

मत्रस्पर्शस्तु कौन्तेय शीतेष्णसुखदुःखदाः ।  
आगमर्षयिनेऽनित्ति यास्तितिक्षस्व भरत ॥ १४ ॥

*mātrāsparśāstu kaunteya śītoṣṇasukhaduḥkhadāḥ*  
*āgamāpāyino'nityāstāṁstitikṣasva bhārata*

Verse 14

कौन्तेय *kaunteya* — Oh! Son of *Kuntī* (*Arjuna*); मत्र-स्पर्शः *mātrā-sparśāḥ* — the contacts of the sense organs with the sensory world; तु *tu* — indeed; शीत-उष्ण-सुख-दुःखदाः *śīta-uṣṇa-sukha-duḥkhadāḥ* — which give rise to cold and heat, pleasure and pain; आगम-अर्षयिनः *āgama-apāyinaḥ* — which are of the nature of coming and going; अनित्ति याः *anityāḥ* — not constant; भरत *bhārata* — Oh! Descendant of *Bharata* (*Arjuna*); तन् *tān* — them; तितिक्षस्व *titikṣasva* — endure

**Kaunteya (Arjuna)! The contacts of the sense organs with the sensory world that give rise to cold and heat ,pleasure and pain, which have the nature of coming and going, are not constant. Endure them, Bharata (Arjuna)**

#### 2.14 Sense control

\* Situations do not go your way all the time, some of them favourably and many of them not so favourably. Some situations are pleasant, others unpleasant. That which is pleasant does not last, while the unpleasant seems to stick to me most of the time.

\* The sense organs, matras, contact sense objects. And these contacts, sparsah, give you the experience of cold, heat, pleasure, pain, etc. What is to be understood here is that the tendency to come and go, is the nature of opposites — heat and cold, pleasant and unpleasant, and so on. —

\* This is not to say that one should not make an attempt to improve a situation. But if this must always be pleasant for you, Lord Krishna was making it very clear here that they would not be.

\* The world can cause you some physical pain because the physical body belong to the physical world. soka is a type of thinking. While physical pain is something to be endured and cured, sorrow is something you build on.

Physical pain is not something that is totally avoidable. Sorrow, on the other hand, is something you build onto the pain because of a particular way of thinking. This is exactly where we have to change — cognitively.

☐ When Krishna told Arjuna, 'Endure them — titikSasva,' he was not offering advice; he was being objective. For a person who is objective, who has a certain appreciation for what the world and its

situations are all about, there is no reason for sorrow. There are just situations to face and act upon, whether inner or outer. There is nothing to be sad about.

2.67

इन्द्रि याषंहि चरतं यन्मनेऽनुविधीयते।  
तदस्य हरति प्रज्ञं वायुर्नवमिवम्भसि॥ ६७ ॥  
*indriyāṇām hi caratām yanmano'nuvidhīyate*  
*tadasya harati prajñām vāyurnāvamivāmbhasi*

Verse 67

हि *hi* — indeed; चरतम् *caratām* — of the moving; इन्द्रि याषम् *indriyāṇām* — of the senses; यत् मनः *yat manaḥ* — that mind which; अनुविधीयते *anuvidhīyate* — follows in the wake (of); तत् *tat* — that; अस्य *asya* — his; प्रज्ञम् *prajñām* — knowledge; हरति *harati* — robs away; वायुः *vāyuh* — the wind; नवम् *nāvam* — a small boat; इव *iva* — just as; अम्भसि *ambhasi* — on the waters

**The mind that follows the wandering, senses indeed robs the person of his knowledge, just as the wind carries away a small boat on the waters.**

Mind n Sense control

\* Mind follows, goes behind, the moving senses, all of which are engaged in their own spheres of activity. The mind naturally has some fancies that one goes after as they arise. In other words, you go along with the sense cravings.

\* To illustrate this point, Krishna used the example of the wind with its capacity to take a small boat away from its destination.

\* As a ship would be completely at the mercy of the fitful storms and reckless waves, and will not reach any definite harbour, but is destroyed by the very tossings of the waves, so too, life gets capsized and the individual drowned, if his mind is unanchored and left to be carried hither and thither by the uncertain buffets of passionate sense-storms. Therefore, the senses are to be controlled if man is to live a better and more purposeful life, designed and planned for enduring success.

\* There are so many likes and dislikes. Because situations do not happen as you want, there is nothing but concerns, one after the other. First, the pressure of likes and dislikes is in the form of undifferentiated concern and then the concern is in the form of desire, regret, disappointment, sorrow, despair, anxiety, and a constant sense of loss.

\* Then mind has no time for seeking the permanent relief from all these problems, that is the pursuit of Self- knowledge

2.58

*Kṛṣṇa* described the same person further in the next verse:

यादा संहरते च यं कूर्मेऽङ्गानीव सर्वशः ।

इन्द्रि यापीन्द्रि यार्थेषु यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ५८ ॥

*yadā saṁharate cāyaṁ kūrmo'ṅgānīva sarvaśaḥ*  
*indriyāṇīndriyārthebhyastasya prajñā pratiṣṭhitā*

Verse 58

यादा *yadā* — when; च *ca* — and; अयम् *ayam* — this person; कूर्मः *kūrmaḥ* — turtle; अङ्गानि *aṅgāni* — limbs; इव *iva* — like; इन्द्रि यार्थेषु यः *indriyārthebhyaḥ* — from sense objects; इन्द्रि यणि *indriyāṇi* — sense organs; सर्वशः *sarvaśaḥ* — completely; संहरते *saṁharate* — is able to withdraw; तस्य *tasya* — his; प्रज्ञा *prajñā* — knowledge; प्रतिष्ठिता *pratiṣṭhitā* — is steady

**When, like the tortoise which withdraws its limbs from all sides, he withdraws his senses from the sense-objects then his Wisdom becomes steady.**

\* Even for the knowledge to be steady, he or she must be able to withdraw the sense organs from the sense cravings at will.

\* The senses themselves are not turbulent; they only report and they keep reporting because it is their nature to report. Because the senses are a means of knowledge, a pramana, it is their job to report what is happening. You or your uninformed mind only develop liking, craving or missing if you don't get them.

\* The verse under discussion here refers to the person who is able to withdraw the senses at his or her will in order to gain steadiness in the knowledge of the self. When a person is able to gain or command the capacity to dismiss fancies at will, then his or her mind-set will be ready for this pursuit, goes only by what he or she wants, meaning what is considered to be right, and is not dictated by fancies. .

\* Sense pursuits do not happen for such a person without his or her signature and sanction. This person will then be able to gain jnana

\* Krishna used the example of a turtle, kurma, with reference to withdrawing the sense organs. Just as a tortoise can, even at the most distant suggestions of danger, instinctively withdraw all its limbs into itself, and feel safe within, a man with his will can consciously withdraw all his antennae that

peep out through his five arches-of-knowledge, called the sense-organs. In the theory of perception in Vedanta, the mind Bearing the consciousness, goes out through the sense-organs to the sense-objects, and, there it takes, as it were, the form or the 'nature' of the sense-objects, and so comes to gain the & "knowledge" of the objects perceived.

\* Similar to the turtle, a human being is not helpless in the hands of the senses because the person also has a thick shell into which he or she can withdraw. You can see a hundred different things without wanting any of them. You simply see them in the same way as you see nature. What do you want out of them? Nothing.

\* The information in this verse is provided in order to understand how the mind and senses are meant to function.

3.37

श्रीभगवानुवाच ।

काम एष क्रोध एष रजोगुणसमुद्भवः ।

महाशने महापपम विद्ध्येनमिह वैरिणम् ॥ ३७ ॥

*śrībhagavānuvāca*

*kāma eṣa krodha eṣa rajoguṇasamudbhavaḥ*

*mahāśano mahāpāpmā viddhyenamihā vairiṇam*

Verse 37

श्रीभगवान् *śrībhagavān*— Lord *Kṛṣṇa*; उवाच *uvāca* — said;

एष : *eṣaḥ* — this; काम : *kāmaḥ* — desire; एष : *eṣaḥ* — this; क्रोध : *krodhaḥ* — anger; रजोगुण-समुद्भवः : *rajo-guṇa-samudbhavaḥ* — born of the *guṇa*, *rajas*; महाशनः : *mahāśanaḥ* — a glutton; महापपम *mahāpāpmā* — a great sinner; इह *iha* — here in this world; एनम् *enam* — this; वैरिणम् *vairiṇam* — enemy; विद्ध्य *viddhi* — know

***Śrī Bhagavān* said:**

**This desire, this anger, born of the *guṇa rajas* is a glutton and a great sinner.**

**Know that to be the enemy here in this world.**

Power of desires (Lust);

\* In this verse, Bhagavan told Arjuna that what impels a person to do an action of papa is but a thought. The want becomes so complete that whatever wisdom may be there, telling you that what you want is not good for you, is silenced. In this way, kama can be very powerful.

☐ Kama is inimical to you when it makes you go after things that you do not really want or need, a person whose love has been rejected can even become violent towards the object of his or her love. It is not like the love that one has for the stars, the moon, the sky, etc. There one's mind has no demands as to how they should be or should not be. The mind totally accepts these as they are and enjoys them as they are. Therefore this kind of love does not cause any problem. This is not the case

with a kama that is demanding, and therefore binding. This binding kama can be called by many names. In the beginning, it is called 'want,' then 'passion,' and then 'anger' — all these are born out of rajoguna. Kama as krodha, anger, was referred to here as mahapapa, a great sinner, because it is the cause of those actions that a person regrets for his or her entire lifetime. Such actions have to be paid for and kama alone is the cause. Not the atma, body or senses. Kama never says, 'Enough!' Of course, its fulfillment may be enough for some time, but eventually the kama will start up again. Like fire, kama always wants more; it will never say, 'Enough!' Therefore, there is no possibility of kama coming to an end.

3.38

धूमेन त्रियते वह्निर्यथदर्शं मलेन च ।

यथैल्बेनवृते गर्भस्तथ तेनेदमवृतम् ॥ ३८ ॥

*dhūmenāvriyate vahniryathādarśo malena ca  
yatholbenāvṛto garbhastathā tenedamāvṛtam*

Verse 38

यथ *yathā* — just as; वह्नि *vahniḥ* — the fire; धूमेन *dhūmena* — by clouds of smoke; अत्रियते *āvriyate* — is covered; अदर्शः *ādarśaḥ* — the mirror; मलेन *malena* — by dust; च *ca* — and; यथ *yathā* — just as; गर्भः *garbhaḥ* — foetus; उल्बेन *ulbena* — by the womb; आवृतः *āvṛtaḥ* — covered; तथ *tathā* — so too; तेन *tena* — by that; इदम् *idam* — this; आवृतम् *āvṛtam* — is covered

**Just as the fire is covered by clouds of smoke, just as a mirror is covered by dust, and just as a foetus is covered by the womb, so too, knowledge is covered by desire.**

3.38

\* Even though fire is self-revealing, prakashatmaka, being effulgent and requiring no light to be seen, still the smoke coming from the fire can cover the fire itself. In the same way, one's discrimination, viveka — knowledge of what is to be done and what is not to be done — is covered by kama, which is born of the mind alone.

\* Krishna provided two other examples here — a mirror covered by a coat of dust and a foetus covered by the womb. The mirror and foetus are not seen. You have to take a wet cloth and wipe the mirror clean, which requires both will and effort.

\* With a little viveka, a little discretion, you can dismiss the binding desires. There are always so many fancies going on in your head, but they need not hold you for any length of time. It is like walking through a department store. You may see many things that you would like to buy, but you just walk away without buying any of them — which is just as well because, if you fulfilled every fancy, your home would become the department store! Some force of will may be necessary to dismiss the desire. The example of the unborn child in the womb is much stronger in that the time factor, kaala, must also sometimes be taken into account with reference to not giving into one's desires. The covering illustrated in this verse is binding desire and its modifications.

3.39

आवृतं ज्ञानमेतेन ज्ञानिनेनित् यवैरिण।

कामरूपेण कौन्ते य दुःस्पूरेणक्लेः च ॥ ३९ ॥

*āvṛtaṃ jñānametena jñānino nityavairiṇā  
kāmarūpeṇa kaunteya duṣpūreṇānalena ca*

Verse 39

कौन्ते य *kaunteya* — Oh! *Arjuna*; ज्ञानि : *jñāninaḥ* — of the wise; नित् यवैरिण *nityavairiṇā* — by the constant enemy; कामरूपेण *kāmarūpeṇa* — whose form is desire; *ca*—and; दुःस्पूरेण *duṣpūreṇa* — insatiable; एतेन अक्लेः *etena analena* — by this fire; ज्ञानम् *jñānam* — knowledge; आवृतम् *āvṛtam* — is covered

**Knowledge is covered by this insatiable fire of desire, the constant enemy of the wise, Kaunteya (Arjuna)!**

\* The knowledge is said to be covered by the enemy in the form of kama, By the kamas that are difficult to fulfil

\* There is no such thing as fulfilling all your desires so that after retirement there will be none remaining.

\* This sense is like a perpetual spring from which all desires flow. New desires will keep flowing to the surface.

\* kama is nityavari for the discriminative because it is a consistent enemy. Before and after acting, they know that the desire will not benefit them in anyway.

3.40

इन्द्रि यपि मने बुद्धिर स यश्चिञ्चनमुच यते।

एतैर्विमेह यत् येष ज्ञानमवृत् य देहिनम् ॥ ४० ॥

*indriyāṇi mano buddhirasyādhiṣṭhānamucyate  
etairvimohayatyeṣa jñānamāvṛtya dehinam*

Verse 40

इन्द्रि यपि *indriyāṇi* — senses; मनः : *manaḥ* — mind; बुद्धिः : *buddhiḥ* — intellect; अस् य *asya* — its; अश्चिञ्चनम् *adhiṣṭhānam* — location; उच्यते *ucyate* — is said; एषः : *eṣaḥ* — this; एतैः : *etaiḥ* — with these; ज्ञानम् *jñānam* — wisdom; आवृत् य *āvṛtya* — covering; देहिनम् *dehinam* — person; विमेह यति *vimohayati* — deludes

**Its location is said to be the senses, mind, and intellect. With these, it (*kāma*) deludes the person by covering his or her wisdom**

### 3.40

\* Krishna had told Arjuna that Actions are usually only improper with reference to the means used for gaining a desired end. The end is very rarely wrong, whereas the means are often compromised.

\* The villain in all of this is not a force outside your-self. Nor is it your-self. It is kama, desire. Kama alone is what creates the havoc. But kama is only inimical when it is binding in nature. Thus, with reference to various ends, kama impels various types of physical actions, perceptions, and experiences. Knowing where desire is located makes it possible to do something about it. Example : Investigation agencies keep records on habitual thieves based on certain repetitive patterns of behaviour, how they operate, where they spend their time, .The body, mind, and senses also do not have wants as such, but the wants involve all these locations. Senses are said to be the adhiSthana of kama. Through the senses, desire can also be fulfilled. Without the mind, manas, there is no want; thus mind is also the location, adhiSthana, for kama. The manas is the one that creates the fancies that are the beginning of kama. Thus, with reference to kama, the manas, the buddhi, and the senses are places of operation. The deluded ego, foolishly identifying with the body, desires sense-enjoyments. Thoughtlessly identifying with the mind .Exercise your capacity to curtail or stop the senses whenever you want something that does not benefit you. What you can do, however, is to keep a certain distance between yourself and your likes and dislikes. In other words, you need not deliver yourself to them. Do not fall prey to your simple fancies and wants. Always look into yourself and see what is proper. Is it feasible, necessary, and useful to fulfil a particular desire? Is it proper? Instead of simply buying it, consider first how useful it is in terms of your priorities. Having weighed all the factors, you can then go with the desire or not go with it. To manage your desires in this way, you need to be very alert, as Krishna points out in the next verse.

### 3.41

तस्मत्त्वमिन्द्रियाण्यदायि यम्य भरतर्षभ ।

पाप्मानं प्रजहि हेनं ज्ञानविज्ञाननशनम् ॥ ४१ ॥

*tasmāttvaminḍriyāṅyāḍau niyamyā bharatarṣabha  
pāpmānaṃ prajahi hyenaṃ jñānavijñānanāśanam*

*Verse 41*

भरतर्षभ *bharatarṣabha* — Oh! Prominent among the descendants of *Bharata (Arjuna)*; तस्मत् *tasmāt* — therefore: त्वम् *tvam* — you; आदौ *āḍau* — at the outset; इन्द्रियाणि *indriyāṅi* — sense organs; नि यम्य *niyamyā* — controlling; हि *hi* — indeed; एनम् *enam* — this; ज्ञान-विज्ञान-नशनम् *jñāna-vijñāna-nāśanam* — the destroyer of knowledge and wisdom; पाप्मानम् *pāpmānam* — sinner; प्रजहि *prajahi* — destroy

**Therefore, Oh! Arjuna, controlling the senses at the outset, destroy indeed this sinner, the destroyer of knowledge and wisdom.**

\* If you do not go with the wants as they arise, they will not continue to come up indefinitely.

\* As long as I have a distance between myself and my ragas and dveSas, I (likes & dislikes) can decide to go with them or not to go with them. Let them be there. They need not affect me at all. This is the beauty of what is being said here. We are not trying to eliminate the wants. We only want to maintain enough distance or space

\* Because knowledge is not as easily gathered, it is considered to be our greatest treasure. Knowledge is something that is gathered, garnered, gleaned, over a long period of time from varieties of experiences. To take away such a treasure, therefore, is a great sin. Thus, kama is called a papma.

\*Which robs you of your real treasure, your knowledge and discriminative- power.

2.62 and 2.63

ध्यायते विषयान्पुंसः सङ्गस्तेषूपजयते ।  
सङ्गात् सञ्जायते कामः कामत् क्रोधेऽभिजयते ॥ ६२ ॥  
*dhyāyato viṣayānpuṃsaḥ saṅgasteṣūpajāyate*  
*saṅgātsañjāyate kāmaḥ kāmātkrodho'bhijāyate*

Verse 62

क्रोधेऽभवति सम्मोहः सम्मोहात् स्मृतिविभ्रमः ।  
स्मृतिभ्रमाद् बुद्धिनशे बुद्धिनशात् प्रणश्यति ॥ ६३ ॥  
*krodhādbhavati sammohaḥ sammohāt smṛtivyibhramaḥ*  
*smṛtibhramāśādbuddhināśo buddhināśāt praṇaśyati*

Verse 63

विषयान् *viṣayān* — objects; ध्यायतः *dhyāyataḥ* — for the one who dwells upon; पुंसः *puṃsaḥ* — for the person; सङ्गः *saṅgaḥ* — attachment; तेषु *teṣu* — with reference to them; उपजयते *upajāyate* — is born; सङ्गात् *saṅgāt* — from attachment; सञ्जायते *sañjāyate* — is born; कामः *kāmaḥ* — desire; कामत् *kāmāt* — from desire; क्रोधः *krodhaḥ* — anger; अभिजयते *abhijāyate* — is born; क्रोधत् *krodhāt* — from anger; भवति *bhavati* — comes; सम्मोहः *sammohaḥ* — delusion; सम्मोहात् *sammohāt* — from delusion; स्मृतिविभ्रमः *smṛti-vibhramaḥ* — loss of memory; स्मृतिभ्रमाद् *smṛti-bhramāśāt* — from loss of memory; बुद्धिनशः *buddhi-nāśaḥ* — ruin of the mind; बुद्धिनशात् *buddhi-nāśāt* — from ruin of the mind; प्रणश्यति *praṇaśyati* — one is destroyed

**In the person who dwells upon objects, an attachment is born with reference to them. From attachment is born desire and from desire, anger is born. From anger comes delusion and from delusion comes the loss of memory. Because of the loss of memory, the mind becomes incapacitated and when the mind is incapacitated, the person is destroyed.**



Ill effects of anger.

\* Every desired object has its own peculiarities, its enticing qualities and desirable attributes, this includes people also. The object say, a carpet, furniture etc., or person keeps coming back into your head like set in a repeat or play-back mode. And you begin to dwell upon them.

\* Meditation is the flow of thoughts about an object and anything connected to it — sajatiya-vritti-pravaha.

\* Once a smile comes at the thought of the object, it means that attachment has already been established.

\* Affection itself is no problem. The problem is this — whatever you like you almost always want to possess and desire to experience. More often than not, however, the desire is not fulfilled.

\* Not every desire can be fulfilled; it is not that easy. There are many obstacles that prevent the fulfillment of some desires. The problem comes, then, when the desires. This includes if others don't do what you desire. Intensity of the desire is directly proportional to the magnitude of anger. Anger develops towards the situation person who happens to be between you and what you want.

\* The point here is not to avoid anger by avoiding desire. You have to remove the sting from your desires, for which a proper attitude is very important. such an expectation is due to ragadveSas alone and these have to be neutralised (best through maturity) to be free from anger w r to the particular context. Because, the suppressed anger will erupts like a volcano! Once anger is there, what happens is only too well known. Aviveka, lack of discrimination, will definitely be there. Then, instinctual action comes automatically. From this anger comes delusion, sammoha. Because of the delusion born of anger, loss of memory, smritivbhrama, takes place. All learning from education and experience, right wrong discriminations all will not be remembered. Delusion is like an inner torpor, a blackout that makes you forget the wisdom you had. Therefore, your buddhi, your intellect, is unable to do what it is supposed to do. When a person is controlled by impulse, anything can happen. This shows how the person has no more any control over the situation. If you do not have discrimination, you will naturally go on meditating upon the objects, which will lead to all said problems.

\*Story of mind, monkey and monk.

Class 5 over