

abhijāyate, springs; *krodhah*, anger. *Krodhāt*, from anger; *bhavati*, follows; *sammohah*, delusion, absence of discrimination with regard to what should or should not be done. For, an angry man, becoming deluded, abuses even a teacher.

Sammohāt, from delusion; (comes) *smrti-vibhramah*, failure of memory originating from the impressions acquired from the instructions of the scriptures and teachers. When there is an occasion for memory to rise, it does not occur. *Smrti-bhramśāt*, from that failure of memory; (results) *buddhi-nāśah*, loss of understanding. The unfitness of the mind to discriminate between what should or should not be done is called loss of understanding. *Buddhi-nāśāt*, from the loss of understanding; *pranaśyati*, he perishes. Indeed, a man continues to be himself so long as his mind remains fit to distinguish between what he ought to and ought not do. When it becomes unfit, a man is verily ruined. Therefore, when his internal organ, his understanding, is destroyed, a man is ruined, that is, he becomes unfit for the human Goal.

Thinking of objects has been said to be the root of all evils. After that, this which is the cause of Liberation is being now stated: (104)

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥६४॥

64. But by perceiving objects with the organs that are free from attraction and repulsion, and are under his own control, the self-controlled man attains serenity.

Certainly the functions of the organs are naturally preceded by attraction and repulsion. This being so, *caran*, by perceiving; *visayān*, objects, which are unavoidable; *indriyaih*, with the organs such as ears etc.; *rāga-dvesa-viyuktaiḥ*, that are free from those attraction and repulsion; and are *ātma-vaśyaiḥ*, under his own control; *vidheya-ātmā*, (105) the self-controlled man, whose mind can be subdued at will, a seeker after Liberation; *adhigacchati*, attains; *prasādam*, serenity, self-poise.