

Link:—When a striver devotes himself heart and soul to God, his senses are controlled and his relish (taste) for sense enjoyments disappears. But what about those who do not devote themselves to God? The answer is provided in the next two verses.

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।
 सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥ ६२ ॥
 क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः ।
 स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ ६३ ॥

dhyāyato viṣayānpuṁsaḥ saṅgasteṣūpajāyate
 saṅgātsañjāyate kāmāḥ kāmātkrodho'bhiajāyate
 krodhādbhavati sammohaḥ sammohātsmṛtivyibhramah
 smṛtibhramāśād buddhināśo buddhināśātpṛaṇaśyati

Contemplating constantly on the objects of senses, a man develops attachment for them; from attachment springs desire and from desire (unfulfilled) originates anger. From anger arises delusion; from delusion, confusion of memory; from which grows loss of reason; and with loss of reason (discrimination), he goes to complete ruin. 62-63.

Comment:—

‘Dhyāyato viṣayānpuṁsaḥ saṅgasteṣūpajāyate’—When a man does not devote himself to God viz., he does not meditate on God, he broods on objects of senses, because in that case there is nothing else to contemplate on, except the world. Thus, by brooding over them, he develops attachment for them. Due to this attachment he enjoys sense-objects. This enjoyment may be mental or physical. The pleasure resulting from enjoyment, enhances attachment. Due to this enhanced attachment, he repeatedly dwells on sense-objects. It is a rule that the enhanced attachment persists, whether he enjoys the sense-objects or not.

‘Saṅgātsañjāyate kāmāḥ’—By developing attachment for

sense enjoyments, one has a desire to acquire and enjoy those sense-objects.

'Kāmātkrodho'bhijāyate'— Gratification of desire misleads to greed and one who creates an obstacle in the possibility of its gratification, becomes a victim of anger. The desire for respect and honour on the ground of caste, stage of life and virtues etc., also causes anger, if some obstacles are put in its gratification.

Desire is a rājasika trait; delusion a tāmasika one, and anger lies between the two. If you are angry with either, it means that you have attachment for something or the other. If you are angry with a man who defames you, it means that you are attached to fame. If you are enraged with a person who censures you, it proves your pride of innocence and so on.

'Krodhādbhavati sammohah'—From anger, ensues delusion. In fact, delusion ensues not only from anger, but also from desire, greed and attachment.

(i) Delusion born of desire, veils discrimination and so a man goaded by desire performs undesirable actions.

(ii) Out of anger, a deluded person utters harsh and pinching words, to even friends and adorable ones, and performs wrong and cruel deeds.

(iii) Delusion born of greed makes a man blind and he cannot distinguish between the real and the unreal, the right and the wrong and he cheats others by using fraudulent methods.

(iv) Delusion born of attachment, creates partiality.

Now the question arises, why Lord Kṛṣṇa has said that delusion ensues from anger while it ensues from desire, greed and attachment, as well. If we give a serious thought, we come to know that goaded by desire, greed and attachment, a man thinks of his own selfish motive and pleasure, while in anger he thinks of doing evil to others. Thus, delusion born of anger is more disastrous, than that born of the other three. Therefore

Lord Kṛṣṇa has said that delusion ensues from anger.

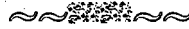
'Sammohātsmṛtīvibhramah'—From delusion arises confusion of memory. It means that a man forgets his aim to attain salvation, or to follow the spiritual path, in accordance with the ordinance of the scriptures etc.

'Smṛtibhramśād buddhināśah'—From confusion of memory arises loss of reason viz., a man cannot discriminate between right and wrong.

'Buddhināśātpṛaṇāsyati'—Loss of discrimination paves the way to self-destruction.

Therefore, it is obligatory for all strivers to devote themselves heart and soul to God, in order to escape self-destruction.

Brooding on the objects of senses, leads to attachment; attachment leads to desire; desire to anger; anger to delusion; delusion to loss of memory; loss of memory to loss of reason and finally, loss of reason leads to utter ruin. Though, it takes time to describe this order yet the rise of these propensities leading to the destruction of man is, as fast as death caused by an electric shock.



Link:—Lord Kṛṣṇa, in the next verse, answers the fourth question—How does a man of steadfast wisdom walk?

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
 आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ ६४ ॥
 प्रसादे सर्वदुःखानां हानिरस्योपजायते ।
 प्रसन्नचेतसो हाशु बुद्धिः पर्यवतिष्ठते ॥ ६५ ॥

rāgadveṣaviyuktaistu viṣayānindriyaiścaraṇ
 ātmavaśyairvidheyātmā prasādamadhigacchati
 prasāde sarvaduḥkhānāṃ hānirasyopajāyate
 prasannacetaso hyāśu buddhiḥ paryavatiṣṭhate