

श्रीभगवानुवाच

काम एष क्रोध एष रजोगुणसमुद्भवः ।

महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ ३७ ॥

śrībhagavānurvāca

kāma eṣa krodha eṣa rajoguṇasamudbhavaḥ
mahāśano mahāpāpmā viddhyenamihā vairiṇam

The Blessed Lord said:

It is desire and it is anger, born of the mode of passion (rajas), most greedy and most sinful. Know this to be the enemy concerned. 37

Comment:—

'Rajoguṇasamudbhavaḥ'—The Lord, in the seventh verse of the fourteenth chapter, declares, "The mode of passion springs from desire and attachment", while here, He declares that desire is born of a mode of passion. It means, that desire is born of the mode of passion, while desire enhances passion (attachment). A person believes that worldly objects provide him pleasure, so he has a desire to acquire them in order to enjoy pleasure. This desire, gives birth to attachment. So long as this process continues, he cannot get rid of sinful acts.

'Kāma* eṣa krodha eṣa'—A man, has a desire for sensual pleasure and prosperity. Sometimes, sins are committed under the sway of desire, while other times, these are committed, under the sway of anger. Through desire and anger, different types of sins are committed. Therefore, these two terms have been used. This desire is the root of all sin†. When it is not

*'I should get this, I should get this'—this is desire. Such a desire is known as 'Kāma'.

† Though disinclination for God and not attaching importance to discrimination are also the cause of sins, yet here desire has been said to be the root of sins because here in this chapter of the Discipline of Action, the aim of a striver is to get rid of desire.

satisfied, it gives birth to anger. The singular number, has been used for desire and anger in order to explain that only desire is the root of sins.

When a desire is satisfied, it gives birth to greed; but if it is not satisfied, it gives birth to anger. If the person, who is a stumbling block to the satisfaction of our desire, is more powerful than we, fear is born instead of anger. Therefore, in the Gītā, besides desire and wrath, fear has also been mentioned as 'delivered from desire, fear and anger' (4/10) and 'free from desire, fear and anger' (5/28).

An Important Fact Pertaining to Desire

Whatever we may desire, does not happen, and whatever we do not desire, happens—this is suffering. Desire is the root of all sins and sufferings. A man with a desire cannot get happiness, even in a dream (Mānasa 7/90/1). If desire is renounced, there is no question of any suffering.

Craving for perishable objects, is called desire, while the need for God-realization, which may appear to be like desire, is not really desire. The reason is, that desire is never satisfied, but it is strengthened by sense enjoyments, while the need of God-realization, is fulfilled having realized God. A man has desire for something, which is different from him (the self), while God is one with the self. Similarly, the need of rendering selfless service (the Discipline of Action), Self-realization (the Discipline of Knowledge) and devotion to God (the Discipline of Devotion) are not desires. In fact, the need of the self (soul) is to realize God but he (the self) has a desire to acquire the perishable objects etc., because his discrimination is veiled.

A doubt may arise here as to how the worldly affairs will go on, without desire. The clarification is, that worldly affairs relate with actions and commodities; rather than with desires. Actions are performed outwardly and so their fruit in the form

of objects and circumstances etc., is also external, while desire is internal.

Nothing in the world, can be acquired by having desire. It is the fruit of effort. People have a desire to become rich, yet they remain poor. All the people, except the liberated souls, have a desire to remain alive, but they die. A man's actions bear fruits, according to his fate or fortune, not because of his desire. Whatever, is allotted cannot be blotted, whether you have desire for it or not. As, a man has to undergo unfavourable circumstances unwillingly, he would also face favourable circumstances. A man may bear pain, blame and dishonour etc., without any desire. Similarly, he may gain pleasure, praise and honour, without desire as a result of his fate.

A man may have a desire for immediate pleasures and prosperity, or for future fruits, for his actions. But a desire is the root of pain, here as well as hereafter, so a man should renounce, desire.

It is out of desire that a man performs actions. When there is an excess of this desire, it forces him to perform forbidden actions. It is because of desire that he is more attached, to the unreal. As soon as, he renounces desire, his affinity for the unreal is renounced.

When desire is satisfied, we attain the same state in which we were, before desire was aroused. When desire, say of receiving a hundred rupees, was not aroused in a striver's mind, he was desireless, and again after having received that amount, he becomes desireless. It is because of his attachment to the worldly pleasures, that new desires are born. Thus, desire are never satisfied.

Some people believe that desires cannot be totally renounced. But the fact is, that desires cannot be maintained. These appear and disappear, have a beginning and an end, and constantly decay. If we do not have new desire, the old desire, whether

satisfied or not, disappears itself.

Everyone's desires, may not be satisfied forever but these can be renounced forever, because these are transitory. The difficulty in renouncing desire is, that we have a feeling of 'mine'. If we become free from this feeling of 'mine', we shall become, desireless. Desirelessness will lead to detachment. When we become free from the feeling of 'mine', desire and attachment, we attain uniformity, desirelessness and independence automatically.

We must pay attention to this vital fact. We think that it is difficult to renounce desires. But is it easy to satisfy these? It is impossible to satisfy all the desires. Even king Daśaratha, the father of Lord Rāma, could not satisfy his desire, of not sending his son into exile. Thus, if satisfaction of desires is impossible, and renunciation is difficult. Which one is easier—satisfaction or renunciation? The answer is clear, that desires can be renounced rather than satisfied. But we commit an error when we try to satisfy desires, but we do not make efforts to renounce them. Therefore, a striver should renounce desires.

Desires are of four kinds:—

1. Desires which satisfy necessities of life.*
2. Desire which is personal and just, but is beyond our power. Such a desire should be rooted out, by offering it to God†.

* There are four criteria for such a desire—

- (i) It is born at present (as desire for food when one is hungry).
- (ii) The material to satisfy it is available at present.
- (iii) It is impossible to live without satisfying it.
- (iv) It's satisfaction does evil neither to him nor to others.

Thus the necessity should be satisfied. When the necessities are satisfied, a man gets strength to renounce desires. But he should not derive pleasure out of the satisfaction of even necessities otherwise it will be conducive to the birth of new desires which can never be satisfied.

† There should not be injustice and exploitation in the world.' A striver having offered such a desire to God, becomes carefree. The Lord satisfies it if He thinks it proper.

3. Satisfy the just desire of others for their welfare and within our power to satisfy. Thus by satisfying the desires of others, we get strength to renounce our own.

4. Other desires, besides, the above-mentioned ones, which can be rooted out, by reflection.

'Mahāśano mahāpāpmā'—Desire is such an enemy, that is not satiated by, sense-enjoyments. Tulasīdāsa in Vinaya Patrikā declares, "This fire of desire is never extinguished by the churned-butter of sense-enjoyments" (198).

As desire for prosperity, is never satisfied, similarly, the desire for sense-enjoyments, is never satisfied, but rather strengthened. So, it has been called, all devouring, and most sinful, because it is the root of all sinful actions, such as theft, robbery and violence etc.

As soon as, desire is born, it induces man to have a disinclination for his duty, for the self and for God, and an inclination towards perishable world. Consequently, he commits sins, which lead to hell and birth, in lower bodies.

It is, because of the desire for sense-enjoyments, that the changing and perishable world, (body etc.,) seems real and one seeks pleasure out of it. At the time of enjoyment, he forgets the kaleidoscopic nature of objects and regards these and himself, as permanent. If he realized this fact, he, instead of getting entangled in the mirage of pleasures, will have his eye directed to God and the Self, Who are real. It shows, that a man enjoys the worldly sense-enjoyments, by having a disinclination for the real, God or Self; and by enjoying the sense-enjoyments, he develops a disinclination for God.

Such a depraved one can't avoid violence, for himself as well as, for others. When a rich man leads a luxurious life and enjoys worldly pleasures, the poor are sad, to see him, suffer. Moreover, he (the self) being a fragment of God is sentient, but when one attaches importance to riches or luxuries, the insentient,

he becomes a slave to these and has a downfall. All the worldly materials are limited, so these should be shared by all the people. He, who enjoys the share of others, is a sinner. So a man, should have only the bare necessities of life. In the scriptures, it is mentioned that even bare necessities of life should be satisfied, only after offering these to parents, preceptors, children, women and old people etc.

A gratifier destroys worldly material, does violence to those who suffer shortage, and leads himself to a downfall, while a wise man (liberated soul) does not do so, because all actions, are performed by him, according to scriptural injunctions for the maintenance of a body, without expecting any fruit (Gītā 4/21; 18/17). All the possessions, including the body of such a wise man, are utilized automatically, for the welfare of all beings.

The need to maintain the body, is neither all-devouring nor most sinful, and it is satisfied, as hunger, after having a meal. But a desire is never fully satisfied, the more we satisfy it, the more intense it becomes.

'Viddhyenamīha vairiṇam'—In fact, a man attains peace, having renounced the desire for worldly objects. Yet out of ignorance he believes that he has attained peace by acquiring the worldly objects (i.e., by satisfying the desire). Thus, by considering desire to be a source of enjoyment, he regards it as a friend and well-wisher. So, the desire never perishes. Therefore, the Lord urges us to know the desire, to be an enemy, because it, having blurred our discrimination, leads us to sins.

Desire, is the root of all sins, sufferings and hell, here as well as hereafter. It results in no benefit.

An Important Fact

An important and easy means, to get rid of desire, is to render service to others with the body, senses, mind, intellect and life-breath etc., without any selfish motive.

In the, Discipline of Action, actions performed with the physical body, thinking with the subtle body and trance with the causal body, are done only for the world, not for one's own self, because the gross body, the subtle body and the causal body have their identity respectively, with the gross, subtle and causal world. By doing so, one should not derive any pleasure out of them.* It makes him free from attachment, to the fruit of action and thus he easily becomes free from attachment to action.

'I should be obeyed', 'this thing may serve my purpose', 'Whatever, I say should be honoured'—these are all desires. A desire is very disastrous. When a man satisfies the just desires of others, according to his resources, it enables him to renounce his own desires. If we cannot fulfil the desires of others, at least we should have the sentiment to do so.

Egoism, attachment and desire, bind a man to the world, through separation, defect and disquietude, respectively. Renunciation of desire, leads to detachment, while detachment leads to non-egoism. A striver, following the Discipline of Action, does not regard the body, senses, mind, intellect, egoism and objects etc., as his or for him, but he regards these as the world's and for the world, by realizing the reality about them.

When a striver resolves, not to give pain to others, he starts rendering service to them. If by chance, anyone suffers because of his action, he very humbly tenders a sincere apology. Even if the sufferer does not forgive him, he is automatically forgiven by God. While rendering service to others, a striver should never expect any reward in return. By doing so this enemy (desire) is easily overcome.

Appendix—The desire to derive pleasure from a thing, a

* The desire to derive pleasure out of either service or the thought of the welfare of others or trance and to maintain them, is an obstacle to God-realization (Gītā14/6). Therefore, a striver should be detached from the three modes—of goodness, of passion and of ignorance because the self is free from all attachment.

person or an action is named 'kāma'. This evil in the form of 'Kāma' involves endless flaws, endless defects and endless sins. Therefore so long as a man has desire, he can't be totally free from flaws, defects and sins. The desire to get pleasure causes evils. He who has no desire becomes free from evils.

The fruit of action is of three kinds—pleasant, unpleasant and mixed (Gītā 18/12). Out of the three the fruit of desire that accrues is only unpleasant.

Prārabdha does not compel a man to resort to sinful acts but it is the desire that directs a man to sinful acts. An urge for an activity may be there for enjoyment of fruits of past actions due to Prārabdha but there cannot be any sinful act as there is no need to commit such a sin for enjoyment of fruits of destiny.

Kāma (desire) is born of 'Rajoguṇa' (the mode of passion). Therefore the cause of sins is 'Rajoguṇa' and their effect (evolute) is 'Tamoguṇa' (the mode of ignorance). All sins are born of 'Rajoguṇa'.



Link:— 'It is a sin', even knowing this a man commits sin. What is the reason that this knowledge does not help? The Lord explains in the next two verses.

धूमेनाव्रियते वह्निर्यथादर्शो मलेन च ।
यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥ ३८ ॥

dhūmenāvriyate vahniriyathādarśo malena ca
yatholbenāvṛto garbhastathā tenedamāvṛtam

As fire is covered by smoke, as a mirror by dust, and as an embryo by placenta, so is this (knowledge) concealed by desire. 38

Comment:—

'Dhūmenāvriyate vahnīḥ'— As fire is covered by smoke, so is this knowledge, (discrimination) covered by desire.

Discrimination is revealed in the intellect. There are three