



THE SELF-GOVERNED SAGE

A *RJUNA said:*
What, O Keshava, is the mark of the Sage of steadfast wisdom, who is constant in contemplation? How does the man who is established in meditation speak, how does he sit and how does he move?

SHRI BHAGAVAN said:

When, O Partha, a man puts away all the desires that arise in the mind, and reposes in the Self, rejoicing in the Self alone, he is spoken of as a man of steadfast wisdom.

He whose mind is unperturbed by suffering, who is untouched by the allurements of happiness, for whom passion, fear and anger have fallen away, he is called a *muni*, a man established in meditation.

Whoso, without selfish attachment on any side, neither rejoices nor repels when meeting anything favourable or unfavourable, his wisdom is firmly set.

When a man withdraws his senses from their objects on every side, as a tortoise does its limbs, then his wisdom is firmly set.

The sense objects fall away from the embodied soul when it ceases to feed on them, but the taste for them remains. Even the taste falls away when the Supreme is seen.

The turbulent senses, O son of Kunti, violently draw away the mind of even a discerning person who is earnestly striving.

Restraining them all, he should sit with his mind composed, intent upon Me. He whose senses are fully under control, his wisdom is firmly set.

When a man broods on objects of sense, an attraction for them is born. Attraction develops into craving, and such desire begets anger.

From anger comes delusion, from delusion loss of recollection, from loss of recollection comes loss of soul-wisdom, and loss of soul-wisdom spells destruction.

A man of disciplined mind, who moves amongst objects of sense with his senses fully under control, free from attraction and

aversion, enters into serene tranquillity.

On attaining serene tranquillity there comes the ending of all sorrows, and for the tranquil-minded, wisdom soon becomes steady.

A man of uncontrolled senses has no spiritual comprehension nor any capacity for growth. There is no peace for those without the power to grow. And how can there be happiness for those without mental peace?

The senses are naturally disposed to move towards their objects. Whichever of these the mind pursues carries it away, as the wind carries away a ship on the waters.

Therefore, O mighty-armed, he whose senses are entirely withdrawn from their objects finds that his wisdom is firmly set.

What is night to all beings, therein the Self-governed Sage is awake. What is light to all beings is night to the Self-illuminated Sage.

He into whom all desires enter, even as waters enter the ocean, which, filled from all sides, remains unmoved, he alone attains peace, not he who hankers for objects of desire.

Whosoever has relinquished all desires, and moves about without any longing, without the feeling of 'mine', without the sense of 'I', enters into supreme peace.

This, O Partha, is the state of being established in *Brahman*. On attaining this one is no more deluded. By abiding in that state even at the end of this life, one obtains the unalloyed bliss of *Brahman*.

Bhagavad Gita II.54-72

SHRI KRISHNA

