

**yadā saṁharate cāyaṁ kūrmo'ṅgānīva sarvaśaḥ  
indriyāṇindriyārthebhyastasya prajñā pratiṣṭhitā**

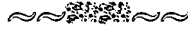
When, like a tortoise, withdrawing its limbs from all sides, he detaches completely his senses from sense-objects, his wisdom is stable. 58

*Comment:—*

'Yadā saṁharate cāyaṁ kūrmo'ṅgānīva sarvaśaḥ indriyāṇindriyārthebhyastasya prajñā pratiṣṭhitā'—Here, the purpose of the illustration of the tortoise is, that as a tortoise withdraws its six limbs—four legs, a tail and a head—into the shell to protect itself against possible dangers, so does an enlightened one also withdraw his five senses and one mind from sense-objects. If he has the least affinity with senses, he cannot be a man of stable wisdom.

Here the verb 'saṁharate', has been used, to emphasize the fact, that he does not even think of worldly pleasures.

In this verse the term 'yadā' has been used but 'tadā' is not used. The reason is, that when the senses are withdrawn from their sense-objects, the self which is axiomatic, is realized, because that is beyond the limit of time. So the word 'tadā' which denotes time, has not been applied. Self-realization or God-realization is axiomatic, and is beyond the reach of senses, but we are veiled by the curtain of pleasures and thus cannot realize Him. He still exists. But as soon as that veil is removed viz., we renounce our affinity to the worldly pleasures, and He is revealed.



*Link:—Lord Kṛṣṇa explains in the next verse, that mere withdrawal of the senses from sense-objects, is not the mark of a man of steadfast wisdom.*

**विषया विनिवर्तन्ते निराहारस्य देहिनः ।  
रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥५९॥**

**viṣayā vinivartante nirāhārasya dehinaḥ  
rasavarjam raso'pyasya param dṛṣṭvā nivartate**

Sense-objects cease to exist for him, who does not enjoy them with his senses, but the taste for them may persist. This relish, also disappears from a man of stable mind, when he, realises the Supreme. 59

*Comment:—*

'Viṣayā vinivartante nirāhārasya dehinaḥ rasavarjam'—A man becomes an abstainer in two ways (i) Fasting by one's own will or owing to sickness. (ii) Abstaining from sense enjoyments. Here, the term has been used, to refer to a striver, who withdraws his senses from sense-objects.

The senses of a sick man become unfit for indulgence, but craving in them, for sense enjoyment persists. He hopes to enjoy these after recovery. Similarly, sense-objects cease for the abstinent striver, but the taste persists. It means that his body and senses come under restraint, but his mind wanders.

The dispassionate strivers who have instinctively no attachment for pleasure, become free from this taste. The striver who wants to follow the spiritual path but is not dispassionate, can restrain his body and senses by thinking of the adverse consequences of sense enjoyments, though his taste persists.

'Raso'pyasya param dṛṣṭvā nivartate'—The relish of the man of steadfast wisdom, who realises the Supreme, disappears. It is a rule. But the contrary that with the disappearance (cessation) of relish, a striver attains steadfast wisdom, is not true.

'Raso'pyasya' means that a striver has feeling in his egoism viz., 'I ness'. This taste changes itself into attachment. Therefore, a striver should have determination that he as a striver has no attachment, no desire. This sort of determination (aim) frees him from relish, and after realizing God this relish disappears altogether.

**Appendix—**By accepting the existence and attaching value to pleasures, in the mind there ensues a subtle attraction, lovability

and sweetness for pleasures, it is named 'Rasa' (relish). As a greedy man rejoices at heart by receiving money and a voluptuary is rejoiced at heart by coming in contact with a woman, it is called 'Rasa'. After enjoying pleasure a man declares, "Oh! how much I relished!" This is recollection of that 'Rasa' (relish). This relish abides in the assumed ego (I'ness) (cijjaḍagranthi). The gross form of this relish is attachment to pleasures.

So long as a man has relish for sense enjoyments, he has to depend on Prakṛti (Matter) and its evolutes (actions, objects and persons). When he is free from this relish, his dependence totally perishes, his dependence on sense enjoyments stops and he is no longer a slave to them.

So long as a person accepts the existence of pleasures, attaches importance to them and has relish for them, the spiritual (unworldly) relish for God is not revealed. Not to speak of unworldly relish, he can't have the determinate intellect to attain Him (Gītā 2/44). After merely withdrawing outwardly the senses from sense objects, the relish (taste) persists. By attaining Self-realization this taste disappears, this relish disappears—'paraṁ dṛṣṭvā nivartate'. It means that when a striver realizes that he is different from the world and realizes his identity with God, then the perishable taste disappears. With the disappearance (cessation) of the perishable taste, imperishable (non-stop) relish is aroused.

After Self-realization this relish for pleasures certainly disappears but even before Self-realization by being indifferent to it, by reflection, by good company and by the grace of saints, a striver can be free from this relish. The company of the enlightened exalted souls can also free a striver from this taste (relish).

The three disciplines—Karmayoga, Jñānayoga and Bhaktiyoga can free a striver from the perishable relish. When a striver starts relishing the taste of service in Karmayoga, the taste of Self-realization in Jñānayoga and the taste of devotion (love) in Bhaktiyoga, his relish for the perishable pleasures starts

disappearing. As a child in childhood relishes toys but when he grows up, he starts relishing wealth, then his relish for toys naturally disappears. Similarly when a striver relishes the spiritual discipline, the relish for mundane pleasures naturally disappears.

When relish persists and pleasures are enjoyed, then a man's heart melts and he is overpowered by pleasures. But when he is freed from relish, he may come across worldly pleasures but they don't cause the least agitation in his mind (Gītā 2/70). He has no such inclination that pleasure may attract him. As you put a bag of money before an animal, it does not covet for it and after seeing a beautiful woman it is not lustful. An animal doesn't know the value of money and a woman but an enlightened exalted soul knows money as well the woman (Gītā 2/69), yet he is free from greed and lust. When we have an itching sensation in any organ of the body, we scratch it with our fingers, and when this sensation ends, it does not make any difference in fingers, there is no alteration in them. Similarly an enlightened soul uses the sense-objects but his mind remains the same unperturbed and free from agitation. The reason is that being free from relish, he has no inclination for enjoying pleasures. Whatever he does, he does it for the welfare of others and to comfort them. Contemplation on the sense-objects for one's own pleasure leads one to ruin or fall (Gītā 2/62-63). But even the use of the sense-objects not for one's own pleasure, does not lead to bondage (Gītā 2/64-65).

The perishable relish (taste) is instantaneous, it does not last long. The relish which we have for a woman or money at the beginning does not persist in the same degree afterwards. We relish the food at the beginning but after each morsel the relish decreases and finally ends and then we have a dislike for that food. But the imperishable relish never lessens but always remains the same. Enjoyment of the perishable relish results in inertness, shortage, grief, diseases, fear, commotion and other evils.

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

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\* 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.