



# International Journal of Sanskrit Research

ॐ

ISSN: 2394-7519

IJSR 2021; 7(4): 177-179

© 2021 IJSR

[www.anantaajournal.com](http://www.anantaajournal.com)

Received: 25-05-2021

Accepted: 27-06-2021

**Mohan Kumar Mondal**

Assistant Professor, Department  
of Sanskrit, Ranaghat College,  
Nadia, West Bengal, India

## "Ēbām Bud'dhēḥ Param Bud'dhbā Sanstabhyātmānamātmanā. Jahi Satruṁ Mahābāhō Kāmarūpaṁ Durāsadam": A brief narration

**Mohan Kumar Mondal**

### **Abstract:**

According to Gita, human beings have three attributes, namely goodness (Satvaguna), passion (Rajoguna) and vanity (tamoguna). The most notable among them are lust and wrath. Human beings commit sinful deeds under the influence of lust and wrath. Lust includes both lechery and an intense urge for materialistic gain. When one's lust is not satisfied, one becomes angry. Anger leads to greed, greed leads to pride and pride leads to jealousy. No human being can get out of this cycle of vices. When someone does anything against our will, we become angry. Lust or desire is insatiable. As ghee incites fire, so lust grows further if satisfied once. This idea has been expressed in our scriptures too. Let alone common people, even wise men lose conscience, selfless attitude and restraint under the influence of lust. Lust is the enemy of even the household people, but it is a sworn enemy to the ascetics. Our scriptures have instructed us to get rid of it. The Gita affirms that lust is a gateway to hell. In fact, lust is associated with all three attributes, namely Satvaguna, Rajoguna and Tamoguna. Good deeds are meant for the welfare of people of the world, Goodness overcomes lust. There are six vices, namely lechery, wrath, greed, delusion, pride and envy. According to sages, these vices prevent one's spiritual development. Excessive attachment to wealth is called greed. It draws us to worldly objects and pleasures and keeps us away from spiritual thoughts. In this situation, we suffer from delusion and ignorance. Ignorance makes us proud of our wealth and wisdom. When we find others surpass us in respect of wealth and wisdom, we feel jealous. In this way, we see that the root of all vices is lust. For this reason, I will elaborate in my article how the aforementioned hymn or sloka explains the fact that lust overcomes our wisdom and good sense and causes destruction of the valuable human life.

**Keyword:** conscience, asceticism, selfless service, goodness, passion, vanity, man, lust, wrath, greed, delusion, pride, jealousy, vices

### **Introduction**

Lust is the root of destruction. If one gets rid of desire and lust, one attains salvation. Desire and lust create hurdle in the way of knowing thyself. Only after knowing your real self, you can be free from earthly desires. According to scriptures, the instruction of a proper spiritual guide can enable one to get rid of worldly desires.

" Ābṛtaṁ jñānamētēna jñāninō nityabairiṇā.

Kāmarūpēna kauntēya duṣpūrēṇānalēna." (Gītā, 3/39, p.126.)

The worldly desire grips the mind usually and imagines different ways of physical pleasures. It overcomes our intellect and dominates over five sense organs. It provokes people to gain sensual pleasures. It incites our limbs to do evil deeds. Finally it suppresses the voice of conscience. The desire for sensual pleasures leads one commit sinful activities and brings about one's downfall. Lust, the powerful enemy, allures people to have worldly pleasures and prevents the growth of our spiritual awareness. As a consequence of it, human beings remain engrossed in the glamour of the worldly life and pleasures and they are deprived of the realization of ultimate truth and spiritual resources.

**Corresponding Author:**

**Mohan Kumar Mondal**

Assistant Professor, Department  
of Sanskrit, Ranaghat College,  
Nadia, West Bengal, India

Indriyāṇi manōbud'dhirasyādhiṣṭhānamucyatē.  
Ētairbimōhaṣatyēṣa jñānamābr̥tya dēhinama.  
(Gītā,3/40, p,127).

According to our religious text, lust overcomes our senses and intellect. Mind, intellect and senses constitute the seat of lust. First of all, human beings should control their passion and restrain their senses to do away with lust. People fail to realize their capacity or spiritual strength until do not gain command over intellect, mind and senses. If they fail to control intellect, mind and senses, there is possibility of them being misled. Lust also overcomes our soul in this case. But scriptures point out that mind is more powerful than senses, intellect is more powerful than mind and soul is more powerful than intellect.

"Indriyāṇi parāṇyāhurindriyēbhyah param manah.  
Manasastu parā bud'dhiryōbud'dhēḥ parastatu saḥ."  
(Gītā,3/42,p,128.)

Kathopanisad has stressed that one, who possesses intellect as conscientious charioteer and controls mind as a bridle, can also command one's senses according to one's will and attain salvation getting rid of the cycle of birth and death.

"Ātmānam rathinam bid'dhi śarīram rathamēba tu.  
Bud'dhirim tu sārathim bid'dhi manah pragrahamēba  
ca." (Kāṭha upaniṣada,1/3/3,p,106.)

It is said in the Gita that mind, intellect and senses under the influence of inner soul is our friend, but when they act independently they prove to be our enemy. Hence it is seen that in spite of being less powerful than mind and intellect, unbridled senses dominate human beings more effectively in reality.

Only If one controls mind, one will be able to control one's senses and intellect. According to Sage Manu –

"Ēkādaśa manōjñēya sbargōdyōya sam'mēlana.  
Yasmin jiti jītibatau bhābataḥ pañcakau bhāgau."  
(Mānu, 2/ 92)."

In other words, Mind is the seat of all impulses. It is quite difficult to control one's mind as mind is always influenced by the desire for pleasures. The way to control mind has been suggested in the following manner in Gita:

"Asamasāgara mahābāhō manōyōga dūrgīhīna  
calamāna.

Abhyāsēna tau kauntēya bairāgyēna cyutitē." (Gītā, 63/ 5).

One can develop restraint through practice. As Gita points out-" Asthira cañcala mana yathāyathā yābē.Tathā hatē āni panah ātmāya basābē".(6/26,Gītā).

In other words, people cannot be happy if they cannot control mind. Now it needs to be discussed that this hymn or Sloka 1 explains how lust or desire occupies our mind and leads human life to its doom.

According to the scripture, there are six vices, namely lust, wrath, greed, delusion, pride and jealousy. When a man desires for more money and materials than what he needs to lead comfortable life, he is said to be lustful. Lust causes our sorrow. If one's lust is not satisfied, one indulges in quarrel, uses invectives, attacks others and even commit sinful deeds. This kind of excitement is called wrath. Greed is the desire to possess right over materials for enjoyment. Excessive

attachment to something leads to delusion. Pride is the thought of one being superior to others. Jealousy is caused by the lack of one's capacity to tolerate the progress of others. The influence of one of these vices causes agitation in one's mind and heart and leads one to sinful ways. So it is good for one to get rid of those vices.

Kautilya has explained in his *Arthashastra* in detail how one can restrain one's senses. According to him, wisdom, religious instruction, fear of punishment and acquisition of spirituality enable a person to control his senses and it is possible only when one gets rid of six vices. Overcoming senses signifies avoidance of the desire of satisfaction of one's ear, skin, eyes, tongue and nose. (Kautilya,p,75.)

Patanjali points out in *Yogadarshan* that sorrow is caused by ignorance, ego, anger, jealousy and fear of death. Religious deeds remove the causes of sorrow and reform a person. One faces consequence according to one's deeds and one's urge for desirable result is called lust. (Patanjali, 1/24, p.39.)

Manusanhita explains the idea in the following manner: " Indriyāṇām jāyē yōgam samātiṣṭhēddibānīsam. Jitēndriyō hi śaknōti baṣē s'hāpāyitum prajāḥ." In other words, one has to be cautious, so that one must not get excessively attached to worldly objects. So one should restrain one's wrath. (Manu,p,603.) Lust promotes ten habits and wrath promotes eight habits. All these habits originate from the hedonistic desire. According to scholars, the root of all undesirable habits is greed and hence we should control it. (Manu, 7/49,p,459)

It is found in Kathopanisada that King Bajasrabas dedicated his son Nachiketa to Yama out of anger. But Nachiketa had command over senses. Lust, wrath, greed, delusion, pride and jealousy could not influence him. Yama tested his capacity to overcome six vices. He remarked, "Yē yē kāmā durlabhā martalōkē sarbān kāmānschandataḥ prārthayasba." Yama attempted to tempt Nachiketa to gain worldly pleasures and also tried to allure him to celestial pleasures. He also tried to tempt him through riches. Nevertheless, Nachiketa preferred to follow the celestial track leaving the worldly resources aside. Nachiketa realized that it was not possible to attain salvation without renouncing the world and its resources. In order to have heavenly blessings one has to make sacrifice in true sense of the term. (*Upanishad, p,86*)

One can realize the existence of soul through intellect. The soul is so subtle that only the person who is free from all sorts of lust and grief can find it. Lack of fulfillment of desire causes grief. The person who is free from desire does have sorrow. Lust and sorrow cause agitation in heart and pollute the same. Only pollution-free heart can provide real joy to man.

" Nāyamātmā prabacanēna labhyō na mēdhayā na bahunā śrutēna. (Gītā,1/2/23)

Tā'i upaniṣadē balā hayēchē

" ātmānam rathinam bid'dhi śarīram rathamēba tu.  
Bud'dhirim tu sārathi bid'dhi mana pragrahamēba ca"  
(Gītā,1/3/3.P.,106).

The person whose intellect promotes good sense can control his mind and always maintain his holiness.

If one desires to attain the Almighty, one has to rise from lower level to upper level of wisdom. Subtle elements like words cause our senses to work. Mind is superior to senses. We acquire knowledge of different subjects through our mind. Mind is subtler than other things. The determination developed in mind is exercised through intellect.

Determination can be implemented only if it is assisted by intellect. Intellect is superior to mind or heart. The great soul is superior to intellect and nature is superior to soul. Nature creates man. One can realize truth only through science and intellect. Only the pure intellect brings about one's enlightenment. We lead the worldly life burdened with grief, conflict and lust which is equivalent to death. The enlightened person overcomes death and leads a life of eternal happiness.

### Explanation

Our scriptures suggest many ways to control our passions. Lord Buddha, in his early days, tried to control his passion by observing fast and tormenting himself. He went on making atonement for six years and became very weak. One day he fell unconscious. In this situation, he realized that it was not possible to gain desired supernatural bliss through tormenting himself physically. One has to eat something for survival. Thereafter he took meal offered by a little girl named Sujata. After taking meal, he got engaged in meditation again and attained enlightenment. In this way, he followed golden mean. Subsequently, he preached that it was not possible for anyone to control passion and overcome senses by tormenting oneself. One weakens one's senses only through fasting and making atonement, but one's lust remains insatiable. One cannot control

one's passion by simply avoiding sensual pleasures forcibly. The old, sick and handicapped persons are unable to enjoy worldly objects. They often avoid worldly objects and pleasures for the fear of being defamed by others and sometimes they go non tormenting themselves physically to gain heavenly bliss. How their lust remain insatiable. Scriptures instruct people to overcome senses through wisdom. However, it is doubtful whether worldly men can control passion. As generally seen, even the conscientious people are deviated if their passion is excited. We know our senses are subtle and are controlled by body. Nevertheless mind is superior to senses. As mind is regulated by intellect, so intellect is superior to mind. The Almighty control minds and is omnipresent. The Almighty is superior to all senses and intellect and regulates them. Only when one surrenders oneself to the Almighty, one will get rid of worldly desires. The Gītā has also affirmed it. Therefore " 'Māmēkaṁ śaraṇaṁ braja " Only love for God will dispel one's love for worldly objects and purify one's heart. One has to follow two ways for this, namely meditation and asceticism.

### Conclusion

Every person is guided by the sensual passion of anger, jealousy. When one feels love for the desired object and becomes angry at something unfavorable. Actually worldly object excite our passion. If people guard their senses cautiously and avert passion for objects, they can easily get rid of the emotion of anger and jealousy. Scriptures suggest when one thinks of the fact repeatedly that the enjoyment of worldly objects lead to despair ultimately, one becomes indifferent to worldly objects and thus becomes a recluse. One has to make regular practice to develop selflessness and get absorbed in the thought of the Almighty all the time. The Gita has stressed the point that meditation and indifference to objects enable one to control one's mind. We know well that the wise men do things according to their nature. Rajogun or passion provokes lust. Firstly, human beings free themselves from ego through wisdom and remembrance of spiritual self. Secondly, Yoga helps people to concentrate themselves on the inner self by way of meditation and withdrawal from worldly

charms. Thirdly, complete devotion to the Almighty purifies one's soul and enables one to detach oneself from worldly objects and get rid of lust, anger and jealousy.

### Reference

1. Ghosh Jagadish Chandra. Srimad Bhagvad Gita, 35thEd, Presidency Library, Kolkata, 2008.
2. Sen, Atul Chandra. Tattvabhushan, Sitanath: (Ed.), Upanishads, Akhandha edition, Harap Prakashani, 1970.
3. Bandayopadyaya, Manabandu: (Ed.), Manusanhita, 1st Edition, Sanskrit Pustak Bhandar, kolkata.
4. Swami, Vargananda: (translated), "Patanjal Yoga Darshan", Second Edition, Udbodhon Karyalaya, Kolkata 2005.
5. Aranya, Hariharananda: (Ed.), "Patanjali Yog Dorsan," 6th edition, West Bengal State Pustak Porsad, Kolkata, 1988.
6. Bandayopadyaya, Manabandu: (Ed.), Kautilium Arthashastram, Fourth Edition, Sanskrit Pustak vhander 2010.