

Nityam samacittatvam iṣṭa-anīṣṭa-upapattiṣu

constant equanimity towards desirable
and undesirable results

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Sama-cittatvam iṣṭānīṣṭopapattiṣu simply means that we accept with 'sameness of mind' the results we like as well as the results we do not like. **Sama** means equal. **Cittatvam** means state of mind. **Iṣṭānīṣṭopapattiṣu** means the occurrence of something considered desirable or undesirable.

Sameness of mind

Here, Lord Kṛṣṇa is telling Arjuna, always, **nityam**, maintain the sameness of mind, **sama-cittatvam**, in the wake of likes or dislikes. Do not be elated over getting what you want nor be dejected when you get what you do not want. Accept results as they come, factually.

If an accident occurs, with sameness of mind, assess the situation and do what is required. If some venture fails, look at the facts, learn from them and do whatever is now needed.

View all situations, as they occur, factually, with a mind unshaken by emotional intensity, a mind that calmly decides what is to be done and directs the doing of it.

When something happens that you like, do not get elated. A mind that becomes ecstatic when it gets what it thinks it wants will also hit the bottom when loss or failure occurs.

Sama-cittatva

Sama-cittatva is the state of mind that does not swing between elation and depression, but remains in equilibrium regardless of the situation-successful, unsuccessful, joyful, sorrowful, conducive, non-conducive and so on.

When I face every situation with a mind that neither gets elated nor depressed, I will be objective. The attitude of **sama-cittatva** is another example of reducing subjective response to factual acceptance.

More often than not, we resist accepting facts. When we refuse to accept facts, facts become problems.

There are pleasant facts and unpleasant facts. There are comfortable facts and uncomfortable facts and all the time the facts keep changing, now pleasant, now not so pleasant; now comfortable, now uncomfortable.

The weather is too hot. The weather is just right. The weather is too cold.

I feel on top of the world; I've come down with the flu. Each day brings facts of all kinds.

My job is to greet all facts with sameness of mind. I accept and enjoy the comfortable facts for what they are, the facts of the moment.

Similarly, I accept without reaction the uncomfortable facts for what they are. I simply do whatever the situation calls for. If I can make an uncomfortable fact more comfortable, I do so. If I cannot, I accept and do whatever is required.

REAL HUMAN STRENGTH

The factual response is the approach to situations of a truly practical person. One is most practical when one sees situations objectively. This is real **human strength**.

Human strength is not found in powerful miracles but in the quiet mind of the one who faces situations as they are. Such a one is a strong person.

Human weakness is the inability to accept situations, to face facts.

Human strength is the strength of reducing situations to simple facts.

When I strip away all my subjective projections from the facts of each situation, I will have sameness of mind in every situation. It is not the fact but my like or dislike projected onto the fact that causes my mind to react.

A RELATIVELY POISED MIND

As I reduce situations to facts without projecting my emotional reactions upon them, my mind assumes a **poise** that makes it easier to appreciate the vision of Vedanta.

A relatively poised mind -one not muddled by projections upon it and external situations- is necessary to appreciate the teaching of Vedanta that deals with the nature of facts.

Vedanta reveals the reality of the facts of the objective world to be apparent, **mithyā**. However, for the mind to be ready to see the 'apparent-ness' of the world, to be ready to discover that it is seeking non-objectifiable, non-negatable reality, I have to reduce my projections with reference to the objective reality.

When I project upon the facts of the objective world, my own subjective reality based upon my likes and dislikes, I am too muddled to see the truth found in the teaching of Vedanta. The teaching distinguishes the apparently real and unfolds the nature of reality.

A mind that is ready for the teaching of Vedanta is a mind that sees facts objectively, which does not convert a fact into a subjective problem but meets each situation with sameness of attitude, with a mental poise free from complaint.

Such a mind, without subjective reaction, calmly determines what needs to be done in a particular situation.