

Lord Kṛṣṇa has said that delusion ensues from anger.

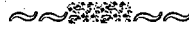
'Sammohātsmṛtīvibhramah'—From delusion arises confusion of memory. It means that a man forgets his aim to attain salvation, or to follow the spiritual path, in accordance with the ordinance of the scriptures etc.

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

'Buddhināśātpraṇāśyati'—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

But a self-controlled Yogī in practice or a striver, while using objects with the senses, which are controlled and freed from attraction and aversion he attains placidity of mind. With the attainment of such placidity, all his sorrows come to an end; and the intellect of such a person of tranquil mind, soon becomes, firmly established in God. 64-65

Comment:—

'Tu'—In the previous verse, Lord Kṛṣṇa said, that by contemplating on the objects of senses a man goes to complete ruin, while here He says that the striver, free from attachment while using the sense-objects with the senses, becomes firmly established in God. So the Lord has used the term 'tu' (but), to differentiate between the two.

'Vidheyātmā'—To achieve his aim it is very necessary for a striver, specially for a Karmayogī, to control his mind, otherwise he may have attachment for pleasure and thus may go to ruin.

'Ātmavaśyaiḥ rāga-dveṣa-viyuktaiḥ indriyaiḥ'—As the term 'vidheyātmā' has been used for controlling the mind, so the word 'ātmavaśyaiḥ' is used, for sense-control. In worldly dealings, senses should be kept under control, and for sense-control they should be free from attachment and aversion. Therefore, Lord Kṛṣṇa, in the thirty-fourth verse of the third chapter, has warned strivers and said, "attachment and aversion are rooted, in all sense-objects. A striver should not come under their sway, because they are verily his enemies." Similarly He has said in the third verse of the fifth chapter, "The striver who is free from the pairs of opposites, such as attachment and aversion etc., is easily set free from bondage."

'Viśayān caran'—A striver, who has controlled his mind and whose senses are controlled and free from attachment and aversion, uses the sense-objects, but does not enjoy them viz., he does not derive pleasure from them. And it is enjoyment, rather than use, which leads him to ruin.

'Prasādamadhigacchati'—A striver who utilizes the sense-objects being free from attachment and aversion attains placidity (purity) of mind. This placidity (serenity) of mind, is called mental austerity (Gītā 17/16) which is superior to the austerity of body and austerity of speech. So a striver should neither enjoy the sense-objects with attachment, nor should renounce them with aversion, because both attachment and aversion lead him to affinity for the world. Such a striver attains placidity of mind and if that placidity of mind, is not enjoyed, that leads to God-realization.

'Prasāde sarvaduḥkhānām hānirasyopajāyate'—With the attainment of such placidity of mind, all his sorrows come to an end, because it is attachment only, which causes sorrows. These sorrows give birth to desire which again causes sorrow. When attachment goes away, the mind becomes serene and that serenity destroys all sorrows. Actually all the sorrows are born because of affinity for matter and its evolutes—the world and the body. A striver has affinity for the world, with the desire to enjoy pleasures. This desire is born of despair or the feeling of something lacking in himself. When there is placidity of mind, despair disappears. When despair is lost, there is no desire for pleasures, and when there is no desire for pleasures, affinity for the world automatically breaks off, and then sorrows disappear. It means that placidity of the mind, results in breaking off affinity for the world and establishment of the self in God.

Here 'Sarvaduḥkhānām hāniḥ' does not mean that a striver will not come across unfavourable and sorrowful circumstances; but it means that those circumstances cannot create commotion and agitation in his mind.

'Prasannacetaso hyāśu buddhiḥ paryavatiṣṭhate'—The intellect of such a person of tranquil mind, soon becomes firmly established in God viz., the striver himself becomes established in God and his intellect has no doubts, in the least.

Something Remarkable

Enhancement of either placidity or uneasiness for God, enables a striver to realize God. The Gopīs were locked up by their husbands, brothers and parents and prevented from meeting Lord Kṛṣṇa. The uneasiness to meet the Lord, destroyed their sins and the placidity of mind by meditation on God, destroyed their virtues. Thus, being free from sins and virtues, and leaving their bodies, they were the first to meet God. But in the worldly affairs, placidity and uneasiness of mind, lead a man to bondage and strengthen the bondage, because his aim is to enjoy the worldly pleasures. The living examples are common worldly people who are entangled in the worldly snare, because of placidity and uneasiness, in mundane affairs.

The inner self, is overwhelmed in placidity and uneasiness. Just as the colour which is added to liquid wax becomes a permanent part of it, in the same way, whatever thoughts are put into the overwhelmed inner self these become a permanent part of it and lead the striver to salvation or to damnation. Therefore a striver should neither be pleased nor displeased, while gaining or losing the most charming objects of the world.

Appendix—There are two divisions—one of ‘Bhoga’ (pleasures) and one of ‘Yoga’. If a ‘Bhogī’ (voluptuary) having attachment and aversion dwells upon the objects of senses, he goes to ruin (fall) (Gītā 2/62-63). But if a ‘Yogī’ freed from attachment and aversion utilizes sense-objects, he does not go to ruin, rather he attains God.

A person freed from likes and dislikes does not enjoy and relish pleasures because it is not his aim. He utilizes the sense-objects without coming under the sway of attachment, having the sense of detachment (Gītā 3/34). Therefore he attains placidity (purity) of mind. The use of sense-objects with the sense of renunciation, is indeed not ‘Bhoga’. From the view-point of

people it appears that he is using sense-objects; therefore here the expression 'viṣayān caran' has been used.

By being free from attachment and aversion, placidity of mind is attained. There should be cheerfulness every time, there should not be any distress, there should not be monotony—this is 'Prasāda' (placidity of mind). If a striver is not satiated with this placidity and he does not enjoy it, it will very quickly lead him to God-realization.



Link:—Lord Kṛṣṇa clarifies the point of view expressed in the previous two verses by negative inference.

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।

न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥ ६६ ॥

nāsti buddhirayuktasya na cāyuktasya bhāvanā
na cābhāvayataḥ śāntiraśāntasya kutaḥ sukham

He, who has not controlled his mind and senses, can have no determinate intellect; nor can such an undisciplined man have a sense of duty. A man without having a sense of duty, can have no peace; and how can there be happiness, for one lacking peace? 66

Comment:—

[In the Discipline of Disinterested Action, control over the mind and senses is important, because without control, desire persists and with the persistence of desire, the mind does not get fixed. Therefore, it is obligatory for a striver following the Discipline of Action to control his mind and senses. What happens to the man who has not controlled his mind and senses, is explained in this verse.]

'Nāsti buddhirayuktasya'—He who has not controlled his mind and senses cannot have determinate intellect* that he has

* Without change of the sense of I (egotism), senses are not controlled