

(2) A striver, should remain firm, in whatever he decides, even on insignificant tasks. By doing so, he forms a habit of being firm, in other spheres also.

(3) The more faith a striver has, in saints and scriptures, the more firm, he is.

'Ātmavinigrahaḥ'—Here, the term 'Ātmā', stands for the mind, and control over the mind is 'Ātmavinigrahaḥ'. Some thoughts, come to the mind and these disappear quickly. They are called 'Sphuraṇās', (fleeting thoughts). But, when the mind is attached, to that thought, it becomes a 'Saṅkalpa' (pursuit or projection of the mind). 'Sphuraṇā', is just like an image in the mirror, the mirror does not catch the image, while 'Saṅkalpa' is like a film in a camera, which catches the image. A man, is attached to the thoughts, by having, attachment and aversion, for them. Fleeting thoughts, are destroyed by practice, while pursuits of the mind, are destroyed by dispassion. Thus the mind, can be controlled by practice, and dispassion (Gītā 6/35).

**Remedy:**—(Refer to the explanation of the twenty-sixth verse of the sixth chapter, for controlling the mind.)

**Appendix**—The Lord enumerates the virtues under the name of 'Jñāna' (wisdom) in order to do away with the assumed identity of the Self with the kṣetra. These virtues are helpful in renouncing this identification.



इन्द्रियार्थेषु वैराग्यमनहङ्कार एव च ।  
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ ८ ॥

indriyārtheṣu vairāgyamanahaṅkāra eva ca  
janmamṛtyujarāvyādhiduhkhadoṣānudarśanam

Dispassion towards the objects of senses and absence of egoism; constant perception of evil and misery in birth, death, old age and disease. 8

*Comment:—*

'Indriyārtheṣu vairāgyam'—It denotes, absence of attraction and attachment, for all the objects of senses, of this world as well as the next, in the form of sound, touch etc., which are enjoyed by senses. For the maintenance of his life, a striver should not have attachment and passion etc., with sense-objects, even during physical contact with them.

**Remedy:—**(1) Attachment to the objects of senses, develops a sense of importance for them, which leads to sins and deprives a striver, of God-realization. Only, by effacing attachment, we can get established in God. This conviction, develops detachment from sense-objects.

(2) Even great kings and emperors, could not enjoy sensual pleasures forever. Their bodies, decayed and they died. This thought, develops dispassion.

(3) Sensual enjoyments, lead persons to grief and worry, only. Sense enjoyment does not bless, one with any eminence and singularity. This thought also develops dispassion.

'Anahañkāra eva ca'—Everyone, feels, 'I am'. Identification of 'I', with that, body, gives birth to, 'I am body'. The feeling 'I am body', gives birth to, egoism. This identification of the self with body, is the cause of a man's birth, in good and evil bodies (Gītā 13/21). Actually, this egoism has no existence of its own, but it emanates from the identification of the self, with a body. But when a striver, distinguishes the sentient from the insentient, his egoism disappears. Thus strivers, can be free from this feeling of egoism. An affinity with worldly objects and a feeling of superiority, because of one's renunciation, dispassion etc., give birth to pride. Here, the term 'Anahañkāra', denotes absence of pride and egoism both.

When a man awakes from his sleep, he first of all knows, 'I am'. Then he believes that he belongs to a particular caste or creed etc. This is a routine process to realize the ego. Similarly there

is an order for freeing oneself from a feeling of egoism. First, a striver, renounces the pride of wealth etc., which he has, because of assumed affinity with, the gross body. Secondly, his pride of doership, because of affinity with organs of actions, is destroyed. Then the pride of knowership, because of the predominance of intellect, perishes. At last, his egoism disappears. Then, only the Self, which is Truth, Knowledge, and Bliss, remains.

**Remedy:**—(1) Superiority complex, leads to pride. So a striver, instead of finding fault with others, should find fault with himself, and try to get rid of his faults.

(2) A striver, should realize that the same soul pervades, all the bodies. So, he is in no way different, from other persons. Through ignorance, taking the all-pervading soul, as confined to the body only, he becomes one, with the body. As, by having affinity with time, intellect and speech, he regards himself, 'I am here', 'I am wise', 'I am a preacher'. To deny this affinity, is a remedy, to be free from egoism.

(3) In the scriptures, the Lord has been referred to as Truth, Consciousness (Knowledge) and Bliss. These are three names of the Lord. They do not denote three different entities. Keeping the goal in view, denoted even by anyone of these three names, a striver, can be free from all worldly thoughts. Being free from thoughts, he can realize his automatic identity, with the Absolute and be free from, egoism.

(a) '**Sat**' (Truth or Reality):—The Lord, had been, always has been, and remains, forever. He, is neither born, nor destroyed. He, neither increases nor decreases. He always, remains the same. Reflecting this way through intellect, one can become free from worldly thoughts. Thus, being free from thoughts, a striver, snaps his ties with, intellect and realizes, his axiomatic identity, with the self. On such realization, pride goes away.

(b) '**Cit**':—As 'I' is an illuminator and a body, senses etc., are illumined, so is Knowledge Absolute the illuminator and I, thou,

this and that, are illumined.\* These are quite distinct, from an illuminator. So 'I', 'thou', 'this', and 'that', are quite distinct from the oversoul. In this way, getting established in that Knowledge Absolute, the self is realized and egoism, is destroyed.

(c) 'Ānanda' (Bliss)—Intellect, can know the Matter (insentient world) only. It has no access beyond it. In order to, know the divine, it is indispensable to renounce, affinity with intellect. Establishment of the self, in the Supreme, is a means to renounce this affinity. Then, only the supreme in the form of 'Bliss' remains, Who is also 'Knowledge' and 'Truth'. Thus a striver, is freed from egoism.

'Janmamṛtyujarāvyaḍhiduḥkhadoṣānudaśanam'—As a pitcher, is baked in a potter's kiln, a helpless child, burns within the womb of a mother. During the process of birth, it has to bear unbearable pain, while coming out of the womb. A striver, should constantly think of the trouble of pain on birth.

No one, can escape death, it is inevitable for one, who is born. When a man under compulsion, has to leave a body, residence and wealth etc., which he regarded as his own, throughout life, but he never hopes to regain, then due to attachment, he undergoes a lot of suffering. Moreover, when a man dies, he suffers as much pain, as he suffers when thousands of scorpions sting him, all at once. Thus, a striver, should perceive evil, in death.

In old age, the body and the limbs, become feeble, the man cannot move easily. He cannot digest food. The members of his family insult him. He is reduced, to a helpless state. He is very much sad by memories of his glorious past. Thus, the problems of old age, should be perceived.

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\* A businessman heard that in one firm there was profit while in the other one there was loss. Thus profit and loss are different but there is no difference in the knowledge about the two, knowledge is the same. Similarly 'I', 'You', 'This' and 'That' are different but their illuminator (knowledge) is the same. In that light of knowledge all the actions in 'I', 'You', 'This' and 'That' are performed.

This body, is an abode of various diseases, which are very painful. So, there should be constant perception of troubles caused by diseases.

By perceiving evil in them, he should think, that they are a result of his past sins and evil actions. By thinking so, he develops dispassion for the perishable things, objects and bodies etc. It means, that perception of evil in life, death, old age and disease etc., leads to dispassion, because attachment to sensual pleasures i.e., contact with these Guṇas (Qualities or modes) is responsible for birth of a soul, in good and evil wombs ((Gītā 13/21) and rebirth, is an abode of pain (Gītā 8/15).

Affinity with Matter (Nature), and attaching importance to it, is the root of all evils. The soul being a portion of the Lord, is pure by nature while evils are impure. So these belong to two different classes. Thus, an embodied soul, is oppressed by evils which are his own creation. It is also declared, in the Mānasa, that the soul is sentient, pure and naturally a lot of bliss (Mānasa 7/117/1). So evils and pains, are not pleasing. But, by identifying itself, with a body, it always suffers. Therefore, the Lord emphasizes, to wipe out the assumption of identity of the self, with a body, by viewing evil in birth and death etc.

**Appendix**—One is 'bhoga' of sufferings, while the other is the effect of sufferings. To feel sad in sufferings and to desire pleasure is 'bhoga' of sufferings and by finding out the cause of suffering, to wipe it (the cause) out, is the influence of sorrow. Here the effect of sorrow has been expressed by the expression 'duḥkhadoṣānudarśanam'.

By being sad in suffering, discrimination disappears. But because of the influence of suffering, discrimination does not disappear but by applying his discrimination, a man discovers the reason for suffering and then wipes out the cause of suffering. Desire for pleasure is the root of all sufferings. When the root

is weeded out, its effect is naturally wiped out; therefore when the desire for pleasure is wiped out, all sorrows get destroyed.



असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।  
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ ९ ॥

asaktiranabhiṣvaṅgaḥ putradāragṛhādiṣu  
nityaṁ ca samacittatvamiṣṭāniṣṭopapattiṣu

Non-attachment, non-identification of the self with son, wife, home and the like and equanimity in all desirable and undesirable, happenings. 9

*Comment:—*

'Asakti'—Attachment to perishable worldly objects, persons and circumstances etc., is 'Sakti'. Absence of that attachment is called, 'Asakti'. A man, is attached to them, to seek pleasure, from them. He feels pleasure, while there is contact. But real joy, reveals itself, with termination of the contact (Gītā 6/23). So, it is indispensable to renounce, attachment for the mundane for a striver.

**Remedy:—**Pleasure, which is derived from the contact of senses, with their objects, seems like nectar at first, but is like poison in the end (Gītā 18/38). One, who enjoys pleasures born of contact, has to bear suffering. So, by thinking of their result a striver, is not attached to them.

'Anabhiṣvaṅgaḥ putradāragṛhādiṣu'—Close association with one's sons, wife, house, wealth and cattle etc., is really assumed. A man, is so much identified\* with them, that he regards their sickness and death etc., as his own. So, a man should not identify himself, with them.

**Remedy:—**Render service, to your kith and kin, without expecting any service or reward in return. If they take pleasure, in

\* Proper dealings and rendering of service to sons and wife is not identification, it is rather non-attachment which leads to immortality.