

This control of the sense-organs by the mind is only the negative aspect of the entire technique of right living. Ordinarily, we spend a lot of our life-energies in the fields of sense-objects. When the sense-organs are thus controlled, we are conserving a large quantity of energy, and unless this gathered energy is immediately given a more profitable field of activity it is sure to break the bounds and flood the inner world and, perhaps, sweep away the entire personality equilibrium. The second line of this stanza advises us what we should do with the energies thus saved from their usual fields of dissipation.

The stanza says that these energies must be spent in directing the seeker's organs-of-action to the appropriate fields of activities. Even here, a very important precaution has been lovingly advised by Krishna. The *Karma Yogin* has been warned to act with perfect detachment.

When a camera is loaded with a piece of plain white paper, however long we may keep the lenses open against any well-lit object, no impression of the object concerned can dirty the paper! On the other hand, if that very same sheet of paper is sensitised, then, even a slight exposure will leave the impressions of the object upon it. Similarly, a mind plastered with attachment soon gathers on to itself impressions (*vasanas*) during its contacts in the external fields of activity. The Lord advises us to act without attachment, so that, instead of gathering new impressions, we may make use of our activities for the exhaustion of the existing *vasana*-dirt in our mental equipment.