

not control this temptation. Therefore, a striver should never trust his senses and should be always on his guard.* Moreover, he should never feel proud of sense-control.



Link:— In the next verse, Lord Kṛṣṇa explains, how to control the turbulent senses, which forcibly carry away the mind of even a wise man, in whom the taste for sense-objects still persists.

तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।

वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ ६१ ॥

tāni sarvāṇi saṁyamya yukta āsīta matparaḥ
vaśe hi yasyendriyāṇi tasya prajñā pratiṣṭhitā

Having controlled all the senses, a striver should engage in meditation, devoting himself heart and soul to Me. His wisdom (mind) is stable, (constant) whose senses are under control. 61

Comment:—

'Tāni sarvāṇi saṁyamya yukta āsīta matparaḥ'—By controlling the senses, a striver should devote himself, heart and soul to Me. Moreover, he should not feel proud of his sense-control, because pride goes before a fall. He should, rather, feel that it was only God's grace, which enabled him to control his senses. Generally, in a striver following the Discipline of Action, there is predominance of action. Therefore, he develops egoism. Due to this egoistic feeling, he pays little attention to the divine grace, though the endowment of human body, inclination, practice and success of this discipline, are all the result of divine grace. By His special divine grace, the Lord is exhorting the striver to be devoted to Him. Thus, he should devote himself heart and soul to Him, thinking that he is God's and God is his, while he is

* A man should not live in loneliness with a woman even though she is his mother, sister or daughter because the impetuous senses enslave even a wise man (Manu. 2/215).

neither of the world nor is the world his. He should infuse a sense of 'I' in only God, not in the world, at all.

This section deals with the Discipline of Disinterested Action. So, Lord Kṛṣṇa should have told Arjuna some method of that discipline. But Lord Kṛṣṇa time and again has laid great emphasis on devotion to Him, and has glorified it very much. So He declares— "Among all Yogīs, he who worships Me with faith, his innermost self merged in Me, is considered by Me, to be the best Yogī—most devout (Gītā 6/47)."

'Vaśe hi yasyendriyāṇi tasya prajñā pratiṣṭhitā'—In the fifty-ninth verse, Lord Kṛṣṇa said, that even with the cessation of sense-objects, a striver does not become a man of steadfast wisdom. But, here he says that the wisdom of the striver who has controlled his senses, is stable. Why? The clarification is that, in 2/59 even at the cessation of the sense-objects the taste (relish) for sense enjoyments persists. But here in this verse, the senses of the striver are controlled and his taste has also disappeared. Thus the striver becomes stable in wisdom, (mind) at the cessation of taste.

Appendix—The Lord exhorts the striver following Karmayoga to devote himself heart and soul to Him by using the term 'matparaḥ'—this is a special feature of devotion because without being devoted to Him, total control over senses is difficult.

In Karmayoga there is renunciation and renunciation leads to peace and happiness. This happiness follows cessation of miseries. This is with a result of attaining something. A Bhaktiyogī attains eternal bliss. Therefore without the bliss attained by devotion (love), senses are not totally controlled. Secondly in Karmayoga only by intense dispassion (detachment), senses are controlled but in devotion (being devoted to God) even by a little dispassion, senses are easily controlled. Therefore the Lord has used the term 'matparaḥ'.

