jivas with rajasic and tamasic bhāvas can never do this, 'ātmavaśyaiḥ.' The sense and mind aren't under their control. That is the meaning. At the same time, for the mind that is separated from this rajas and tamas.. 'Yo mumukṣu bhavati,'

whoever desires Freedom, what is he? He is distanced from these rajasic and tamasic bhāvas.

‘Saḥ tābhyāṁ viyuktaiḥ śrotādibhiḥ indriyaiḥ,’ through those senses, such as hearing, being separated from attachment and aversion.. he hears bhajans to God, he prays to God, hears satsang.. there, what is it? That is only possible if the senses are separated from this attachment and aversion. That is it.

That’s not possible for those without that. There is nothing big in saying, ‘I’m a devotee.’ In this satsang, we are discussing about matters related to God. We aren’t saying about any harmful subjects. However, a person walks nearby. He thinks, ‘what’s going on here?’ He listens for a short time. Then he suddenly thinks, ‘this isn’t for me.’ Suddenly he leaves. Sentence.

Why is that? That is a bhaktan. I’m not blaming anyone. There is bhakti in the mind. However, that is mixed together with these rajasic and tamasic bhāvas. That has come to a sattvic bhāva. If a person with this sattvic bhāva comes and hears the satsang, his mind will become one-pointed in that. There, the mind won’t feel like sneaking away. There, the mind will stay in the satsang.

The other isn’t like that. A person whose mind is with rajasic and tamasic bhāvas, and the desires according to that.. his bhakti exists for the purpose of those desires. Having come here and hearing satsang, when he realizes, ‘this won’t help to fulfill my desires,’ he feels like leaving. ‘It’s time for me to go.’ Once this becomes clear in the mind, what does he do? He tries to escape from there.

That is the difference between the mind with a sattvic bhāva and the mind with tamasic and rajasic bhāvas. Here, what happens? The mind will be under the tamas and rajas guṇas. Therefore, what happens? Without these under his own control, he acts without this control. ‘Tābhyāṁ viyuktaiḥ’ – Without this attachment and aversion, without that samskāra, ‘śrotādibhiḥ indriyaiḥ’ – by the senses, such as hearing.. ‘viṣayān,’ objects, ‘charan,’ one who experiences these, ‘upalabhamānaḥ’ - through the senses free of attachment and aversion, he experiences the sense-objects. That is what is said here.

So, to experience objects without attachment and aversion,' when this is said, many people like this idea. 'Even if I go to these, they don't affect my mind.' 'There is no attachment or aversion in my mind.'

Saying this, the commentator is saying this to give an opportunity for deceiving others. It says, 'avarjanīyān' – this doesn't mean that we can experience any object we desire without control. These are objects that are unavoidable, 'avarjanīya.' We said before, there are objects one can't avoid through the senses. What is that? There is bhajans to God, prayer to God; one can't avoid those. Then there is hearing the stories of the Lord. These aren't things that should be avoided. That's why it said, 'avarjanīya.'

In those, without attachment or aversion, the mind experiences those. Otherwise, this doesn't mean to experience any object without control, saying, 'there is no attachment or aversion in my mind.' 'None of these affect me.' Saying this and acting is never a sādhana. Some people say, 'it's enough to not be attached to the objects.' That is my way.' No matter what I experience, I don't become attached.' Some say like this.

What is said is correct. When Mahātmās see objects, they see without this attachment and aversion. That is a Tattva. This is never said for a sādhak. For a sādhak, it is 'avarjanīya' – only that is possible. One must indeed avoid everything that must be avoided. This is according to each person's dharma in the life-stages. According to the dharma of brahmacharya and sanyassa, everything that must be avoided must be avoided.

Having avoided that, what is it? He can only give attention to matters connected with God. That is what is said. That is 'avarjanīyam.' If the sādhana must progress forward, if he must go forward in the spiritual path, only this can be given śraddha. That is 'avarjanīyān.' This means to avoid what is in one's power to avoid. Then there are some matters one cannot avoid. For such matters, each sense has a natural connection to its object. When the senses naturally act in their objects, what happens? 'Atmavaśī' – having the senses in his own control, he acts only in ordained actions. That is the meaning of 'avarjanīyam.'

Otherwise, having acted in opposed actions, and saying, ‘my mind has no attachment or aversion. None of this affects my mind’ – saying this, you must not become a mithyāchāran, a hypocrite. That is why it says in particular, ‘avarjanīyān charan upalabhamānaḥ.’ But if one must do that, what is needed? ‘Atmavaśi.’ One’s senses, mind, and all must be under one’s control.

Only then can one distinguish, ‘this is good, this isn’t good.’ Some people say to not distinguish between these. Some modern teachers say, ‘don’t do that. If you distinguish between things that can and can’t be done, the mind will have conflict. When conflict comes, it becomes harmful. Therefore, that’s not needed. You need not distinguish like that. Wherever the mind goes, let it go. It’s enough if you remain non-attached.’ This is what they say.

‘Whatever object it is, let them go. Just remain non-attached.’ That is a great hypocrisy. That is never possible for a person. That is never possible for a sādhak. Therefore, the commentator says in particular, ‘avarjanīyān.’ Then, ‘ātmanaḥ vaśyāni vaśībhūtāni.’ That is primary. What does a sādhak do? He brings the senses under his control. This means that the senses obey do’s and don’ts. That is needed. That obedience is needed.

For such senses, under control, ‘ātmavaśyaiḥ.’ Then there is another specialty. ‘Vidheyātmā.’ I said before, the mind can become one-pointed anywhere. However, that isn’t the one-pointedness of the mind. That is vikṣepam, scattered state. There, this is no kind of freedom, or control. Here it isn’t so. It says, ‘vidheyātmā.’ Then what is that? ‘icchātaḥ vidheyaḥ ātmā antaḥkaraṇam yasya saḥ.’

‘Icchātaḥ,’ being caused from one’s will, ‘vidheyaḥ,’ being controlled, ‘ātmā,’ one’s self. The mind follows one’s orders. For such a mind, the ‘antaḥkaraṇa.’ Only such a mind can meditate. The mind must obey what one says. One says to the mind, ‘you meditate on this object. Now it’s enough if you meditate on the iṣṭa devatā.’ Saying this, the mind must stay there. That is ‘vidheyātmā.’ That kind of mind is being spoken of.

That is what a sādhak needs. Otherwise, following after some desired object unknowingly and forgetting one self.. What is described here isn't that kind of mind that confused the vikṣipta state with one-pointedness. That is not what a sādhak needs. Instead, what is it? He must be 'vidheyātmā.'

The bhāṣyā says, 'icchātaḥ vidheyaḥ ātmā antaḥkaraṇam yasya.' That kind of one-pointedness will only come in a sattvic mind. One-pointedness can come in a rajasic mind; but here, this one-pointedness that helps to obtain Mokṣa is sattvic one-pointedness. Otherwise, the mind can become one-pointed in desire. All of that is natural.

A person asks, 'doesn't the mind go to desired objects through his own will?' Doesn't he use will power to control the mind there?' You may ask this question. However, when the mind goes there, what happens? There, he decides.. a person desires enticing objects. Then the mind becomes strongly one-pointed there. That one-pointedness is natural. Why is that? It is because the object will be rajasic or tamasic. The antaḥkaraṇa will be in a rajasic or tamasic bhāva. These two combined together create an ordinary action.

Even if he has will.. this is because the nature of the mind is in vikṣepam, scattering. That begins in vikṣepam, and continues throughout. Then the person experiences this as one-pointedness. Here, it isn't like that. A sattvic mind isn't like that. He keeps the mind in sattvic objects, through his own will. Then the mind remains there.

If he desires to meditate, the mind immediately stays there. One gives the mind an object; he gives the mind the beloved Deity. What does the mind do? The mind gains a taste in that, an interest. In the mind, that bhāva will be sustained. This sādhak has the will, 'this must be sustained.' The mind obeys that will. According to that, the mind remains one-pointed.

In that way, 'yasya,' for whose antaḥkaraṇa is such, 'saḥ ayam prasādam adhigacchati' – he attains prasād. What is prasād? It says, 'prasādaḥ prasannatā svāsthyam.' This is the serenity of the mind, the poise of the mind. Here, one attains these.

Before, we discussed about the samatvam, the evenness of the mind. We said that that evenness is peace. That is also said here. Once one is able to keep the mind one-pointed on an object through self-will, there, he gains ‘prasādam.’ He gains evenness. This is the state of Sthita Prajñā. What is the fruit of this? It says this next. It is ‘sarva duḥkha nivṛtti,’ the cessation of all suffering. That is the fruit of this.

Here, there is something we should pay attention to. Here, there are some specialties about this section and Hatha Yoga. In all of these parts about the Sthita Prajñā, some commentators explain about the two states of a Yogi in samādhi. There is the state of vyūthāya, worldly experience, and the state of samādhi. Some commentate on this as two. Many prominent commentators, besides Shankaracharya. Besides Shankaracharya, all other commentators commentate in that way.

In other words, when the Yogi awakens out of samādhi, how does he act? That is how they explain. However, we haven’t seen such a part in this commentary. This is because the commentator has not commented on a single part as how a Yogi is situated and awakens from samādhi. Therefore, there haven’t come any explanation in that kind here as well. The reason for the commentator explaining in that way is because where it speaks about the Sthita Prajñā, it isn’t that the Gita doesn’t discuss about Yoga. Here, in this section, he doesn’t explain in that way.

In all of these sections, what is said? The evenness of mind attained through viveka.. here, it explains the obstacles that stand in the way of that, and the ways to solve them. That is how the ślokas are explained. We said, ‘rāgadveṣaviyukaistu viṣayānindriyaiścharan.’ In the level of when the senses experience the objects, what happens?’

Others aren’t like that. They say, ‘after awakening from samādhi, what does the Yogi experience?’ That isn’t said in the Gita, or in Shankara’s commentary. However, several people commentate like that. Several āchāryas who were more connected with Yoga commentate like that. Therefore, there is nothing wrong

with us thinking, 'that may be.' However, what we are discussing now is what Shankaracharya said. We are discussing things from the Shankara bhashya.

In Shankaracharya's commentary, it doesn't speak about two states. Here, it only speaks about a single state. That is what we call 'sahaja samādhi.' 'Going into samādhi, forgetting the world, then awakening from that and being involved in the world' – here, Shankaracharya doesn't speak about such two states. That is a matter we should pay attention to.

For Shankaracharya, when we say 'samādhi,' every moment one is awake is samādhi. This is in all times. How did the commentator commentate on the word 'samādhi' previously? It was, 'samādhi ātmā.' In another place, for the word 'samādhi,' he said, 'vivekaprajñā.' That is how it is explained. Here, importance is given to viveka.

That samādhi of viveka is spontaneous. That is in every moment. The commentator doesn't speak about a samādhi where one forgets the world and again comes back down. If one must explain like that, there are several opportunities for that in the Gita. Still, Shankaracharya did not commentate like that in each one. Nor does the instructor of the Gita say that.

This speaks about the samādhi in the experience of objects. Next it will say, 'yadvat kāmāyaṁ praviśanti sarve.' The commentator will explain this there. While in the waking state, the mind, senses, all awake, while grasping objects in the world, - this is samādhi in that. That is the state of Sthita Prajñā. What is the specialty of that word 'prajñā.' Steadiness is needed for Prajñā, only when it is awake. This isn't speaking about a Prajñā that is asleep. Instead, this isn't speaking about a state where the Prajñā is controlled, or where Prajñā is void.

Therefore, when we read such explanations, you may think, 'these matters weren't said in the commentary.' None of those are agreeable for the commentator here. For the commentator, it is Steadiness, while the Prajñā is awake. That is what is being discussed. We should pay special attention to that. Thus, it says, 'indriyaiḥ charan.' While one is experiencing the objects, how can

the mind have samādhi? That must be given special attention. That is the discussion here.

‘ātmavaśyair vidheyātmā prasādamadhigacchati.’ When one is so, how can the mind gain ‘prasādam.’ What is ‘prasādam?’ The commentator doesn’t say that this is Nirvikalpa Samadhi. There are some who commentate like that. It says that this is ‘prasannatā svasthyām.’ How is that? At one time, experience the objects, and at the same time, be in Nirvikalpa Samadhi.’ Both are not possible together.

I’m not saying that there is no ‘Nirvikalpa Samādhi. There is such a Samādhi. If you must go to such a Samādhi, that is only possible by completely controlling the senses and mind. Here, this isn’t speaking about a means to control the mind. What is it? Through the senses, devoid of attachment and aversion, when one experiences the objects, this is the poise felt in the mind. That is what is called Sthita Prajñā here.

An example of such a Sthita Prajñā is the instructor of the Gita, the Lord Sri Krishna. The Lord was in this sahaja samādhi in all times. However, the senses and mind were given their own duties to perform. It speaks about that kind of samādhi here. Otherwise, this isn’t about ‘kaṣṭha tapas.’ What is that? This isn’t speaking about some tapas where one forgets the world, forcing objects out of the mind.

This isn’t discussing about the state of Nirvikalpa Samādhi for the Yogi, the state of controlling the fluctuations of mind. However, there are several who commentate like that. The commentator here doesn’t explain like that. This is because the instructor of the Gita has never said that.

The Gita speaks about meditation and Yoga. Therefore, there are some who commentate on the Gita according to Yoga. Some famous Yogis have commented on the Gita. In all of these sections, they described according to Nirvikalpa Samādhi. However, the commentator isn’t like that. In other words, ‘leave this world and remain in Nirvikalpa Samādhi’ – it doesn’t speak about that here. If there is a Nirvikalpa Samādhi where one interacts in the world, then ok.



That is said. This is the samādhi of the mind while one is awake. That is called as ‘prasādam.’ This means, ‘prasannatā, svasthyām.’ This is the poise of the mind. Because this is said, I’m just repeating it.

Now, if anyone has interest in Yoga, there are commentaries explained according to Yoga, along with Nirvikalpa samādhi. There is nothing wrong, with doing that, according to your sādhana. This is all according to the interest of the individual. Here, we should understand what is being said here. Now we can look at the śloka. ‘Rāgadveṣaviyuktaiḥ tu,’ being free from attachment and aversion, ‘ātmavaśyaiḥ,’ controlled by the mind, ‘indriyaiḥ,’ through the senses, ‘viṣayān charan,’ one who experiences objects, ‘vidheyātmā,’ has control over the antaḥkaraṇa, the Jiva Here, the meaning of ‘ātmā,’ is giving as ‘antaḥkaraṇam. – One whose mind is in control, the Jiva, ‘prasādam,’ poise, ‘adhigacchati,’ he attains. He gains poise of the mind. This is what a sādhak must practice.

**Rāgdveṣaviyuktaistu viṣayānindriyaiścharan  
ātmavaśyairvidheyātmā prasādamadhigacchati. 2.64.**

**Prasāde sarvaduḥkhānām hānirasyopajāyate  
Prasannachetaso hyāśu buddhiḥ paryavatiṣṭhate. 2.65.**

The Preface says, ‘prasāde sati kim syāt?’ Ityuchyate.’ Once one has attained serenity of mind, poise, relaxation of mind,.. while being in his day-to-day life itself, what happens? When we discuss matters such as nirvikalpa samādhi, it isn’t that complete separation from attachment and aversion must occur. That is a practice, a ‘technique.’ Through practice, a person can enter samādhi without this chitta śuddhi. This is through the path of practice, abhyāsa.

What we think is that samādhi is like sleep. Or, we feel that the mind going into samādhi is a great thing. That is indeed a great thing, but in the circumstance of instructing sādhana, that isn’t that great, that samādhi. This samādhi isn’t that great.

Some people ask, 'Isn't Swami talking about this? What is your experience?' What do they mean by this? 'Have you ever been in Nirvikalpa Samādhi?' That is it. No Swami will say, 'no, I haven't.' Is it possible to say that? Some will say, 'it's not possible for me to say now.' This means, that the Swami is not so. That's all he can say. Otherwise, he doesn't say, 'no.' No one has that much courage.

It is enough if you show me a Swami that has the courage to say, 'I haven't been in Nirvikalpa Samādhi.' They won't say that. This is because of fear. This is because if they say they haven't been in Nirvikalpa samādhi, 'then I won't be a Swami.' People will think that. He will become a bad person.' That is what all Swamis think.

Therefore, if you ask any Swami, 'have you had Nirvikalpa Samādhi?' they will say right away. They can't say 'no.' 'Abhaya bhayadarśanaḥ.' They see fear in fearlessness.' In the fearless Atman, devoid of all fear, they see fear. They fear Nirvikalpa Samādhi. They think, 'If I say, 'no,' then all of my spirituality will be destroyed.'

This is because that is how people think. The disciple will first ask the Guru, 'do you have Nirvikalpa Samādhi?' If he says, 'yes,' good, and if he says, 'no,' then let him be. Then I will go and search for a Guru with Nirvikalpa Samādhi. Then it will be good.' Otherwise, it's not correct.'

Here, till now, what we have discussed in the Gita, whether in the Gita śloka or the Bhāṣyā, do not speak about that kind of Nirvikalpa Samādhi at all. There are circumstances where the Gita discussed about samādhi. I'm not saying that there is no such thing as Nirvikalpa Samādhi, or that nobody can attain that. I'm speaking in the circumstance of the Sthita Prajñan.

However, our thinking, 'this must happen. Only if that happens does one become a Sthita Prajñan' - this is wrong. The Sthita Prajñan discussed here has no Nirvikalpa Samādhi. There is not the Samādhi that we are thinking of. Otherwise, we haven't thought about what the samādhi of this Sthita Prajñan is. That is it.

Here, this is speaking about Sahaja Samādhi. ‘*Prasāde sarvaduḥkhānām ādhyātmikādinām hāniḥ vināśaḥ asya yateḥ upajāyate.*’ This is speaking about a Yati, a sanyassi. What happens? ‘Prasāde’ – once this Prasād is attained.. When this is said, the Yogi is described here, this is a sādhana while one is awake. This means sādhana while the eyes are open. This isn’t while the eyes are closed.

For the Yogi, he can only see Brahman, the Atman, when his eyes are closed. The Sthita Prajñan isn’t like that. Even if the eyes are open, he sees the Atman. That is the difference between the two. If the eyes are closed, he sees the Atman, and if the eyes are open, he sees the Atman. The Yogi isn’t like that. He is afraid to open the eyes. If the eyes are opened, he will fall from Samādhi, from the Atman. We said before, ‘*buddhināśa,*’ ‘*smṛti bhraṁśam.*’ That will happen. He is afraid.

This isn’t that kind of Yogi described here. Once poise of mind is attained, ‘*sarvaduḥkhānām ādhyātmikādinām,*’ of all suffering, the suffering of ādhyātmika, ādhibhautika, and ādhidaivika, all of these sufferings, ‘*hāniḥ vināśaḥ asya yateḥ upajāyate.*’ The destruction of these happens for the Yati.

When this is said, ‘the destruction of sorrow takes place,’ we should misinterpret this. This is the same destruction of sorrow we said in the beginning. What is that? ‘*Nānuśochanti paṇḍitāḥ.*’ When we said, ‘paṇḍits do not grieve..’ this is the same destruction of sorrow. Otherwise, saying, ‘the destruction of suffering,’ don’t think this means, ‘to forget suffering.’ This isn’t going into Nirvikalpa Samādhi, and that suffering. Instead, while the Prajñā of the Sthita Prajñan is awake, what happens? There is the destruction of suffering. This is the destruction of anuśochanam.’ ‘*Kim cha,*’ also..

‘*Prasannachetasah svasthāntaḥkaraṇasya hi yasmāt āśu śīghram buddhiḥ paryavatiṣṭhate ākaśamive pari samantāt avatiṣṭhate, ātmasvarūpeṇaiva niśchalībhavati ityarthah.*’ Here, it says, ‘*prasannachetasah,*’ or chitta śuddhi, mental purity. This is the chitta śuddhi, obtained in worldly actions itself. ‘*Svasthāntaḥkaraṇasya,*’ this is poise of the mind. That is why. This isn’t because of samādhi. Through that poise of the mind, ‘*yasmāt āśu śīghram,*’ immediately,

‘buddhiḥ paryavatiṣṭhate, ākaśamiva pari samantāt avatiṣṭhate.’ His buddhi, which was limited to the body and mind, and insignificant objects.. this is the change in the buddhi. Before, the mind was in tiny desires. Now, that mind, ‘ākaśamiva,’ like the sky, it becomes pervasive. ‘Samantāt avatiṣṭhate.’

It is said later in the Gita, ‘paṇḍitāḥ samadarśinaḥ.’ This is speaking about that buddhi of even vision, evenness of mind. ‘ātmasvarūpeṇaiva niśchalībhavati.’ That becomes still in the true nature of the Self. Here, the mind isn’t restrained and eliminated. Instead, in the true nature of the Atman, what does the mind do? It obtains the same form. That is ‘niśchalībhavati’ – it becomes still. It becomes That. The mind becomes the embodiment of chīt – Pure Consciousness.

‘ātmasvarūpeṇaiva niśchalībhavati.’ In that way, it becomes still. That is the meaning. This isn’t the restraint, (nirodha) spoken of by Yogis. There what happens? There, the mind is restrained from each and every object. Then, the mind becomes one-pointed on each object. Here, that’s not so. The mind, ‘ākaśamiva pari samantāt.’ This is even vision in all Creation, samadarśitvaṁ.’ The mind comes to the bhāva of ‘samadarśī.’

‘Paṇḍitāḥ samadarśinaḥ.’ Thus, the mind becomes still in the true nature of the Atman. The mind doesn’t become still here through restraint. Instead, it is through the bhāva of Sarvātma, being the Self in all of Creation. That is how. Through seeing the Atman in all creation, the mind stays in that bhāva. That is the state of stillness of mind.

While the mind grasps objects itself, it is still in this Sarvātma bhāva. Even while the mind is in motion, it is still. That is the bhāva of stillness in the true nature of the Atman for the Sthita Prajñan. When that becomes spontaneous, then even when he is in worldly experience, he isn’t affected. That is said later in the Gita, as ‘padma pātram ivāmbhasā’ – like a lotus in water. In the same way that a lotus is unaffected by the water, how it is unstained, in the worldly experience itself, the mind of the Sthita Prajñan is motionless.

The mind of the Yogi isn't like that. Once the mind of the Yogi becomes motionless, it is unable to move. The mind goes into samādhi. The mind of the Sthita Prajñan isn't like that. The Sthita Prajñan's mind can move, while being motionless. While it motionless in the form of the Self, in unavoidable objects, it will move. That is the difference the state of Sthita Prajña and Yoga Samādhi. That's what is said here.

In one place, there is a void of objects, in the mind of the Yogi. This is a void of dependance on objects. This is a void of the influence of objects. This isn't void of objects. There, the nature of the mind is to become subservient to objects. From that, the mind becomes devoid of that. That is the specialty of the Sthita Prajñan's mind.

The Sthita Prajñan constantly awake. And what about a person in Nirvikalpa Samādhi? He is in a state similar to deep sleep. That is the difference. The samādhi of the Sthita Prajñan is sahaja samādhi. It speaks here about such a condition. Like that, 'prasannachetasah.' In that way, a person who has serenity, his buddhi becomes still in the bhāva of the Self of all creation; Sarvātmabhāva.' The realization of that state of Sarvātma, is his bliss of the Self.

There will be many more ślokas that explain this. Many parts will explain about the Realization of the Jñāni. Now we can look at the śloka.

'Prasāde,' once serenity of mind is attained, mental poise, 'asya,' for the Sthita Prajñan, 'sarvaduḥkhānām hāniḥ upajāyate' - the destruction of all sufferings happens. This is the cessation of all suffering. In that way, 'prasannachetasah,' one who has mental poise, for him, 'buddhiḥ,' his antaḥkaraṇa, 'āśu,' immediately, 'paryavatiṣṭhate,' becomes motionless in the true nature of the Atman.

Here, what is requested? Having gained mental poise, through Atma Bhāvana, sustain the mind in Sarvātma bhāva. This is also requesting a sādhak to practice this. It doesn't say to restrain the mind and reach samādhi. Instead, it says to train the mind in sarvātma bhāva. Train the mind in ātmā bhāva. Training the mind in that way, through seeing the Self in everything, becomes

Free. That is what is said here, as the Sthita Prajñan. That is what the Lord aims at. That should be clearly understood.

**Prasāde sarvaduḥkhānām hānirasyopajāyate  
Prasannachetaso hyāśu buddhiḥ paryavatiṣṭhate. 2.65.**

**AUM AMRITESHVARYAI NAMAH**