

tastes)', etc. *Api*, even that; *rasah*, taste of the nature of subtle attachment; *asya*, of this person, of the *sannyāsin*; *nivartate*, falls away, that is, his objective perception becomes seedless; when *dr̥ṣṭvā*, after attaining; *param*, the Absolute, the Reality which is the supreme Goal, Brahman, he continues in life with the realization, 'I verily am That (Brahman).'

In the absence of full realization there can be no eradication of the 'hankering'. The idea conveyed is that, one should therefore stabilize one's wisdom which is characterized by full realization. (98)

Since the organs have to be first brought under his own control by one who desires to establish firmly the wisdom which is characterized by full realization, therefore the Bhagavān speaks of the evil that arises from not keeping them under control:

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।
इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥६०॥

60. For, O son of Kuntī, the turbulent organs violently snatch away the mind of an intelligent person, even while he is striving diligently.

Hi, for; *kaunteya*, O son of Kuntī; *pramāthīni*, the turbulent; *indriyānī*, organs; *prasabham*, violently; *haranti*, snatch away; *manah*, the mind; *vipaścītaḥ*, of an intelligent; *purusasya*, person; *api*, even; *yataḥ*, while he is striving diligently (99)—(or,) the words *purusasya vipaścītaḥ* (of an intelligent person) are to be connected with the remote word *api* (even). (100) Indeed, the organs confound a person who is inclined towards objects, and after confounding him, violently carry away his mind endowed with discriminating knowledge, even when he is aware of this.

Since this is so, therefore,

तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।
वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥६१॥