

**DUKHESHU ANUDVIGNA MANAHA SUKHESHU VIGATA SPRUHAHA
VEETARAGA BHAYA KRODHAA STHIDADEEHI MUNIRUCHYATE**

He whose mind is not troubled by sorrow, who does not go after pleasures, who is free from attachment, fear and hatred is called a sage of steady wisdom.

Let us remember that these qualities are that of a perfect master of wisdom. Such knowledge does not come overnight. We, the ordinary mortals cannot avoid but go after pleasures and cannot escape sorrows in life due to the attachments we develop to our own physical body and the objects around the world. As the sastras declare, we have to undergo many births before we can dream of reaching this state of perfect wisdom.

This section of this chapter is not for the seekers in the earlier stages of spiritual sadhana. Like young children, we need to be bribed with sweets so that we like the spiritual science and become seekers after “Eternal Truth.”

Three qualities of Sthithaprajna are brought out in this sloka:

- 1) Dukheshu anudvigna manaha
- 2) Sukheshu vigata spruhaha
- 3) Veetaraga bhaya krodhaha.

1) Dukheshu anudvigna manaha:

Whose mind does not get troubled by the sorrows.

In the context of past, present and future this aspect refers to “Past and present.”

The mind as we know is like the band master. We are what our minds are.

It is a fact of life that each one of us goes through various experiences in life and some experiences hurt and bring sorrow in our life. There cannot be one individual who can say that he has not experienced sorrow in his/her life.

There is an episode in the life of Buddha worth recollecting at this stage.

When Buddha left His palatial residence he went and meditated under the shelter of the Bodhisatva tree. Enlightenment dawned in course of time. His fame spread far and wide. Once a woman in great distress at the death of her young child came to him and begged him to bring the child back to life.

Buddha agreed to do so but only after she fulfilled one condition. He requested her to get a fistful of rice from a household where there was no death.

The lady went out in great delight. She did not consider this as a great problem. Soon, she realised that there was no household which did not go through death in their family at some time or other.

The moral of the story is: everyone will experience sorrow sometime or other in their life. The period of grief varies from individual to individual depending upon their outlook. If everyone would be in grief indefinitely, the world cannot progress. The sorrow has also a beginning and an end with a peak in somewhere along the curve. We all have to put in our input in moving the wheel that makes the society move forwards.

The intellect has to remind the mind that it has to get on with the duties to the body, to the family, friends and the society.

2) Sukheshu vigata spruha

Vigata spruha: without hankering.

This aspect refers to the “future.” The Lord is advocating the seeker to not hanker after pleasures.

Like sorrow, we do also experience happiness. We have discussed before about the consequences of actions following experience of the pleasures.

The individual experiencing the pleasure will remain in a dream world of his own. His mind automatically will long for more of the same. “Spruhaha” means “longing” for (objects of pleasure.)

Sthithaprajna is “Vigata spruhaha” - he does not long for such pleasures.

He, a Jivanmukta, lives constantly in the state of “Atmananda.” Having united with the “Atman” within, having experienced the “Bliss within,” he lives in constant state of contentment.

He is in a state of constant equilibrium for the results of all past actions, conducts the present actions in the same frame of mind and will remain so in future.

One can compare the intellect to the sun and the mind filled with the vasanas to the clouds. The clouds block the sun only temporarily. The sun will remain the same bright sun constantly. The clouds do not disturb it in any way.

The troubles that can bring obstacles in the path to realise the Atman can be classified into:

- a) God sent: lightning, thunder etc, (adhi daivika)
- b) Natural catastrophes: fire, flood, landslides etc, (adhibhoutika)
- c) Man made, subjective such as acts due to laziness and other negative tendencies from within. (Adhyatmika)

3) Veetaraga bhaya krodaha: he is free from attachment, fear and anger.

Raga - attachment

Bhaya - fear

Krodha - anger.

Raga is attachment to objects of desire. Attachment to one’s own modifications of the physical body, to family, friends, material wealth, position in the society etc.

Thought of injury, illness, physical death etc to own body or to the body of the loved ones; fear of losing the loved material possessions brings in an element of fear. When one loses the object of desire or when someone else gets the object first brings in anger. Anger in turn could lead to total disaster. (this subject is graphically described in slokas 63 and 64 of this chapter.)

As far as he is concerned, the sthitaprajna continues to discharge his duties but does so without the attachment, fear and anger. His actions fit in with the principle of “Karmanye vadhakarasthe”. (sloka 47)

When the same Atman is there in everyone where is the question of getting attached to any particular object/individual?

Attachment, fear and anger can come only when there is more than one. Having realised the same Atman in all, having developed the knowledge of seeing that Atman, there is no question of a separate second thing/object/individual as far as the sthitaprajna is concerned. He has no delusion or sorrow.

Sthitadeehi munir uchyate:

Such an individual of steady mind is called “Muni.”

“Mounam charati iti munihi” - the one who walks in silence is “Muni.”

The sthitaprajna is engaged in speechless absorption in the Self within, enjoys the Self all around and hence he is a “Muni.”