

63. *From anger comes "delusion" ; from delusion "loss of memory" ; from loss of memory the "destruction of discrimination" ; from destruction of discrimination, he "perishes. "*

From this verse onwards, Lord Krishna explains in five noble stanzas, the Hindu psychological theory of the fall of man from Godhood. This is only to bring home to Arjuna that he, the mighty-armed, must try to conquer all his *Indriyas* from all sides. Such a man, concludes Krishna, is a-man-of-Perfection as conceived in and contemplated upon, as explained in and glorified by the scriptural books of the Hindus.

This section also gives us a clear pasttern of the autobiography of all seekers who have, after long periods of practice, come to wreck themselves upon the rocks of failure and disappointment. To a true seeker in *Vedanta*, no fall is ever possible. Instances of unsuccessful seekers are not few, and in all of them the mistake that we notice is that they ultimately fell back to be victims of sense-entanglement; and in all those cases we also notice that the fallen one drank the very dregs of it; there is no half-way house for such victims --- a slip for them means total destruction!!

The ladder-of-fall is very beautifully described here. The path of destruction for a seeker is so elaborately detailed in these stanzas that, fallen as we are, we shall know how to get back to our pristine glory and inward perfection.