

people it appears that he is using sense-objects; therefore here the expression 'viṣayān caran' has been used.

By being free from attachment and aversion, placidity of mind is attained. There should be cheerfulness every time, there should not be any distress, there should not be monotony—this is 'Prasāda' (placidity of mind). If a striver is not satiated with this placidity and he does not enjoy it, it will very quickly lead him to God-realization.



*Link:—Lord Kṛṣṇa clarifies the point of view expressed in the previous two verses by negative inference.*

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।

न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥ ६६ ॥

nāsti buddhirayuktasya na cāyuktasya bhāvanā  
na cābhāvayataḥ śāntiraśāntasya kutaḥ sukham

He, who has not controlled his mind and senses, can have no determinate intellect; nor can such an undisciplined man have a sense of duty. A man without having a sense of duty, can have no peace; and how can there be happiness, for one lacking peace? 66

*Comment:—*

[In the Discipline of Disinterested Action, control over the mind and senses is important, because without control, desire persists and with the persistence of desire, the mind does not get fixed. Therefore, it is obligatory for a striver following the Discipline of Action to control his mind and senses. What happens to the man who has not controlled his mind and senses, is explained in this verse.]

'Nāsti buddhirayuktasya'—He who has not controlled his mind and senses cannot have determinate intellect\* that he has

\* Without change of the sense of I (egotism), senses are not controlled

only to realize God, because he indulges in worldly pleasures and seeks prosperity. He develops desire for riches, honour and bodily comforts etc. These numerous desires, keep his intellect obsessed and do not allow him to have a stable intellect.

‘Na cāyuktasya bhāvanā’—He whose intellect is not determinate, cannot have the feeling, that he has to discharge his duty by renouncing attachment and desire etc., because he has not fixed the aim of his life.

‘Na cābhāvayataḥ śāntiḥ’—The man, who does not discharge his duty efficiently and sincerely, can have no peace, whosoever he may be.

‘Aśāntasya kutaḥ sukham’—How can he who lacks peace be happy? He cannot be happy, because his heart is filled with agitation and commotion. Despite acquiring all agreeable sense-objects, his mental perturbation cannot be wiped out. In other words he cannot be happy.



*Link:—In the next verse, Lord Kṛṣṇa explains why the intellect of a person who had not controlled his mind and senses, cannot be determinate.*

इन्द्रियाणां हि चरतां यन्मनोऽनु विधीयते ।

तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥ ६७ ॥

indriyāṇāṁ hi caratām yanmano'nu vidhīyate  
tadasya harati prajñāṁ vāyurnāvamivāmbhasi

Just as the wind sails a ship on water, the mind that yields to one of the wandering senses, takes away the discrimination of man. 67

and without sense-control there cannot be determinate intellect. But if a striver changes his egotism and accepts that he is a striver whose aim is nothing but God-realization, his mind and senses are instinctively controlled.