

bliss, in Him there is not even an iota (trace) of pain.

‘Na teṣu ramate budhaḥ’—A wise (discriminating) man does not delight in pleasures because the desire for pleasure is the constant enemy of the wise ‘jñānino nityavairiṇā’ (Gītā 3/39). An ignorant person likes pleasures because vices appear as virtues because of indiscrimination. All pleasures are born of evils. If there is no blemish in the inner sense, there cannot be any pleasure taking. Only a wise person can perceive his flaws. Therefore he does not take delight in pleasures viz., does not enjoy pleasures.

A wise (discriminating) man has no desire for the thing which does not stay with him forever. By using his discrimination he accepts the truth, “Anything, person, ability and power which acquired, are neither mine nor for me. Not only this but in infinite universes, there is not anything which is mine and which is for me. Even the most loving thing is not mine forever and will not stay with me forever.” Therefore a wise man determines that he can live happily forever without the objects and persons that are not likely to stay with him forever.



*Link:—In the preceding verse, the Lord declared, "pleasures born of contacts, are only sources of pain." Then the question arises, who is happy? The Lord, answers the question, in the next verse.*

शक्रोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात् ।

कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥ २३ ॥

śaknotihaiva yaḥ soḍhum prākśarīravimokṣaṇāt  
kāmakrodhodbhavaṁ vegaṁ sa yuktaḥ sa sukhī naraḥ

He, who is able to resist the impulses born out of desire and anger, and overcomes these before he gives up his body, is a Yogī (liberated person) and he is indeed a happy man. 23

*Comment:—*

'Śaknotihaiva yaḥ soḍhum prākṣarīravimokṣaṇāt kāmakrodhodbhavaṁ vegam'—Every being, possesses unusual discrimination but it remains latent in birds and beasts etc., who know only how to maintain their body. In the life of gods etc., this discrimination remains concealed because these bodies are for the enjoyment of pleasures. In human life also, the discrimination of those, who hanker after pleasure and prosperity, remains veiled, but time and again, their sense of discrimination, makes them realise that pleasure and prosperity, result in pain and sin. A person, remains entangled in them, because he does not attach importance to discrimination. Therefore, a person by attaching importance to discrimination, should make it a permanent feature; and he has no restriction in doing so. By that he can be free from evil propensities, such as attachment, aversion, desire, anger etc. Therefore, by using the term 'Iha' (here) in this world the Lord exhorts human beings to resist the impulses of desire and anger, so that they may be happy forever, by controlling them.

This human body, has been bestowed upon us, so that having controlled the impulse of desire and anger, we may attain salvation. Every human being, without any distinction of caste, colour or creed etc., is qualified and deserving in controlling these impulses.

A man could die at any moment. So he should be ever cautious, not to be swayed by desire and anger, and he should control these, here in this life, before giving up the body. Secondly, it can also be interpreted that before the body starts functioning under their sway, these should be controlled.

As soon as, the thought of hankering after pleasure comes to the mind, a striver, should become alert, that he is a striver and so it is not proper for him to get entangled in pleasure. He should immediately renounce such thoughts.

It is because of attachment to objects—believing that these

are beautiful and give pleasure, that—such thoughts crop up. Such thoughts, give rise to desire to acquire them and we get angry with persons, who create obstacles, in their acquisition.

As soon as thoughts of desire and anger come to mind, these should be renounced otherwise, later it becomes very difficult to control these urges. As soon as, a thought arises, there is disquietude, excitement and struggle etc., in the mind. So such a man cannot be happy. But when he resists these impulses, he becomes happy. Sometimes, a person can control these impulses out of fear, in the presence of another man who may be more powerful, than he. Similarly, he can control these out of greed, in business etc., in order to earn money. But, this control cannot make him happy, because in such cases, instead of getting entangled in desire and anger, he gets caught in fear and greed. Moreover, a person, who resists impulses of desire and anger, has been called a Yogī. But, no one becomes a Yogī, who has not renounced thoughts (Gītā 6/2). Therefore, for a striver it is better to renounce thought, as soon as, it comes to the mind, rather than to resist the impulses of desire and anger.

A striver, can control desire and anger by realizing the fact that these are not inherent in him, as the self is permanent, while they are transitory. Secondly, how can these be in him, when he knows that he is different from them? Thirdly, a person can be free from desire and anger (Gītā 5/26; 16/22) it means that only he who is in reality free from them, can be free. Fourthly, the Lord has called desire and anger (the gross forms of attachment and aversion), the modification of nature (Gītā 13/6). So they remain in nature (prakṛti), not in the self, as the self does not undergo any modification. Thus, desire and anger do not abide in the self. He who considers them abiding in the self, invites them to overcome him.

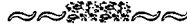
'Sa yuktaḥ naraḥ'—The Lord, in the fifteenth verse of this chapter, has called such persons, 'Jantavaḥ' (animals), whose

knowledge is veiled by ignorance. Here, He has called a person, who controls the impulses of desire and anger, 'naraḥ' (a man). It means, that only he who has controlled these urges, deserves to be called, a man, otherwise, he is just like an animal.

He, who remains established in equanimity, is called a Yogī. He, who by attaching importance to discrimination is not swayed by desire and anger, is established in equanimity (even-mindedness).

'Sa sukhī'—Not to talk of men, even birds and beasts cannot lead a happy and peaceful life, if they are swayed by desire and anger. So, only a man, who has controlled these impulses is happy, otherwise evils such as disquietude, volatility and struggles are born and a man cannot be happy. A person, who depends on perishable persons and objects etc., and who, wants to derive pleasure, out of them by having affinity for them, can never be happy—this is a rule.

**Appendix**—In the mind first 'sphuraṇā' an idea (a thought which flashes on the mind) flashes. If a thought is accompanied with the feeling of reality for it, attachment to it and insistence on it, it is linked to us and it is transformed into a Saṅkalpa. This Saṅkalpa gives birth to contemplation which in its turn gives an impetus to evil propensities such as desire and anger etc., (Gītā 2/62-63). The topmost priority of a striver should be not to let the impetus (impulse) be born viz., he should not allow it to develop into a Saṅkalpa. Secondly if the impetus however is born, he should not act according to it.



*Link:—Having described the sad plight of a person, who is swayed by desire and anger, the Lord, in the next verse, explains the glory of a person, who is happy within himself.*

योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः ।

स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ २४ ॥