

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

Knowledge and Supreme Bliss) an emancipated person keeps awake. And that (the everchanging worldly happiness), in which all beings keep awake, is night, to the enlightened seer. 69

*Comment:—*

'Yā niśā sarvabhūtānām'—Those worldly people whose senses and mind are uncontrolled and who are immersed in pleasure are, asleep in the dark, because they never think that the aim of human life, is emancipation or salvation. Further, they never think 'What is God?' 'What is Self-realization?' 'Why are we suffering?' 'Why are there all these burning sensations?' Where will our misdeeds take us? Turning away from these thoughts, is complete darkness, for the worldly people.

Here the term, 'bhūtānām', has been used to explain the fact that human beings who hanker after pleasures and prosperity, and are immersed in them, are like other beings, such as birds and beasts etc., because both have no inclination for God-realization. If there is any difference between the two, it is that discrimination, human beings is much more developed than beasts' and birds, and therefore, by using discrimination, they can serve others and attain salvation or God-realization, while birds and beasts cannot. On the other hand, if they misuse this discrimination in hankering after pleasures and prosperity, they can be more harmful to the society, than even wild beasts. Animals and birds eat food, only to sustain their life, they never hoard. But human beings are given to hoarding, whatever they get. Therefore, they create obstacles to the utilization of those things by others.

'Tasyāñ jāgarti sañyamī'—When the worldly people remain asleep in the dark, having no inclination for God-realization, the seer who has controlled his senses and mind and who has no attachment for pleasures and prosperity and whose aim of life is only God-realization, remains wakeful because his intuition,

his concepts and precepts, are all filled with Divinity.

**'Yasyām jāgrati bhūtāni'**—The worldly people who want to accumulate wealth, by means fair or foul, and who hanker after transient sensual pleasures, honour and praise etc., are wakeful of mundane affairs.

**'Sā niśā paśyato muneh'**—The worldly people, feel very happy and deem themselves very wise, in enjoying and hoarding worldly pleasures. These, a seer, in the state of Divine Knowledge and Supreme Bliss, perceives as dark.

As children, while playing marbles attach great importance to small balls, of glass or clay, so people attach importance to worldly prosperity and pleasure and for gaining these they employ all sorts of means, fair or foul. But a self-controlled seer, knows that all mundane pleasures, prosperity and praise etc., are transient, illusory and changing, while God and his own self, are eternal, real and permanent. He also knows, how the best use of mundane objects can be made, and how far they can be utilized, for the welfare of others. He uses them in the service of others.

In spite of the manifest appearance of the world to the mind and senses, he has a firm conviction that the world is a mere illusion, and has no real existence at all. So wakefulness of the worldly people, is just like a dark night for him.

**Appendix**—The worldly people remain busy in hoarding wealth and enjoying pleasures and value them. They are very clever and expert in worldly affairs. They learn different types of arts and crafts, make several inventions, regard the worldly achievements as their progress, glorify worldly things, perform austere penance in order to enjoy pleasures by living forever, worship gods, and recite (sacred text) incantation etc. But an enlightened liberated exalted soul and strivers perceive all this as dark, they don't attach the least importance to such a

progress, because from their view-point the entire world upto the abode of Brahmā has no existence at all—‘nāsato vidyate bhāvaḥ’ (Gītā 2/16), ‘ābrahma bhuvanālokaḥ punarāvartino’rjuna’ (Gītā 8/16).

The worldly people remain engrossed in worldly affairs and think that there is nothing besides these pleasures—nānyadastīti vādinaḥ’ (Gītā 2/42), ‘kāmapabhogaparamā etāvaditi niścītāḥ’ (Gītā 16/11). Spirituality is beyond the access of their intellect. But a striver following the spiritual path besides knowing spirituality also knows the world. Therefore the term ‘paśyataḥ’ has been used for them. The worldly people perceive only the night (they remain asleep in the dark), they don’t perceive the day (Divinity), but a ‘Yogī’ perceives the day as well as the night (the worldly pleasures and prosperity as dark)—this is the difference between the two. For example a child has perceived only childhood, not youth, but an old man besides perceiving the old age has also perceived childhood and youth. A hoarder of wealth doesn’t know renunciation while a renunciate who has renounced the mundane wealth knows the value of collection of wealth and also its renunciation. This is a rule that a man engrossed in worldly affairs cannot know the reality about the world. By keeping himself aloof from the world, he can know the reality about the world because in fact he is separate from the world. Similarly a person can realize God by identifying himself with God because he (the self) has his identity with God.

He who is established in ‘Is’ knows both ‘Is’ and ‘not’; but he who is established in ‘not’ does not know (perceive) even ‘not’ in its reality as ever non-existent, then how will he know ‘Is’ (the real)? He can’t know. He has no capacity to know them. He who knows ‘Is’ does not bear ill will with the person who assumes the existence of ‘not’, but the person who

assumes the existence of 'not' bears ill will with the person who knows 'Is'.



*Link:—The world is just like a dark night to the seer. Then how does he live in the world? The answer to these queries is provided in the verse that follows.*

आपूर्यमाणमचलप्रतिष्ठं

समुद्रमापः प्रविशन्ति यद्वत्।

तद्वत्कामा यं प्रविशन्ति सर्वे

स शान्तिमाप्नोति न कामकामी ॥ ७० ॥

āpūryamāṇamacalapratīṣṭhaṁ

samudramāpaḥ praviśanti yadvat

tadvatkāmā yaṁ praviśanti sarve

sa śāntimāpnoti na kāmakāmī

Just as waters of different rivers enter the ocean, which though full, remains undisturbed; likewise the man in whom all enjoyments are merged and attains tranquillity, but not he, who hankers after such enjoyments. 70

*Comment:—*

'Āpūryamāṇamacalapratīṣṭhaṁ samudramāpaḥ praviśanti yadvat'—In the rainy season rivers expand and are flooded by heavy rain storms. All the rivers continue to pour themselves into an ocean, but its magnitude remains the same. In summer, when heat evaporates the water of rivers and these become narrow with shallow water, even then the expanse of an ocean remains the same. It is ever full and never seeks water from streams and rivers. It means, that it ever remains satiated, and always within limits.

'Tadvatkāmā\* yaṁ praviśanti sarve sa śāntimāpnoti'— A

\* Here the term 'Kāma' has not been used for desires but for the objects of pleasures which are desired.