

61. Controlling all of them, one should remain concentrated on Me as the supreme. For, the wisdom of one whose organs are under control becomes steadfast.

*Samyamyā*, controlling, having subdued; *sarvāni*, all; *tāni*, of them; *āśīta*, one should remain; *yuktah*, concentrated; *mat-parah*, on Me as the supreme—he to whom I, Vāsudeva, the inmost Self of all, am the supreme (*parah*) is *mat-parah*. The idea is, he should remain (concentrated) thinking, ‘I am not different from Him.’

*Hi*, for; the *prajñā*, wisdom; *tasya*, of one, of the *sannyāsin* remaining thus concentrated; *yasya*, whose; *indriyāni*, organs; are *vaśe*, under control, by dint of practice; (101) *pratisthitā*, becomes steadfast.

Now, then, is being stated this (102) root, cause of all the evils that beset one who is on the verge of being overwhelmed:

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।

सङ्गात् सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥ ६२ ॥

क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः ।

स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ ६३ ॥

62. In the case of a person who dwells on objects, there arises attachment for them. From attachment grows hankering, from hankering springs anger.

63. From anger follows delusion; from delusion, failure of memory; from failure of memory, the loss of understanding; from the loss of understanding, he perishes.

*Puṁsah*, in the case of a person; *dhyāyatah*, who dwells on, thinks of; *viśayān*, the objects, the specialities (103) of the objects such as sound etc.; *upajāyate*, there arises; *sangāh*, attachment, fondness, love; *tesu*, for them, for those objects. *Sangāt*, from attachment, from love; *sañjāyate*, grows; *kāmah*, hankering, thirst. When that is obstructed from any quarter, *kāmāt*, from hankering;