

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।
 मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ ४२ ॥
 एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।
 जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ ४३ ॥

indriyāṇi parāṇyāhurindriyebhyaḥ param manah
 manasastu parā buddhiryo buddheḥ paratastu saḥ
 evaṁ buddheḥ param buddhvā saṁstabhyātmānamātmanā
 jahi śatruṁ mahābāho kāmārūpaṁ durāsadam

It is said that the senses are superior to the gross body, greater (higher, more powerful, illuminator, pervasive and subtle) than the senses is the mind; greater than the mind is the intellect, but greater than the intellect is desire. Thus, knowing that desire is beyond intellect, subduing the self by one's self, destroy this, O mighty-armed Arjuna, the tough enemy in the form of desire, which is hard to conquer. 42-43

Comment:—

'Indriyāṇi parāṇyāhuḥ'—Senses are superior to body or objects of senses. It means, that senses know the objects but objects do not know senses. Senses live without objects, but without senses, the existence of objects is not proved. Objects cannot illumine senses, but senses illumine objects. Senses remain the same while objects go on changing objects come within the range of senses, while senses do not come within the range of objects. Eyes (senses) can perceive the physical body and objects, but the body and objects cannot perceive the senses. So senses are greater, more powerful, more subtle and have a wider range of activity, than objects and the physical body.

'Indriyebhyaḥ param manah'— Senses, do not know the mind, while the mind knows all the senses. Every sense, knows only its own objects, but does not know the objects

of other senses. Ears can perceive only sound, but cannot perceive touch, form, taste and smell. Similarly, tongue can only taste, nose can only smell, eyes can only see, and skin can only touch. But the mind knows the five senses, and their objects. Therefore, the mind is superior, more powerful, more subtle, has a wider range of activity, than senses and is, their illuminator.

'Manasastu parā buddhiḥ'—The mind, does not know the intellect, but the intellect knows the mind and senses. The intellect, knows whether the mind is quiet or turbulent and whether senses function properly or not. It means, that the intellect knows the mind and its thoughts, as well as the senses and their objects. Therefore, the intellect is greater, more powerful, more subtle and has a wider range of activity, than the mind and is its illuminator.

'Yaḥ buddheḥ paratastu saḥ'—The master of intellect is ego; therefore, a person says 'My intellect'. Intellect is an instrument and 'ego' is the doer. The instrument depends, on the doer. Desire, resides in the insentient portion of ego. But, it is because of the identification of the self with the insentient body etc., that desire seems to reside, in the pure self (the sentient).

In fact, desire resides in 'ego' 'I', because ego has the desire to enjoy pleasures and so becomes the enjoyer. The enjoyer, enjoyment and the object to be enjoyed, belong to the same class, otherwise the enjoyer cannot be attracted towards the objects. But, there is no desire in the self, which is the illuminator of the enjoyer, enjoyment and the object to be enjoyed. All the insentient objects, such as the body, the mind, the senses, the intellect and the ego are fragments of nature (prakṛti). Beyond ego there is the self, a fragment of God. The self, is the base, the root, the cause, the inspirer

of the body, senses, mind, intellect and ego, and is subtler, greater, stronger, wider than all of them, and is also their illuminator.

There is pleasure or pain in the insentient nature (prakṛti) of the embodied soul, while the sentient (soul) does not undergo any modifications, such as pleasure or pain etc. The self (soul) is the knower of any modification. But, when It identifies Itself with the insentient (body etc.,) it has to undergo pleasure and pain. The sentient, (soul) by identifying Itself with the insentient (body etc.,) becomes the enjoyer. In the inert only, there is no enjoyership. The enjoyership, remains in the ego (where there is identification of the soul with the body). The term 'asya', used in the fifty-ninth verse of the second chapter, denotes the enjoyer, while the term 'Parama' denotes, God, unattached Universal Soul. 'When a striver realizes, 'Parama' (God or Self) his taste or relish, also turns away (Gītā 2/59). A man, has desire in order to derive pleasure or joy, while the self is, naturally, a heap of joy. Therefore, on God-realization or Self-realization, desire (desire for sensual pleasure) totally perishes, forever.

A Vital Fact

The physical (gross) body, is the object of senses, senses are the external instruments, while mind and intellect, are the internal instruments. Senses are beyond, (superior, stronger, wider, subtler and illuminator) the physical body, while intellect is, body and senses. Ego which is the doer, is beyond intellect and desire resides, in the ego. The self is sentient, unaltered (uniform) and an embodiment of truth, consciousness, and bliss consolidated. But when It identifies Itself with the insentient body etc., ego is born and the self, becomes the doer or agent. Thus the doer (agent) has two aspects—the insentient one and the sentient one. A man (the

embodied soul), because of the insentient aspect, is attracted towards the world i.e., the worldly desires are born, while because of the sentient aspect, he is attracted towards God or the spiritual discipline.* As the insentient aspect is perishable, so are the worldly desires, and as the sentient aspect, is eternal, so are the spiritual desires (needs). The mundane desires, are renounced, while the spiritual ones (of the renunciation of the world, of Self-realization, of devotion to God), are satisfied. The mundane desires can appear, but cannot exist, while the spiritual desires can be suppressed but cannot perish, because the former are unreal while the latter are real. Therefore, a striver should neither hope for the fulfilment of the mundane desires, nor lose heart by thinking of the non-fulfilment of spiritual desires.

In fact, the only desire of a man (the soul) is to realize God, Whose fragment he is. But by identifying himself with the body etc., he, by an error of judgment, forgets the real desire, and hankers after worldly pleasures and prosperity. But, the real never ceases to be. The desire for the real can never be destroyed. In a striver two sorts of desire remain—one for God-realization and the other, for worldly pleasures. So, there is a duel between the two. It is because of the duel, that when a striver practises spiritual discipline such as adoration, meditation and good company etc., his spiritual desires are aroused, but at

* The identification of the self with the body etc., can be explained by an illustration. A block of iron with four edges has no burning power but when by coming into contact with fire it identifies itself with fire, it develops the burning power and fire, in spite of having no edges, becomes of four edges. But a magnet attracts only iron, not fire because iron and magnet belong to the same class and the fire automatically calms down. In the same way when there is identification of the self with the body, the sentient portion is attracted towards God, while the insentient towards the world. When the sentient portion is attracted towards God the insentient is left because it is perishable. But when the insentient portion is attracted towards the world, the sentient one remains because it is eternal.

other times he hankers after worldly pleasures and prosperity. While having mundane desire, a striver cannot even resolve, that he has to practise spiritual discipline. He cannot progress in the spiritual path, so long as spiritual desire, is not aroused. When he resolves, that he has only to realize God, the duel ceases and only the keen spiritual desire remains, which enables him to realize God easily (Gītā 5/3). So, for a striver it is indispensable to root out this duel, between mundane desire and the spiritual one.

The self, has an automatic attraction or inclination, towards God whose fragment It is. This attraction is known, as devotion. When the Self accepts Its affinity for the world, that devotion, is suppressed and desire springs. So long as there is desire, devotion (love) is not aroused. Without devotion, desire is not killed. The insentient fragment, hankers after sensual pleasures, while the sentient one, is attracted towards God. Therefore, in fact, desire resides in the insentient fragment, but it is so because the two are identified. When the sentient (self) does not accept Its affinity for the insentient, desire perishes. It means, that as soon as, the sentient (Self), renounces Its affinity for the insentient (body etc.), 'Ego' (the identification of the self with the insentient) perishes and consequently, desire perishes.

Desire abides, in the insentient fragment of ego. The reason is, that an enjoyer can be attracted towards objects of enjoyment of the world, (the world which is seen), the senses and intellect with which the world is seen, only if these belong to the same class, because attraction is possible for the objects of the same class only. As eyes are, attracted to the beautiful colour or form, so is the case with other senses. Intellect is attracted towards discrimination or thought, not to sound etc. If it is attracted, it is, because of its association with senses.

Similarly, the self has Its identity with God, and so It is attracted towards God. This identity, can be realized only when the Self totally renounces, Its affinity for the insentient (Matter). As soon as, this identity is realized, devotion (Love) is aroused, in which there is total lack of matter (the unreal).

The insentient fragment, 'causal body', is a very subtle fragment of the cosmic intelligence, which is an evolute of nature. Desire, resides in this causal body. It is because of the identification of the self with the causal body, that desire seems to reside in the self. When there is no identification, a man realizes the self which is pure and uniform. In that case, desire perishes totally.

'Evaṁ buddheḥ paraṁ buddhvā'—In the previous verses, it has been explained, "The senses are greater than the body, greater than the senses, is the mind and greater than the mind is the intellect." But now in this verse, when the Lord declares, that greater than intellect, is desire, He means to say, that desire resides in 'ego', not in the self. Had it resided in the self, it might have never perished. It is born, when the self accepts its affinity for the insentient body etc. In fact, it resides in the insentient fragment, (matter), but appears in the Self. Therefore, knowing this desire, which is beyond intellect, a striver should eliminate it.

'Saṁstabhyātmānamātmanā'— The method, to slay this desire, is to restrain, the self by the self viz., to accept the real affinity of the self, for the pure self or for God whose fragment It is. The same fact, has been pointed out by the Lord, in the fifth and the sixth verses of the sixth chapter when he declares, "One should raise oneself by one's self alone" and "The self has been conquered by the self."

The self is a fragment of God, while the body, senses, mind and intellect are fragments of the world. When the self having a

disinclination for God, has an inclination to nature (the world), desires are born, Desires are born, when there is privation and a man (the self) feels it, because of his affinity for the world, because the world is unreal, has no existence (Gītā 2/16) but like a mirage, it seems to exist. As soon as, the affinity for the world is renounced, desires perish, because the self has no deficiency as the Lord declares, "The real never suffers any deficiency" (Gītā 2/16).

Even when, a man has disinclination for God, and assumes his affinity for the world, his real desire (need or hunger) remains to realize God, whose, fragment he (the self) is. He wants to remain alive forever, he wants to possess all knowledge and he wants to be happy forever—this is his desire to attain God, who is the Embodiment of Truth, Consciousness and Bliss. But, it is because of his affinity for the world, that by an error of judgment, he wants to satisfy this desire (need), by enjoying worldly pleasures. But this desire, can never be satisfied with worldly objects, so it will have to be discarded.

He, who has established his affinity, for the world, is also capable of renouncing it. So the Lord orders Arjuna, to slay this desire by dissociating himself from the world, through his own efforts.

This dissociation, needs no practice because practice is done with the help of the world (body, senses, mind and intellect). In fact, a man gets established in the self or realizes God, by renouncing affinity for the world.

A Vital Fact

When the self accepts Its affinity, for the world, it has a desire to enjoy worldly pleasures, as well as, to realize God. He (the self) by an error wants to satisfy the need for God-

realization (who is Truth, Consciousness and Bliss) by worldly materials. Therefore, both his desires, remain unfulfilled.

A man can know the world, by dissociating himself from it, and the Lord, by identifying himself with Him, because he (the self) is different from the world, while he has identity with God. But he accepts his identity or affinity, for the world, in order to acquire worldly things, which is never possible. Similarly, he accepts that he is different from God which is also not a reality. Spiritual desire, is necessary, in order to root out worldly desires. When spiritual desires grow up mundane desires, automatically, perish. When mundane desires, are rooted out, spiritual desire is satisfied viz., God, Who is ever attainable, is attained.* God always pervades everywhere, but a man does not realize Him, because of his entanglement with worldly desires.

'Jahi śatruṁ mahābāho kāmarūpaṁ durāsadam'—The term 'Mahābāho' means, one possessed of long and mighty arms i.e., a brave warrior. By addressing Arjuna, as 'mahābāho', the Lord means that he is brave enough to slay the enemy, in the form of desire.

It is hard for a man to conquer this enemy, so long as he has affinity for the world. This desire, deviates even the wise from the performance of their duty, by covering their discrimination, and so they have a downfall. Therefore, the Lord has said, that it is hard to conquer. So, a striver, instead of losing heart, should be aware of this enemy.

Desires appear and disappear, whether these are fully

* When all the desires of a striver are rooted out, the mortal man becomes immortal and he very well realizes the Eternal" (Kāthopaniṣad 2/3/14; Bṛhadāraṇyaka 4/4/7).

"O Lotus eyed! when a man renounces all his desires he attains God-realization" (Śrīmadbhāgavata 7/10/9).

satisfied or partly satisfied, or not satisfied at all, while the self ever remains uniform, and knows their appearance and disappearance. So he can easily renounce his affinity for them, which is merely assumed. Therefore, a striver should not be afraid of desire, if he is determined* to attain his aim, he can slay 'desire', very easily.

Everyone is independent, qualified, deserving and able to realize God, but it is not so with desire, because these can never be satiated. The Lord, has bestowed upon beings this human body, so that they may attain Him. So they can easily renounce desires, but it is because of their attachment to the worldly persons and objects etc., that it seems difficult to renounce desires.

The Lord, creates unfavourable circumstances, so that man may be warned, not to have desire for favourable circumstances, otherwise these will lead him to suffering. It is a rule that he who has a desire for worldly persons and objects, cannot escape pain. The Lord declares, "The pleasures that are born of contacts (with objects) are only sources, of pain (Gītā 5/22).

The soul possesses infinite strength. It is because of the power derived from the soul, that intellect, mind and senses, seem powerful. But It forgets Its strength because of Its affinity for the insentient, and regards itself as subordinate to the intellect, mind and senses etc. Therefore, it is necessary to know the Self, and recognize Its power, in order to kill the enemy in the form of desire.

*A man's only aim is to attain the imperishable Lord, not the perishable world. He has a desire to acquire the perishable objects. Aim remains the same constantly while desire change. Aim is realized while desires may or may not be satisfied but they disappear. A man wants to realize his aim (God) even though his body may be broken into pieces.

Desire, is born out of affinity of the self, for the insentient (Matter) and it resides in it, but seems to reside in the self. If one does not accept affinity for the insentient, desire has no existence. Therefore, when the Lord urges Arjuna, to slay desire, He means to say, that desire has no existence of its own. A desire appears and it automatically disappears. So, if one has no new desires, the old ones automatically disappear.

A man becomes aware of something wanting in himself, only when he regards the worldly objects, such as the body etc., as 'I', 'mine' and 'for me', but he wants to make up for the lack, by worldly materials. So, he has desire to acquire these. But it is impossible to make up that lack, by those materials because he (the self) is imperishable, while these are perishable. Thus, he by desiring transitory objects, gains nothing, but suffering. Therefore, by calling desire an enemy, the Lord urges Arjuna to slay it.

This desire can be easily eliminated through the Discipline of Action, because a striver following the Discipline of Action, performs every major or minor act, for the good of others, rather than to satiate his own desire. All his actions are performed, for the welfare of others without any selfish motive. All his resources, are not his own, but have been acquired and are likely to be lost. So, he uses, them, for the welfare of the world, by regarding these as the world's, without any selfish motive. Thus, he gets rid of desires easily, and consequently, attains his aim of God-realization. Then, nothing further remains to be done, to be known, and to be acquired for him.

Appendix—Here the Lord has mentioned senses, mind and intellect but He has not mentioned 'ego'. Ego is greater than intellect. In the fourth verse of the seventh chapter also the

Lord has mentioned ego after intellect—‘bhūmirāpo’ nalo vāyuh khaṁ mano buddhireva ca, ahaṁkāra itīyaṁ me’. Therefore here also the term ‘saḥ’ should be interpreted as ‘desire’ which abides in ego.

Unless and until the self is realized, desire abides in ego. After Self-realization desire does not persist in ego—‘paraṁ dṛṣtvā nivartate’ (Gītā 2/59). Bliss abides in the self but a man by according reality and importance to non-self wants to derive pleasure from it. As long as there is affinity for the non-self, desire persists but when affinity for the non-self (inert matter) is renounced, then ‘Prema’ (real love) ensues.

The desire is in the self—‘raso’pyasya’ (Gītā 2/59). Being in the self it is an obstacle to Self-realization. If it is not in the self but is in senses-mind-intellect, how is it an obstacle to Self-realization by us? It is because of its abode in the self that the self feels happy and sad and becomes a doer and an enjoyer. In fact the desire does not abide in the self but it is merely an assumption and therefore it can be wiped out. Therefore desire is seated in the self only through assumption.

A man assumes a thing, which abides in ego, to be abiding in the self. Ego is identified with the self and desire abides in that ego. Therefore so long as ego persists, attraction viz., ‘desire’, which belongs to the same class to which ego belongs, persists and when ego perishes, then attraction viz., ‘true love’ belonging to the class of the ‘self’ ensues. In desire there is attraction for the world while in true love there is attraction for God.

All the three worlds and endless universes are ‘sense-objects’. Sense-objects are in one region of senses, senses are in one region of the mind, the mind is in one region of

the intellect, the intellect is in one region of the ego and the ego is in one region of the self. Therefore the self is very huge within which there are all the three worlds and endless universes. But a man (the self) by assuming his affinity for ego, a fragment of lower (insentient) nature, feels himself very small (unipresent).



ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे कर्मयोगो नाम तृतीयोऽध्यायः ॥ ३ ॥

*Om tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyām
yogaśāstre śrīkṛṣṇārjunasaṁvāde karmayogo
nāma tṛtīyo'dhyāyaḥ*

Thus with the words Om, Tat, Sat, the names to the Lord, in the Upaniṣad of the Bhagavadgītā, the knowledge of Brahma; the Supreme, the scripture of Yoga, the dialogue between Śrī Kṛṣṇa and Arjuna, ends the third discourse, designated 'Karmayoga or the Discipline of Action'.

This chapter is designated 'Karmayoga' (the Discipline of Action), because the Discipline of Action has not been described so clearly in any other chapter, as in this.

Words, letters and Uvāca (said) in the Third Chapter

(1) In this chapter in 'Atha tṛtīyo'dhyāyaḥ' there are three words, in 'Arjuna Uvāca' etc., there are eight words, in verses there are five hundred and forty-two words and there are thirteen concluding words. Thus the total number of words, is five hundred and sixty-six. (2) In this chapter in 'Atha tṛtīyo'dhyāyaḥ' there are seven letters, in 'Arjuna Uvāca' etc., there are twenty-six letters, in verses there are one thousand, three hundred and seventy-six letters and there are forty-five concluding letters. Thus, the total number of words, is one thousand, four hundred and fifty-four. In each of the verses of this chapter there are thirty-two letters.

(3) In this chapter there are four 'Uvāca' (said) 'Arjuna Uvāca' twice and Śrībhagavānuvāca' twice.

Metres Used in the Third Chapter—

In this chapter, 'ra-gaṇa' being used, in the first quarter of first and thirty-seventh verses, and in the third quarter of eleventh verse, there is 'ra-vipulā'; 'na-gaṇa' being used in the first quarter of fifth verse there is 'na-vipulā'; 'bha-gaṇa' being used, in the first quarter of nineteenth, twenty-sixth and thirty-fifth and in the third quarter of eighth and twenty-first verses, there is 'bha-vipulā'; 'na-gaṇa' and 'ra-gaṇa' being respectively, in the first and third quarter of the seventh verse there is 'saṅkīrṇa-vipulā' metre. The remaining, thirty-three verses, have the characteristics of 'pathyāvaktra' anuṣṭup metre.

