

A ship without a rudder is at the mercy of a strong wind. Nothing can be predicted as to where it will be shoved. Senses are involuntarily drawn to the sense-objects. Mind that follows in the wake of the senses is naturally led astray by them. As a rudderless ship does not reach its destination, so the misdirected mind does not contact Atman. The wick that contacts a flame gets lit; similarly the mind that communes with Atman gets illumined.

Sense-pleasures are like itching eczema. There is pleasure in violently scratching it; but the disease gets aggravated thereby. By yielding to sense-pleasures mind gets more entangled in them.

— Sri Ramakrishna

How shall the senses be handled then? The answer comes :—

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ६८

तस्मात् यस्य महा-बाहो नि-गृहीतानि सर्वशः ।

इन्द्रियाणि इन्द्रिय-अर्थेभ्यः तस्य प्रज्ञा प्रति-स्थिता ॥

*tasmād yasya mahābāho nigṛhītāni sarvasaḥ ।*

*indriyāṇi 'ndriyārthebhyas tasya prajñā pratiṣṭhitā ॥*

तस्मात् *tasmāt* therefore यस्य *yasya* whose महाबाहो *mahābāho* O mighty-armed निगृहीतानि *nigṛhītāni* restrained सर्वशः *sarvasaḥ* completely इन्द्रियाणि *indriyāṇi* the senses इन्द्रियार्थेभ्यः *indriyārthebhyah* from the sense-objects तस्य *tasya* his प्रज्ञा *prajñā* knowledge प्रतिष्ठिता *pratiṣṭhitā* is steady

Therefore, O mighty-armed, his cognition is well poised, whose senses are completely restrained from their objects.