

embodied being; *āvṛtya*, by veiling; *jñānam*, Knowledge; *etaih*, with the help of these, with the organs etc. which are its abodes. (57)

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।
पाप्मानं प्रजहिह्येनं ज्ञानविज्ञाननाशनम् ॥४१॥

41. Therefore, O scion of the Bharata dynasty, after first controlling the organs, renounce this one (58) which is sinful and a destroyer of learning and wisdom.

Since this is so, therefore, O scion of the Bharata dynasty, *ādaunīyamya*, after first controlling; *indriyāni*, the organs; *prajahihi*, renounce; *enam*, this one, the enemy under consideration; which is *pāpmānam*, sinful—which is desire that is accustomed to sinning; and *jñāna-vijñāna-nāśanam*, a destroyer of learning and wisdom, *Jñāna*, learning, means knowledge about the Self etc. from the scriptures and a teacher. *Vijñāna*, wisdom, means the full experience of that.

Renounce, that is discard, from yourself the destroyer of those two—learning and wisdom, which are the means to the achievement of Liberation.

It has been said, ‘After first controlling the organs, renounce desire the enemy’. As to that, by taking the support of what should one give up desire? This is being answered:

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥४२॥

42. They say that the organs are superior (to the gross body); the mind is superior to the organs; but the intellect is superior to the mind. However, the one who is superior to the intellect is He.

The learned ones *āhuh*, say; that *indriyāni*, the five (59) organs—ear etc., are *parāni*, superior, to the external, gross and limited body, from the point of view of subtlety, inner position, pervasiveness, etc. So also, *manah*, the mind, having the nature of thinking and doubting; (60) is *param*, superior; *indriyebhyah*, to the organs.