



**CLASS FOUR: THE CHARACTERISTICS OF THE WISE (BhG 2.54-57; 6.7-17;
7.16-19; 13.7-11; 15.4-5)**

अर्जुन उवाच।

arjuna uvāca ।

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव।

sthitaprajñasya kā bhāṣā samādhisthasya keśava ।

स्थितधीः किं प्रभाषेत किमासीत् व्रजेत किम् ॥

sthitadhīḥ kiṁ prabhāṣeta kimāsīta vrajeta kim ।।

Arjuna said:

What could be said about someone whose wisdom and meditation are steady, Krishna?

How would one whose mind is steady speak? How would he sit? How would she move? (2.54)

श्रीभगवानुवाच।

śrībhgavānuvāca ।

प्रजहाति यद् कामान्सर्वान्यार्थं मनोगतान्।

prajahāti yada kāmānsarvānpārtha manogatān ।

आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥

ātmanyevātmanā tuṣṭaḥ sthitaprajñastadocyate ।।

When one has renounced all the heart's desires, Arjuna, fully self-content, then one is called rooted in wisdom. (2.55)

दुःखेष्वनुद्विग्नमनाः सुखे विगतस्पृहः ।

duḥkheṣvanudvignamanāḥ sukheṣhu vigataspr̥haḥ ।

वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥

vītarāgabhayakrodhaḥ sthitadhīrmunirucyate ।।

With a mind undisturbed by sorrows and whose desire for pleasures has been extinguished, free from ignorant desire, fear, and anger, that sage is said to be rooted in intelligence. (2.56)

यः सर्वत्रानभिस्त्रेहस्तत्तत्प्राप्य शुभाशुभम् ।

नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥

yaḥ sarvatrānabhisnehastattatprāpya śubhāśubham ।
nābhinandati na dveṣṭi tasya prajñā pratiṣṭhitā ।।

He who in every situation is without attachment for this or that, whether he gets pleasant things or things unpleasant things, neither too elated nor too dejected, is established in wisdom. (2.57)

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।

jitātmanah praśāntasya paramātmā samāhitaḥ ।

शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥

śītoṣṇasukhaduḥkheṣu tathā mānāpamānayoḥ ।।

The supreme self of one who is at peace and has conquered the mind is calm and collected whether it is cold or hot, whether things are going well or not, or whether praised or reviled. (6.7)



ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।

jñānavijñānatṛptātmā kūṭastho vijitendriyaḥ ।

युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥

yukta ityucyate yogī samaloṣṭāśmakāñcanaḥ ।।

The yogi who is satisfied with the wisdom and knowledge he has, unwavering, with senses conquered, regarding a clod, a rock, and gold as the same, is said to be truly disciplined. (6.8)

सुहृन्मित्रार्युदासीनमशयस्थद्वेष्यबन्धुषु ।

suhṛnmitrāryudāsīnamaśyasthadveṣyabandhuṣu ।

साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥

sādhuṣvapi ca pāpeṣu samabuddhirviśiṣyate ।।

He is distinguished by his impartiality regarding close friends, comrades, enemies and his even-mindedness toward the virtuous and the evil-doers. (6.9)

योगी युञ्जीत सततमात्मानं रहसि स्थितः ।

yogī yuñjīta satatamātmānaṁ rahasi sthitaḥ ।

एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥

ekākī yatacittātmā nirāśīraparigrahaḥ ।।

A yogi should always be self-disciplined and live alone, solitary, with body and mind restrained, content and without possessiveness. (6.10)



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शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।

śucau deśe pratiṣṭhāpya sthiramāsanamātmanaḥ ।

नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥

nātyucchritaṁ nātinīcaṁ cailājina kuśottaram ॥

Having found a pure place, he should set up a stable meditation seat for himself, not too high or too low, covered with a cloth, antelope skin, and kusha grass. (6.11)

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।

tatraikāgraṁ manaḥ kṛtvā yatacittendriyakriyaḥ ।

उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥

upaviśyāsane yuñjyādyogamātmaviśuddhaye ॥

Keeping his mind single-pointed and restraining the activity of his thought and senses, sitting on his meditation seat one should practice yoga in order to purify the self.

समं कायशिरोग्रीवं धारयन्नाचलं स्थिरः ।

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।

samaṁ kāyaśiragrīvaṁ dhārayannacalaṁ sthiraḥ

संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥

samprekṣya nāsikāgraṁ svaṁ diśaścānavalokayan

Holding the body, head, and neck even, unmoving, and steady, one should concentrate the gaze at the place of the tip of one's nose and not be looking elsewhere. (6.13)



प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।

praśāntātmā vigatabhīrbrahmacārivrate sthitaḥ

मनः संयम्य मिच्चितो युक्त आसीत् मत्परः ॥

manaḥ saṁyamyā micchito yukta āsīta matparaḥ

Calm and free from fear, steady in one's vow of celibacy, having restrained one's mind, one should sit having fastened his thought on me, intent on me.

(6.14)

युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।

yuñjannevaṁ sadātmānaṁ yogī niyatamānasaḥ ।

शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥

śāntiṁ nirvāṇaparamāṁ matsaṁsthāmadhigacchati ॥

Disciplining himself in this way, the yogin whose mind is controlled attains peace, the highest nirvana, union with me. (6.15)

नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः ।

nātyaśnatastu yogo'sti na caikāntamaśnataḥ ।

न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥

na cātisvapnaśīlasya jāgrato naiva cārjuna ॥

Yoga is neither overeating nor fasting; it is neither sleeping too much nor staying awake all the time, Arjuna. (6.16)

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु।

yuktāhāravihārasya yuktaceṣṭasya karmasu ।

युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥

yuktasvapnāvabodhasya yogo bhavati duḥkhahā ।।

Yoga becomes the killer of unhappiness for one who is disciplined in his eating, his pleasures, his exertions and activities, and in both his sleeping and his waking life. (6.17)

चतुर्विधा भजन्ते मं जनाः सुकृतिनोऽर्जुन।

caturvidhā bhajante maṁ janāḥ sukṛtino'rjuna ।

आर्तो जिज्ञासुरर्थर्थी ज्ञानी च भरतर्षभ ॥

ārto jijñāsurarartharṥhī jñānī ca bharatarṣabha ।।

Arjuna, there are four kinds of virtuous persons who devote themselves to me – those in distress, those who are driven by intellectual inquiry, those who are seeking their own advantage, and the wise. (7.16)

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।

teṣāṁ jñānī nityayukta ekabhaktirviśiṣyate ।

प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥

priyo hi jñānino'tyarthamaḥ sa ca mama priyaḥ ।।

Of these the wise man, ever-disciplined in his single-pointed devotion, is set apart. I am exceedingly dear to the wise man and he is dear to me. (7.17)



उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।

udārāḥ sarva evaite jñānī tvātmaiva me matam ।

आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥

āsthitaḥ sa hi yuktātmā māmevānuttamāṁ gatim ॥

They all are indeed noble, but the wise one I regard as my very self.
Unwavering and thoroughly disciplined, he regards me alone as being the
highest means. (7.18)

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।

bahūnām janmanāmante jñānavānmām prapadyate ।

वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥

vāsudevaḥ sarvamiti sa mahātmā sudurlabhaḥ ॥

At the end of many lifetimes, the man of wisdom reaches me. A great soul
who thinks, “Krishna is everything,” is very hard to find. (7.19)

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।

amānitvamadambhitvamahiṁsā kṣāntirārjavam ।

आचार्योपासनं शौचम् स्तैर्यमात्मविनिग्रहः ॥

ācāryopāsanam śaucam stairyamātmavinigrahaḥ ॥

Humility, unpretentiousness, non-violence, patience, sincerity, service to
one’s teacher, purity, steadfastness, self-restraint, (13.7)



इन्द्रियार्थेषु वैराग्यमनहङ्कार एव च ।

indriyārtheṣu vairāgyamanahaṅkāra eva ca ।

जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥

janmamṛtyujarāvyādhiduḥkhadoṣānudarśanam ॥

dispassion toward sense objects, the absence of egoism, awareness of the defects of birth, death, old age, sickness, and suffering, (13.8)

असक्तिराभिष्वङ्गः पुत्रदारगृहादिषु ।

asaktirābhiṣvaṅgaḥ putradāragṛhādiṣu ।

नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥

nityam ca samacittatvamīṣṭāniṣṭopapattiṣu ॥

detachment, uninvolved with matters pertaining to sons, wife, home, and the like, always even-minded when either wanted or unwanted things occur, (13.9)

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।

mayi cānanyayogena bhaktiravyabhicāriṇī ।

विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥

viviktadeśasevitvamaratirjanasamsadi ॥

unswerving in his devotion to me, with undistracted yoga, frequenting solitary places and disliking crowds of people, (13.10)



अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।

adhyātmajñānanityatvaṁ tattvajñānārthadarśanam ।

एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोन्वया ॥

etajñānamiti proktamajñānaṁ yadatonyathā ।।

persistance in knowing the innermost self, seeing the point of cultivating wisdom about how things really are – this is what is called “wisdom” and the opposite is ignorance. (13.11)

ततः पदं तत्परिमार्गितव्यं

tataḥ padaṁ tatparimārgitavyaṁ

यस्मिन्गता न निवर्तन्ति भूयः ।

yasmingatā na nivartanti bhūyaḥ ।

तमेव चाद्यं पुरुषं प्रपद्ये ।

tameva cādyam puruṣam prapadye ।

यतः प्रवृत्तिः प्रसृता पुराणी ॥

yataḥ pravṛttiḥ prasṛtā purāṇī ।।

So seek for that place
Where once you go there you never go back.
“I resort to the primordial being
From which originally everything came forth.” (15.4)



निर्मानमोहा जितसङ्गदोषा

nirmānamohā jitasāṅgadoṣā

अध्यात्मनित्या विनिवृत्तकामाः ।

adhyātmanityā vinivṛttakāmāḥ ।

द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैर्

dvandairvimuktāḥ sukhaduḥkhasaṁjñair

गच्छन्त्यमूढाः पदमव्ययं तत् ॥

gacantyamūḍhāḥ padamavyayaṁ tat ॥

Without pride or delusion, the fault of attachment conquered,
Perpetually self-contained, turning away from all desire,
The undeluded one goes to that eternal state. (15.5)