



CLASS SIX: WISDOM AND RENUNCIATION (BhG 2.58-72)

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।

yadā saṁharate cāyaṁ kūrma'ṅgānīva sarvaśaḥ ।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥

indriyāṇīndriyārthebhyastasya prajñā pratīṣṭhitā ॥

When one completely draws in his senses from the objects of sense, as a turtle does its limbs, then in him wisdom is firmly established. (2.58)

विषया विनिवर्तन्ते निराहारस्य देहिनः ।

viṣayā vinivartante nirāhārasya dehinaḥ ।

रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥ २- ५९ ॥

rasavarcaṁ raso'pyasya paraṁ dṛṣṭvā nivartate ॥59॥

Sense objects turn away from a fasting person, but not the taste for them. But even the taste for them turns away for someone who has seen the ultimate. (2.59)

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।

yatato hyapi kainteya puruṣasyaścitaḥ ।

इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥

indriyāṇi pramāthīni haranti prasabhaṁ manaḥ ॥

The agitating senses forcibly abduct the mind of even the wise man who is making efforts, Arjuna. (2.60)



DIAMOND MOUNTAIN UNIVERSITY

तानि सर्वाणि संयम्य युक्त आसीत् मत्परः ।

tāni sarvāṇi saṁyamya yukta āsīta matparaḥ ।

वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥

vaśe hi yasyendrayāṇi tasya prajñā pratiṣṭhitā ॥

The one who has restrained all the senses, who is disciplined, and who remains intent on me – wisdom is established in him. (2.61)

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।

dhyāyato viṣayān pumsaḥ saṅgasteṣupajāyate ।

सङ्गात्संजायते कामः कामात्क्रोधोऽभिजायते ॥ २- ६२ ॥

saṅgātsañjāyate kāmāḥ kāmātkrodho'bhijāyate ॥62॥

In people who obsess about sense objects is born a clinging to them. Desire arises from clinging, and from desire springs anger. (2.62)

क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः ।

krodhād bhavati sammohaḥ sammohātsmṛtivyibhramaḥ ।

स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥

smṛtibhraṁśād buddhināśo buddhināśātpṛaṇaśyati ॥

From anger comes complete delusion, and from complete delusion comes the wavering of mindfulness. From the wavering comes the destruction of intelligence. And because of the destruction of intelligence, one is lost.

(2.63)

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।

rāgadveṣavimuktaistu viṣayānindriyaiścaraṇam ।

आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥

ātmavaśyairvidheyātmā prasadamadhigacchati ॥

The self-controlled person obtains tranquility through self-restraint, moving among objects with the senses freed from ignorant liking and disliking.

(2.64)

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।

prasāde sarvaduḥkhānāṃ hānirasyopajāyate ।

प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥ २- ६५ ॥

prasannacetaso hyāśu buddhiḥ paryavatiṣṭhate ॥65॥

When there is tranquility, in that one an abandonment of all sorrows is produced. Because the mind is tranquil, intelligence immediately becomes stable. (2.65)

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।

nāsti buddhirayuktasya na cāyuktasya bhāvanā ।

न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥

na cābhāvayataḥ śāntiraśāntasya kutaḥ sukham ॥

There is no intelligence in someone who is undisciplined, nor is there any meditative concentration. For one who does not meditate there can be no peace, and without peace how can there be happiness? (2.66)



इन्द्रियाणां हि चरतां यन्मनोऽनु विधीयते ।

indriyāṇām hi caratām yanmano'nuvidhīyate ।

तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥

tadasya harati prajñām vāyurnāvamivāmbhasi ॥

When the mind is led astray by the meanderings of the senses, the wisdom of such a person is carried off too, like a ship blown around in the water by the wind. (2.67)

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।

tasmād yasya mahābāho nigṛhitāni sarvaśaḥ ।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥

indriyāṇīndriyārthebhyastasya prajñā pratiṣṭhatā ॥

So, Arjuna, wisdom is firmly grounded in one whose senses are completely detached from the sense objects. (2.68)

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।

yā niśā sarvabhūtānām tasyām jāgarti saṁyamī ।

यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥

yasyām jāgrati bhūtāni sā niśā paśyato muneh ॥

The master of restraint is awake in what is night for ordinary beings, and when other beings are awake the sage perceives night. (2.69)

आपूर्यमाणमचलप्रतिष्ठं

āpūryamāṇamacalapratīṣṭhaṁ

समुद्रमापः प्रविशन्ति यद्वत् ।

samudramāpaḥ praviśanti yadvat ।

तद्वत्कामा यं प्रविशन्ति सर्वे

tadvat kāmā yaṁ praviśanti sarve

स शान्तिमाप्नोति न कामकामी ॥

sa śāntimāpnoti na kāmakāmī ॥

Like the ocean whose depths
Remain steady and unmoving
Even as the waters rush into it,
So too for one in whom all desires enter
But who nevertheless abides in perfect peace,
Not for one is the slave to desires. (2.70)

विहाय कामान्यः सर्वान् पुमांश्चरति निःस्पृहः ।

vihāya kāmān yaḥ sarvaṁ pumāṁścarati niḥspṛhaḥ ।

निर्ममो निरहंकारः स शान्तिमधिगच्छति ॥

nirmamo nirahaṅkāraḥ sa śāntimadhigacati ॥

Abandoning all ignorant desires, one lives free from longing. Without thinking there is a “me” or “mine,” one achieves perfect peace. (2.71)



DIAMOND MOUNTAIN UNIVERSITY

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।

eṣā brāhmī sthitiḥ pārtha nainām prāpya vimuhyati ।

स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥

sthitvāsyāmantakāle'pi brahmanirvāṇamṛcati ॥

This the sacred state, Arjuna. When one has attained it, one is no longer deluded. Staying fixed in this state even at the time of death, one reaches the nirvana which is ultimate reality. (2.72)