

AUM AMRITESHVARYAI NAMAH

Swami Kaivalyanandaji's Talks on Bhagavad Gita, Part 35

Remembering the Guru Paraṁpara, we begin our discussion on the Bhagavad Gita, Chapter 2, Verse 56.

**Duḥkheṣvanudvignamanāḥ sukheṣu vigataspr̥haḥ
Vītarāgabhayakrodhaḥ sthitadhīrmuniruchyate. 2.56.**

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

We can look at the bhāṣyā. '*duḥkheṣu ādhyātmikādiṣu na udvignam na prakṣubhitam duḥkhaḥprāptaḥ mano yasya saḥ ayam anudvignamanāḥ.*' When duḥkham, suffering is attained, the mind doesn't become perturbed. This is instructed for a sādhak. When you attain suffering, the mind must not become, 'prakṣubhitam,' unsettled. This disturbance must not happen. '*Tathā sukheṣu prāpteṣu vigatā spr̥hā tr̥ṣṇā yasya,*' like that, even when he attains happiness, 'vigatā spr̥hā,' this spr̥hā, or longing must not come to the mind. '*Na agniriva indhanādyādhāne sukhānyanuvivardhate sa vigataspr̥haḥ.*' So, 'agnir iva,' like fire, 'indhanādi ādhāne,' when fuel is poured in fire, it grows. Like that, '*sukhāni na anuwardhante,*' here, these pleasure don't grow.

'Na anuwardante.' We said before in the chapter, 'na anuśochanti.' It says hear to prevent this 'anuwardanam,' continuing growth. That must be practiced by a sādhak. This is for pleasure, and for suffering. When those are attained unavoidably, we said before, even if one is a Sthita Prajñan, these will be attained. It says, '*prāpteṣu.*' According to prārabdha, all of these are prāptam, attained. This are also attained for a sādhak.

Then what must a sādhak practice, ‘na anuwardante.’ Don’t allow these to continue to grow!’ This is whether it is pleasure or suffering. If suffering grows, the mind becomes perturbed. The mind becomes disturbed. When happiness grows, this longing makes the mind perturbed. The mind gains more modifications. ‘Avoid these!’ This is advised for a sādhak to practice as a sādhana.

‘*Vītarāgabhayakrodhaḥ.*’ This part of the shloka is explained. ‘*rāgaścha bhayam cha krodhaścha vita vigatā yasmāt sa vītarāgabhayakrodhaḥ.*’ Here, are emotions such as attachment, fear, and anger. These are emotions that become an obstacle for a sādhak – rāga, bhayam, and krodha – attachment, fear, and anger. All of these become attained. When these become attained for a sādhak, ‘*Vīta vigatā yasmāt,*’ he must become vigatā, free from these. He must not allow to continue. ‘*Sa vītarāgabhayakrodhaḥ.*’ Such a one is called, ‘*sthitadhīḥ sthitaprajñāḥ.*’

Then the bhāṣyā says, ‘*muniḥ.*’ This is explained from the śloka as, ‘*samnyāsī.*’ Then one is called a muni, a sanyassi. ‘*Tadā uchyate.*’ Thus the Sthita Prajñan is called, ‘*sthitadhīḥ.*’ Another word for Prajña, Wisdom, is Dhīḥ.’ Both words mean the same thing, ‘Sthita Prajñan, and Sthita Dhīḥ.’ It says, ‘Accept this as a sādhana.’

**Dukḥkeṣvanudvignamanāḥ sukheṣu vigatasprḥaḥ
Vītarāgabhayakrodhaḥ sthitadhīr muniruchyate. 2.56.**

The meaning is very clear. ‘*Dukḥkeṣvanudvignamanāḥ.*’ When suffering is attained, his mind is unperturbed. ‘*Sukheṣu vigatasprḥaḥ.*’ When happiness is attained, he is without longing. ‘*Vītarāgabhayakrodhaḥ.*’ He has transcended attachment, fear, and anger. Such a one, ‘*muniḥ,*’ a sanyassi, ‘*sthitadhīr uchyate.*’ Is called a Sthita Prajñan. This is also explaining the internal bhāva of the Sthita Prajñan.

**Yaḥ sarvatrānabhisnehas tattatprāpya śubhāśubham
Nābhinandati na dveṣṭi tasya prajñā pratiṣṭhitā. 2.57.**

The Preface says, ‘kiñcha,’ also.’ Then Shankara explains the words of the śloka. ‘*Yaḥ munīḥ sarvatra dehaḥajīvitādiṣu api anabhisnehaḥ abhisnehavarjitaḥ tattat prāpya śubhāśubham tattat śubham aśubham vā labhdvā na abhinandati na dveṣṭi śubham prāpy na tuṣyati na hr̥ṣyati, aśubham cha prāpya na dveṣṭi ityārthaḥ.*’

‘*Yo munīḥ,*’ The muni we said before, is the sanyassi. ‘*Sarvatra dehaḥajīvitādiṣu api.* Even in matters such as the body, and life, in the activities of the body..’ In other words, these are unavoidable activities attained by a Sanyassi. What about these? ‘*anabhisnehaḥ abhisnehavarjitaḥ.*’ Here, this word ‘sneham,’ or ‘premam,’ in ādhyātma śāstras, this has been considered as a tamasic modification. We normally speak about sneham,’ love very poetically.’ That is very great.’

However, out of the bhāvas of sattva, rajas, and tamas, the word ‘sneha’ signifies a tamasic bhāva. For a sādhak, there are modifications that must be renounced and those that must be accepted. When we discuss about mental modifications, this ‘sneham’ is in the group of modifications that must be renounced. That must be rejected. Why is that?

This is because we feel love, ‘sneham,’ towards that which is favorable to us. When we have the mental bhāva, ‘this is favorable,’ this can be towards an individual or an object. Then we feel love for that. The mind feels the bhāva of that being favorable. Then, come both ahaṁta and mamata, the feeling of ‘I’ and ‘mine.’ This love becomes manifest in the antaḥkaraṇa along with these two modifications.

We feel love towards what is ‘mine.’ We said earlier, the feelings of ‘I’ and ‘mine’ are products of delusion. They are products of tamas. So, the cause of love is tamas, delusion. That is how it is explained. This isn’t my explanation. This is explained in all Adhyātma śāstras like that. The feelings of ‘I’ and ‘mine’ are both chitta vṛttis, mental modifications. These are produced from moha,

delusion. They come from Ajñāna and indiscrimination. That doesn't occur from viveka. When we feel 'mine' towards something favorable, we have love.

In the growth, in the goodness of an object we feel is 'mine,' we feel love. If there is any kind of destruction that happens to that, we experience sorrow. That is the opposite emotion to love. Then what is the root cause? It is moha, delusion, and from that, the feeling of 'mine.' Because these are all tamasic, 'delusion, 'I', 'mine,' the modification of 'sneha' that comes from those is tamasic. It must be renounced. That what is said.

For an Ajñāni, that will be very firm. However much the Ajñāna increases, that much firmer it will be. It becomes a powerful tamasic modification. That tamasic modification is what we call desire-based love. When that becomes firm, it is called, 'abhisneha.' This 'sneha' made firm. That love must be 'anabhisneha.' It must be 'abhisnehavarjitaḥ.'

One must be free from the tamasic modification of love. One must be free from the love produced from the feeling of 'mine.' In truth, the tyāga of spiritual life is the tyāga of this love. That is why this is called 'snehapaśam,' the binding rope of love.' Love is something that powerfully binds the Jiva. The prompting behind that is the strength of the feeling of 'mine.' For breaking that rope of love, a person renounces. He accepts tyāga.

We said before, 'nijagrahād tūrṇam vinirgamyatām.' In another section, the commentator says this. What does a person do from his own house? What does a jijñāsu, a vividiṣa do? He rejects. This is because what was binding him was this bind of love. That is very firm. It is difficult to break that. These are love for one's wife and children, love for wealth, love for mother and father, love for relatives, and so on. Arjuna had all of these. These were all of the relatives. There was father, mother, brothers, everyone. This is abhisneha, the feeling of 'mine.'

That love must be destroyed. That is 'anabhisneham.' A person must practice that. Here, it says that the Sthita Prajñan doesn't have that kind of love. That is the meaning. If that love is needed, what is necessary? Then identification with the body is needed. A person thinks like that ; 'this person is mine; he's my

relative. That is my mother, my father, my son, my husband, wife, etc.’ What is all of this? In all of these is the love related to the body. All of that is the bondage produced from moha, delusion.

So from that kind of love, ‘varjitaḥ,’ he is free. Then we will feel a doubt in the mind. All of these Mahātmas talk about love. Some people say, ‘Love is God,’ etc. What is that Love? This is for those who have equal vision everywhere. For such a Mahātma, through his Sarvātma Bhāva, by seeing his Self in all beings and objects, that spontaneous Love is itself the bliss of the Self, ātmānanda.’ That is the bliss of the Self, and there is no delusion there. That isn’t the love that depends on physical bond. That Love doesn’t depend on the identification with the body. That Love isn’t a product of the feeling of ‘mine.’

That is a spontaneous expression of the bliss of the Self. Some Jivas misinterpret that. They think, ‘he has love for me.’ ‘He has attachment towards me.’ They misinterpret in this way. The feeling of ‘mine,’ or mamata, doesn’t function in the Mukta. This is because if there must be mamata, there must be Ajñāna. There must be Moha, delusion. Only if one’s viveka is destroyed can that happen.

Then what is the Love that is expressed in the Jñāni? That is the expression of inner bliss. That is the external effulgence of bliss. That is not love on the level of the Jiva. That is sattvic. It isn’t selfish love. That isn’t what is described here, as ‘abhisneham.’ Therefore, it is said, ‘Love is God.’ That is the kind of Love. Why is that? It is because that is ānanda, bliss itself. That is the svarūpa, the true nature of bliss. The true nature of bliss is only God.

That is Divine Love. That is different from this. The love a sādhak feels for God, īśvara prema, that is sattvic. Bhakti is love. That is sattvic. Why is that? It is because there is no feeling of ‘I’ and ‘mine,’ no delusion in bhakti. Bhakti doesn’t happen in the mind of such a person. If there is love in his mind, it will be a tamasic modification. Even if it is towards God, that will only be a tamasic modification.

And what about īśvara prema, Love for God? Either this love in a sādhak, or the compassion for all beings in a Sthita Prajñan, that isn't what is called here as 'abhisneham.' This are different. If there must be Love for God in the mind, then the ahaṁta, the feeling of 'I,' must be light, and his feeling of 'mine,' lessened. Only then will there be īśvara prema, Love for God. Only then is it true bhakti.

The bhakti we see normally is devotion without true awareness of God. In that, we won't see any īśvara bodha, awareness of God. That is also accepted as a base form of devotion. How is that? We say about someone, 'He's a believer in God. He goes to the temple, salutes the deity, bows.. He believes that God exists. He worships God, performs puja to deities, etc. We say, he's a bhakta, a devotee.'

The bhakti that is in his mind is great when compared to those without anything. However, that bhakti is a tamasic modification. That isn't sattvic. Why is that? Why isn't it sattvic? I'm not saying this to refute bhakti. Within this person, there is moha (delusion), ahaṁta, mamata. This person has bhakti. There isn't even an ounce of change in these matters.

When he goes to the temple, he is a bhakta. When he steps down from the temple, he isn't. Even when he stands in the temple, his 'bhakti' is firm desire. That kāma, desire is a tamasic vṛtti, modification. Kāma is never a sattvic vṛtti. Then how is he a bhakta? What prompts his bhakti? It is his firm identification with the body, with the needs of the body.. He is an arthan- he desires wealth. What is an 'arthan?' He is tamasic.

The 'arthan' is tamasic. The tamas guṇa is predominant in the 'arthan.' He is a bhakta from that. Even there, there is this 'abhisneham.' That isn't true Love for God, īśvara prema. Because he desires wealth, he worships God. It says in the Gita, 'arthajijñāsu.' One who desires wealth worships God. Only the bhakti of the jijñāsu is sattvic.

Why is that? It is because only the jijñāsu has īśvara bodha, awareness of God. In the 'arthī,' and 'arthārthī' there is no awareness of God. It is his identification with the body that prompts him to worship God. That is the

difference between faith in God and awareness of God. (īśvara viśvasam, and īśvara bodha). A person who worships God as a slave to delusion doesn't need īśvara bodha. Īśvara viśvasam is enough.

In spirituality, Faith in God has no kind of importance. That has relevance only in worldly life. Why is that? It is because if one worships God for the attainment of worldly pleasure, they will need faith in God. Without knowing what God is, it is enough to believe in God. Thus, it is just that he directs his desire for objects towards God. Nothing in particular happens. Such a person has 'abhisneham' towards everything. This same 'abhisneham' is given to God.

That is what we normally call 'bhakti.' That's what we see. That's the bhakti we see in society. That bhakti, that love, is not true Love for God. That's not the kind of bhakti we're speaking about. This is speaking about the 'abhisneham' that must be avoided. That is a tamasic modification. The prompting behind that will be powerful desire. The goal of that is worldly attainments. It isn't niḥśreyasa, Mokṣa.

Wherever abhyudaya, worldly attainment is the goal, that love for God is tamasic. That isn't in the level of the external individual, but the internal level of the mind. Wherever Love for God comes from īśvara bodha, then the person's imaginings about God change. 'God should not be taken refuge in for worldly gains.' 'Instead, that is for Mokṣa.' When a person remembers God in that way, then his modification changes. That becomes sattvic. It doesn't say here to avoid that. This sattvic bhāva of Love for God, is only seen in a sādhak. That is what distinguishes worldly life and spiritual life.

It is a portion of that. We can't say that a person has spirituality because, 'he has faith in God, he has bhakti.' What is the sign of spirituality? It is that one's bhakti towards God is sattvic. Now, in this worldly bhakti itself, people perform certain practices. Placing their desires in front, they perform these. It says that even those are tamasic.

This is said, when the Lord distinguishes between the sattva, rajas, and tamas guṇas. The Lord speaks about tamasic bhakti. That is tamasic. Can that

be? No, that's not possible. Some people do very powerful upāsanās. They please the deity for the attainment of abhyudaya, worldly gains. Even that is tamasic. That is also in the group that must be renounced. That must be rejected, for a sādhak.

A person thinks that all of that is necessary for his worldly life. So wherever there is bhakti, or love, out of identification with the body, and the feeling of 'mind,' that is tamasic. That must be renounced. That is also indicated here, 'abhisneham.'

This is whether it is towards God or other objects. The nature of that love doesn't there. Both are the same. Therefore, that must also be rejected. Therefore, the sādhak must gain true Love for God, that is sattvic. That bhakti will be for Niḥśreyasa, Liberation. That bhakti doesn't come from the feeling of 'I' and 'mine.' According to how much his delusion decreases, that bhakti becomes correct.

That won't be dependant on identification with the body. Instead, that will be dependant on īśvara bodha, awareness of God. That is what sustains this bhakti. For that, one can say, 'that is God.' That must be grasped. Because the Tattajñāni has equal vision everywhere, it says here in the Gita, 'sarvatra samadarśinaḥ.' Through seeing the embodiment of the Atman everywhere, through experiencing the bliss of the Self everywhere, from them, this Love flows spontaneously. There are no external causes for that. What we explain as their 'Love' is the spontaneous bliss of the Self that flows from them. That is 'Atma sphurana,' the effulgence of the Self. That is the effulgence of the True Nature of the Atman.

We will also misunderstand that. 'That is attachment towards me.' 'The Guru has a special love towards me.' That never depends on identification with the body. If the Jñāni is identified with the body, then that Jñāna becomes useless. That can never happen. Therefore, we should recognize that.- that this physical-based-love is never found in the Tattvajñāni.

Here, what is said? ‘Abhisnehavarjitaḥ.’ A sādhak must be devoid of ‘abhisneham.’ That is the meaning. That is tyāga. The renunciation of love born of attachment is tyāga, sanyassa, etc. Thus, for one devoid of ‘abhisneham,’ what happens? ‘tattatprāpyaśubhāśubham tattat śubham aśubham vā labdhvā.’ These will also be attained for a Jñāni. These are also attained for the Ajñāni. What are these? ‘śubham’ and ‘aśubham.’ One attains both good and bad. Through prārabdha, one attains what is good. This is called ‘prārabdha leṣā,’ the remains of prārabdha.

When it says the attainment of śubha and aśubha, don’t think that the Tattvajñāni attains these in the same way as the Ajñāni. In the Ajñāni this śubha and aśubha are not under his control. That happens through lack of discrimination. The Jñāni also attains these. There is a specialty there. What is the basis of the Ajñāni attaining all of these? It is Ajñāna, Ignorance and delusion. And what about a Vidvān? The basis for attaining these, which is delusion, is destroyed. After delusion is destroyed, these are attained. That is why it is called ‘prārabdha leṣam,’ the remains of prārabdha. The remains of these continue.

Therefore, these don’t have the power to affect the Jñāni. These are attained, and don’t affect. That is the difference. Otherwise, the meaning is not the Jñāni and Ajñāni are the same. In both places, these are attained. However, there is a difference in how they are attained. In the Ajñāni, these are attained out of control, and firmly. Because of that, he is unable to escape and comes under their grip.

At the same time, what about the Jñāni? That is said, ‘leṣa anuvṛtti.’ That is attained in the form of a ‘shadow.’ In one place, a person attains the object, and in the other place, he attains the reflection. In the Ajñāni, the duḥkham he attains is the bimba, the actual object. That is true suffering. And what about the Jñāni? He attains the pratibimba, the reflection. That is called ‘duḥkha chāya,’ the reflection of suffering, the reflection of happiness. That is what is attained.

That prārabda continues as 'leṣa,' remnants. That can never bother the Jñāni. It cannot bind the Jñāni. That cannot bind a person who has become free from bondage. And what about a sādhak? The Sādhak attains the middle level. Because the Ajñāni doesn't have any viveka, when these are attained, he isn't able to recognize it. He becomes completely controlled by that. He becomes subservient to that.

He has no knowledge about any means to become free from these. He doesn't even think about freedom. That is what happens for an Ajñāni. That makes him completely controlled. Even if he thinks about the means for attaining freedom, according to his saṃskāra, he seeks this through worldly means. He seeks relief from suffering through worldly means.

He doesn't try to become free from those through Atma Vidyā. This is for the Ajñāni. The Ajñāni also desires freedom. The Ajñāni desires relief from suffering. However, what does he depend on? That is worldly means. The Ajñāni also strives to forbear the pairs of opposites, such as cold and heat. He depends on material and external means.

There are three types of suffering – ādidaivika, ādhibhautika, and ādhyātmika.' First, for physical suffering, he gets sick. What does he do right away? He seeks treatment to get relief from that suffering. If there is a hurricane or storm, he finds shelter in a house to get relief from that suffering. So, the Ajñāni accepts worldly means for attaining relief from suffering.

However, he doesn't ever think about the means for ultimate cessation of suffering. He doesn't desire the ultimate cessation of sorrow. He doesn't go in that manner. In that attainment of suffering itself, he becomes completely dependant on delusion and Ignorance. Depending completely on Ignorance, he attains delusion.

And what about a sādhak? That's not like that. He primarily accepts Atma Vidyā for the cessation of suffering. All external means are secondary. There are unimportant. This is because he knows, 'the ultimate cessation of this suffering is not through any external means.' There, that recognition, or discrimination

lessens Ajñāna and delusion. It makes these weak. This Atma Vidya weakens these. The word 'Upaniṣad' means 'Atma Vidya.' This word means 'to weaken.' 'Atma Vidyā.' Because his delusion becomes weakened, what happens? He thinks about the ultimate cessation of suffering. He accepts the primary means for that ultimate cessation of duḥkha, which is Atma Vidya.

Therefore, a sādhak, or a jijñāsu's attainment of pleasure and pain aren't like the Ajñāni's. There, one doesn't become a complete slave to indiscrimination, when he attains these. Why is that? It is because he recognizes these through discrimination, this śubha and aśubha. One must recognize them. That is what is instructed as sādhana here. 'Tattat prāpya śubhāśubham.'

So, when does the sādhak recognize these? It is when they are attained itself, that he recognizes. The Ajñāni is unable to do that. The Ajñāni is sometimes unable to recognize that duḥkham is duḥkham. If he does recognize, it will only be after that duḥkham has reached its highest peak. Then he recognizes it and thinks about ways to solve it.

So, when a Viveki attains śubha and aśubha, what does he do? He recognizes immediately. Because he recognizes, we said earlier.. In the bhāṣyā, it said, 'na anuwardante.' He is able to prevent the continued growth of those. He is able to oppose that duḥkham there. Otherwise, he is able to destroy the duḥkham that is attained. A sādhak is able to control his evenness of mind there.

That is what we said is the middle level. He isn't able to avoid those. However, he can recognize and control them. That is in order to restore the evenness of mind. When we say 'restore,' we mean that when that duḥkham is attained that state of evenness goes. When he experiences suffering, there is no samatvam, evenness.

However, he is able to restore that evenness in the next moment. When a person experiences either sukham or duḥkham, 'to experience' means that the even state of the mind is destroyed. That is destroyed. However, the sādhak must gain the ability to restore that. In that way, he restores.

And what about the Tattvajñāni? We said, when we say, he attains ‘śubha, or he attains aśubha,’ that is ‘duḥkha chāya,’ the shadow of suffering. That is ‘sukha chāya,’ the shadow of happiness. That is what is attained. What is the difference between the sādhak and the Jñāni? There, once this shadow of sukham and duḥkham is attained, that doesn’t have the capacity to break the evenness of the Tattvajñāni.

Why is that? Where does one gets this śakti? Where does the sādhak gain the śakti to restore the even state of the mind? It is from his īśvara bodha, awareness of God. He gains that śakti through īśvara bodha. The īśvara bodha in a jijñāsu isn’t firm. Therefore, that breaks in a moment. He comes under the control of duḥkham. This is because that isn’t firm.

At the same time, what about the Sthita Prajñan? That bodha is firm. That is so firm that sukham or duḥkham are unable to make it perturbed. That is why it says, ‘these are attained, but the Jñāni isn’t affected.’ In the sādhak, these are attained, they affect him, but he doesn’t allow these to continue. In the Ajñāni, these are attained, and they continuously affect him. That is the difference between the three.

Therefore, it says that none of these affect the Jñāni. Why is that? It is because this Prakṛti doesn’t have any power at all to bring about a break in the sahaja bodha, the Sahaja Samādhi of the Sthita Prajñan. All of these matters are born of Prakṛti, sukham and duḥkham. All of these are the creation of the antaḥkaraṇa. So, any kind of śakti of Prakṛti, even the devas, devatas, cannot bring a break in the internal abidance of the Tattvajñāni.

‘Nābhinandati na dveṣṭi.’ That is what is said. There, those are attained. That is called as ‘prārabdha.’ So, where are these attained? Where don’t they affect the Jñāni? Don’t we see that the Jñāni experiences suffering of the body, etc.? We see the Jñāni crying, we see him laughing. If these don’t affect the Jñāni, how are all of these expressed? All of these, are in the external level, the surface. These aren’t in the spontaneous internal bhāva. These are on the surface. Then you may ask, ‘are there two levels?’ Yes. There are.

There are two levels. This is for the Jiva. There are two levels for the Jiva. These are for the Ajñāni and for the sādhak, these two levels of the mind. This is in the level of Ajñāna. In the surface of the mind are all of these thoughts and emotions. That is why all of these are described as, ‘moha kāraṇām,’ being caused from delusion. These are the feelings of ‘I’ and ‘mine.’

We call the basis of Ajñāna delusion, moha. Relying on that moha, in the gross level, this ego, attachment, pleasure, pain, love, and everything functions. For this, a powerful foundation is needed. That is called moha, delusion. So, relying on Moha, these thoughts and emotions take place externally for an Ajñāni. The powerful and firm basis of this is Moha. That is the internal level of the Ajñāni. That is his internal condition.

This itself is in the Sthita Prajñan. However, what is it there? In the place where there would be powerful and firm Moha, in the Sthita Prajñan, there is powerful and firm viveka. That is the only difference. That is the two levels that are said. So, in the Sthita Prajñan, the Tattvajñāni, what is the internal bhāva? That is firm Atma Bodha. Atma Bodha came in the place of indiscrimination.

What are this necessary attaining of happiness and sorrow? This is the external level. That is the same as the Ajñāni. There isn’t a difference. However, what is the difference? It is that that is in the form of bimba, the object in the Ajñāni, while in the Jñāni, it is in the form of pratibimba, the reflection. Therefore, ‘that doesn’t affect him.’ The Sthita Prajñan isn’t perturbed from that. The reason is because his internal, spontaneous Prajñā, his Wisdom is the basis for all these modifications (vikāras). Therefore, we say that these don’t affect the Sthita Prajñan.

That experience is explained here through the characteristics of the Sthita Prajñan and elsewhere. It is also requested that a sādhak with jijñāsy accept this as a sādhana. How is that? The sādhak weakens the basis of Ajñāna, which is delusion, and replaces it with the viveka seen in the Sthita Prajñan. He obtains that. So, what happens to the viveka of the vivekī? That removes the basis of Ajñāna, Moha. That is what is called ‘sādhana.’

According to how that becomes firm, a person goes from the level of Ajñāna to the level of Jñāna. Therefore, if we truly think about these matter discussed, these are completely logical. These are all scientific. These are agreeable with one's own experience. According to one's practice, this matter will become clear as experience.

That is why these are all instructed as sādhanas. 'śubhāśubham labdhvā,' – this means 'when these attained for the Tattvajñāni..' That must be given special attention. Arjuna didn't ask any of this. What did Arjuna request? 'Kā bhāṣā?' What is his characteristic? How can I recognize him?' He does he converse? He does he sit, walk, and lie? This asked about his eating, sleeping, everything.

However, the Lord doesn't say a reply to any of that. Having heard the question, to didn't respond to any of that. The Lord didn't give a reply to that question. The Lord didn't explain the walking and sitting, etc. Why is that? It because that's not necessary to know. Arjuna is asking due to the jijñāsa he has gained in the state of Ajñāna. This is the jijñāsa of an Ajñāni. Having understood, - understood can have different meanings. He may have understood how it was said, or he may have understood in the opposite way, or he may not have understood. These three can happen. One grasps the words with Ajñāna, doubts, and everything.

Therefore, this question comes from the jijñāsa in the level of an Ajñāni. There is a certain determination in the questioner's mind. 'The Sthita Prajñan will be like this.' His eating and sleeping, everything will be different. He will wear ochre, or he will wear yellow.' These kinds of ideas are in the mind. The question was according to this determination, but the Lord understood that and answers.

The answer is in the form of giving the internal condition of the Sthita Prajñan, which is established in the Supreme Truth. It isn't about external activities. We said this the other day. Therefore, the Lord isn't saying about what was asked. Instead, He is saying what must be known. That is the difference. The instruction of Gurus will sometimes be like that.

This depends on the level of the questioner. Sometimes they will say an answer to what was asked. If they think that the answer is what the questioner must know, they will give the answer. If they feel that the questioner need not know, that the question is irrelevant, then they will say what should be known. This is the relationship between the question and answer. This isn't just in this section. It is that way from the very beginning.

From the beginning itself, the Lord says what isn't asked. Arjuna didn't ask at first, 'what is the Atman, what is the Sthita Prajñan?' He asked, 'what should I do?' Arjuna primarily asked about his duty. To a person who asks about their duty, the Lord first explains, 'what is the Atman?' The Atman isn't something that has a duty. That has no kind of action. Still, the Lord begins by explaining about the Atman.

So, the mental level of the questioner is staying on the level of karma and duty. To find a solution to the problems on that level by staying on that level isn't possible. That's only possible if that level is changed. So, the disciple will face problems. However, those problems are on the level of the disciple. In the level of Ajñāna, one attains jijñāsa. So, those problems are true, real. However, the solution for those problems isn't possible on that level. If those problems must be solved, what is needed? One must go from the level of karma to the level of Jñāna.

Therefore, the answer may sometimes not be suitable to the problem. The Guru lifts the disciple from that level to the level of Tattvajñāna. It takes the disciple to the level of the Divine, and gives the answer. Then the Lord speaks about the Atman and God.

Therefore, it isn't that the question and answer are always matching. That is what is said here as well. 'śubhaṁ aśubhaṁ vā labdhvā na abhinandati na dveṣṭi.' When aśubha, happiness is attained, he doesn't rejoice. 'To rejoice,' means 'to accept,' 'to hold onto that,' 'to sustain that.' For what is favorable, 'to accept,' 'to sustain' – that doesn't happen.

Instead, 'na dveṣṭi.' That is most important. Especially for a sādhak, in whatever time one's desires are crushed, whenever things happen opposite to one's wish.. this will constantly happen. One thing is through prārabdha, or it can also be through the surroundings. This can be from material causes, or from spiritual causes. It can be from external causes, or from internal causes. Either way, one will attain aśubham, suffering. One cannot avoid aśubham. That will constantly come through prārabdha or through external surroundings.

Aśubham' means to attain what isn't according to one's likes. 'To have to accept what one doesn't desire'- that is aśubham. In the spiritual path, this is something that happens constantly to all Jivas. This will happen in one stage. It can happen in any way. Some people think, 'the Guru said something I didn't like.' Otherwise, for those who are with them, they think, 'I didn't like their action.' In this way, one constantly face unfavorable situations.

However, here what happens? 'Na dveṣṭi.' He doesn't have aversion. He doesn't have anger towards what is unfavorable. Therefore, he doesn't have hatred. That is why he does become angry.

A sādhak should not hate anything mentally. We have anger. We feel anger towards things that aren't favorable to us. This is anger, revenge, etc. We keep these inside us till death itself. If there is hatred towards an individual, that hatred will remain throughout one's entire life. If the mind feels opposition towards some event, that will be kept inside for one's whole life, that hatred. 'That must not happen!' Those things may be attained.

Aversion may occur towards the individuals or objects that are unfavorable to us. That is called 'aśubham.' That may be attained. However, that must not turn into hatred and anger in the next moment. Along with unfavorable things, aversion will enter the mind. That is spontaneous. However, the next moment isn't possible. 'Na dveṣṭi.' One musn't sustain that anger in the mind.

That is harmful for a sādhak. Why is that? All of those are the tamasic bhāvas of the mind. That is why. As long as tamasic bhāvas are sustained in the mind, īśvara bodha won't shine forth. Therefore, it says that these must be

renounced. 'Can't there be some aversion towards a person in the mind? What's wrong with that?'

That can be kept in the mind, but that will create an obstacle for the effulgence of īśvara bodha, awareness of God. Therefore, it says that a sādhak must reject that. 'Nābhinandati na dveṣṭi.' Both must be seen equally. In the same way that we said before, 'abhisneham..' A person rejects everything near and dear. Then what does he accept? That is spirituality, spiritual life. Therefore, these must be renounced.' A person thinks this.

Sometimes, one won't have interest in these when one renounces. However, one may have interest in them after renouncing. Either way, in spiritual life, a person must be ready to renounce these. We said before, 'abhisnehavarjitaḥ.' He must be ready for that.

In each and every level, he is successful. Then after that, he may again feel this sneham towards other things. Then, he again leaps to where he was saved from. That can happen. Even if that doesn't happen, the exact opposite can happen. What is that? A person like that may kill an enemy. He keeps hatred within him. So, because of avoiding 'sneham,' and accepting 'aversion,' one simply goes to even more tamas. So, there won't be any kind of progress at all. This is what we said before. The bhakti of the 'Arthan,' one desires wealth is only that much. That will never help for spiritual progress.

That may aid in material progress. However, that will never help for spiritual progress. That will develop the tamasic bhāva of the mind. Then, all sādhanas that he performs become fruitless, useless. There won't be any kind of progress. Some people say like this. 'I have done karma yoga for the past 20 years. Still, I haven't attained chitta śuddhi.' They complain like this.

'For how long I have performed Karma Yoga, but haven't gained chitta śuddhi!' They say this. If they haven't gained chitta śuddhi after this much time, then he didn't do karma Yoga. That is why. No matter what one does, how is it? It is prompted by attraction and aversion, likes and dislikes, 'rāga' and 'dveṣa.'

What does he obtain through all of these actions? Some friends, and some enemies. He attains blame and praise. We make these our own. Some people praise, while others blame. One makes both enemies and friends their own, and makes attraction and aversion their own. Doing this, a person says this, 'I haven't attained chitta śuddhi!'

So, where is the problem? It is these. All of those are good things, in the wordly view. Those are great things that he does indeed. There will be some greatness in the karma. However, there won't be spiritual greatness in that. That is destroyed. So, when a person turns to those kinds of karmas, he makes himself destroyed. Nothing more than that happens. That's why they say like this.

'After striving for so long, we haven't attained anything.' How did you strive? The stepping into this itself is prompted by indiscrimination. Then what do they obtain? It is indiscriminatinon itself. What else is gained other than that? Nothing is gained.

Therefore, a person must accept this seriously. However a person is ready to renounce love, he must also be ready to renounce aversion. Only if both of these are avoided equally, can the mind remain on an even level. That is what is called the purity of the mind. It says here how to accept that.

'Nābhinandati na dveṣṭi.' Otherwise, having heard about the state of the Sthita Prajñan and enjoying it, of what use is it? Then that isn't any use for anyone else. If we say the Sthita Prajñan is happy, then it's just like hearing that someone else is happy, or drinking payasam. Therefore, that isn't any use to a sādhak.

The Sthita Prajñan experiences bliss. When this is said, this isn't any use to a sādhak. That's not why this is said here. 'There is that kind of place. It is very happy.' This isn't said to have see kind of dream. The words here aren't used to describe like that. This is explained only for the mind to imbibe and for one to accept as a sādhana.

'The person being described is a Sthita Prajñan.' If we are talking about a Sthita Prajñan separate from us, of what benefit is it to us? There is no benefit.

So, these are only said for a person with jijñāsa to accept and practice. Therefore, this rejoicing and aversion, enemy and friend – that must not happen. That must not enter into your antaḥkaraṇa. Both must be renounced equally. That is ‘nābhinandati na dveṣṭi.’

As that grows more and more, it becomes spontaneous. All of these become one in the fruit. We have said before, ‘nityānityavastuvivekaṁ ihamutrāphalabhogavidāt, śamādisamkavatpatti.’ All of this is said in the description of sādhana chatuṣṭaya, the description of a mature aspirant. In truth, this sādhana chatuṣṭaya is ultimately One. For beginning the practice of this, it is described in several parts. In truth, in the Supreme Truth, this is only One.

Where? What must happen is that one must resolve the things that obstruct īśvara bodha, awareness of God. Develop awareness of God. In the development of īśvara bodha, all of these become One. All of these are contained within that īśvara bodha. So, these are means said for resolving the obstacles to that awareness. Otherwise, there is no meaning in spiritual practice. From sitting with eyes closed for some time, from using a mālā for some time .. I’m not saying that these things aren’t needed. I’m not trying to discourage those who do these things. I’m just saying that it must not simply end there.

If a person approaches spiritual life with seriousness – for some, it’s not like that. This isn’t like going to the Nārāyana temple for some time, and then doing some other work the rest of the time. If a person takes this up as their life-duty, if that is accepted like that, then there is no meaning in merely spending time in these. Sit with eyes closed for some time. Use the mālā for some time. Sing for some time. None of these are things what can solve our problems. In summary, these are matters that we must deal with every single moment.

We must be aware of these things moment to moment, we must examine our internal attitude; we must reject what should be rejected, and accept what should be accepted. Only then will there be a completeness. If it is a person who is unable to do that, then let him sit for some time. At least for that time, he won’t bother anyone. Therefore, if anyone practices japa or meditation, don’t

disturb them. This is because you are at least getting momentary freedom from their disturbance.

That is good for the society if some people were to sit like that, not bothering anyone. However, this problem doesn't end there. If this is taken as one's life-duty, this is said. Then there are ordinary people who lead their life prompted by worldly desires and immersed in worldly objects. For them, let it be. For some time, they can sit, or sing songs. Then the rest of the time, let them engage in actions, based in Ajñāna. Only that is possible for them. Let that be. However, that isn't so with a person who takes sādhanā seriously. These are things he must think about every moment. These are problems that must be resolved.

That is what is said here, 'nābhinandati na dveṣṭi.' Next, the commentator says, 'śubham prāpya na tuṣyati na hr̥ṣyati, aśubham cha prāpya na dveṣṭi ityārthaḥ.' Having attained śubham, he doesn't rejoice. He doesn't become mad in delight. Then, 'aśubham cha prāpya na dveṣṭi.' He doesn't become sorrowful. That is the meaning.

Then what is the benefit of this? That is said next. 'Tasya evaṃ harṣaviṣādvarjitasya vivekajā prajñā pratiṣṭhitā bhavati.' In a sādhak who does this, 'tasya,' for him, 'harṣaviṣādavarjitasya,' who practices being devoid of sorrow and delight, for him alone, 'vivekajā prajñā,' the Wisdom of discrimination that destroys his delusion.. this is in two ways - Wisdom can be gained through discrimination, or this Wisdom is discrimination. In who is this Wisdom discrimination? That is in the Sthita Prajñān. Who gains Wisdom through discrimination? The Sādhak. For that, 'pratiṣṭhitā,' that becomes established, firm.

In other words, when Viveka becomes spontaneous, that itself is Prajñā. There is a difference between the two. And what about for the sādhak? He practices viveka. As he practices, within him, this Viveka Prajñā becomes firm. Through practice, he gains viveka prajñā. 'Yad bhāvayati tad bhavati.' This is the same thing. In the Gita, it says later, 'na chāyuktasya bhāvana.' A person without

Yoga has no bhāvana. We said before, ‘Yoga yukto bhavārjuna.’ Only a person united with Yoga will have bhāvana.

That bhāvana is practice. According to how firm that practice becomes, he gains this Prajñā. Some people ask, ‘only if there is there is viveka will these likes and dislikes go. Only if likes and dislikes go, can there be viveka.’ How can these two opposing things happen at the same time?’ This is a kutarka, a silly argument. These aren’t mutually opposing. Instead, these things which are mutually dependant complete each other. We think that things that are mutually dependant on each other are mutually opposing. That’s not so.

Through viveka, one destroys Moha, delusion. Through the destruction of Moha, one gains viveka.’ When this is said, because these are mutually dependant, we think they are mutually opposing. That is how this question comes. In that, we accept that they are mutually dependant. However, things that are mutually dependant aren’t mutually opposing; they complete each other. This means that each one helps the other.

The destruction of Moha, delusion, helps to develop viveka. That is why it is said that these mutually complete each other. The growth of viveka causes the destruction of Moha. What happens? Because they depend on each other, it isn’t that they opposed. Instead, they mutually complete each other. One thing helps the other. In that progression, in a jijñāsu, both of these happen. That is what is said here, ‘harśaviṣādarahitam.’ If a person practices being free of delight and sorrow, his awareness of God becomes firm.

According to the growth of that, his capacity for overcoming delight and sorrow grows. People say, ‘even if we avoid the inner feeling of ‘friend’ and ‘enemy,’ won’t there still be the external friends and enemies?’ Won’t they be outside? Then how can one avoid them in the mind? Why is that? This is because some people curse Mahātmās, while others praise them. There, they have friends and enemies.’

We said before, that these aren’t external matters that we are discussing. This is speaking about an internal condition. Let what is external be or not be.

That is the prārabdha of the individual. That must not be internal!’ That’s what is said here. That’s must not happen within the mind!’ Let them be outside. Let them stay outside. If Mahātmās have both friends and enemies, then what need is there to speak about ordinary people?

Is there any need to speak about a Jijñāsu? These will be there for a Jijñāsu. We said before, that wherever we go, we take along our prārabdha. Our friend sitting with us came with us through our prārabdha. Our enemy standing by us is the same. That’s not necessary to avoid, because it isn’t possible to avoid that. It isn’t outside, but in the mind where these must be avoided.

Avoid the feeling of ‘enemy’ in the mind!’ Avoid the feeling of ‘friend’ in the mind, in the same way!’ Why is that? All of these are modifications of rajas and tamas. The feeling of ‘enemy’ is rajasic. The feeling of ‘friend’ is a tamasic vṛtti. Avoid those!’ When those are avoided, there will be a sattvic vṛtti in the mind. That is what is said here, ‘vivekajā prajñā,’ That Wisdom born of discrimination becomes firm. It becomes, ‘pratiṣṭhitā,’ established. This is instructed here as a means for that.

That is something that must be given great attention. Now look at the śloka. ‘Yaḥ,’ whoever,’ sarvatra anabhisnehaḥ,’ one without love, attachment towards anything, ‘tattat śubhāśubham prāpya,’ when each and every pleasure and pain comes, ‘na abhinandati,’ he doesn’t rejoice in pleasure, ‘na dveṣṭi,’ he doesn’t have aversion in pain, ‘tasya prajñā pratiṣṭhitā,’ his Wisdom gains firmness.

When this is said, there are two groups. There is the Sthita Prajñān and the sādhak. This must be associated with a sādhak and understood.

**Yaḥ sarvatrānabhisnehas tattatprāpya śubhāśubham
Nābhinandati na dveṣṭi tasya prajñā pratiṣṭhitā. 2.57.**

The discussion of the next śloka, the subject will be the same, instructed to a sādhak. Next, it speaks about control of the senses. How is that spontaneous in

the Sthita Prajñan? In a sādhak, how does that become a means, a sādhana? That is next, control of the senses. That is a very important subject. We will discuss this in the next class.

**‘Yadā samharate chāyam kūrmaṅgāniva sarvaśaḥ
Indriyāṅindriyārthebhyas tasya prajñā pratiṣṭhitā. 2.58.**

AUM AMRITESHVARYAI NAMAḤ