

Invariably, among those who are practising religion, the common cause by which very many true seekers fall away from the Path, is the same all over the world. After a few years of practice, they, no doubt, come to live a certain inexplicable inward joy, and over-confident, and often even vainful of their progress, they relax in their *Tapas*. Once they come back to the field of the senses, "the turbulent senses do violently snatch the mind away" from the poise of perfect meditation!

*61. Having restrained them all, he should sit steadfast, intent on Me; his Wisdom is steady, whose senses are under control.*

Since the sense-organs are thus the saboteurs in the Kingdom of the Spirit that bring the disastrous downfall of the Empire of the Soul, Arjuna is warned here that, as a seeker of Self-perfection, he should constantly struggle to control his sense-organs and their mad lustful wanderings in their respective fields. Modern psychology would certainly look down with a squint-eye upon this Geeta theory, because, according to Freud and others, sensuousness is instinctive in man, and to curb it would lead to an unnatural suppression.

According to the West, TO CONTROL is TO SUPPRESS, and no science of mental life can accept that suppression is psychologically healthy. But the *Vedic* theory is not pointing to any mental suppression at all. It is only advising an inward blossoming, an inner growth and