

**Swamy Desikan's**  
**Tatparya Chandrika**  
**(Gita Bhashyam – Chapter 2 – Part 3)**



**Annotated Commentary in English By**  
**Vidvan Sri A. Narasimhan Swamy**

Sincere Thanks to:

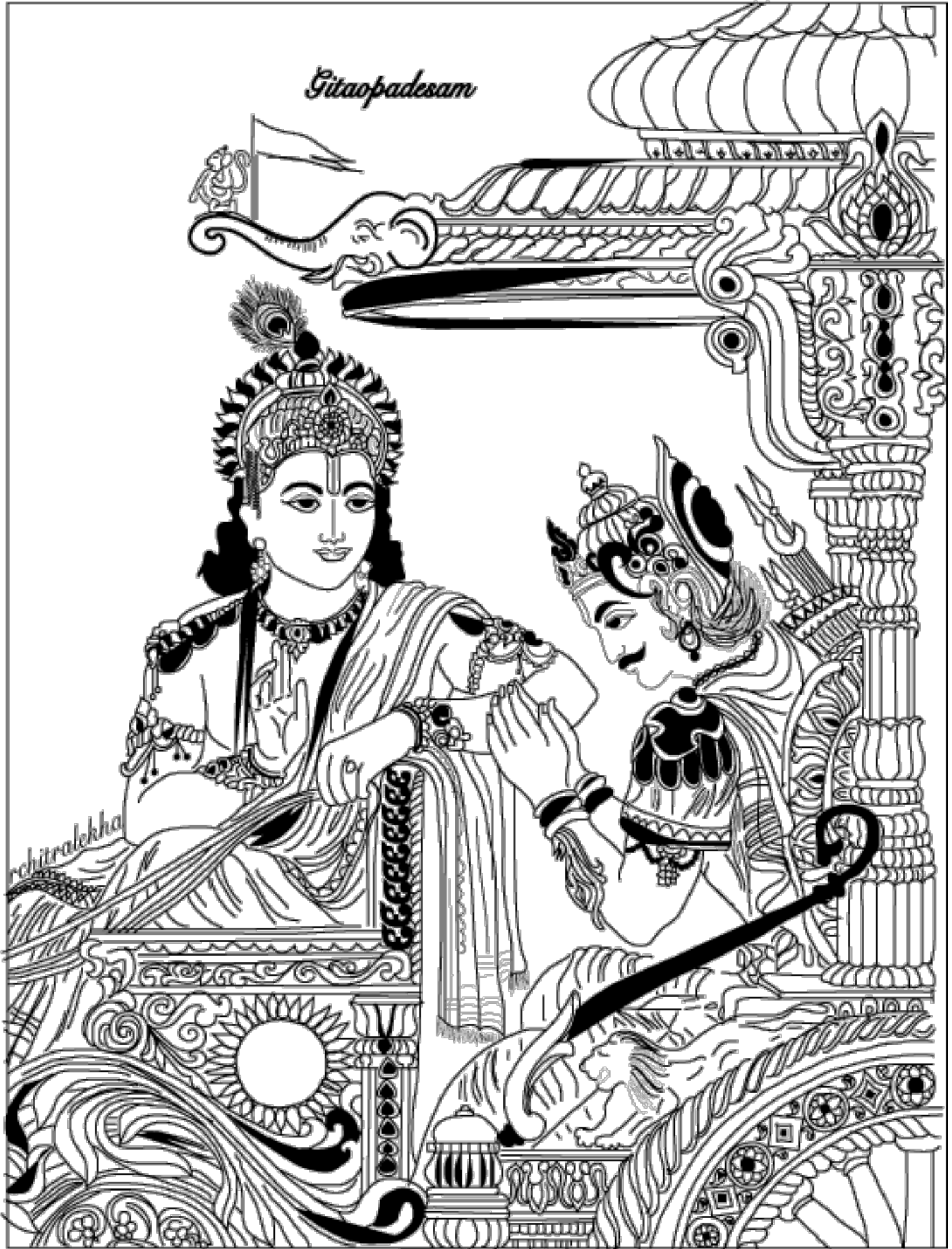
Sri Oppiliappan Koil V. Sadagopan Swamy for releasing this eBook in the Godha Series at Sadagopan.Org

Sri:

**Swamy Desikan's  
Tatparya Chandrika  
(Gita Bhashyam – Chapter 2 – Part 3)**

**Annotated Commentary in English By  
Vidvan Sri A. Narasimhan Swamy**

*Gitaopadesam*



Art Work by Sau. R. Chitralkha

Sri:

Srimad Ramanuja Gita Bhashyam – 2<sup>nd</sup> Chapter

(Explanations from Tatparya Chandrika of Swamy Deshikan)

अथ द्वितीयोध्यायः

Part-3: Slokas 51-72

Sloka 51

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।

जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ 51 ॥

बुद्धियुक्ताः People who are having the बुद्धियोग as told earlier मनीषिणः such knowledgeable ones कर्मजं फलं त्यक्त्वा having rejected the fruits coming from karmas, जन्मबन्धविनिर्मुक्ताः having been released from the bondage of samsara of the type of births अनामयं पदं गच्छन्ति go to the place where there is no grief.

बुद्धियोगयुक्ताः कर्मजं फलं त्यक्त्वा कर्म कुर्वन्तः, तस्माद् जन्मबन्धविनिर्मुक्ताः अनामयं पदं गच्छन्ति । हि प्रसिद्धम् एतत् सर्वासु उपनिषत्सु इत्यर्थः । 51 ।

बुद्धियोगयुक्ताः कर्मजं फलं त्यक्त्वा कर्म कुर्वन्तः, तस्माद् जन्मबन्धविनिर्मुक्ताः अनामयं पदं गच्छन्ति – For one who is interested in gaining अमृतत्व having got rid of the bondage of the form of fruits of karmas, the हेतु and फलभाव is told here – those who have their mind steadfast in बुद्धियोग, do karma rejecting such fruits which bind one to samsara because the phala coming from karmas (कर्मजं फलं) is सांसारिक. So they are जन्मबन्धविनिर्मुक्ताः – Here it is not जन्म and बन्ध as two different things but जन्मना बन्धः जन्मबन्धः, बन्ध is स्वच्छन्दत्वहानिः or जन्मैव बन्धः. बन्ध is due to जन्म only. That itself is bandha.

They reject the phala of the karmas but not the karmas – they keep doing karmas – कर्म कुर्वन्तः.

अनामयं पदम् - अनामयं means सर्वोपद्रवरहितम् । स्थानविशेष or परमप्राप्यं परमात्मस्वरूपं, or ब्रह्मपर्यन्तजीवस्वरूपं वा according to prakarana. पद्यते गम्यते इति पदम्. All three are साक्षात् वा अन्यथा वा मुक्तप्राप्यत्वात् पदशब्दवाच्य. मोक्ष is स्वस्वरूपाविर्भावपूर्वकब्रह्मप्राप्ति or देशविशेषप्राप्तिपूर्वकप्राप्ति - so all are to be told. Jivatman's svarupa aavirbhaava is also there. This is told in Vedartha Sangraha by Bhashyakarar - all are in moksha. In this Prakarana, karmayoga is परम्परया मोक्षसाधन. All these are मुक्तप्राप्य - either directly or परंपरया.

Here Shankarabhashya says विष्णोः मोक्षाख्यं परमं पदं गच्छन्ति.

हि प्रसिद्धम् एतत् सर्वासु उपनिषत्सु इत्यर्थः - हि shabda is प्रसिद्धिपर - shows प्रसिद्धि. This is well known in all upanishats.

## Sloka 52

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।

तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ 52 ॥

यदा ते बुद्धिः When your mind मोहकलिलं व्यतितरिष्यति crosses over the कालुष्य (quagmire) of the form of मोह(confusion or अविवेक etc), तदा then श्रोतव्यस्य what is to be heard in future श्रुतस्य what is already heard - in the aspect of कर्मफलत्याग - the rejection of the fruits of karma निर्वेदं गन्तासि you will get dejected, repent yourself.

निर्वेद - is दुःख leading to वैराग्य - परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायात् नास्ति अकृतः कृतेन - after experiencing all the fruits of the lokas earned through karmas, one should get dejection and know that by mere karma Paramatman cannot be attained. Moha is blocking this nirveda.

मोह - thinking dharma as adharma etc, अनात्मनि आत्म बुद्धिर्या, or अविवेक - dhrutarashtra says जानामि धर्मं न च मे प्रवृत्तिः जानामि अधर्मं न च मे निवृत्तिः अन्येन केनापि बलेन नीतः I am being dragged by पुत्रव्यामोह. etc He says मुह्यन्तम् अनुमुह्यामि, - these are all moha.

कलिलं - means दुष्टं, कालुष्य, - the दोष for buddhi is doing karma with फलापेक्षे

उक्तप्रकारेण कर्मणि वर्तमानस्य तथा वृत्त्या निर्धूतकल्मषस्य ते बुद्धिः यदा मोहकलिलम् अत्यल्पफलसङ्गहेतुभूतं मोहरूपं कलुषं व्यतितरिष्यति । तदा अस्मत्त इतः पूर्वं त्याज्यतया श्रुतस्य फलादेः इतः पश्चात् श्रोतव्यस्य च कृते स्वयम् एव निर्वेदं गन्तासि गमिष्यसि ।

उक्तप्रकारेण कर्मणि वर्तमानस्य तथा वृत्त्या निर्धूतकल्मषस्य ते बुद्धिः यदा मोहकलिलम् अत्यल्पफलसङ्गहेतुभूतं मोहरूपं कलुषं व्यतितरिष्यति – The प्रकार which was told of हेय and उपादेय विभाग will become clear to you without any yukti or आगम – is told to amuse Arjuna.

The मोहतरणहेतु is being told. That which is the cause of overcoming मोह. मोह comes due to सांसारिक कर्म of the form of पुण्य and पाप. And, संसार comes from what ? From karma done with फलाभिसन्धि, कर्तृत्वाभिमान etc. How to overcome that ? That has to be overcome by doing फलाभिसन्धिरहितकर्म. Then as the cause will not be present, the effect will also be not present (कार्याभाव due to कारणाभाव). This is told in ईशावास्य as अविद्यया मृत्युं तीर्त्वा विद्यया अमृतमश्नुते'. अविद्या is वर्णाश्रमविहित-फलाभिसन्धिरहितकर्म and मृत्यु is ज्ञानोत्पत्तिविरोधि प्राचीनं कर्म.

When you are doing कर्मानुष्ठान as told and with such कर्मानुष्ठान when you get rid of the कल्मष – impurities of mind, of the nature of मोह which comes due to desire in negligible fruits (अत्यल्पफल), you will get nirveda. This मोह, which is the desire in the small and negligible fruits is stopping you from getting निर्वेद. The कालुष्य (impurity) is not different from मोह and hence it is said in bhashya as मोहरूपं कालुष्यम्.

तदा अस्मत्त इतः पूर्वं त्याज्यतया श्रुतस्य फलादेः इतः पश्चात् श्रोतव्यस्य च कृते स्वयम् एव निर्वेदं गन्तासि गमिष्यसि –

Then you will by yourself get disinterested (वैरग्य) in the फल and others which was taught by me earlier as to be rejected and which I am going to teach further.

अस्मत्तः means from me who is आसतम to you. So it is प्रामाणिक.

त्याज्यतया – is for getting निर्वेद. How can उपादेयांश of श्रोतव्यस्य and श्रुतस्य both be निर्वेदहेतु?, because श्रोतव्य is yet to be heard. So the anvaya can be त्याज्यतया श्रुतस्य उपादेयविषयत्वाय श्रोतव्यस्य.

And what is this – निर्वेद – realizing that Paramatman cannot be attained with the negligible fruits of mere karmas and it will lead only to more बन्ध, one will think 'I have wasted so much time' etc. and this is of the nature of self-ridiculing. It comes when one examines the हेयसङ्ग and उपादेयवैतृष्ण्य – I have only had desire for what is हेय and have not had any desire for what is उपादेय.

Nammalwar says – Kirpan killen anru ilan muna naaLaal..

स्वयमेव - अस्मद्वाक्यादिनिरपेक्षः - You will realize by yourself - then there will be no need for me to convince you with युक्ति (logic) or आगम (shruti pramana) etc about it.

### Sloka 53

**'योगे त्विमां शृणु' इत्यादिना उक्तस्य आत्मयाथात्म्यज्ञानपूर्वकस्य बुद्धिविशेषसंस्कृत-धर्मानुष्ठानस्य लक्ष्यभूतं योगाख्यं फलम् आह -**

As told in 2-39, योगे त्विमां शृणु etc. (येषां तेऽभिहिता सांख्ये बुद्धिः योगे त्विमां शृणु । बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥), that is done with आत्मयाथात्म्यज्ञान, that is well aided with बुद्धिविशेष - बुद्धिविशेषसंस्कृत - संस्कार is purifying सम्यक् क्रियते इति संस्कारः and can be done by two ways, गुण-आधान by bringing in some good quality (गुण) or by removing some defect- दोष-अपनयन. Which is the फल called योग and is the aim of or उद्देश्य of कर्मानुष्ठान is being told in the next sloka. The बुद्धिविशेष is what was told as व्यवसायात्मिका बुद्धिः etc. This is called ज्ञानयोग and is as per Yamunacharya,

नित्यात्मासङ्गकर्मेहागोचरा साङ्ख्ययोगधीः । द्वितीये स्थितधीलक्षा प्रोक्ता तन्मोहशान्तये ॥ (गी.सं.6)

**श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।**

**समाधावचला बुद्धिः तदा योगमवाप्स्यसि ॥ 53 ॥**

श्रुतिविप्रतिपन्ना Having special discriminatory knowledge after having heard from me अचला ते बुद्धिः your बुद्धि which is steady or एकरूप, यदा समाधौ निश्चला स्थास्यति when it stays firm in your mind, तदा योगम् अवाप्स्यसि then you will get Yoga or आत्मावलोकन. This is the prati-pada-artha.

**श्रुतिः श्रवणम्; अस्मत्तः श्रवणेन विशेषतः प्रतिपन्ना सकलेतरविसजातीयनित्यनिरतिशयसूक्ष्मात्मविषया स्वयम् अचला एकरूपा बुद्धिः असङ्गकर्मानुष्ठानेन निर्मलीकृते मनसि यदा निश्चला स्थास्यति तदा योगम् आत्मावलोकनम् अवाप्स्यसि । एतद् उक्तं भवति - शास्त्रजन्यात्मज्ञानपूर्वककर्मयोगः स्थितप्रज्ञताख्यज्ञाननिष्ठाम् आपादयति, ज्ञाननिष्ठारूपा स्थितप्रज्ञता तु योगाख्यम् आत्मावलोकनं साधयति इति ।**

This sloka is the अवतारिका for teaching ज्ञानयोग from the following sloka.

Having known the specificities after hearing to my teaching, having the object of knowledge as the Atman who is different and distinct from everything else, eternal, more subtle than anything else, by itself it is unshakable and unified in one, such a buddhi, when it is firmly established in the mind that is purified by असङ्गकर्मानुष्ठान - then



you will achieve योग meaning आत्मावलोकन. This can be summarized thus - The karmayoga which is done with आत्मज्ञान that is obtained through शास्त्र will result in the ज्ञाननिष्ठा called स्थितप्रज्ञता. And, that स्थितप्रज्ञता which is of the form of ज्ञाननिष्ठारूपा - will result in आत्मावलोकन.

**श्रुतिः श्रवणम्**:-Here the meaning of the word विप्रतिपन्ना is being made clear that it does not mean there is विरुद्धार्थ in वैदिकवाक्यs. Because such a meaning is of no use in this context and it is also not what is told here. So, श्रुतिः means श्रवणम्. Hearing. It is inline with previously what was told as श्रोतव्यस्य श्रुतस्य च. So, the meaning of विप्रतिपन्ना here is विशेषतः प्रतिपन्ना.

**अस्मत्तः**:-Krishna is telling 'from me' which means - सार्वज्ञ्य-सर्वशक्ति-परमकारुण्यादिभिः अनाघ्रात-भ्रम-विप्रलम्भ-प्रमादादिदोषगन्धात् अव्याजबन्धोः ईश्वरात् इति भावः - Having not even a scent of any defects of the nature of भ्रम (giving wrong meanings, not knowing etc), विप्रलम्भ (cheating), प्रमाद (making mistakes unknowingly) - all these can come with any purusha but He is Paramapurusha and does not have any of these - He is also अव्याजबन्धु - निरुपाधिकबन्धु unlike anyone else here and ईश्वर ruler of all.

**श्रवणेन विशेषतः प्रतिपन्ना** -From such a person you have heard and so it is not विरुद्धार्थ. As it is heard directly from none other than ईश्वर it is विशेषतः प्रतिपन्ना.

**सकलेतरविसजातीयनित्यनिरतिशयसूक्ष्मात्मविषया स्वयम् अचला एकरूपा बुद्धिः**:-Here there is no पुनरुक्ति by the use of निश्चला and अचला. So, अचला is commented upon as स्वयम् अचला एकरूपा - स्वयम् shows that the अचलत्व is अन्तर्गत in the उद्देश्य which is बुद्धिः (subject).

The निश्चलत्व is the विधेय विशेष. Buddhi which has एकरूपार्थविषय is एकरूपा बुद्धिः. - Also means विषयान्तररहिता. The mind is steadfast in one aspect only and Does not dwelve into any other thing.

OR, because श्रवण is told as श्रुतिविप्रतिपन्ना, निश्चला - is to make it steady through मनन and अचला - make it unshakeable, that which cannot be shaken by कुतर्कs.

OR the word अचल can mean being एकरूपा and not have what was told as बहुशाखाह्यनन्ताश्च' - बहुशाखत्व and अनन्तत्व.

निश्चला and अचला - these words show the steadiness attained through मनन - that it cannot be shaken by कुतर्कs etc.

Here it is shown that there are three पर्वभेदs for ज्ञान - First the तत्त्वज्ञान from शास्त्र, then its उपासन which is of the form of स्मृतिसंततिरूप, then through that साक्षात्कार.

**असङ्गकर्मानुष्ठानेन निर्मलीकृते मनसि यदा निश्चला स्थास्यति तदा योगम्** - The निर्वचन of समाधि: is समाधीयते अस्मिन् आत्मज्ञानम् इति समाधि: मन: - तैलधारावदविच्छिन्नस्थितिहेतुता is told as असङ्ग.. etc.

**आत्मावलोकनम् अवाप्स्यसि** - The word योग means आत्मावलोकन here as per Bhashya. The word योग has the fruit that is attained through निश्चलबुद्धि of the form of ज्ञानयोग and hence आत्मावलोकन is told. It is told that योग: सन्नहनोपाय-ध्यान-सङ्गति-युक्तिषु (नामलिङ्गानुशासन). Three doubts may arise here - when योग is उपाय how can it be told as फल? Also there will be आत्माश्रयदोष as karmayoga which is आत्मज्ञानपूर्वक has आत्मज्ञान as साध्य. The third is that a स्थितप्रज्ञ does अनुष्ठान through श्रवण-मनन. How can स्थितप्रज्ञता be told as अनुष्ठानसाध्या? So what is this योग which does not seem to be different from निश्चलप्रज्ञास्थिति but which is told to be attained by it? This is answered in the summary further:

**एतद् उक्तं भवति - शास्त्रजन्यात्मज्ञानपूर्वककर्मयोग: स्थितप्रज्ञताख्यज्ञाननिष्ठाम् आपादयति, ज्ञाननिष्ठारूपा स्थितप्रज्ञता तु योगाख्यम् आत्मावलोकनं साधयति इति** - The word कर्मयोग and योगाख्यम् आत्मावलोकनम् clarify the first doubt. आत्माश्रयदोष is set to naught by शास्त्रजन्य-आत्मज्ञानपूर्वककर्मयोग: - the आत्मज्ञान that is required for कर्मयोग is शास्त्रजन्य and the आत्मावलोकन is साध्य of कर्मयोग and that is स्थितप्रज्ञताख्य ज्ञाननिष्ठा and योग is आत्मावलोकन and that is फल - so there is no विरोध.

The third doubt is set to naught by the words आत्मज्ञान (which is श्रवणमात्रसिद्ध) and ज्ञाननिष्ठा (which is तत्त्वनिश्चय) - this is told in तात्पर्यचन्द्रिका as श्रवणमात्रसिद्धतत्त्वनिश्चय-ज्ञानयोगविषयाभ्याम्.

First शास्त्रत: तत्त्वज्ञानम्, तत्पूर्वक-कर्मयोग:, स्थितप्रज्ञताख्यज्ञाननिष्ठा (स्मृतिसन्ततिरूपमुपासनम्), तन्मूल: साक्षात्कार:. Thus we can see ज्ञानपर्वभेद differences in the degree of आत्मज्ञान in these phases.

The आत्मज्ञान first can be had only from शास्त्र - नायं भूत्वा भविता वा न भूय:, अजो नित्य: शाश्वतोयं पुराण: - all these were told - only through the shastra this atma jnaana can be had. There is no other way. Just knowing atman exists is not sufficient, atma's svarupa has to be know well from shastra. Then with that buddhi karmayoga has to be done and then mind gets rid of the impurities of the nature of moha and it becomes pure.

Then continuous remembrance will be possible. Then finally atmasaakshaatkaara will happen.

#### Sloka 54

एवम् उक्तः पार्थो निसङ्गकर्मानुष्ठानरूपकर्मयोगसाध्यस्थितप्रज्ञताया योगसाधनभूतायाः स्वरूपं स्थितप्रज्ञस्यानुष्ठानप्रकारं च पृच्छति -

अर्जुन उवाच -

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।

स्थितधीः किं प्रभाषेत किमासीत् ब्रजेत किम् ॥ 54 ॥

केशव Hey Keshava, समाधिस्थस्य one who has controlled his mind स्थितप्रज्ञस्य one who has firm steadfast प्रज्ञा or intelligence, भाषा का what is the svarupa or nature of such a person ? स्थितधीः Such a स्थितप्रज्ञ, किं प्रभाषेत what does he speak? किम् आसीत् what kind of mental activities does he do? ब्रजेत किम् what kind of physical activities does he do?

The activities of a स्थितप्रज्ञ done through all the three instruments - काया, वाचा, मनसा - त्रिकरणs - is asked here.

समाधिस्थस्य स्थितप्रज्ञस्य का भाषा को वाचकः शब्दः - तस्य स्वरूपं कीदृशम् इत्यर्थः । स्थितप्रज्ञः किं च भाषणादिकं करोति ।

What is the shabda which describes a स्थितप्रज्ञ who has controlled his mind? Means what is his nature (स्वरूप). What kind of speaking etc does such a स्थितप्रज्ञ do?

समाधिः - As told earlier, it means मनः. तत्र स्थितिः तद्वशीकरणेन अवस्थानम्.  
समाधिस्थः means समाधौ स्थितः - being established there means controlling it.

There are two words - का भाषा and किं प्रभाषेत - in order to show that there is no पुनरुक्ति - Bhashya says को वाचकः शब्दः. A doubt may arise, the word स्थितप्रज्ञ itself gives the वाचक शब्द what else is being asked here by Arjuna? He wants to know the svarupa of sthitaprajna. A वाचक शब्द has to indicate the svarupa which is qualified by some प्रवृत्तिनिमित्त being the प्रकार or mode of someone - केनचिद्वाचकेन कस्यचित् प्रकारभूत-प्रवृत्तिनिमित्तविशिष्ट-स्वरूपं निर्देष्टव्यमिति भावः .

स्थितप्रज्ञः किं च भाषणादिकं करोति - स्थितधीः and स्थितप्रज्ञ have the same meaning is shown in Bhashya by the use of the word स्थितप्रज्ञ for the second half of the sloka also.

The word किं is to be taken as क्रियाविशेषण and so they are क्रियाप्रकारप्रश्नपराः. The question is to know the modes of activities. So, किं प्रभाषेत - is about वाचिक, किं व्रजेत - is about कायिक and किम् आसीत् - is about मानसिक because here आसन is in ध्यानार्थ.

### Sloka 55

वृत्तिविशेषकथनेन स्वरूपम् अपि उक्तं भवति इति वृत्तिविशेष उच्यते -

The स्वरूप of स्थितप्रज्ञ will be told by telling the व्यापार. So Krishna starts to tell the special activities (प्रवृत्ति विशेष) of a स्थितप्रज्ञ. The word वृत्तिविशेष in Bhashya shows that the first of the four slokas which answer the questions on करणत्रय-अनुष्ठानप्रकार of a स्थितप्रज्ञ is about the स्वरूप also.

श्री भगवानुवाच -

प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान् ।

आत्मन्येवात्मना तुष्टः स्थितप्रज्ञः तदोच्यते ॥ 55 ॥ (वशीकार संज्ञा)

पार्थ Hey Arjuna, आत्मन्येव आत्मना तुष्टः being happy by the mind in Jivatman only यदा सर्वान् मनोगतान् कामान् all the desires which are in the mind प्रजहाति one leaves completely तदा स्थितप्रज्ञः उच्यते then he is called sthitaprajna.

आत्मनि एव आत्मना मनसा आत्मैकावलम्बनेन तुष्टः तेन तोषेण तद्व्यतिरिक्तान् सर्वान् मनोगतान् कामान् यदा प्रकर्षेण जहाति तदा अयं स्थितप्रज्ञ इति उच्यते । ज्ञाननिष्ठाकाष्ठा इयम् ।

आत्मन्येवात्मना - means experiencing joy due to having a mind which has only Atman as अवलम्बन or support, because of such joy, when one gets rid of all other desires connected with the mind completely with वासना, then he will be called स्थितप्रज्ञ. This is the highest level of ज्ञाननिष्ठा.

आत्मनि एव आत्मना मनसा आत्मैकावलम्बनेन तुष्टः - The mind of such a person is devoid of any other object other than the Atman and is established only in the Atman and gets abundant joy by that.

तेन तोषेण तद्व्यतिरिक्तान् सर्वान् मनोगतान् कामान् यदा प्रकर्षेण जहाति - Due to that joy he has no interest in anything other than the Atman. Here the सर्व shabda means

everything other than the atman. OR it can be that since the mind has only Atman as the विषय, he has the joy of the nature of अलंबुद्धि in everything else.

It is as told in 'स त्वासक्तमतिः कृष्णे दृश्यमानो महोरगैः । न विवेदात्मनो गात्रं तत्समृत्याह्लादसंस्थितः' (वि.1-17-39). When Prahlada was tortured by Hiranyakashipu by letting venomous snakes towards him and when they were biting also, Prahlada had no feeling or fear of any of those as his mind so firmly established in Krishna and was deeply enjoying the joy of भगवत्स्मरण.

प्रकर्षेण - means in such a way that it does not arise again.

**तदा अयं स्थितप्रज्ञ इति उच्यते । ज्ञाननिष्ठाकाष्ठा इयम्** - This is the highest state of स्थितप्रज्ञता and hence it is told in Bhashya as ज्ञाननिष्ठाकाष्ठा. In पतञ्जलयोगशास्त्र it is told as 'दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसंज्ञा वैराग्यम्' (पा.सू.1-16). For one who is disinterested in all the ऐहिक-आमुष्मिकफलs and has सवासनरागतयाग in those fruits - this is called वशीकारसंज्ञा.

## Sloka 56

**अनन्तरं ज्ञाननिष्ठस्य ततः अर्वाचीना अदूरविप्रकृष्टावस्था उच्यते -**

Now the third state which is one level earlier than वशीकारसंज्ञा and is known as एकेन्द्रियसंज्ञा is being told. This is the next nearest state for a संपूर्णज्ञानयोगि.

**दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।**

**वीतरागभयक्रोधः स्थितधीः मुनिरुच्यते ॥ 56 ॥ (एकेन्द्रिय संज्ञा)**

दुखेषु When causes of grief occur अनुद्विग्नमनाः has a mind which does not have anxiety or does not get agitated सुखेषु when causes of happiness occur विगतस्पृहः he is without desire, वीतरागभयक्रोधः he does not have passion, fear or rage मुनिः such a muni स्थितधीः उच्यते is called as sthitaprajna.

प्रियविश्लेषादि दुःखनिमित्तेषु उपस्थितेषु अनुद्विग्नमनाः न दुःखी भवति, सुखेषु विगतस्पृहः प्रियेषु सन्निहितेषु अपि निःस्पृहः, वीतरागभयक्रोधः अनागतेषु स्पृहा रागस्तद्रहितः, प्रियविश्लेषाप्रियागमनहेतुदर्शननिमित्तं दुःखं भयम्, तद्रहितः, प्रियविश्लेषाप्रियागमनहेतुभूत-चेतनान्तरगत-दुःखहेतुभूत-स्वमनोविकारः क्रोधः, तद्रहितः, एवंभूतो मुनिः आत्ममननशीलः स्थितधीः इति उच्यते ।

When Loss of something dear to him which can cause grief happens he will not feel sad. Though things which are dear to him are present, he is without desire in them. Having deep desire in something which one does not have is राग. He is without that - वीतराग.

Similarly he is without भय and क्रोध. भय or fear is caused by grief which arises due to thinking about the causes of losing something dear or gaining something not dear. He is without such fear.

क्रोध - It is स्वमनोविकार - it causes grief in someone else who may be the cause of losing something dear or gaining something not dear. He is without that.

Such a मुनिः - आत्ममननशीलः - one who is all the time meditating on atman is called स्थितधीः

Additional explanations from tatparyachandrikaa...

**प्रियविश्लेषादि दुःखनिमित्तेषु उपस्थितेषु अनुद्विग्रमनाः-**The word अनुद्विग्रः means not having दुःख. So, दुःखेषु also means the causes of grief and is told as दुःखनिमित्तेषु. The word आदि in प्रयनिश्लेषादि includes अप्रियागमन.

उपस्थितेषु - means those that have started to induce grief.

**न दुःखी भवति, सुखेषु विगतस्पृहःप्रियेषु सन्निहितेषु अपि निःस्पृहः** - The word सुख also just like दुःख, includes the causes - हेतुपरत्व is there. So Bhashya is प्रियेषु सन्निहितेषु.

**वीतरागभयक्रोधः अनागतेषु स्पृहा रागस्तद्रहितः,-**The sloka has the words विगतस्पृहः and वीतरागः. To show that this is not a पुनरुक्ति, Bhashya is अनागतेषु स्पृहा रागः.

The words स्पृहा and राग apply to सामान्य-विशेष विषयs. When they are used together, they give different meanings. The meaning of सामान्यशब्द will be different from that known from विशेषशब्द. So स्पृहा is सन्निहितविषय and राग is अनागतविषय here.

**प्रियविश्लेषाप्रियागमनहेतुदर्शननिमित्तं दुःखं भयम्, तद्रहितः, प्रियविश्लेषाप्रियागमनहेतुभूत-चेतनान्तरगत-दुःखहेतुभूत-स्वमनोविकारः क्रोधः, तद्रहितः,-**Here दर्शननिमित्तं दुःखम् - means The causes of प्रियविश्लेष or अप्रियागमन are seen or the knowledge of that can also be told and by that immediately they cause trembling and such effects, that is भय. While with respect to क्रोध it can be present at all times. The word चेतनान्तरगत-दुःखहेतुभूत - shows that one does not get क्रोध with respect to winds, severe sunlight or thorns etc which also cause grief. If someone gets angry with even those अचेतनs then it means they are seeing चेतन there चेतनाध्यास.

Also चेतनान्तर says क्रोध will not happen for ones own causes and such स्वमनोविकार will be of the nature of निर्वेद.

एवंभूतो मुनिः आत्ममननशीलः स्थितधीः इति उच्यते – The मननविषय is nothing but the atman is indicated as आत्ममननशीलः.

This state is different from वशीकारसंज्ञा – because here there is some वासन causing औत्सुक्य – curiosity. In this state even though one knows that something causes सुख, something vauses दुःख etc. one does not feel for them. In the वशीकारसंज्ञा there will not even be the knowledge of the nature of this is सुख, this is दुःख etc.

### Sloka 57

ततः अर्वाचीनदशा प्रोच्यते –

The state prior to that (एकेन्द्रियसंज्ञा) is being told here now –

यस्सर्वत्रानभिस्नेहः तत्तत् प्राप्य शुभाशुभम् ।

नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ 57 ॥ (व्यतिरेक संज्ञा)

यः One who is सर्वत्र in all matters अनभिस्नेहः is disinterested and तत्तत् शुभाशुभं प्राप्य having obtained those good or bad things नाभिनन्दति न द्वेष्टि does not enjoy or hate तस्य प्रज्ञा प्रतिष्ठिता his prajna is steadfast and firm.

यः सर्वत्र प्रियेषु अनभिस्नेहः उदासीनः प्रियसंश्लेषविश्लेषरूपं शुभाशुभं प्राप्य अभिनन्दनद्वेषरहितः सोऽपि स्थितप्रज्ञः ।

One who is उदासीन – disinterested or not bothered – in all the aspects which are dear, and even after having obtained शुभ-अशुभ of the nature of coming in contact with things which are dear to him or losing things which are dear to him, does not get joy or hatred, he is also a स्थितप्रज्ञ.

सर्वत्रप्रियेषु अनभिस्नेहः – There is no question of स्नेह in matters related to अप्रिय and so this word सर्वत्र applies to only that which is प्रिय is indicated as सर्वत्र प्रियेषु.

This is explained by Swamy Deshika as 'अपक्वान् कषायान् पक्वेभ्यः पृथगनुसन्धाय तेषामपि पाक-आपादनदशा हि व्यतिरेकसंज्ञा'. One has to examine each of the defects of the mind separately from the controlled ones and make them also come under control.

He does not involve in things which are स्वयंप्रिय - dear by themselves. He will not have any अभिनन्दन etc. (संतोष or द्वेष) towards प्रियसंक्षेप-प्रियविक्षेप caused due to प्रारब्धकर्म or दैवागत. This means with regard to aspects which are not controlled yet also, he will withdraw his मनोव्यापार in order to control राग etc.

### Sloka 58

**ततः अर्वाचीनदशामाह -**

The state which is previous to व्यतिरेकसंज्ञा is told here. This is called यतमानसंज्ञा.

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।

**इन्द्रियाणीन्द्रियार्थेभ्यः तस्य प्रज्ञा प्रतिष्ठिता ॥ 58 ॥ (यतमान संज्ञा)**

कूर्मः अङ्गानीव Just as a tortoise withdraws its limbs अयं this Jnaanayogi यदा सर्वशः इन्द्रियार्थेभ्यः इन्द्रियाणि संहरते withdraws his senses from sense objects from everywhere तस्य प्रज्ञा प्रतिष्ठिता then his prajna is steadfast and firm.

यदा इन्द्रियाणि इन्द्रियार्थान् स्पृष्टुम् उद्युक्तानि तदा एव कूर्मः अङ्गानि इव इन्द्रियार्थेभ्यः सर्वशः प्रतिसंहृत्य मन आत्मनि अवस्थापयति सोऽपि स्थितप्रज्ञः । एवं चतुर्विधा ज्ञाननिष्ठा पूर्वपूर्वा उत्तरोत्तरनिष्पाद्या ।

When the senses begin to contact the objects at that instant itself one who withdraws them completely just as a tortoise withdraws its organs and makes them steadfast in the atman, is also a स्थितप्रज्ञ. This way the four states of ज्ञाननिष्ठा are to be attained as told in progressive order from the last.

यदा इन्द्रियाणि इन्द्रियार्थान् स्पृष्टुम् उद्युक्तानि - This is the first state called यतमान. Here Bhashya says उद्युक्तानि and this separates this state from those where the senses do not touch the objects such as when one is sick or weak or during सुषुप्ति etc. Hence it is told as 'When senses are ready to contact the objects'.

तदा एव - Says at that Instant only and not after enjoying them for some time.

कूर्मः अङ्गानीव - This shows the control of senses told here is through a सङ्कल्पविशेष.



**सर्वशः** - This includes everything such as seeing, speaking and all those things.

**प्रतिसंहृत्य मन आत्मनि अवस्थापयति सोऽपि स्थितप्रज्ञः** - This withdrawal of senses is different from what happens during सुषुप्ति and such states. This is an accessory or अङ्ग to आत्ममनन is indicated by this. This should lead one to establishing the mind in the atman.

**एवं चतुर्विधा ज्ञाननिष्ठा पूर्वपूर्वा उत्तरोत्तरनिष्पाद्या**

So these four stages of ज्ञाननिष्ठा are as follows:

First stage is यतमान संज्ञा - In this state he withdraws the external senses from their objects and makes his mind establish firmly in the atman.

The second stage is व्यतिरेकसंज्ञा - Even though the senses are controlled by force, there will be some leftover राग-द्वेष and such a mind might divert one towards the objects of senses at times. Or he may not be able to establish the mind in the atman only. So one has to try to control the राग-द्वेष which are still not mature or पक्व with औदासीन्य and not having अभिनन्दन etc.

The third stage is एकेन्द्रियसंज्ञा - Due to वासना which remains due to the experiences that have happened from beginningless time, the आत्मानुभवज्ञान may get blocked. Then one has to keep showing the joyous nature of the atman again and again and make it get interested in the atman. By this the net or trap of sense objects which has continued due to वासना has to be slowly got rid of by such continued joy in the experience of the atman.

The last stage is वशीकारसंज्ञा - In this state the entire वासना is dissolved and there is not even any curiosity औत्सुक्य and one will get परमवैराग्य. This state will lead one to the आत्मावलोकन called योग.

So, the four questions asked in the sloka स्थितप्रज्ञास्य का भाषा, किं प्रभाषेत, किमासीत्, ब्रजेत् किम् - are answered thus:

आत्मरतित्वं तस्य स्वरूपम्, 2. तस्य तदेकभाषणम्, 3. तदनुसन्धानरूपं तदासनम्, and 4. तत् प्राप्त्यर्थ-प्रवृत्तिरूपं तस्य ब्रजनम्.

**Sloka 59**

**इदानीं ज्ञाननिष्ठाया दुष्प्रापतां तत्प्राप्त्युपायं च आह -**

Now, the fact that ज्ञाननिष्ठा is extremely difficult to attain, and the means to attain the same will be told. This shows what is going to be told is different from the previous prakarana. The means to all the four types of ज्ञाननिष्ठा is meant by this.

**विषया विनिवर्तन्ते निराहारस्य देहिनः ।**

**रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥ 59 ॥**

निराहारस्य देहिनः For a person who has withdrawn the senses from their objects विषयाः his sense-objects रसवर्जं विनिवर्तन्ते will subside fully except his राग in those sense-objects. अस्य रसोऽपि His विषयराग also परं दृष्ट्वा निवर्तते will subside after seeing the atman who is श्रेष्ठ or most joyful compared to the sense-objects.

**इन्द्रियाणाम् आहाराः विषयाः, निराहारस्य विषयेभ्यः प्रत्याहृतेन्द्रियस्य देहिनो विषयाः विनिवर्तमाना रसवर्जं विनिवर्तन्ते । रसो रागः, विषयरागो न निवर्तते इत्यर्थः । रागः अपि आत्मस्वरूपं विषयेभ्यः परं सुखतरं दृष्ट्वा निवर्तते ।**

The sense-objects are the food to the sense organs. निराहारस्य means the sense objects that are got rid of by withdrawing the sense organs will all go away except रस which is राग or desire. Means the विषयराग will still remain, the desire for the objects of senses will still be left over. That राग also will be got rid of when one sees that the atma svarupa is more joyful than the sense objects.

**इन्द्रियाणाम् आहाराः -** Here निराहाराः does not mean भोजननिषेध - complete stoppage of food. It is said in Mokshadharmā, 'दशैतानीन्द्रियोक्तानि द्वाराण्याहारसिद्धये' (मो.238-9) meaning the sense objects are the food for the sense organs. It is also said in 6<sup>th</sup> chapter here, 'न चैकान्तमनश्नतः', 'युक्ताहारविहारस्य' (6-16,17) etc. Also in taittiriya narayana, 'अत्याशनादतीपानात्' etc is told. So आहार means sense objects of all sense organs and not mere भोजन.

**विषयाः, निराहारस्य विषयेभ्यः प्रत्याहृतेन्द्रियस्य देहिनो विषयाः विनिवर्तमाना रसवर्जं विनिवर्तन्ते । रसो रागः, विषयरागो न निवर्तते इत्यर्थः -** राग is commented as विषयराग because आत्मगोचरराग is needed.

**रागः अपि आत्मस्वरूपं विषयेभ्यः परं सुखतरं दृष्ट्वा निवर्तते -** Also here परं means विषयेभ्यः परम् as relevant to this context. The विषयाः are also सुखरूप but the आत्मस्वरूप is सुखतर - अतिशयेन सुखरूप.

Without आत्मदर्शन the विषयराग will not subside or cannot be got rid of is made clear here.

===== some notes

Karmas which were done earlier could have been with desire for fruits. So those fruits will come. One should not have dukha or harsha while enjoying those fruits.

Karmas which one is going to do:

If done without desire for fruits, whether nitya, naimittika or kaamya - the fruits will not be connected to him. Fruits may come or may not come. For a karmayogi it is as though its not there as it does not affect him in any way.

Some fruits may come which are not against upasana - अन्नं बहुकुर्वीत - upasaka may do an angaopasana for other fruits but it will be used for the purpose of upasane only. Those fruits would be enjoyed without attachment, without happiness or sadness etc.

## Sloka 60

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।

इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥ 60 ॥

कौन्तेय Hey Arjuna, विपश्चितः one who has the विवेकज्ञान or discriminatory knowledge यततः अपि and who is laboring towards it, even then पुरुषस्य प्रमाथीनि इन्द्रियाणि a person's powerful senses मनः प्रसभं हरन्ति distract the mind by force.

आत्मदर्शनेन विना विषयरागो न निवर्तते, अनिवृत्ते विषयरागे विपश्चितो यतमानस्य अपि पुरुषस्य इन्द्रियाणि प्रमाथीनि बलवन्ति मनः प्रसह्य हरन्ति । एवम् इन्द्रियजयः आत्मदर्शनाधीनः , आत्मदर्शनम् इन्द्रियजयाधीनम्; इति ज्ञाननिष्ठा दुष्प्राप्या ।

Without आत्मदर्शन the deep desire in the sense-objects does not subside. For a person who has the विवेक, if the desire in sense-objects has not subsided, even if he is putting efforts his senses which are powerful will distract the mind by force. This way, winning over the senses (or controlling them) is depending on आत्मदर्शन and आत्मदर्शन is depending on winning the senses and so the ज्ञाननिष्ठा is unattainable or very very difficult to attain.

आत्मदर्शनेन विना विषयरागो न निवर्तते, -It is told here that the senses cannot be won over if the desire or interest in sense-objects does not subside.

अनिवृत्ते विषयरागे विपश्चितो -The meaning of विपश्चित्त्व is having the discriminatory knowledge of what is हेय and what is उपादेय. This will lead one to put efforts to win over senses.

यतमानस्य अपि पुरुषस्य इन्द्रियाणि प्रमाथीनि बलवन्ति -Those which are powerful have the capability to cause turbulence. It is said 'बलवानिन्द्रियग्रामो विद्वांसमपि कर्षति' (मनु.2-215). The बल of the senses is nothing but राग and others.

मनः प्रसह्य हरन्ति । एवम् इन्द्रियजयः आत्मदर्शनाधीनः , आत्मदर्शनम् इन्द्रियजयाधीनम्; इति ज्ञाननिष्ठा दुष्प्राप्या - It is shown thus that there is अन्योन्याश्रय between इन्द्रियजय and विषयराग.

#### Sloka 61

तानि सर्वाणि संयम्य युक्त आसीत् मत्परः ।

वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ 61 ॥

तानि सर्वाणि संयम्य Having withdrawn all sense organs from respective sense objects मत्परः having established the mind in ME, युक्त आसीत् one should stay with समाहितचित्त steady in that state. इन्द्रियाणि यस्य वशे One who has senses under control तस्य प्रज्ञा प्रतिष्ठिता हि his ज्ञान will be firm and steady only.

अस्य सर्वस्य परिजिहीर्षया विषयानुरागयुक्ततया दुर्जयानि इन्द्रियाणि संयम्य चेतसः शुभाश्रयभूते मयि मनः अवस्थाप्य समाहितः आसीत् । मनसि मद्विषये सति निर्दग्धाशेष-कल्मषतया निर्मलीकृत विषयानुरागरहितं मन इन्द्रियाणि स्ववशानि करोति । ततो वश्येन्द्रियं मन आत्मदर्शनाय प्रभवति । यथोक्तं - 'यथाग्निरुद्धतशिखः कक्षं दहति सानिलः । तथा चित्तस्थितो विष्णुर्योगिनां सर्वकिल्बिषम् ॥ (वि० पु० 6।7।74) इति । तदाह - वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता इति ।

Having decided to put a stop to all these, controlling the senses which are very difficult to be won over, establishing the mind in ME who is the शुभाश्रय of the mind, one should have समाधान or peace of mind. This way, if the mind is established in ME, entire sin will get burnt completely and such a mind which is clear, without any impurities and without any desire for sense-objects will be able to bring the senses under its control. Then such a mind which has control over senses will become capable of having आत्मदर्शन. This is told thus - Just as fire which has huge flames combines with air and burns dry wooden sticks, in the same way, Vishnu who is in the mind will destroy all sins of one who is meditating on Him. This has been told here as 'one who has

senses under control, his ज्ञान will be steady and firm' (वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता) .

It was told that there is अन्योन्याश्रय between इन्द्रियजय and विषयराग. Then how can there be साध्य-साधनभाव ? For that the answer is given here. It is impossible to win over the senses, so the solution is that one has to make the mind be firmly established in the Lord.

**अस्य सर्वस्य परिजिहीर्षया** - अस्य means this defect of the nature of अन्योन्याश्रय

**विषयानुरागयुक्ततया दुर्जयानि इन्द्रियाणि संयम्य** - Here what is told by संयम्य is not the state of winning over the senses but preventing the senses from contacting the sense objects alone.

**चेतसः शुभाश्रयभूते मयि मनः अवस्थाप्य** - मत्परः - shows the वक्तृविग्रहवैशिष्ट्य - which is शुभाश्रयविग्रहविशेषवत्त्व. The word शुभ shows it is not like that of हिरण्यगर्भ and others who are also under the influence of karma. आश्रय shows it is different from परिशुद्ध-आत्मस्वरूप also.

**समाहितः आसीत्** - The nature of the object, विषयस्वभाव is such it is easy to get चित्तसमाधान and that is told by युक्त आसीत् in mula sloka.

**मनसि मद्दिषये सति निर्दग्धाशेष-कल्मषतया** - Here the doubt that just by telling मत्परः how can अन्योन्याश्रयदोष be removed? is answered. When the mind is established in HIM, all the कर्म's which are opposed to the means उपायविरोधिसर्वकर्म is destroyed completely.

**निर्मलीकृत विषयानुरागरहितं मन इन्द्रियाणि स्ववशानि करोति** - निर्मलीकृत means without रजस् and तमस्. Due to that only it will be without desire for objects of senses such as शब्द, स्पर्श etc.

**ततो वश्येन्द्रियं मन आत्मदर्शनाय प्रभवति** - Here the words प्रज्ञा प्रतिष्ठिता shows that such प्रज्ञा will be present till the fruit of ज्ञाननिष्ठा is realized and that is indicated in Bhashya as आत्मदर्शनाय.

By the continuous remembrance of शुभाश्रय all the कल्मषs - karmas obstructing the उपाय will get destroyed. So the इन्द्रियजय will be got even before आत्मदर्शन. So there is no अन्योन्याश्रयदोष. A pramana from another स्मृति, विष्णुपुराण is shown for this:

**यथोक्तं - 'यथाग्निरुद्धतशिखः कक्षं दहति सानिलः । तथा चित्तस्थितो विष्णुर्योगिनां सर्वकिल्बिषम्' ॥ (वि० पु० 617174) इति ।**

तदाह – वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठता इति – By this the साध्यसाधनभाव which was told as आत्मदर्शनम् इन्द्रियजयाधीनम् also becomes reasonable.

**Sloka 62, 63**

एवं मयि अनिवेश्य मनः स्वयत्नगौरवेण इन्द्रियजये प्रवृत्तो विनष्टो भवति इत्याह – If one does not do like this – establishing the mind in ME but tries to win over the senses by his own efforts, he will be destroyed not being able to achieve it is told further in two slokas.

ध्यायतो विषयान् पुंसः सङ्गस्तेषूपजायते ।

सङ्गात्सञ्जायते कामः कामात् क्रोधोऽभिजायते ॥ 62 ॥

क्रोधाद्भवति संमोहः संमोहात् स्मृतिविभ्रमः ।

स्मृतिभ्रंशात् बुद्धिनाशः बुद्धिनाशात् प्रणश्यति ॥ 63 ॥

विषयान् ध्यायतः पुंसः For a person who is thinking about sense objects तेषु सङ्गः उपजायते interest develops in them सङ्गात् कामः सञ्जायते From the interest in sense objects uncontrollable desire develops कामात् क्रोधः अभिजायते From such desire, anger arises. क्रोधात् संमोहः भवति From such anger, the discriminatory capability of knowing what is right and what is wrong is lost. संमोहात् स्मृति विभ्रमः From such loss of discriminatory capability, memory of mind is lost. स्मृति भ्रंशात् बुद्धिनाशः From that mind or knowledge is lost. बुद्धिनाशात् प्रणश्यति from that one falls into this samsara and is doomed.

अनिरस्तविषयानुरागस्य हि मयि अनिवेशितमनस इन्द्रियाणि संयम्य अवस्थितस्य अपि अनादिपापवासनया विषयध्यानम् अवर्जनीयं स्यात् । ध्यायतो विषयान् पुंसः पुनरपि सङ्गः अतिप्रवृद्धो जायते । सङ्गात् संजायते कामः । कामो नाम सङ्गस्य विपाकदशा । पुरुषो यां दशाम् आपन्नो विषयान् अभुक्त्वा स्थातुं न शक्नोति स कामः । कामात् क्रोधः अभिजायते । कामे वर्तमाने विषये च असन्निहिते सन्निहितान् पुरुषान् प्रति एभिः अस्मदिष्टं विहतम् इति क्रोधो भवति । क्रोधाद् भवति संमोहः । संमोहः कृत्याकृत्यविवेकशून्यता यया सर्वं करोति । ततश्च प्रारब्धे इन्द्रियजयादिके प्रयत्ने स्मृतिभ्रंशो भवति । स्मृतिभ्रंशाद् बुद्धिनाशः, आत्मज्ञाने यो व्यवसायः कृतः, तस्य नाशः स्यात् । बुद्धिनाशाद् पुनरपि संसारे निमग्नो विनष्टो भवति ।

अनिरस्तविषयानुरागस्य हि मयि अनिवेशितमनस इन्द्रियाणि संयम्य अवस्थितस्य अपि अनादिपापवासनया विषयध्यानम् अवर्जनीयं स्यात् ।

One who is not get his deep desire in sense objects by not establishing the mind in ME, though he can control the senses to some extent he cannot avoid thinking about the sense objects due to अनादिपापवासना.

Here संयम्यावस्थितस्य - means avoiding contact with sense objects by closing eyes and such efforts only.

**ध्यायतो विषयान् पुंसः पुनरपि सङ्गः अतिप्रवृद्धो जायते** - For one who is thinking of sense objects thus, the desire in those sense objects will keep increasing to great level.

**सङ्गात् संजायते कामः । कामो नाम सङ्गस्य विपाकदशा । पुरुषो यां दशाम् आपन्नो विषयान् अभुक्त्वा स्थातुं न शक्नोति स कामः ।** - Then from that काम arises. काम is the saturation of desire. The state which one reaches where he cannot stay without experiencing the senseobjects is called as काम (this is उत्कटावस्था).

The words सङ्ग and काम mean the same, so how can there be कार्यकारणभाव between them which is told as सङ्गात् सञ्जायते कामः - This is made clear in Bhashya as कामो नाम सङ्गस्य विपाकदशा and also explained further. The highest state of सङ्ग is called काम.

**कामात् क्रोधः अभिजायते । कामे वर्तमाने विषये च असन्निहिते सन्निहितान् पुरुषान् प्रति एभिः अस्मदिष्टं विहतम् इति क्रोधो भवति ।** - From this काम क्रोध arises. When such काम exists, and the enjoyments are not accessible, then one gets angry with whoever is nearby thinking 'from this person only I am not able to get these enjoyments'.

Here विषये च असन्निहिते shows that काम does not give rise to क्रोध all the time but only when the the sense objects are not accessible.

Here सन्निहितान् पुरुषान् प्रति - shows anyone nearby not necessarily those stopping one from fulfilling the desires. This can be seen in Sri Rama showing anger on everything when only Ravana has done something wrong, as - 'सदेवजन्धर्वमनुष्यपन्नगं जगत्सशैलं परिवर्तयाम्यहम्' .

**क्रोधाद् भवति संमोहः । संमोहः कृत्याकृत्यविवेकशून्यता यया सर्वं करोति । ततश्च प्रारब्धे इन्द्रियजयादिके प्रयत्ने स्मृतिभ्रंशो भवति ।** - From such anger, संमोह arises. संमोह means one loses the discriminatory knowledge of the nature of 'this has to be done' and 'this should not be done' (कृत्याकृत्यविवेक is lost). In this state, one can do anything without thinking.

यया सर्वं करोति - it is said in Ramayana - 'क्रुद्धः पापं न कुर्यात् कः क्रुद्धो हन्यात् गुरुनपि' (रा.सु. 55-4).

स्मृतिभ्रंशाद् बुद्धिनाशः, आत्मज्ञाने यो व्यवसायः कृतः, तस्य नाशः स्यात् । -By this, he loses memory  
स्मृतिभ्रंश happens of the purpose - that he started to win over senses etc.  
Whatever decision one had taken with respect to attaining आत्मज्ञान will  
be lost.

आत्मज्ञाने यो व्यवसायः - The sloka has just बुद्धिनाश which is explained here as  
which बुद्धिविशेष - it is आत्मज्ञानप्राप्तिव्यवसाय. Here the word बुद्धि does not mean  
mere ज्ञान and not even the आत्मदर्शन which is attained or going to be  
attained. So the meaning is the अध्यवसाय done for उपायानुष्ठान for getting  
आत्मज्ञान. The firm decision taken to implement the means to get the  
atmajnana.

बुद्धिनाशाद् पुनरपि संसारे निमग्नो विनष्टो भवति - By this one gets deeply buried in the  
संसार only and attains downfall.

The sloka says प्रणश्यति - The आत्मन् being नित्य, the destruction is equal to  
becoming like असत्, that is not being able to attain स्वरूप. Due to not  
getting such यथावस्थितस्वरूपज्ञान - देहात्मभ्रम etc would ensue. So that is  
indicated in Bhashya as संसारे निमग्नः.

#### Sloka 64

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।

आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ 64 ॥

रागद्वेषवियुक्तैः Having got detached from राग or desire and द्वेष or hatred,  
आत्मवश्यैः being under the control of the mind इन्द्रियैः by such sense organs  
विषयान् चरन् one who is present in the midst of such sense objects  
rejecting them विधेयात्मा and one who has brought his mind under control  
प्रसादम् अधिगच्छति such a person will attain purity or peace of mind.

उक्तेन प्रकारेण मयि सर्वेश्वरे चेतसः शुभाश्रयभूते न्यस्तमना निर्दग्धाशेषकल्मषतया रागद्वेषवियुक्तैः आत्मवश्यैः इन्द्रियैः  
विषयान् चरन् विषयान् तिरस्कृत्य वर्तमानो विधेयात्मा विधेयमनाः प्रसादम् अधिगच्छति । निर्मलान्तः करणो भवति  
इत्यर्थः ।

Following the path as told, one who establishes his mind firmly in ME  
who is सर्वेश्वर and शुभाश्रय for the mind, all his पापs will get completely  
burnt. And so, the senses would be obedient to the mind being without  
राग-द्वेष. With such sense organs, one who stays rejecting all sense



objects, having the mind under control will attain प्रसाद which is mind without any impurities.

**उत्तेन प्रकारेण मयि सर्वेश्वरे चेतसः शुभाश्रयभूते न्यस्तमना निर्दग्धाशेषकल्मषतया रागद्वेषवियुक्तैः आत्मवश्यैः इन्द्रियैः विषयान् चरन् विषयान् तिरस्कृत्य वर्तमानो विधेयात्मा विधेयमनाः प्रसादम् अधिगच्छति । निर्मलान्तः करणो भवति इत्यर्थः ।**

The way in which अन्योन्याश्रय will not happen if one follows as told in 'तानि सर्वाणि संयम्य' and how one can get the परमप्रयोजन which is getting rid of संसार is told in this and next sloka.

रागद्वेषवियुक्तैः - The meaning of this in the moola sloka is explained as मयि न्यस्तमनाः. This being detached from राग and द्वेष causes the senses to be under the control of self. They become आत्मवश्यैः इन्द्रियैः.

विषयान् इन्द्रियैः चरन् - It is made clear that the meaning of what is told in moola sloka is not विषयभोग by the Bhashya as 'विषयान् तिरस्कृत्य वर्तमानः'. The word चरति is in गत्यर्थ. By this तिरस्कार is what is meant here. That is अनादर - neglecting.

विधेयमनाः - The mind becomes obedient - this is told because the winning over of external sense organs and the sense organs themselves winning over the sense objects would lead to winning over the mind. So it is told like this in Bhashya.

प्रसादम् - The meaning of this word is given in Bhashya as निर्मलान्तःकरणः or मनोर्नैर्मल्य. This is justified here because of the usage of विधेयात्मा which indicates mind and in the next sloka it is said प्रसन्न चेतसः.

## Sloka 65

**प्रसादे सर्वदुःखानां हानिरस्योपजायते ।**

**प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥ 65 ॥**

अस्य प्रसादे When this persons mind is clear or pure or at peace सर्वदुःखानां हानिः उपजायते destruction of all grief happens. प्रसन्न चेतसः That such a person who has pure mind, बुद्धिः his knowledge of the Atman आशु पर्यवतिष्ठते shines forth soon. हि Is this not well known ?

अस्य पुरुषस्य मनसः प्रसादे सति प्रकृतिसंसर्गप्रयुक्तसर्वदुःखानां हानिः उपजायते । प्रसन्नचेतसः  
आत्मावलोकनविरोधिदोषरहितमनसः तदानीम् एव हि विविक्तात्मविषया बुद्धिः मयि पर्यवतिष्ठते; अतो मनःप्रसादे  
र्वदुःखानां हानिः भवति एव ।

For such a person, if the mind becomes pure, all the दुःखs which come due to the contact with matter will get destroyed. For such a person who is प्रसन्न चेतस - that is one who has a pure mind without the defects preventing आत्मावलोकन, the ज्ञान of the शुद्धात्मन् who is different and distinct compared to the प्रकृति arises. Due to that only when that मनःप्रसाद happens, all the दुःखs will definitely get destroyed.

प्रकृतिसंसर्गप्रयुक्त - As told in Vishnu Purana, 'दुःखाज्ञानमला धर्माः प्रकृतेस्ते न चात्मनः । निर्वाणमय एवायम् आत्मा ज्ञानमयोऽमलः ॥' (वि.पु. 6-7-22) - The दुःखs are all connected with प्रकृति and not आत्मन् and they appear as औपाधिक in the Atman and so they are to be destroyed is the meaning.

#### Sloka 66

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।

न चाभावयतः शान्तिः अशान्तस्य कुतः सुखम् ॥ 66 ॥

अयुक्तस्य One who does not have his mind established in Paramatman बुद्धिः नास्ति does not get knowledge of the Atman. अयुक्तस्य One who does not have his mind established in Paramatman, भावना च न does not also have the feeling of the Atman (आत्मभावना). अभावयतः For one who does not feel the Atman शान्तिश्च न the deep desire in the sense objects does not subside. अशान्तस्य One for whom the desire of sense objects has not subsided सुखं कुतः how can abundant happiness come ?

मयि संन्यस्तमनोरहितस्य स्वयत्नेन इन्द्रियनियमने प्रवृत्तस्य कदाचिद् अपि विविक्तात्मनिषया बुद्धिः न सेत्स्यति । अत एव तस्य तद्भावना च न संभवति । विविक्तात्मानम् अभावयतो विषयस्पृहाशान्तिः न भवति । अशान्तस्य विषयस्पृहायुक्तस्य कुतो नित्यनिरतिशय-सुखप्राप्तिः ।

Not having a mind which is established in ME and trying to win over the senses by own efforts, for such a one the बुद्धि of शुद्धात्मविषय who is distinct from प्रकृति will never arise. So for such a person even thinking about the nature of such Atman does not happen. For one who is not meditating on such Atman, the desire in sense objects will not subside. How can one who is having such desire in sense objects even get eternal unparalleled happiness?

मयि संन्यस्तमनोरहितस्य स्वयत्नेन इन्द्रियनियमने प्रवृत्तस्य कदाचिद् अपि विविक्तात्मनिषया बुद्धिः न सेत्स्यति ।

One who is not following what was told in 'युक्त आसीत् मत्परः' is here mentioned as अयुक्तस्य and this is made clear in Bhashya as 'मयि संन्यस्तमनोरहितस्य' .

What was told in यततो ह्यपि कौन्तेय ... इन्द्रियाणि प्रमाथीनि' is again reminded here is told in Bhashya - 'स्वयत्नेन इन्द्रियनियमने प्रवृत्तस्य' .

What is told in mula sloka as 'नास्ति' is explained in Bhashya as 'कदाचिदपि' meaning that even after a long long time also it is not possible to attain.

अत एव तस्य तद्भावना च न संभवति । न चायुक्तस्य भावना - This is told in Bhashya as अत एव. Means अयुक्तत्वादेव. Not being able to attain आत्मभावना is because the भावनान्तरा towards other objects is not eliminated.

विविक्तात्मानम् अभावयतो विषयस्पृहाशान्तिः न भवति । अशान्तस्य विषयस्पृहायुक्तस्य कुतो नित्यनिरतिशय-सुखप्राप्तिः - The word शान्तिः in Mula sloka is explained as 'विषयस्पृहाशान्तिः'. This is inline with 'रसोप्यस्य परं दृष्ट्वा' (2-50) and 'सुखेषु विगतस्पृहः' (2-56) etc.

For one who is अशान्त the enjoyments of स्वर्ग etc can happen. But this प्रकरण is about अमृतत्व and so the word सुख is commented as नित्यनिरतिशय सुखप्राप्तिः .

Here the accessories of योग such as प्रत्याहार, धारणा and ध्यान are indicated. In नास्ति बुद्धिरयुक्तस्य the प्रत्याहार which is withdrawing the mind from sense objects is indicated. In न चायुक्तस्य - The accessory धारणा is indicated. नचाभावयतः indicates ध्यान.

## Sloka 67

पुनरपि उक्तेन प्रकारेण इन्द्रियनियमनम् अकुर्वतः अनर्थम् आह -

Again the अनर्थ which can ensue for one who is not able to control the senses following the way told earlier is being explained -

In the previous sloka the absence of बुद्धि when the senses are not under control was told. Now the प्रकार or mode of that is being told here. So there is no पुनरुक्ति. Or even if there is पुनरुक्ति it is because of the importance given to it and so there is no दोष.

**इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।**

**तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥ 67 ॥**

चरताम् इन्द्रियाणाम् अनु The sense organs which are moving among sense objects यत् मनः अनुविधीयते that mind which is made to follow them, तत् such a mind अम्भसि नावं वायुमिव just as the opposing wind carries away a boat in water by force, अस्य प्रज्ञाम् हरति makes his buddhi to be deeply interested in sense objects only.

The gist is: Just as a boat floating on water is carried away by a wind blowing in the opposite direction by force, the mind of a person, which is made to follow the sense organs which are in turn among the sense objects, distracts him from thinking about the distinct Individual Self and makes him deeply interested in those sense objects only.

**इन्द्रियाणां विषयेषु चरतां विषयेषु वर्तमानानां वर्तनम् अनु यन्मनः विधीयते पुरुषेण अनुवर्त्यते तत् मनः अस्य विविक्तात्मप्रवणां प्रज्ञां हरति विषये प्रवणां करोति इत्यर्थः । यथा अम्भसि नीयमानां नावं प्रतिकूलो वायुः प्रसह्य हरति ।**

One whose mind acts following the activities of the senses which are associated with the sense objects, such a mind attracts the प्रज्ञा or awareness or intelligence which is trying to establish in परिशुद्धात्म - means it will make him deeply immersed in the sense objects. This is similar to the way a strong wind blowing in an unfavourable direction pulls by force a boat which is being sailed or rowed on water.

**इन्द्रियाणां विषयेषु चरतां विषयेषु वर्तमानानां** - It is not mere स्पन्द (just a reaction etc) but actively engaged in the sense objects. The word वर्तमानानां indicates the औन्मुख्य or being agreeable to the sense objects. This is because all sense will not have विषयसञ्चार. This is also told later as 'इन्द्रियाणि इन्द्रियार्थेषु वर्तन्ते कामकारतः' (5-6).

The words यत्, तत् used in this sloka are addressing the mind. Because that is the main thing responsible for losing knowledge. If the external sense organs follow the mind, there will not be प्रज्ञाहरण. This can also be seen in manu smruti as 'इन्द्रियाणां तु सर्वेषां यद्येकं क्षरतीन्द्रियम् । तेनास्य क्षरति प्रज्ञा दृतेः पादादिवोदकम् ॥ (मनु.2-99) - Among all these senses, if one becomes slave to any one sense organ also such a person's knowledge will drip away just like water from a torn skin-sack.

**विधीयते पुरुषेण अनुवर्त्यते** - The verb विधीयते needs a doer. So it is told as पुरुषेण.

**प्रज्ञां हरति विषये प्रवणां करोति** – The word हरति does not mean destroys. So it is commented as विषये प्रवणां करोति – it makes the mind deeply interested in sense objects. The example indicates that the boat is being carried away to a place which is against one's liking and this is in accordance to that.

**यथा अम्भसि नीयमानां नावं प्रतिकूलो वायुः प्रसह्य हरति** – The word अम्भसि is not connected to हरति and that is indicated as अम्भसि नीयमानाम्. प्रतिकूलवायु means winds which are not favourable but blowing in some other direction.

### Sloka 68

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।

इन्द्रियाणीन्द्रियार्थेभ्यः तस्य प्रज्ञा प्रतिष्ठिता ॥ 68 ।

तस्मात् For that reason, महाबाहो hey Arjuna of powerful shoulders यस्य इन्द्रियाणि one whose sense organs इन्द्रियार्थेभ्यः सर्वशः निगृहीतानि are completely controlled from sense objects तस्य प्रज्ञा प्रतिष्ठिता his awareness or mind is steadfast.

So, powerful Arjuna, the mind of a person whose sense organs are completely controlled from the sense objects is steadfast.

**तस्माद् उक्तेन प्रकारेण शुभाश्रये मयि निविष्टमनसो यस्य इन्द्रियाणि इन्द्रियार्थेभ्यः सर्वशो निगृहीतानि तस्य एव आत्मनि प्रज्ञा प्रतिष्ठिता भवति ।**

Therefore, as told earlier , one whose mind is established in Me having शुभाश्रय, the most auspicious object of meditation, and whose senses are completely restrained from sense-objects, in his mind alone wisdom is firmly set.

यदा संहरते (2-58) – The teaching on controlling the senses which was started from sloka 58 as यदा संहरते चायं कूर्मोङ्गानीव सर्वशः.. is concluded here.

तस्मात् – For that reason which is that the mind which follows the senses is opposed to getting steadfast knowledge or wisdom.

उक्तेन प्रकारेण मयि निविष्टमनसो – What was earlier told that for controlling the senses only a mind which is firmly established in Lord is the cause is reminded here.

## Sloka 69

एवं नियतेन्द्रियस्य प्रसन्नमनसः सिद्धिम् आह -

The benefit or fruit obtained by one who has a pure mind by controlling the senses is told here.

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।

यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ 69 ॥

या That knowledge of the Atman, सर्वभूतानां for all the beings निशा does not show up like darkness or night तस्यां in such knowledge संयमी one who has controlled senses जागर्ति is awake. यस्यां That बुद्धि pertaining to the sense objects such as शब्द and others भूतानि in which beings who have not won over the senses जाग्रति are awake सा that kind of बुद्धि, पश्यतो मुनेः for a meditator who is constantly seeing the Atman निशा does not show up like darkness or night.

The gist is: The knowledge of the Individual Self which does not show up (just like darkness) for all beings, is fully visible for one who has controlled his senses. The knowledge of the sense objects which is fully visible for all beings who have not controlled their senses, is like darkness for one who is constantly meditating on the individual self, meaning does not show up.

या आत्मविषया बुद्धिः सर्वभूतानां निशा निशा इव अप्रकाशा । तस्याम् आत्मविषयायां बुद्धौ इन्द्रियसंयमी प्रसन्नमना जागर्ति - आत्मानम् अवलोकयन् आस्ते इत्यर्थः । यस्यां शब्दादिविषयायां बुद्धौ सर्वाणि भूतानि जाग्रति प्रबुद्धानि भवन्ति, सा शब्दादिविषया बुद्धिः आत्मानं पश्यतो मुनेः निशा इव अप्रकाशा भवति ।

That बुद्धि pertaining to the atman as the object which is like darkness or night, meaning does not happen to all the beings, in that बुद्धि pertaining to atman as the object, a person who has controlled the senses and has pure mind is always awake - means his mind has the atman as the object or he remains seeing the atman. In that बुद्धि having शब्द and others as the object, in which all the beings are awake or consciously involved, that बुद्धि related to शब्द and other sense objects is not appearing like darkness to a मुनि whose mind is all the time established in the atman.

What was earlier told as he four states of a sthitaprajna starting with प्रजहाति यदा कामान् (2-55) indicated in three slokas from this sloka

(69, 70 and 71). The four states were यतमान, व्यतिरेक, एकेन्द्रिय and वशीकार. Of these, this sloka या निशा talks of वशीकार संज्ञा, the sloka आपूर्यमाणम् (2-70) talks of एकेन्द्रिय संज्ञा. In the sloka 71, विहाय कामान् is about यतमान संज्ञा and निःस्पृहः in the same sloka is about व्यतिरेक संज्ञा.

OR, it can also be taken as the first two slokas 69, 70 are telling about the fruit of the four states and the next two are concluding the four states.

या - The word या is addressing something well known here and that is what was told all this while as प्रज्ञा. So Bhashya is आत्मविषया बुद्धिः. When we say प्रज्ञा it is प्रकृष्ट ज्ञान. What is प्रकृष्ट and निकृष्ट - superior and inferior, say, for buddhi means the object of knowledge is superior or inferior. When the object of knowledge is superior, the knowledge is also told as superior knowledge.

निशा सर्वभूतानाम् - Here the word सर्वभूतानां means all beings who do not have control of senses. निशा means like night or darkness - that which is not seen by them. When some are sleeping, some others are awake means it is about अलौकिक विषय and hence Bhashya is निशेव अप्रकाशा in लक्षणार्थ (secondary sense). Though बुद्धि is स्वप्रकाश, the state in which it is not able to flow is addressed as अप्रकाश.

संयमी - The mula sloka says just संयमी. In this प्रकरण, इन्द्रियनिग्रह is relevant and hence Bhashya is इन्द्रियसंयमी. In पातञ्जलपरिभाषा (यो.सू. 2-4), संयम is given the meaning of combination of धारणा, ध्यान and समाधि and is told as त्रयमेकत्र संयमः. But that meaning is not relevant here and so not taken.

When इन्द्रियसंयम gives rise to आत्मविषयबुद्धि, it first causes purity of mind and that is told in Bhashya as प्रसन्नमनाः.

The word जागर्ति cannot be given मुख्यार्थ and hence explained as आत्मानम् अवलोकयन् आस्ते.

यस्यं जगर्ति...सा निशा - Here भूतानि is addressing those who are असंयमिs and for them it is निशा, so the word यस्यां is interpreted as शब्दादिविषया बुद्धिः

The word पश्यतो expects an object for seeing, कर्माकाङ्क्षा is there (किं पश्यति). The object of seeing according to the context प्रकरण is commented as आत्मानं पश्यतो. The individual self is the object of seeing.

## Sloka 70

आपूर्यमाणम् अचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत् ।

तद्वत्कामा यं प्रविशन्ति सर्वे स शान्तिमाप्नोति न कामकामी ॥ 70 ॥

यद्वत् Just as आपूर्यमाणम् being full by itself अचल प्रतिष्ठं and being unshakable or constant समुद्रम् such an ocean आपः प्रविशन्ति the waters of rivers enter तद्वत् in the same way सर्वे कामाः all the sense objects or विषयः such as शब्द and others यं प्रविशन्ति enter which संयमि, or one who has controlled his senses सः such a one शान्तिमाप्नोति gets peace. कामकामी न one who desires the sense objects such as शब्द and others will not get peace.

The waters of the rivers enter into a sea which is full by itself and does not change its level whether the river waters enter into it or not. In the same way, if the objects of the senses such as sound, touch, form etc come into contact with the sense organs of a person who has his senses under control, he does not get affected and only such a person gets peace. One who still gets affected or has desire for such sense objects not being able to control the senses, will not get peace.

यथा स्वेनैव आपूर्यमाणम् एकरूपं समुद्रं नादेय्य आपः प्रविशन्ति, आसाम् अपां प्रवेशे अपि अप्रवेशे च समुद्रो न कञ्चन विशेषम् आपद्यते । एवं सर्वे कामाः शब्दादयो विषया यं संयमिनं प्रविशन्ति इन्द्रियगोचरतां यान्ति स शान्तिम् आप्नोति । शब्दादिषु इन्द्रियगोचरताम् आपन्नेषु अनापन्नेषु च स्वात्मावलोकनतृप्त्या एव यो न विकारम् आप्नोति स एव शान्तिम् आप्नोति इत्यर्थः, न कामकामी, यः शब्दादिभिर्विक्रियते स कदाचिद् अपि न शान्तिम् आप्नोति ।

Just as the river waters enter into a sea which is by itself full and still and not changing, whether the waters enter into it or not, the sea neither increases or decreases in level, in the same way if the sense objects such as शब्द and others enter a संयमि - meaning come into contact with his sense organs, he gets peace or शान्ति. That means, whether the sense objects or विषयः whether come into contact with sense organs or not, he remains steady as he is always having atman in his mind and is fully satisfied with that and so he is at peace. One who gets disturbed or distracted when sense objects come into contact with senses will never get शान्ति.

In the previous sloka, the state in which the शब्दादिविषयः are not seen at all being in the constant sight of the atman was told. Here the state when the sense objects are nearby and are coming in contact with senses but even then one does not get distracted - such a state is being told.



आपूर्यमाणम् - It is said that whether river waters enter or not, the sea is full by itself and does not change is being told. So it is not in the sense of sea being full with river waters. This is in line with आत्मावलोकनतृप्ति and hence स्वेनैवपूर्यमाणम् is told in Bhashya.

अचलप्रतिष्ठम् - This is commented as एकरूपम् - as this shows that there will not change in the sea which may cause it to exceed the limit or reduce.

कामाः - Is commented as शब्दादयो विषयाः according to कर्मणिव्युत्पत्ति.

नादेय्या आपः - In Bhashya, shows that the river waters enter a sea by themselves without any effort from the sea.

प्रविशन्ति - The विषयs such as रूप and others do not enter the body of a person like food or water etc. So they indicate cognizance through the respective senses as channels.

न विकारमाप्नोति स शान्तिमाप्नोति - Is explained by Deshika as 'नित्य-निरवद्य-निरतिशय स्वानुभवानन्द सम्दोहमग्नौ नश्वर-दुःखमिश्र-सातिशय-विषयानुभव-आनन्दबिन्दुषु न सज्जते इति भावः'. When one is immersed completely in the abundance of the defect-free eternal unparalleled self-experience of joy, he will not even be interested in the experience of negligible limited joy of the senses which is filled with grief.

कदाचिदपि - Never gets शान्ति means will he leaves all कामs completely. This also indicates that when there is विषयदर्शन he undergoes विकार - distraction and when there is no विषयदर्शन he will not be without desire.

## Sloka 71

विहाय कामान् यः सर्वान् पुमांश्चरति निस्पृहः ।

निर्ममो निरहङ्कारः स शान्तिमधिगच्छति ॥ 71 ॥

यः पुमान् That person who सर्वान् कामान् विहाय having abandoned completely all the sense objects निस्पृहः having no desire in them निर्ममः having no selfish feeling निरहङ्कारः not having the idea of self in the body चरति does all acts सः शान्तिम् अधिगच्छति such a person gets peace.

One who does all his acts abandoning all the sense objects, having given up desire completely in those sense objects, having given up

selfish feeling and does not have the wrong knowledge that the body itself is the self, only such a person gets peace.

**काम्यन्ते इति कामाः शब्दादयो विषयाः । यः पुमान् शब्दादीन् सर्वान्विषयान् विहाय तत्र निःस्पृहः ममतारहितश्च अनात्मनि देहे आत्माभिमानरहितः चरति स आत्मानं दृष्ट्वा शान्तिम् अधिगच्छति ।**

कामाः means the sense objects which are desired. That person who having abandoned in totality all the sense objects such as शब्द etc., having no desire in them, having no idea of belonging to self in them and not having the idea of self in the body which is not the individual self, that person having seen the self or Atman, gets peace.

If a doubt arises that is there no peace ever for a कामकामी as told in previous sloka? The answer is given here. How a कामकामी can attain peace is told here.

Here two things are told - that which makes one not see the sense objects - this is by अन्वय and that which causes one to undergo disturbances or gets affected by sense objects - by व्यतिरेक.

The causes of मनोविकार - the changes in the mind or disturbances in the mind are - grasping the sense objects, having desire in them, having the idea of 'belonging to self' or ममता in them and having 'देहात्मभ्रम' or idea of atman in the body. All these disturb the mind and attract it in different directions. If one gets rid of these, then one attains the state of निवृत्ति. Then the experience of the Atman which is full of joy happens and one loses desire in the limited joy of the experience of the sense objects. Then one gets the experience of what was told as 'सा निशा पश्यतो मुनेः' .

विहाय कामान् - here काम means the sense objects which are desired, काम्यन्ते इति कामाः शब्दादयो विषयाः .

Previous two slokas या निशा सर्वभूतानाम् and आपूर्यमाणम् अचलप्रतिष्ठं show the पर्वभेद - different states or levels of one who is having आत्मदर्शन. This sloka is about one who is interested in attaining such आत्मदर्शन - how such a one can attain it.

The शान्ति that is told in this and previous sloka is of the nature of abandoning or getting rid of the experience of the sense objects such as शब्द etc.

## Sloka 72

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।

स्थित्वाऽस्याम् अन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥ 72 ॥

पार्थ Hey Arjuna, एषा ब्राह्मी स्थितिः this is the steady state which makes one attain the experience of the Atman, एनां प्राप्य having attained this steadfastness in निष्कामकर्म, न विमुह्यति will not be subjected to मोह again, meaning will not get into संसार again. अन्तकालेऽपि Even if it is during end stage of ones life अस्यां स्थित्वा if one is able to achieve this steadfastness निर्वाणं ब्रह्म ऋच्छति he will attain the Atman of the nature of pure bliss.

Such a steady state makes one attain the experience of the Individual Self and having attained such steadfastness in the duties done without desire, one will not come into contact with the cycle of birth and death. Even if one attains such a state in old age, he will still attain the Individual Self if the nature of pure bliss.

एषा नित्यात्मज्ञानपूर्विका असङ्गकर्मणि स्थितिः स्थितधीलक्षणा, ब्राह्मी ब्रह्मप्रापिका । ईदृशीं कर्मणि स्थितिं प्राप्य न मुह्यति पुनः संसारम् न आप्नोति । अस्यां स्थित्याम् अन्तिमे अपि वयसि स्थित्वा ब्रह्म निर्वाणं ऋच्छति निर्वाणमयं ब्रह्म गच्छति, सुखैकतानम् आत्मानम् अवाप्नोति इत्यर्थः ।

एवम् आत्मयाथात्म्यं युद्धाख्यस्य कर्मणः तत्प्राप्तिसाधनताम् अजानतः शरीरात्मज्ञानेन मोहितस्य तेन च मोहेन युद्धात् निवृत्तस्य मोहशान्तये नित्यात्मविषया या सांख्यबुद्धिः तत्पूर्विका च असङ्गकर्मानुष्ठानरूपकर्मयोगविषया बुद्धिः स्थितप्रज्ञतायोगसाधनभूता द्वितीयेऽध्याये प्रोक्ता । तदुक्तम् - 'नित्यात्मासङ्गकर्मेहागोचरा सांख्ययोगधीः । द्वितीये स्थितधीलक्षा प्रोक्ता तन्मोहशान्तये' ॥ (गीतार्थसंग्रहे 6) इति ।

This steadfastness in असङ्गकर्म with the knowledge of the Atman as eternal, gets one स्थितप्रज्ञता. This state is ब्राह्मीस्थितिः - means that this state is the way to get associated with Brahman. One who gets this steadfastness in निष्कामकर्म will never be lost or undergo मोह, meaning he will not get संसार of the nature of birth and death again. Even if one is able to attain this state in old age, he will get the experience of the blissful Brahman meaning the Atman who has only bliss as his nature.

Thus Arjuna was not knowing the true nature of the Atman and the fact that the karma called yuddha is the means to realize such Atman and had decided to retire from waging the war due to the confused wrong knowledge that body only is the Atman. To such an Arjuna, in order to pacify his confusion or मोह, in this second chapter the following are

taught: The knowledge about the real nature of the eternal Atman, the knowledge or steadfastmind that is to be attained which is pertaining to कर्मयोग of the form of असङ्गकर्मानुष्ठान done with the knowledge of the Atman, and that such कर्मयोग is the means to attain the ज्ञानयोग of the nature of स्थितप्रज्ञता. All these are told by Sri Yamunacharya as 'The बुद्धि which leads one to realize नित्यात्मतत्त्व (सांख्यधीः) and the बुद्धि of the nature of असङ्गकर्मानुष्ठान (योगधीः), both have the goal as ज्ञानयोग of the nature of स्थितप्रज्ञता (स्थितधीलक्षा). And this was taught to pacify Arjuna's मोह in second chapter'.

This sloka does निगमन that is conclusion of the प्रकरण with the most important aspect in this context which is शान्ति or संसार निवृत्ति. It can also be said that the फल told in slokas 70, 71 and 72 as शान्ति, निर्वाण etc are having the same meaning. Also, in 4<sup>th</sup> chapter, Bhashyakarar comments 'ज्ञानं लब्ध्वा परं शान्तिम् अचिरेणाधिगच्छति' (4-39) as परं निर्वाणमाप्नोति.

एषा ब्राह्मी स्थितिः - This sloka summarises all the aspects taught in the second chapter. Also it is clearly told that the fruits would come without fail.

स्थितधीलक्षा - means the means to ज्ञानयोग of the nature of स्थितप्रज्ञता.

ब्राह्मी - The सम्बन्धविशेष in this तद्धित is commented as ब्रह्मप्रापिका. The relation indicated by the तद्धित word is that it gets one association with Brahman.

अन्तकाले - This is not about the moment when one leaves the body (प्राणवोयोगकाल). So it is commented as अन्तिमे वयसि. This is similar to what is told as अन्तिमे चेद्वयसि साधुवृत्तः'. Even if one has spent childhood, youth etc in experiencing the pleasures of the senses, if one retires from them in old age such a person also has the अधिकार for this yoga. Being so, one need not tell about those who have such steadfastness right from young age itself. The Kenopanishat says 'इह चेदवेदीत् अथ सत्यमस्ति न चेदिहावेदीत् महती विनष्टिः''

The words ब्रह्म, निर्वाण etc are about the Atman who is of blissful nature. This is told as सुखैकतानम् आत्मानम् in Bhashya.

There could be an objection here - when the subject matter here is नित्यात्मतत्त्व and आत्मसाक्षात्कार of such Atman, how can it be told that this

sloka is talking mainly about only कर्मनिष्ठा ? How can it be concluded thus in this chapter is the doubt. The answer is - The main teachings are आत्मज्ञान and आत्मसाक्षात्कार and since कर्मनिष्ठा is connected to them, it is taught here. Also, the main foundation for getting rid of संसार is कर्मयोगानुष्ठान. Earlier आत्मतत्त्वज्ञान was taught in 'एषा ते अभिहिता साङ्ख्ये' (2-39). This ज्ञानयोग is to be attained through कर्मयोग and so कर्मयोग is told here separately.

स्थितप्रज्ञतायोगसाधनभूता - The word योग is told along with स्थितप्रज्ञता here. This can be interpreted either as विशेषण-विशेष्यभाव or using द्वन्द्वसमास. In case of द्वन्द्वसमास it would mean स्थितप्रज्ञता and the योग of the form of आत्मसाक्षात्कार which is attained through स्थितप्रज्ञता.

**इति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे सांख्ययोगो नाम द्वितीयोध्यायः  
समाप्तः**