

senses takes away reason? The clarification is that in the sixtieth verse of this chapter it has been said that senses sway the mind and in the forty-second verse of the third chapter it is mentioned that mind is superior to the senses and intellect is greater (subtle, higher and more powerful) than the mind. It proves that senses sway the mind and the mind sways the intellect. Secondly in swaying the intellect; the mind is important, senses are not important. The reason is that unless the mind accompanies senses, senses don't know sense-objects—'adhiṣṭhāya manaścāyaṁ viṣayānupasevate' (Gītā 15/9). In Śrīmadbhāgavata Dattātreyajī Mahārāja declares—

**tadaivamātmanyavaruddhacitto na veda kiñcid bahirantaram vā
yatheṣukāro nṛpatim vrajantamiṣau gatātmā na dadarśa pārśve**
(Śrīmadbhā. 11/9/13)

“He, whose mind is tied up in the soul, has no knowledge of anything outward or inward. I saw that an arrow-maker was so much engrossed in arrow-making that he did not notice the king's cavalcade in procession passing by him.”

The arrow-maker had the sense of hearing and its sense-object was sound also, but he could not hear because his mind was not diverted towards the procession. When without the mind, the senses can't even know their sense-objects, then how can they sway the intellect? They can't.



Link:— In the next verse, Lord Kṛṣṇa describes the condition of the striver, who has controlled his senses.

**तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ६८ ॥**
**tasmādyasya mahābāho nigrhītāni sarvaśaḥ
indriyāṇīndriyārthebhyastasya prajñā pratiṣṭhitā**

Therefore, O mighty-armed, his intellect is stable, whose senses are completely controlled against sense-objects. 68

Comment:—

'Tasmādyasya mahābāho nigrhītāni sarvaśaḥ indriyāṇindriyārthe-bhyastasya prajñā pratiṣṭhitā'—Lord Kṛṣṇa concludes the topic of the mind and the senses, by using the word 'tasmād' (therefore) and says, that the intellect of a person whose mind and senses are completely free from the worldly attractions, is stable.

By giving the term 'sarvaśaḥ' (completely), He means to explain that his senses are not inclined towards pleasures, whether he lives in the world or in seclusion and even if his mind and senses are directed to the sense-objects, they do not lead his intellect, astray.

'Nigrhītāni' (restrained) means that the senses have no attachment for the sense-objects. As a snake, without teeth has no poison, senses without attachment and aversion, have no poison to degrade a man from a spiritual path; these become sublimated and lead a striver, to divinity.

This verse means, that if a striver has determination that his aim is to realize God, rather than to enjoy worldly pleasures and prosperity, his intellect will become stable.



Link:—What is the difference between a striver whose senses are completely restrained from their objects, and an ordinary man? Here is the answer.

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।

यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ ६९ ॥

yā niśā sarvabhūtānām tasyām jāgarti saṁyamī
yasyām jāgrati bhūtāni sā niśā paśyato muneh

That, which is night to all beings, in that state (of Divine