



CLASS TWO: THE IDEAL ACTOR (BhG 3.21-25; 4.13-15; 4.18-22; 12.13-19; 14.22-25)

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।

स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥

yadyadācarati śreṣṭhastattadevetaro janah ।
sa yatpramaṇam kurute lokastadanuvartate । ।

Whatever an exceptional person does, other folks do too. The whole world tries to measure up to the standard that one sets. (3.21)

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।

नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥

na me pārthāsti kartavyam triṣu lokeṣu kiñcana ।
nānavāptamavāptavyam varta eva ca karmaṇi । ।

Throughout the three worlds, O Arjuna, there is nothing whatsoever that I need to do. There is nothing unattained that I need to attain, and yet I still engage in action. (3.22)

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।

मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥

yadi hyaham na varteyam jātu karmaṇyatandritaḥ ।
mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ । ।

If indeed I did not tirelessly engage in action, Arjuna, people would follow in my footsteps. (3.23)



उत्सीदेयुरिमे लोका न कुर्या कर्म चेसहम्।

सङ्करस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥

utsīdeyurime lokā na kuryāṁ karma cesaham ।
saṅkarasya ca kartā syāmupahanyāmimāḥ prajāḥ ।।

If I didn't perform action, all these worlds would collapse. I would be the bringer of confusion and I would destroy living beings. (3.24)

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत।

कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहम् ॥ ३-२५ ॥

saktāḥ karmaṇyavidvāṁso yathā kurvanti bhārata ।
kuryādvidvāṁstathāsaktaśchikīrṣurlokasaṅgraham ।। 3-25 ।।

Arjuna, while those who are ignorant perform actions out of attachment, the wise one, unattached, acts in order to maintain the world. (3.25)

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।

तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥

cāturvarṇyaṁ mayā sṛṣṭaṁ guṇakarmavibhāgaśaḥ ।
tasya kartāramapi māṁ viddhyakartāramavyayam ।।

I created the four social classes, divided according to their constituents and their proper activities. Although I am the doer of this, you should know me as also an unchanging non-doer. (4.13)



न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा।

इति मां योऽभिजानाति कर्माभिर्न स बध्यते ॥

na mām karmāṇi limpanti na me karmaphale sprhā |
iti mām yo'bhijānāti karmābhirna sa badhyate | |

Actions do not stain me and I do not long for the results of actions. He who truly understands this about me is not bound by actions. (4.14)

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः।

कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम् ॥

evaṁ jñātvā kṛtaṁ karma pūrvairapi mumukṣubhiḥ |
kuru karmaiva tasmāttvaṁ pūrvaiḥ pūrvataraṁ kṛtam | |

Knowing this, even the ancients, desiring liberation, performed action. So perform action as was done in the past by the ancients. (4.15)

कर्मण्यकर्म यः पश्येदकर्माणि च कर्म यः।

स बुद्धि मान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥

karmaṇyakarma yaḥ paśyedakarmaṇi ca karma yaḥ
sa buddhi mānmanuṣyeṣu sa yuktaḥ kṛtsnakarmakṛt

One who sees inaction in action and action in inaction has understanding among men, disciplined in all actions he performs. (4.18)



यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः ।

ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥

yasya sarve samārambhāḥ kāmasaṅkalpavarjitāḥ ।
jñānāgnidagdhakarmāṇaṁ tamāhuḥ paṇḍitaṁ budhāḥ । ।

The wise call one truly learned who carries out all his projects without ignorant desire and egoistical intention, whose karma is incinerated in the fire of wisdom. (4.19)

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।

कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चत्करोति सः ॥ ४ - २०

tyaktvā karmaphalāsaṅgaṁ nityatṛpto nirāśrayaḥ ।
karmaṇyabhipravṛtto'pi naiva kiñcatkaroti saḥ । ।

The one who abandons attachment to the results of action, who is always satisfied, independent, does nothing at all even when he is engaged in action. (4.20)

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।

शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥

nirāśīryatacittātmā tyaktasarvaparigrahaḥ ।
śārīraṁ kevalaṁ karma kurvannāpnoti kilbiṣam । ।

Without wishing for something else, restraining himself and his mind, abandoning all grasping, the one who performs action only with his body incurs no fault. (4.21)



DIAMOND MOUNTAIN UNIVERSITY

यदृच्छालाभसन्तुष्टो द्वन्द्वातीतो विमत्सरः ।

समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥

yadṛacchālābhasantuṣṭo dvandvātīto vimatsaraḥ ।
samaḥ siddhāvasiddhau ca kṛtvāpi na nibadhyate ॥

Content with whatever comes his way, transcending all dualities, free from envy, impartial in success and failure, he not bound even though he acts.

(4.22)

अद्वेषा सर्वभूतानां मैत्रः करुण एव च ।

adveṣṭā sarvabhūtānām maitraḥ karuṇa eva ca ।

निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥

nirmamo nirahaṅkāraḥ samaduḥkhasukhaḥ kṣamī ॥

One who has no hate for any living being, who is loving and compassionate, unselfish and without ego, equanimous whether suffering or happy, patient,

(12.13)

सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः ।

santuṣṭaḥ satataṁ yogī yatātmā dṛḍhaniścayaḥ ।

मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥

mayyarpitamano buddhiryo madbhaktaḥ sa me priyaḥ ॥

always content, a yogi, self-controlled, firm in his resolve, with the mind and understanding fixed on me, devoted to me – that one is dear to me. (12.14)



DIAMOND MOUNTAIN UNIVERSITY

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।

yasmānnodvijate loko lokānnodvijate ca yaḥ ।

हर्षामर्षभयोद्वेगैर्मुक्वो यः स च मे प्रियः ॥

harṣāmarṣabhayodvegairmukyo yaḥ sa ca me priyaḥ ॥

The world is not intimidated by him, nor is he intimidated by the world.
Free from lust, jealousy, fear, and anxiety – that one is dear to me. (12.15)

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।

anapekṣaḥ śucirdakṣa udāsīno gatavyathaḥ ।

सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥

sarvārambhaparityāgī yo madbhaktaḥ sa me priyaḥ ॥

Impartial, pure, adroit, indifferent, without anxiety, unencumbered by all
industriousness, devoted to me – that one is dear to me. (12.16)

यो न घ्यति न द्वेष्टि न शोचति न काङ्क्षति ।

yo na hṛṣyati na dveṣṭi na śocati na kāṅkṣati ।

शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥

śubhāśubhaparityāgī bhaktimānyaḥ sa me priyaḥ ॥

He who does not lust nor hate, grieve for what is lost nor long for what has
not yet come, who has relinquished what is pleasant and unpleasant and who
is full of devotion – that one is dear to me. (12.17)



समः शत्रौ च मित्रे च तथा मानापमानयोः ।

samaḥ śatrau ca mitre ca tathā mānāpamānayoh|

शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥

śītoṣṇasukhaduḥkheṣu samaḥ saṅgavivarjitaḥ||

Equal when it comes to enemy and friend, honor and dishonor; the same whether it's cold or hot, happy or sad – he is free from attachment. (12.18)

तुल्यनिन्दास्तुतिर्मौनी सन्तुष्टो येनकेनचित् ।

tulyanindāstutirmaunī santuṣṭo yenakenacit|

अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रिये नरः ॥

aniketaḥ sthiramatirbhaktimānme priye naraḥ||

Indifferent to blame and praise, silent, contented no matter what happens, homeless, steady-minded, full of devotion – that man is dear to me. (12.19)

अर्जुन उवाच ।

कैर्लिङ्गैस्त्रीन्गुणानेतानतीतो भवति प्रभो ।

किमाचारः कथं चैतांस्त्रीन्गुणानतिवर्तते ॥

arjuna uvāca |

kairliṅgaistrīnguṇānetānatīto bhavati prabho |
kimācāraḥ katham caitāṁstrīnguṇānavartate ||



Arjuna said:

Lord, what are the distinguishing marks of one who has transcended the three constituents? What does he do? And how does go beyond these three constituents? (14.21)

श्रीभगवानुवाच।

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव।

न द्वेष्टि सम्प्रवृत्तानि न निवृत्तानि काङ्क्षति ॥

śrībhagavānurvāca ।

prakāśam ca pravṛttiṁ ca mohameva ca pāṇḍava ।

na dveṣṭi sampravṛttāni na nivṛttāni kāṅkṣati ।।

The Lord said:

Arjuna, he neither abhors nor desires the presence or absence of light, activity, or delusion. (14.22)

उदासीनवदासीनो गुणैर्यो न विचाल्यते।

गुणा वर्तन्त इत्येवं योऽवातिष्ठति नेङ्गते ॥

udāsīnavadāsīno guṇairyo na vicālyate ।

guṇā vartanta ityevaṁ yo'vātiṣṭhati neṅgate ।।

He remains aloof, unmoved by the constituents. Thinking, “It’s just the workings of the constituents,” he remains steady and does not waver.

(14.23)



DIAMOND MOUNTAIN UNIVERSITY

समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।

तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥

samaduḥkhasukhaḥ svasthaḥ samaloṣṭāśmakāñcanaḥ ।
tulyapriyāpriyo dhīrastulyanindātmasaṁstutiḥ ।।

He is composed whether suffering or happy, self-contained, regarding a clod, a rock, and gold as the same, equal toward loved ones and those unloved, steadfast, the same whether praised or reviled. (14.24)

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।

सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥

mānāpamānayostulyastulyo mitrāripakṣayoḥ ।
sarvārambhaparityāgī guṇātītaḥ sa ucyate ।।

He is said to be beyond the constituents who does not lose his poise whether honored or disgraced, who is equal toward friend and enemy, and who renounces all initiatives. (14.25)