

A voluptuous person can't escape these evils because pleasures certainly lead to these evils. Therefore the Lord has mentioned the perception of misery and evil in them—*duḥkhadoṣānudarśanam* (Gītā 13/8). The man freed from evils such as desire etc., pursues his salvation (Gītā 16/21-22).



Link:—What is the harm if this relish does not cease, is explained in the next verse.

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।

इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥ ६० ॥

yatato hyapi kaunteya puruṣasya vipaścitaḥ
indriyāṇi pramāthīni haranti prasabham manaḥ

The turbulent senses, O son of Kuntī, forcibly sway the mind of even a wise man, who practises self-control. 60

Comment:—

'Yatato hyapi kaunteya puruṣasya vipaścitaḥ indriyāṇi pramāthīni haranti prasabham manaḥ'—The term, 'wise man' has been used, for the man who practises self-control, who performs his duty without attachment and desire for its fruit, one who discriminates between the real and the unreal and who thinks of the welfare of all creatures. The turbulent senses of even such a wise man carry away his mind towards pleasures. The reason is, that so long as mind is not permanently established in God, the past influences of enjoyment of pleasures, attract the senses and mind towards pleasures, forcibly. Even, some sages could

* Here Lord Kṛṣṇa has called the senses turbulent and in the thirty-fourth verse of the sixth chapter Arjuna has called the mind turbulent. It means that both the senses and the mind are turbulent. Similarly here it is explained that senses carry away the mind, while in the sixty-seventh verse of this chapter it is explained that the mind carries away discrimination. It means that both senses and mind are impetuous. So a striver should control both of them.

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 prajāñā 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).