

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.

Comment:—

[God has bestowed upon man a human body to attain Him. So a man should firmly resolve to attain God-realization. This resolve, removes his attachment for pleasures and makes his intellect determinate. But what happens if the intellect does not become determinate, has been described here.]

'Indriyāṇām hi caratām yaṁmano'nu vidhīyate'—Senses are involuntarily drawn to the sense-objects. Mind that follows anyone of the senses, is naturally led astray by it. For example, while relishing a tasteful dish, the sense of taste gets attached to it, and then it attracts the mind, and thus the misdirected mind gets entangled in this taste.

'Tadasya harati prajñām'—When the mind gets entangled in pleasures, man immediately loses his determinate intellect that he has to realize God only.

'Vāyurnāvamivāmbhasi'—A ship without a rudder is at the mercy of a strong wind. As a rudderless ship does not reach its destination, a misdirected mind takes away man's discrimination.

A strong wind either pushes away the ship in the wrong direction or sinks it. But a skilful sailor, manages the ship in such a way, that the wind instead of pushing it away from its course, helps it in sailing and reaching its destination. Similarly, the misdirected mind misguides discrimination, in two ways—It leads it astray from the path of God-realization and engages it in sense-pleasures or it ruins him by entangling it, in prohibited pleasures. But a controlled mind and senses do not take the intellect away ward, they rather help one in realizing God (2/64-65).

Appendix—Here a doubt may arise, why have the meanings of the terms 'yat' and 'tat' been taken 'mind' rather than 'senses' viz., why has it been said that the mind rather than

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**