

2024 Four Week Vedanta Course
(Mar 4 to Apr 4)

With

Swami Muktatmanandaji

On

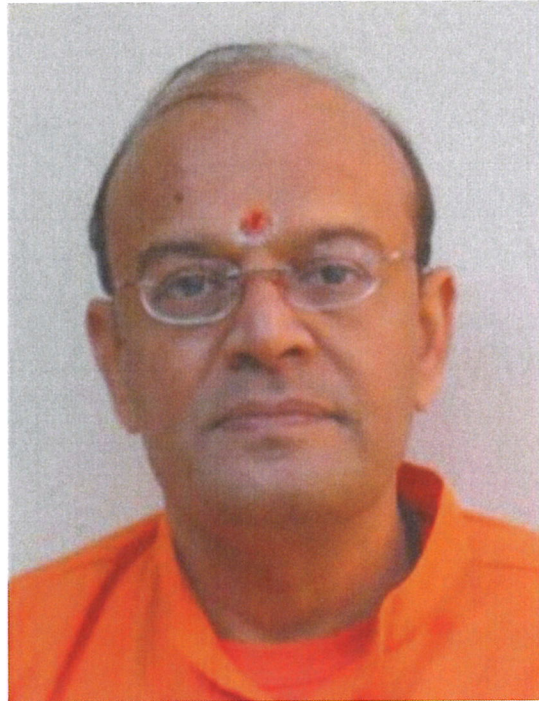
Bhagavad Gita Sankara Bhasya
(Chapter 2 Verses 51 to 72)



Arsha Vidya Pitham
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Arsha Vidya Gurukulam's - Four Week Vedanta Course (March 4 to April 4)

With



Swami Muktatmanandaji

Venue : Pampa Class Room

Tuesdays To Saturdays

8:00-8:30am ET Guided Meditation (Only on Wednesday, Friday & Sunday)

10:30-11:30am ET Bhagavad Gita Class 1 also on Zoom

4:30-5:30pm ET Bhagavad Gita Class 2 also on Zoom

8:00-8:30pm ET Satsang (Q&A) also on Zoom TBA according to student interest

Sunday, March 10, 24 and 31

8:00-8:30am ET Guided Meditation

10:30-11:30am ET Bhagavad Gita Class also on Zoom

Sunday March 17 (Being Third Sunday)

7:00-7:30am ET Guided Meditation

10:00-11:00am ET Bhagavad Gita Class 1 also on YouTube

11:30am-12:30pm ET Bhagavad Gita Class 2 also on YouTube

Mondays Off; No Class after Lunch on Sundays

More info at WWW.arshavidya.org Ph# 570-992-2339

ALL ARE WELCOME

॥ श्रीदक्षिणामूर्तिस्तोत्रम् ॥ Śrīdakṣiṇāmūrtistotram

विश्वं दर्पणदृश्यमाननगरीतुल्यम्
निजान्तर्गतम्
पश्यन्तात्मनि मायया
बहिरिबोद्धुं यया निद्रया ।
यस्ताक्षात्कुरुते प्रबोधसमये
स्वात्मानमेवाद्भयम्
तस्मै श्रीगुरुमूर्तये नम इदम्
श्रीदक्षिणामूर्तये ॥ १ ॥

बीजस्यान्तरिवाङ्कुरो जगदिदम्
प्राङ्निर्विकल्पं पुनः
मायाकल्पितदेशकालकलना-
वैचित्र्यचित्रीकृतम् ।
मायाबीजं विजृम्भयत्यपि महायोगीव
यस्वेच्छया
तस्मै श्रीगुरुमूर्तये नम इदम्
श्रीदक्षिणामूर्तये ॥ २ ॥

viśvaṃ darpaṇadṛśyamānanagarītulyam
nijāntargatam
paśyannātmāni māyayā
bahirivoddbhūtaṃ yathā nidrayā
yassākṣātkurute prabodhasamaye
svātmānamevādvayam
tasmai śrīgurumūrtaye nama idam
śrīdakṣiṇāmūrtaye (1)

bījasyāntarivāṅkuro jagadidam
prāṅnirvikalpaṃ puṇaḥ
māyākālpitadeśakālakalanā-
valcitrīyacitrīkṛtam
māyāvīva vijṛmbhayatyapi mahāyogīva
yassvecchayā
tasmai śrīgurumūrtaye nama idam
śrīdakṣiṇāmūrtaye (2)

This salutation to Śrī Dakṣiṇāmūrti (Lord Śiva facing south) who is manifest in the form of my teacher, who on account of māyā (self-ignorance) sees the universe which is like a city seen in the mirror (i.e. mithyā) and which really exists within the self but who (on account of māyā), sees it as though existing without, as in a dream, and who upon waking up (to his true nature) beholds it as his own nondual self.

This salutation to Śrī Dakṣiṇāmūrti who is manifest in the form of my teacher, who by his own will projects outside, again and again like a magician or like a mighty yogi, this universe, undifferentiated in the beginning like a sprout within the seed, and which after creation, is made variegated by the power of time and space created by māyā.

Śanti Mantra

ॐ स ह नाववतु । स ह नौ भुनक्तु । सह वीर्यं करवावहै ।

तेजस्विनावधीतमस्तु । मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ १ ॥

om sa ha nāvavatu | sa ha nau bhunaktu | saha vīryaṃ karavāvahai |
tejasvināvādhītamastu | mā vidviṣāvahai || om śāntiḥ śāntiḥ śāntiḥ || 1 ||

saḥ -- he; ha -- indeed; nau -- both of us; avatu -- may protect; saḥ -- he; ha -- indeed; nau -- both of us; bhunaktu -- may nourish; saha -- together; vīryaṃ karavāvahai -- may we acquire the capacity (to study and understand the scriptures); tejasvi -- brilliant; nau -- for us; adhītam -- what is studied; astu -- let it be; mā vidviṣāvahai -- may we not disagree with each other; om śāntiḥ śāntiḥ śāntiḥ -- om peace, peace, peace

May the Lord indeed, protect both of us. May he indeed, nourish both of us. May we together acquire the capacity (to study and understand the scriptures). May our study be brilliant. May we not disagree with each other. Om peace, peace, peace.

सदाशिव समारम्भाम् शंकराचार्य मध्यमाम्
अस्मद् आचार्य पर्यन्ताम् वंदे गुरु परम्पराम्

Sadashiva Samarambham Shankaracharya
Madhyamam
Asmad Acharya Paryantam Vande Guru Paramparam

*Beginning with Sadashiva, through Adi Shankaracharya in between and upto
my own preceptor*

I bow with reverence to the entire tradition of preceptors

GĪTĀ-DHYĀNAM

ओं पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयं
व्यासेन ग्रथितां पुराणमुनिना मध्येमहाभारतम् ।
अद्वैतामृतवर्षिणीं भगवतीमष्टादशाध्यायिनीम्
अम्ब त्वामनुसन्दधामि भगवद्गीते भवद्वेषिणीम् ॥ १ ॥

om pāṛthāya pratibodhitāṃ bhagavatā nārāyaṇena svayaṃ
vyāseṇa grathitāṃ purāṇamuninā madhye-mahābhāratam
advaitāmṛtavarṣiṇīṃ bhagavatīmaṣṭādaśādhyaīnīm
amba tvāmanusandadhāmi bhagavadgīte bhavadveṣiṇīm (1)

Om. Oh! Goddess Mother, Oh! Bhagavadgītā, (you who were) taught by Bhagavān Nārāyaṇa himself for the sake of Arjuna, the son of Pṛthā (Kuntī), (you who were) faithfully collected and reported by the ancient sage, Vyāsa, (and placed) in the middle of the Mahābhārata, (you who are) in eighteen chapters, you who have the nature of showering the nectar of non-duality, who is the destroyer of the life of becoming (saṃsārā), again and again I invoke you.

यं ब्रह्मा वरुणेन्द्ररुद्रमरुतः स्तुन्वन्ति दिव्यैः स्तवै-
र्वेदैः साङ्गपदक्रमोपनिषदैर्गायन्ति यं सामगाः ।
ध्यानावस्थिततद्गतेन मनसा पश्यन्ति यं योगिनो
यस्यान्तं न विदुः सुरासुरगणा देवाय तस्मै नमः ॥ ९ ॥

yaṃ brahmā varuṇendrarudramarutaḥ stunvanti divyaiḥ stavair-
vedaiḥ sāṅgapadakramopanīṣadaīrgāyanti yaṃ sāmagaḥ
dhyānāvasthitatadgatena manasā paśyanti yaṃ yogino
yasyāntaṃ na viduḥ surāsuraṅgā devāya tasmai namaḥ (9)

To the Lord about whom Brahmā, Varuṇa, Indra, Rudra, and the Marut-devatās praise with divine hymns, the one whom the singers of the Sāmaveda praise by singing with a full complement of the limbs (of singing) in the order of pada and krama and the Upanīṣads, the one whom contemplative people see with minds resolved in him in a state of meditation, whose nature the celestials and demons do not know, unto him, the Lord, my salutations.

Bhagavad-Gītā Verses 2.51 – 2.72 with Śāṅkarabhāṣyam

(Translation by Swami Gambhirananda)

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।
जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ ५१ ॥

Because, those who are devoted to wisdom, (they) becoming men of Enlightenment by giving up the fruits produced by actions, reach the state beyond evils by having become freed from the bondage of birth (51)

कर्मजं फलं त्यक्त्वा इति व्यवहितेन सम्बन्धः । इष्टानिष्टदेहप्राप्तिः कर्मजं फलं कर्मभ्यो जातं बुद्धियुक्ताः समत्वबुद्धियुक्ताः सन्तः हि यस्मात् फलं त्यक्त्वा परित्यज्य मनीषिणः ज्ञानिनो भूत्वा, जन्मबन्धविनिर्मुक्ताः जन्मैव बन्धः जन्मबन्धः तेन विनिर्मुक्ताः जीवन्त एव जन्मबन्धात् विनिर्मुक्ताः सन्तः, पदं परमं विष्णोः मोक्षाख्यं गच्छन्ति अनामयं सर्वोपद्रवरहितमित्यर्थः ।

The words ‘phalam tyaktva, by giving up the fruits’ are connected with the remote word ‘karmajam, produced by actions’. Hi, because; buddhi-yuktah, those who are devoted to wisdom, who are imbued with the wisdom of equanimity; (they) becoming manisinah, men of Enlightenment; tyaktva, by giving up; phalam, the fruit, the acquisition of desirable and undesriable bodies; karmajam, produced by actions; gacchanti, reach; padam, the state, the supreme state of Visnu, called Liberation; anamayam, beyond evils, i.e. beyond all evils; by having become janma-bandha-vinirmuktah, freed from the bondage of birth-birth (janma) itself is a bondage (bandha); becoming freed from that, even while living.

अथवा ‘बुद्धियोगाद्धनञ्जय’ (भ. गी. २ । ४९) इत्यारभ्य परमार्थदर्शनलक्षणैव सर्वतःसम्प्लुतोदकस्थानीया कर्मयोगजसत्त्वशुद्धिजनिता बुद्धिर्दर्शिता, साक्षात्सुकृतदुष्कृतप्रहाणादिहेतुत्वश्रवणात् ॥ ५१ ॥

Or:-Since it (buddhi) has been mentioned as the direct cause of the elimination of righteousness and unrighteousness, and so on, therefore what has been presented (in the three verses) beginning with, ‘O Dhananjaya,....to the yoga of wisdom’

(2.49), is enlightenment itself, which consists in the realization of the supreme Goal, which is comparable to a flood all around, and which arises from the purification of the mind as a result of Karma-yoga.

योगानुष्ठानजनितसत्त्वशुद्धिजा बुद्धिः कदा प्राप्स्यते इत्युच्यते —

When is that wisdom attained which arises from the purification of the mind brought about by the pursuit of (karma-) yoga? This is being stated:

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।
तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ ५२ ॥

When your mind goes beyond the turbidity of delusion, then you will acquire dispassion for what has to be heard and what has been heard. (52)

यदा यस्मिन्काले ते तव मोहकलिलं मोहात्मकमविवेकरूपं कालुष्यं येन आत्मानात्मविवेकबोधं कलुषीकृत्य विषयं प्रत्यन्तःकरणं प्रवर्तते, तत् तव बुद्धिः व्यतितरिष्यति व्यतिक्रमिष्यति, अतिशुद्धभावमापत्स्यते इत्यर्थः । तदा तस्मिन् काले गन्तासि प्राप्स्यसि निर्वेदं वैराग्यं श्रोतव्यस्य श्रुतस्य च, तदा श्रोतव्यं श्रुतं च ते निष्फलं प्रतिभातीत्यभिप्रायः ॥ ५२ ॥

Yada, when, at the time when; te, your; buddhih, mind; vyatitarisyati, will go beyond, cross over; moha-kalilam, the turbidity of delusion, the dirt in the form of delusion, in the form of non-discrimination, which, after confounding one's understanding about the distinction between the Self and the not-Self, impels the mind towards objects – that is to say, when your mind will attain the state of purity; tada, then, at that time; gantasi, you will acquire; nirvedam, despassion; for srotavyasya, what has to be heard; ca, and; srutasya, what has been heard. The idea implied is that, at that time what has to be heard and what has been heard becomes fruitless.

मोहकलिलात्ययद्वारेण लब्धात्मविवेकजप्रज्ञः कदा कर्मयोगजं फलं परमार्थयोगमवाप्स्यामीति चेत्, तत् शृणु —

If it be asked, 'By becoming possessed of the wisdom arising from the discrimination about the Self after overcoming the turbidity of delusion, when shall

I attain the yoga of the supreme Reality which is the fruit that results from Karma-yoga?', then listen to that;

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।
समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ ५३ ॥

When your mind, which has become bewildered by hearing, becomes unshakable and steadfast in the Self, then you will attain Yoga that arises from discrimination. (53)

श्रुतिविप्रतिपन्ना अनेकसाध्यसाधनसम्बन्धप्रकाशनश्रुतिभिः श्रवणैः प्रवृत्तिनिवृत्तिलक्षणैः
विप्रतिपन्ना नानाप्रतिपन्ना विक्षिप्ता सती ते तव बुद्धिः यदि यस्मिन् काले स्थास्यति स्थिरीभूता
भविष्यति निश्चला विक्षेपचलनवर्जिता सती समाधौ, समाधीयते चित्तमस्मिन्निति समाधिः
आत्मा, तस्मिन् आत्मनि इत्येतत् । अचला तत्रापि विकल्पवर्जिता इत्येतत् । बुद्धिः
अन्तःकरणम् । तदा तस्मिन्काले योगम् अवाप्स्यसि विवेकप्रज्ञां समाधिं प्राप्स्यसि ॥ ५३ ॥

Yada, when at the time when; te, your; buddhih, mind; that has become sruti-vi-pratipanna, bewildered, tossed about, by hearing (the Vedas) that reveal the diverse ends, means, and (their) relationship, i.e. are filled with divergent ideas; sthasyati, will become; niscala, unshakable, free from the tribulence in the form of distractions; and acala, steadfast, that is to say, free from doubt even in that (unshakable) state; samadhau, in samadhi, that is to say, in the Self-samadhi being derived in the sense of that in which the mind is fixed; tada, then, at that time; avapsyasi, you will attain; yogam, Yoga, the enlightenment, Self-absorption, that arises from discrimination. (53)

प्रश्नबीजं प्रतिलभ्य अर्जुन उवाच लब्धसमाधिप्रज्ञस्य लक्षणबुभुत्सया —

Having got an occasion for inquiry, Arjuna, with a view to knowing the characteristics of one who has the realization of the Self, asked:

अर्जुन उवाच — स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।

स्थितधीः किं प्रभाषेत किमासीत ब्रजेत किम् ॥ ५४ ॥

O kesava, what is the description of a man of steady wisdom who is Self-absorbed? How does the man of steady wisdom speak? How does he sit? How does he move about? (54)

स्थिता प्रतिष्ठिता 'अहमस्मि परं ब्रह्म' इति प्रज्ञा यस्य सः स्थितप्रज्ञः तस्य स्थितप्रज्ञस्य का भाषा किं भाषणं वचनं कथमसौ परैर्भाष्यते समाधिस्थस्य समाधौ स्थितस्य हे केशव । स्थितधीः स्थितप्रज्ञः स्वयं वा किं प्रभाषेत । किम् आसीत ब्रजेत किम् आसनं ब्रजनं वा तस्य कथमित्यर्थः । स्थितप्रज्ञस्य लक्षणमनेन श्लोकेन पृच्छ्यते ॥ ५४ ॥

O Kesava, ka, what; is the bhasa, description, the language (for the description) – how is he described by others – ; sthita-prajnasya, of a man of steady wisdom, of one whose realization, 'I am the supreme Brahman', remains steady; samadhi-sthasya, of one who is Self-absorbed? Or kim, how; does the sthitadhih, dhiih, man of steady wisdom; himself prabhaseta, speak? How does he asita, sit? How does he vrajeta, move about? That is to say, of what kind is his sitting or moving? Through this verse Arjuna asks for a description of the man of steady wisdom. (54)

यो ह्यादित एव संन्यस्य कर्माणि ज्ञानयोगनिष्ठायां प्रवृत्तः, यश्च कर्मयोगेन, तयोः 'प्रजहाति' इत्यारभ्य आ अध्यायपरिसमाप्तेः स्थितप्रज्ञलक्षणं साधनं चोपदिश्यते । सर्वत्रैव हि अध्यात्मशास्त्रे कृतार्थलक्षणानि यानि तान्येव साधनानि उपदिश्यन्ते, यत्नसाध्यत्वात् । यानि यत्नसाध्यानि साधनानि लक्षणानि च भवन्ति तानि

In the verses beginning from, 'When one fully renounces...', and ending with the completion of the chapter, instruction about the characteristics of the man of steady wisdom and the disciplines (he had to pass through) is being given both for the one who has, indeed, applied himself to steadfastness in the Yoga of Knowledge after having renounced rites and duties from the very beginning, and for the one who has (applied himself to this after having passed) through the path of Karma-yoga. For in all the scriptures without exception, dealing, with spirituality, whatever are the characteristics of the man of realization are themselves presented as the disciplines for an aspirant, because these (characteristics) are the result of effort.

And those that are the disciplines requiring effort, they become the characteristics (of the man of realization).

श्रीभगवानुवाच – प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् ।

आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ ५५ ॥

O Partha, when one fully renounces all the desires that have entered the mind, and remains satisfied in the Self alone by the Self, then he is called a man of steady wisdom. (55)

प्रजहाति प्रकर्षेण जहाति परित्यजति यदा यस्मिन्काले सर्वान् समस्तान् कामान् इच्छाभेदान् हे पार्थ, मनोगतान् मनसि प्रविष्टान् हृदि प्रविष्टान् । सर्वकामपरित्यागे तुष्टिकारणाभावात् शरीरधारणनिमित्तशेषे च सति उन्मत्तप्रमत्तस्येव प्रवृत्तिः प्राप्ता, इत्यत उच्यते — आत्मन्येव प्रत्यगात्मस्वरूपे एव आत्मना स्वेनैव बाह्यलाभनिरपेक्षः तुष्टः परमार्थदर्शनामृतरसलाभेन अन्यस्मादलंप्रत्ययवान् स्थितप्रज्ञः स्थिता प्रतिष्ठिता आत्मानात्मविवेकज्ञा प्रज्ञा यस्य सः स्थितप्रज्ञः विद्वान् तदा उच्यते । त्यक्तपुत्रवित्तलोकैषणः संन्यासी आत्माराम आत्मक्रीडः स्थितप्रज्ञ इत्यर्थः ॥ ५५ ॥

O Partha, yada, when, at the time when; prajahati, one fully renounces; sarvan, all; the kaman, desires, varieties of desires; manogatan, that have entered the mind, entered into the heart. If all desires are renounced while the need for maintaining the body persists, then, in the absence of anything to bring satisfaction, there may arise the possibility of one's behaving like lunatics or drunkards. Hence it is said: Tustah, remains satisfied; atmani eva, in the Self alone, in the very nature of the inmost Self; atmana, by the Self which is his own-indifferent to external gains, and satiated with everything else on account of having attained the nectar of realization of the supreme Goal; tada, then; ucyate, he is called; sthita-prajnah, a man of steady wisdom, a man of realization, one whose wisdom, arising from the discrimination between the Self and the not-Self, is stable. The idea is that the man of steady wisdom is a monk, who has renounced the desire for progeny, wealth and the worlds, and who delights in the Self and disports in the Self. (55)

किञ्च —

Moreover,

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ ५६ ॥

That monk is called a man of steady wisdom when his mind is unperturbed in sorrow, he is free from longing for delights, and has gone beyond attachment, fear and anger. (56)

दुःखेषु आध्यात्मिकादिषु प्राप्तेषु न उद्विग्नं न प्रक्षुभितं दुःखप्राप्तौ मनो यस्य सोऽयम् अनुद्विग्नमनाः । तथा सुखेषु प्राप्तेषु विगता स्पृहा तृष्णा यस्य, न अग्निरिव इन्धनाद्याधाने सुखान्यनु विवर्धते स विगतस्पृहः । वीतरागभयक्रोधः रागश्च भयं च क्रोधश्च वीता विगता यस्मात् स वीतरागभयक्रोधः । स्थितधीः स्थितप्रज्ञो मुनिः संन्यासी तदा उच्यते ॥ ५६ ॥

that munih, monk ucyate, is then called; sthita-dhiih, a man of steady wisdom; when anudvignamanah, his mind is unperturbed; duhkhesu, in sorrow-when his mind remains unperturbed by the sorrows that may come on the physical or other planes; so also, when he is vigata-sprhah, free from longing; sukhesu, for delights – when he, unlike fire which flares up when fed with fuel etc., has no longing for delights when they come to him – ; and vita-raga-bhaya-krodhah, has gone beyond attachment, fear and anger. (56)

किञ्च —

Further,

यः सर्वत्रानभिस्त्रेहस्तत्तत्प्राप्य शुभाशुभम् ।
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ ५७ ॥

The wisdom of that person remains established who has no attachment for anything anywhere, who neither welcomes nor rejects anything whatever, good or bad, when he comes across it. (57)

यः मुनिः सर्वत्र देहजीवितादिष्वपि अनभिस्नेहः अभिस्नेहवर्जितः तत्तत् प्राप्य शुभाशुभं तत्तत् शुभं अशुभं वा लब्ध्वा न अभिनन्दति न द्वेष्टि शुभं प्राप्य न तुष्यति न हृष्यति, अशुभं च प्राप्य न द्वेष्टि इत्यर्थः । तस्य एवं हर्षविषादवर्जितस्य विवेकजा प्रज्ञा प्रतिष्ठिता भवति ॥ ५७ ॥

prajna, the wisdom; tasya, of that person, of that sannyasin; pratisthita, remains established; yah, who; anabhi-snehah, has no attachment for; sarvatra, anything anywhere, even for body, life, etc.; who na abhinanadati, neither welcomes; na dvesti, nor rejects; tat tat, anything whatever; subha-asubham, good or bad; prapya, when he comes across it, i.e. who does not rejoice on meeting with the good, nor reject the bad on meeting with it. Of such a person, who is thus free from elation or dejection, the wisdom arising from discrimination remains established. (57)

किञ्च—

And besides,

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ५८ ॥

And when this one fully withdraws the senses from the objects of the senses, as a tortoise wholly (withdraws) the limbs, then his wisdom remains established. (58)

यदा संहरते सम्यगुपसंहरते च अयं ज्ञाननिष्ठायां प्रवृत्तो यतिः कूर्मः अङ्गानि इव यथा कूर्मः भयात् स्वान्यङ्गानि उपसंहरति सर्वशः सर्वतः, एवं ज्ञाननिष्ठः इन्द्रियाणि इन्द्रियार्थेभ्यः सर्वविषयेभ्यः उपसंहरते । तस्य प्रज्ञा प्रतिष्ठिता इत्युक्तार्थं वाक्यम् ॥ ५८ ॥

yada, when; ayam, this one, the sannyasin practising steadfastness in Knowledge; samharate, fully withdraws; indriyani, the senses; indriya-arthebhyah, from all the objects of the senses; iva, as; kurmah, a tortoise; sarvasah, wholly (withdraws); angani, its limbs, from all sides out of fear; when the man engaged in steadfastness to Knowledge withdraws thus, then tasya, his; prajna, wisdom; pratisthita, remains established (the meaning of this portion has already been explained). (58)

तत्र विषयाननाहरतः आतुरस्यापि इन्द्रियाणि कूर्माङ्गानीव संहियन्ते न तु तद्विषयो रागः स
कथं संहियते इति उच्यते —

As to that, the organs of a sick person, too, cease to be active when the refrains from sense-objects; they get fully withdrawn like the limbs of a tortoise, but not so the hankering for those objects. How that (hankering) gets completely withdrawn is being stated:

विषया विनिवर्तन्ते निराहारस्य देहिनः ।

रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥ ५९ ॥

The objects recede from an abstinent man, except for the taste (for them). Even the taste of this person falls away after realization of the Absolute. (59)

यद्यपि विषयाः विषयोपलक्षितानि विषयशब्दवाच्यानि इन्द्रियाणि निराहारस्य
अनाह्नियमाणविषयस्य कष्टे तपसि स्थितस्य मूर्खस्यापि विनिवर्तन्ते देहिनो देहवतः रसवर्जं रसो
रागो विषयेषु यः तं वर्जयित्वा । रसशब्दो रागे प्रसिद्धः, स्वरसेन प्रवृत्तः रसिकः रसज्ञः,
इत्यादिदर्शनात् । सोऽपि रसो रञ्जनारूपः सूक्ष्मः अस्य यतेः परं परमार्थतत्त्वं ब्रह्म दृष्ट्वा
उपलभ्य 'अहमेव तत्' इति वर्तमानस्य निवर्तते निर्बीजं विषयविज्ञानं सम्पद्यते इत्यर्थः । न
असति सम्यग्दर्शने रसस्य उच्छेदः । तस्मात् सम्यग्दर्शनात्मिकायाः प्रज्ञायाः स्थैर्यं
कर्तव्यमित्यभिप्रायः ॥ ५९ ॥

Although visayah, the objects, (i.e.) the organs, figuratively implied and expressed by the word 'objects', or, the objects themselves; vinivartante, recede; niraharasya dehinah, from an abstinent man, from an embodied being, even from a fool who engages in painful austerity and abstains from objects; (still, they do so) rasavarjam, with the exception of the taste (for them), with the exception of the hankering that one has for objects. The word rasa is well known as referring to the sense of taste (hankering), as in such expressions as, 'sva-rasena pravrttah, induced by his own taste (i.e. willingly)', 'rasikah, a man of tastes', 'rasajnah, a connoisseur (of tastes)', etc. Api, even that; rasah, taste of the nature of subtle attachment; asya, of this person, of the sannyasin; nivartate, falls away, i.e. his

objective perception becomes seedless; when drstva, after attaining; param, the Absolute, the Reality which is the supreme Goal, Brahman, he continues in life with the realization, 'I verily am That (Brahman).' In the absence of full realization there can be no eradication of the 'hankering'. The idea conveyed is that, one should therefore stabilize one's wisdom which is characterized by full realization. (59)

सम्यग्दर्शनलक्षणप्रज्ञास्थैर्यं चिकीर्षता आदौ इन्द्रियाणि स्ववशे स्थापयितव्यानि,
यस्मात्तदनवस्थापने दोषमाह —

Since the organs have to be first brought under his own control by one who desires to establish firmly the wisdom which is characterized by full realization, therefore the Lord speaks of the evil that arises from not keeping them under control:

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।
इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥ ६० ॥

For, O son of Kunti, the turbulent organs violently snatch away the mind of an intelligent person, even while he is striving diligently. (60)

यततः प्रयत्नं कुर्वतः हि यस्मात् कौन्तेय पुरुषस्य विपश्चितः मेधाविनः अपि इति व्यवहितेन
सम्बन्धः । इन्द्रियाणि प्रमाथीनि प्रमथनशीलानि विषयाभिमुखं हि पुरुषं विक्षोभयन्ति
आकुलीकुर्वन्ति, आकुलीकृत्य च हरन्ति प्रसभं प्रसह्य प्रकाशमेव पश्यतो विवेकविज्ञानयुक्तं मनः ॥
६० ॥

Hi, for; kaunteya, O son of Kunti; pramathini, the turbulent; indriyani, organs; prasabham, violently; haranti, snatch away; manah, the mind; vipascitah, of an intelligent; purusasya, person; api, even; yatatah, while he is striving diligently, (or,) the words purusasya vipascitah (of an intelligent person) are to be connected with the remote word api (even). Indeed, the organs confound a person who is inclined towards objects, and after confounding him, violently carry away his mind endowed with discriminating knowledge, even when he is aware of this. (60)

यतः तस्मात् —

Since this is so, therefore,

तानि सर्वाणि संयम्य युक्त आसीत् मत्परः ।
वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ ६१ ॥

Controlling all of them, one should remain concentrated on Me as the supreme, because the wisdom of one whose organs are under control becomes steadfast. (61)

तानि सर्वाणि संयम्य संयमनं वशीकरणं कृत्वा युक्तः समाहितः सन् आसीत् मत्परः अहं वासुदेवः सर्वप्रत्यगात्मा परो यस्य सः मत्परः, 'न अन्योऽहं तस्मात्' इति आसीत् इत्यर्थः । एवमासीनस्य यतेः वशे हि यस्य इन्द्रियाणि वर्तन्ते अभ्यासबलात् तस्य प्रज्ञा प्रतिष्ठिता ॥ ६१ ॥

Samyamya, controlling, having subdued; sarvani, all; tani, of them; asita, one should remain; yukta, concentrated; mat-parah, on Me as the supreme – he to whom I, Vasudeva, the inmost Self of all, am the supreme (parah) is mat-parah. The idea is, he should remain (concentrated) thinking, 'I am not different from Him.' Hi, because; the prajna, wisdom; tasya, of one, of the sannyasin remaining thus concentrated; yasya, whose; indriyani, organs; are vase, under control, by dint of practice; pratisthita, becomes steadfast. (61)

अथेदानीं पराभविष्यतः सर्वानर्थमूलमिदमुच्यते —

Now, then, this root cause of all the evils that beset one who is the verge of being overwhelmed is being stated:

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।
सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥ ६२ ॥

In the case of a person who dwells on objects, there arises attachment for them. From attachment grows hankering, from hankering springs anger. (62)

ध्यायतः चिन्तयतः विषयान् शब्दादीन् विषयविशेषान् आलोचयतः पुंसः पुरुषस्य सङ्गः
आसक्तिः प्रीतिः तेषु विषयेषु उपजायते उत्पद्यते । सङ्गात् प्रीतेः सञ्जायते समुत्पद्यते कामः
तृष्णा । कामात् कुतश्चित् प्रतिहतात् क्रोधः अभिजायते ॥ ६२ ॥

Pumsah, in the case of a person; dhyayatah, who dwells on, thinks of; visayan, the
objects, the specialities of the objects such as sound etc.; upajayate, there arises;
sangah, attachment, fondness, love; tesu, for them, for those objects. Sangat, from
attachment, from love; sanjayate, grows; kamah, hankering, thirst. When that is
obstructed from any quarter, kamah, from hankering; abhijayate, springs; krodhah,
anger. (62)

क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ ६३ ॥

From anger follows delusion; from delusion, failure of memory; from failure of
memory, loss of understanding; from loss of understanding, he perishes. (63)

क्रोधात् भवति संमोहः अविवेकः कार्याकार्यविषयः । क्रुद्धो हि संमूढः सन् गुरुमप्याक्रोशति ।
संमोहात् स्मृतिविभ्रमः शास्त्राचार्योपदेशाहितसंस्कारजनितायाः स्मृतेः स्यात् विभ्रमो भ्रंशः
स्मृत्युत्पत्तिनिमित्तप्राप्तौ अनुत्पत्तिः । ततः स्मृतिभ्रंशात् बुद्धिनाशः बुद्धेर्नाशः ।
कार्याकार्यविषयविवेकायोग्यता अन्तःकरणस्य बुद्धेर्नाश उच्यते । बुद्धिनाशात् प्रणश्यति ।
तावदेव हि पुरुषः यावदन्तःकरणं तदीयं कार्याकार्यविषयविवेकयोग्यम् । तदयोग्यत्वे नष्ट एव
पुरुषो भवति । अतः तस्यान्तःकरणस्य बुद्धेर्नाशात् प्रणश्यति पुरुषार्थायोग्यो भवतीत्यर्थः ॥ ६३ ॥

Krodhat, from anger; bhavati, follows; sammohah, delusion, absence of
discrimination with regard to what should or should not be done, because an angry
man, becoming deluded, abuses even a teacher. Sammohat, from delusion; (comes)
smrti-vibhramah, failure of memory originating from the impressions acquired
from the instructions of the scriptures and teachers. When there is an occasion for
memory to rise, it does not occur. Smrti-bhramasat, from that failure of memory,
(results) buddhi-nasah, loss of understanding. The unfitness of the mind to

discriminate between what should or should not be done is called loss of understanding. Buddhi-nasat, from the loss of understanding; pranasati, he perishes. Indeed, a man continues to be himself so long as his mind remains fit to distinguish between what he ought to and ought not do. When it becomes unfit, a man is verily ruined. Therefore, when his internal organ, his understanding, is destroyed, a man is ruined, i.e. he becomes unfit for the human Goal. (63)

सर्वानर्थस्य मूलमुक्तं विषयाभिध्यानम् । अथ इदानीं मोक्षकारणमिदमुच्यते —

Thinking of objects has been said to be the root of all evils. After that, this which is the cause of Liberation is being now stated:

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ ६४ ॥

But by perceiving objects with the organs that are free of attraction and repulsion, and are under his own control, the self-controlled man attains serenity. (64)

रागद्वेषवियुक्तैः रागश्च द्वेषश्च रागद्वेषौ, तत्पुरःसरा हि इन्द्रियाणां प्रवृत्तिः स्वाभाविकी, तत्र यो मुमुक्षुः भवति सः ताभ्यां वियुक्तैः श्रोत्रादिभिः इन्द्रियैः विषयान् अवर्जनीयान् चरन् उपलभमानः आत्मवश्यैः आत्मनः वश्यानि वशीभूतानि इन्द्रियाणि तैः आत्मवश्यैः विधेयात्मा इच्छातः विधेयः आत्मा अन्तःकरणं यस्य सः अयं प्रसादम् अधिगच्छति । प्रसादः प्रसन्नता स्वास्थ्यम् ॥ ६४ ॥

Certainly the functions of the organs are naturally preceded by attraction and repulsion. This being so, caran, by perceiving; visayan, objects, which are unavoidable; indriyaih, with the organs such as ears etc.; raga-dvesa-viyuktaih, that are free from those attraction and repulsion; and are atma-vasyaih, under his own control; vidheya-atma, the self-controlled man, whose mind can be subdued at will, a seeker after Liberation; adhigacchati, attains; prasadam, serenity, self-poise. (64)

प्रसादे सति किं स्यात् इत्युच्यते —

What happens when there is serenity? This is being answered:

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।

प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥ ६५ ॥

When there is serenity, there follows eradication of all his sorrows, because the wisdom of one who has a serene mind soon becomes firmly established. (65)

प्रसादे सर्वदुःखानाम् आध्यात्मिकादीनां हानिः विनाशः अस्य यतेः उपजायते । किञ्च —
प्रसन्नचेतसः स्वस्थान्तःकरणस्य हि यस्मात् आशु शीघ्रं बुद्धिः पर्यवतिष्ठते आकाशमिव परि
समन्तात् अवतिष्ठते, आत्मस्वरूपेणैव निश्चलीभवतीत्यर्थः ॥

Prasade, when there is serenity; upajayate, there follows; hanih, eradication; asya sarva-duhkhanam, of all his, the sannyasin's, sorrow on the physical and other planes. Moreover, (this is so) hi, because; buddhih, the wisdom; prasanna-cetasah, of one who has a serene mind, of one whose mind is poised in the Self; asu, soon; pari-avatisthate, becomes firmly established; remains steady (avatisthate) totally (pari), like the sky, i.e. it becomes unmoving in its very nature as the Self.

एवं प्रसन्नचेतसः अवस्थितबुद्धेः कृतकृत्यता यतः, तस्मात् रागद्वेषवियुक्तैः इन्द्रियैः शास्त्राविरुद्धेषु
अवर्जनीयेषु युक्तः समाचरेत् इति वाक्यार्थः ॥ ६५ ॥

The meaning of the sentence is this: Since a person with such a poised mind and well-established wisdom attains fulfilment, therefore a man of concentration ought to deal with the indispensable and scripturally non-forbidden objects through his senses that are free from love and hatred. (65)

सेयं प्रसन्नता स्तूयते —

That same serenity is being eulogized:

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।
न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥ ६६ ॥

For the unsteady there is no wisdom, and there is no meditation for the unsteady man. And for an unmeditative man there is no peace. How can there be happiness for one without peace? (66)

नास्ति न विद्यते न भवतीत्यर्थः, बुद्धिः आत्मस्वरूपविषया अयुक्तस्य असमाहितान्तःकरणस्य ।
न च अस्ति अयुक्तस्य भावना आत्मज्ञानाभिनिवेशः । तथा — न च अस्ति अभावयतः
आत्मज्ञानाभिनिवेशमकुर्वतः शान्तिः उपशमः । अशान्तस्य कुतः सुखम् ? इन्द्रियाणां हि
विषयसेवातृष्णातः निवृत्तिर्या तत्सुखम् , न विषयविषया तृष्णा । दुःखमेव हि सा । न तृष्णायां
सत्यां सुखस्य गन्धमात्रमप्युपपद्यते इत्यर्थः ॥ ६६ ॥

Ayuktasya, for the unsteady, for one who does not have a concentrated mind; na
asti, there is no, i.e. there does not arise; buddhih, wisdom, with regard to the
nature of the Self; ca, and; there is no bhavana, meditation, earnest longing for the
knowledge of the Self; ayuktasya, for an unsteady man. And similarly,
abhavayatah, for an unmeditative man, who does not ardently desire the knowledge
of the Self; there is no santih, peace, restraint of the senses. Kutah, how can there
be; sukham, happiness; asantasya, for one without peace? That indeed is happiness
which consists in the freedom of the senses from the thirst for enjoyment of
objects; not the thirst for objects – that is misery to be sure. The implication is that,
so long as thirst persists, there is no possibility of even an iota of happiness! (66)

अयुक्तस्य कस्माद्बुद्धिर्नास्ति इत्युच्यते —

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।
तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥ ६७ ॥

Because the mind which follows in the wake of the wandering senses, that (mind)
carries away his wisdom like the mind (diverting) a boat on the waters. (67)

इन्द्रियाणां हि यस्मात् चरतां स्वस्वविषयेषु प्रवर्तमानानां यत् मनः अनुविधीयते अनुप्रवर्तते तत्
इन्द्रियविषयविकल्पनेन प्रवृत्तं मनः अस्य यतेः हरति प्रज्ञाम् आत्मानात्मविवेकजां नाशयति ।
कथम् ? वायुः नावमिव अम्भसि उदके जिगमिषतां मार्गादुद्धृत्य उन्मार्गे यथा वायुः नावं
प्रवर्तयति, एवमात्मविषयां प्रज्ञां हत्वा मनो विषयविषयां करोति ॥ ६७ ॥

Hi, because; yat manah, the mind which; anuvividhiyate, follows in the wake of;
caratam, the wandering; indriyani, senses that are tending towards their respective
objects; tat, that, the mind engaged in thinking of the objects of the senses; harati,

carries away, destroys; asya, his, the sannyasin's; prajnam, wisdom born from the discrimination between the Self and the not-Self. How? Iva, like; vayuh, the wind; diverting a navam, boat; ambhasi, on the waters. As wind, by diverting a boat on the waters from its intended course, drives it along a wrong course, similarly the mind, by diverting the wisdom from the pursuit of the Self, makes it engage in objects. (67)

‘यततो हि’ (भ. गी. २।६०) इत्युपन्यस्तस्यार्थस्य अनेकधा उपपत्तिमुक्त्वा तं चार्थमुपपाद्य उपसंहरति —

After having stated variously the reasons for the idea conveyed through the verse, ‘For, O son of Kunti,’ etc. (verse 60), and having established that very idea, the Lord concludes thus:

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ६८ ॥

Therefore, O mighty-armed one, this wisdom becomes established in one whose organs in all their varieties are withdrawn from their objects. (68)

इन्द्रियाणां प्रवृत्तौ दोष उपपादितो यस्मात्, तस्मात् यस्य यतेः हे महाबाहो, निगृहीतानि सर्वशः सर्वप्रकारैः मानसादिभेदैः इन्द्रियाणि इन्द्रियार्थेभ्यः शब्दादिभ्यः तस्य प्रज्ञा प्रतिष्ठिता ॥ ६८ ॥

Since the evils arising from the activities of the organs have been described, tasmāt, therefore; mahabaho, O mighty-armed one; tasya, his, the sannyasin's; prajna, wisdom; pratisthita, becomes established; yasya, whose; indriyani, organs; sarvasah, in all their varieties, differentiated as mind etc.; nigrhitani, are withdrawn; indriya-arthebhyah, from their objects such as sound etc. (68)

योऽयं लौकिको वैदिकश्च व्यवहारः स उत्पन्नविवेकज्ञानस्य स्थितप्रज्ञस्य अविद्याकार्यत्वात् अविद्यानिवृत्तौ निवर्तते, अविद्यायाश्च विद्याविरोधात् निवृत्तिः, इत्येतमर्थं स्फुटीकुर्वन् आह —

In the case of a man of steady wisdom in whom has arisen discriminating knowledge, those which are these ordinary and Vedic dealings cease on the

eradication of ignorance, they being effects of ignorance. And ignorance ceases because it is opposed to Knowledge. For clarifying this idea, the Lord says:

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ ६९ ॥

The self-restrained man keeps awake during that which is night for all creatures.
That during which creatures keep awake is night to the seeing sage. (69)

या निशा रात्रिः सर्वपदार्थानामविवेककरी तमःस्वभावत्वात् सर्वभूतानां सर्वेषां भूतानाम् । किं तत् परमार्थतत्त्वं स्थितप्रज्ञस्य विषयः । यथा नक्तञ्चराणाम् अहरेव सदन्येषां निशा भवति, तद्वत् नक्तञ्चरस्थानीयानामज्ञानां सर्वभूतानां निशेव निशा परमार्थतत्त्वम्, अगोचरत्वादतद्बुद्धीनाम् ।

ya, that which; sarva-bhutanam, for all creatures; is nisa, night, which being darkness (tamah) by nature obliterates distinctions among all things; what is that? that is the Reality which is the supreme Goal, accessible to the man of steady wisdom. As that which verily appears as day to the nocturnal creatures is night for others, similarly the Reality which is the supreme Goal appears to be night, as it were, to all unenlightened beings who are comparable to the nocturnal creatures, because It is beyond the range of vision of those who are devoid of that wisdom

तस्यां परमार्थतत्त्वलक्षणायामज्ञाननिद्रायाः प्रबुद्धो जागर्ति संयमी संयमवान्, जितेन्द्रियो योगीत्यर्थः । यस्यां ग्राह्यग्राहकभेदलक्षणायामविद्यानिशायां प्रसुप्तान्येव भूतानि जाग्रति इति उच्यन्ते, यस्यां निशायां प्रसुप्ता इव स्वप्नदृशः, सा निशा अविद्यारूपत्वात् परमार्थतत्त्वं पश्यतो मुनेः ॥

Samyami, the self-restrained man, whose organs are under control, i.e. the yogi, who has arisen from the sleep of ignorance; jagarti, keeps awake; tasyam, in that (night) characterized as the Reality, the supreme Goal. That night of ignorance, characterized by the distinctions of subjects and objects, yasyam in which; bhutani, the creatures, who are really asleep; are said to be jagrati, keeping awake, in which night they are like dreamers in sleep; sa nisa, it is night; pasyatah, to the seeing;

muneh, sage, who perceives the Reality that is the supreme Goal, because that (night) is ignorance by nature.

अतः कर्माणि अविद्यावस्थायामेव चोद्यन्ते, न विद्यावस्थायाम् । विद्यायां हि सत्याम् उदिते सवितरि शार्वरमिव तमः प्रणाशमुपगच्छति अविद्या । प्राक् विद्योत्पत्तेः अविद्या प्रमाणबुद्ध्या गृह्यमाणा क्रियाकारकफलभेदरूपा सती सर्वकर्महेतुत्वं प्रतिपद्यते । न अप्रमाणबुद्ध्या गृह्यमाणायाः कर्महेतुत्वोपपत्तिः, 'प्रमाणभूतेन वेदेन मम चोदितं कर्तव्यं कर्म' इति हि कर्मणि कर्ता प्रवर्तते, न 'अविद्यामात्रमिदं सर्वं निशेव' इति ।

Therefore, rites and duties are enjoined only during the state of ignorance, not in the state of enlightenment. For, when Knowledge dawns, ignorance becomes eradicated like the darkness of night after sun-rise. Before the rise of Knowledge, ignorance, accepted as a valid means of knowledge and presenting itself in the different forms of actions, means and results, becomes the cause of all rites and duties. It cannot reasonably become the source of rites and duties (after Realization) when it is understood as an invalid means of knowledge. For an agent becomes engaged in actions when he has the idea, 'Actions have been enjoined as a duty for me by the Vedas, which are a valid means of knowledge'; but not when he understands that 'all this is mere ignorance, like the night'.

यस्य पुनः 'निशेव अविद्यामात्रमिदं सर्वं भेदजातम्' इति ज्ञानं तस्य आत्मज्ञस्य सर्वकर्मसंन्यासे एव अधिकारो न प्रवृत्तौ । तथा च दर्शयिष्यति — 'तद्बुद्धयस्तदात्मानः' (भ. गी. ५ । १७) इत्यादिना ज्ञाननिष्ठायामेव तस्य अधिकारम् ॥

Again, the man to whom has come the Knowledge that all these differences in their totality are mere ignorance like the night, to that man who has realized the Self, there is eligibility only for renouncing all actions, not for engaging in actions. In accordance with this, the Lord will show in the verse, 'Those who have their intellect absorbed in That, whose Self is That' (5.17) etc., that he has competence only for steadfastness in Knowledge.

तत्रापि प्रवर्तकप्रमाणाभावे प्रवृत्त्यनुपपत्तिः इति चेत् ,

Objection: May it not be argued that there will be no reason for being engaged even in that (steadfastness in Knowledge) if there be no valid means of knowledge to impel one to that?

न ; स्वात्मविषयत्वादात्मविज्ञानस्य । न हि आत्मनः स्वात्मनि प्रवर्तकप्रमाणापेक्षता,
 आत्मत्वादेव । तदन्तत्वाच्च सर्वप्रमाणानां प्रमाणत्वस्य । न हि आत्मस्वरूपाधिगमे सति पुनः
 प्रमाणप्रमेयव्यवहारः सम्भवति । प्रमातृत्वं हि आत्मनः निवर्तयति अन्त्यं प्रमाणम् ; निवर्तयदेव
 च अप्रमाणीभवति, स्वप्रकालप्रमाणमिव प्रबोधे । लोके च वस्त्वधिगमे प्रवृत्तिहेतुत्वादर्शनात्
 प्रमाणस्य । तस्मात् न आत्मविदः कर्मण्यधिकार इति सिद्धम् ॥ ६९ ॥

Answer: No, since 'knowledge of the Self' relates to one's own Self. Indeed, by the very fact that It is the Self, and since the validity of all the means of knowledge culminates in It, therefore the Self does not depend on an injunction to impel It towards Itself. Surely, after the realization of the true nature of the Self, there is no scope again for any means to, or end of, knowledge. The last valid means of (Self-) knowledge eradicates the possibility of the Self's becoming a perceiver. And even as it eradicates, it loses its own authoritativeness, in the same way as the means of knowledge which is valid in dream becomes unauthoritative during the waking state. In the world, too, after the preception of an object, the valid means of that perception is not seen to be a cause impelling the knower (to any action with regard to that object). Hence, it is established that, for a knower of the Self, there remains no eligibility for rites and duties. (69)

विदुषः त्यक्तैषणस्य स्थितप्रज्ञस्य यतेरेव मोक्षप्राप्तिः, न तु असंन्यासिनः कामकामिनः इत्येतमर्थं
 दृष्टान्तेन प्रतिपादयिष्यन् आह —

The attainment of Liberation is only for the sannyasin, the man of enlightenment, who has renounced all desires and is a man of steady wisdom; but not for him who has not renounced and is desirous of the objects (of the senses). Such being the case, with a view to establishing this with the help of an illustration, the Lord says:

आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत् ।

तद्वत्कामा यं प्रविशन्ति सर्वे स शान्तिमाप्नोति न कामकामी ॥ ७० ॥

That man attains peace into whom all desires enter in the same way as the waters flow into a sea that remains unchanged (even) when being filled up from all sides.
Not so one who is desirous of objects. (70)

आपूर्यमाणम् अद्भिः अचलप्रतिष्ठम् अचलतया प्रतिष्ठा अवस्थितिः यस्य तम् अचलप्रतिष्ठं समुद्रम् आपः सर्वतो गताः प्रविशन्ति स्वात्मस्थमविक्रियमेव सन्तं यद्वत् , तद्वत् कामाः विषयसंनिधावपि सर्वतः इच्छाविशेषाः यं पुरुषम् — समुद्रमिव आपः — अविकुर्वन्तः प्रविशन्ति सर्वे आत्मन्येव प्रलीयन्ते न स्वात्मवशं कुर्वन्ति, सः शान्तिं मोक्षम् आप्नोति, न इतरः कामकामी, काम्यन्त इति कामाः विषयाः तान् कामयितुं शीलं यस्य सः कामकामी, नैव प्राप्नोति इत्यर्थः ॥ ७० ॥

Sah, that man; apnoti, attains; santim, peace Liberation; yam, into whom, into which person; sarve, all; kamah, desires, all forms of wishes; pravisanti, enter, from all directions, like waters entering into a sea, without overwhelming him even in the presence of objects; they vanish in the Self, they do not bring It under their own influence, tadvat, in the same way; yadvat, as; apah, waters, coming from all sides; pravisanti, flow into; samudram, a sea; that remains acala-pratistham, unchanged, that continues to be its own self, without any change; apuryamanam, (even) when filled up from all sides with water. Na, not so the other; who is kama-kami, desirous of objects. Kama means objects which are sought after. He who is given to desire them is kama-kami. The idea implied is that he never attains (peace). (70)

यस्मादेवं तस्मात्—

Since this is so, therefore.

विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः ।

निर्ममो निरहङ्कारः स शान्तिमधिगच्छति ॥ ७१ ॥

That man attains peace who, after rejecting all desires, moves about free from hankering, without the idea of ('me' and) 'mine', and devoid of pride. (71)

विहाय परित्यज्य कामान् यः संन्यासी पुमान् सर्वान् अशेषतः कार् त्र्येन चरति,
जीवनमात्रचेष्टाशेषः पर्यटतीत्यर्थः । निःस्पृहः शरीरजीवनमात्रेऽपि निर्गता स्पृहा यस्य सः
निःस्पृहः सन् , निर्ममः शरीरजीवनमात्राक्षिप्तपरिग्रहेऽपि ममेदम् इत्यपभिनिवेशवर्जितः,
निरहङ्कारः विद्यावत्त्वादिनिमित्तात्मसम्भावनारहितः इत्येतत् । सः एवंभूतः स्थितप्रज्ञः
ब्रह्मवित् शान्तिं सर्वसंसारदुःखोपरमलक्षणां निर्वाणाख्याम् अधिगच्छति प्राप्नोति ब्रह्मभूतो
भवति इत्यर्थः ॥ ७१ ॥

Sah puman, that man who has become thus, the sannyasin, the man of steady wisdom, the knower of Brahman; adhigacchati, attains; santim, peace, called Nirvana, consisting in the cessation of all the sorrows of mundane existence, i.e. he becomes one with Brahman; yah, who; vihaya, after rejecting; sarvan, all; kaman, desires, without a trace, fully; carati, moves about, i.e. wanders about, making efforts only for maintaining the body; nihsprhah, free from hankering, becoming free from any longing even for the maintenance of the body; nirmamah, without the idea of ('me' and) 'mine', without the deeprooted idea of 'mine' even when accepting something needed merely for the upkeep of the body; and nirahankarah, devoid of pride, i.e. free from self esteem owing to learning etc. (71)

सैषा ज्ञाननिष्ठा स्तूयते —

This steadfastness in Knowledge, which is such, is being praised:

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।
स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥ ७२ ॥

O Partha, this is the state of being established in Brahman. One does not become deluded after attaining this. One attains identification with Brahman by being established in this state even in the closing years of one's life. (72)

एषा यथोक्ता ब्राह्मी ब्रह्मणि भवा इयं स्थितिः सर्वं कर्म संन्यस्य ब्रह्मरूपेणैव अवस्थानम् इत्येतत् । हे पार्थ, न एनां स्थितिं प्राप्य लब्ध्वा न विमुह्यति न मोहं प्राप्नोति । स्थित्वा अस्यां स्थितौ ब्राह्म्यां यथोक्तायां अन्तकालेऽपि अन्त्ये वयस्यपि ब्रह्मनिर्वाणं ब्रह्मनिर्वृतिं मोक्षम् ऋच्छति गच्छति । किमु वक्तव्यं ब्रह्मचर्यादेव संन्यस्य यावज्जीवं यो ब्रह्मण्येव अवतिष्ठते स ब्रह्मनिर्वाणमृच्छति इति ॥ ७२ ॥

O Partha, esa, this, the aforesaid; is brahmisthitih, the state of being established in Brahman, i.e. continuing (in life) in identification with Brahman, after renouncing all actions. Na vimuhyati, one does not become deluded; prapya, after attaining ; enam, this rcchati, one attains; brahma-nirvanam, identification with Brahman, Liberation; sthitva, by being established; asyam, in this, in the state of Brahmanhood as described; api, even; anta-kale, in the closing years of one's life. What need it be said that, one who remains established only in Brahman during the whole life, after having espoused monasticism even from the stage of celibacy, attains identification with Brahman! (72)

इति श्रीमत्परमहंसपरिव्राजकाचार्यस्य श्रीगोविन्दभगवत्पूज्यपादशिष्यस्य श्रीमच्छङ्करभगवतः कृतौ श्रीमद्भगवद्गीताभाष्ये द्वितीयोऽध्यायः ॥

Thus ends the commentary by Śrīmat Paramahansa-parivrajakācārya Ādi Śaṅkara, disciple of Śrī Govindabhagavatpūjyapāda, on the second chapter of Śrīmat Bhagavad-Gītā.

ॐ तत्सत्

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥ २ ॥

om pūrṇamadaḥ pūrṇamidam pūrṇātpūrṇamudacyate ।
pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate ॥
om śāntiḥ śāntiḥ śāntiḥ ॥ 2 ॥

pūrṇam – is fullness; *adaḥ* -- that; *pūrṇam* – is fullness; *idam* -- this; *pūrṇāt* – from that fullness; *pūrṇam* – this fullness; *udacyate* – has come; *pūrṇasya* – of that fullness; *pūrṇam* – this fullness; *ādāya* – having removed; *pūrṇam* – the fullness; *eva* – only; *avaśiṣyate* – remains; *om śāntiḥ śāntiḥ śāntiḥ* -- om peace, peace, peace

That is fullness, this is fullness. From that fullness this fullness came. From that fullness this fullness removed, what remains is fullness. Om peace, peace, peace.