

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

With

**Swami Muktatmanandaji**

On

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

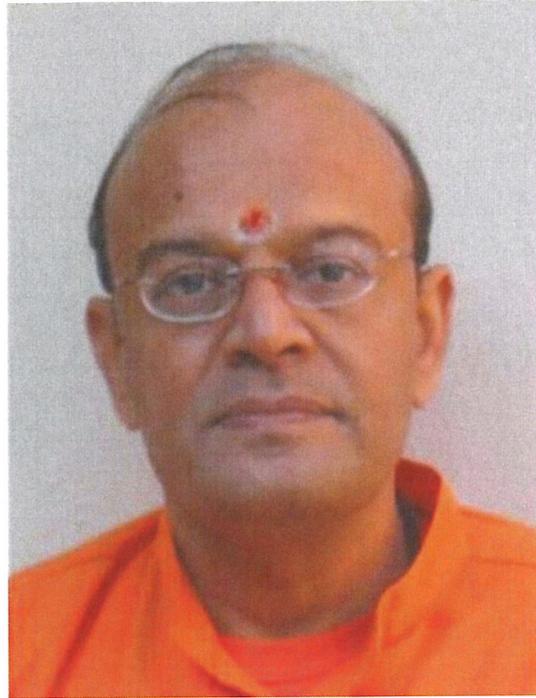


Arsha Vidya Pitham  
P.B.Box, 1059 Saylorsburg, Pa. 18353  
[www.arshavidya.org](http://www.arshavidya.org) Email: [avpoffice@gmail.com](mailto:avpoffice@gmail.com) Ph# 570-992-2339



## **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](http://WWW.arshavidya.org) Ph# 570-992-2339

**ALL ARE WELCOME**



## ॥ श्रीदक्षिणामूर्तिस्तोत्रम् ॥ Śrīdakṣiṇāmūrtistotram

विश्वं दर्पणदृश्यमाननगरीतुल्यम्  
निजान्तर्गतम्  
पश्यन्नात्मनि मायया  
बहिरिवोद्भूतं यथा निद्रया ।  
यस्ताक्षात्कुरुते प्रबोधसमये  
स्वात्मानमेवाद्भयम्  
तस्मै श्रीगुरुमूर्तये नम इदम्  
श्रीदक्षिणामूर्तये ॥ १ ॥

बीजस्यान्तरिवाङ्कुरो जगदिवम्  
प्राङ्निर्विकल्पं पुनः  
मायाकल्पितदेशकालकलना-  
वैचिष्यचित्रीकृतम् ।  
मायावीच विजृम्भयत्यपि महायोगीच  
यस्येच्छया  
तस्मै श्रीगुरुमूर्तये नम इदम्  
श्रीदक्षिणामूर्तये ॥ २ ॥

vīśvaṃ darpaṇadr̥śyamānanagaritulyam  
nijāntargatam  
paśyannātmani māyayā  
bahirivodbhūtaṃ yathā nidrayā  
yastākṣāṭkurute prabodhasamaye  
svātmānamevādvayam  
tasmai śrīgurumūrtaye nama idam  
śrīdakṣiṇāmūrtaye (1)

bījasyāntarivāṅkuro jagadivam  
prāṅnirvikalpaṃ puṇaḥ  
māyākālpitadesakālakalanā-  
valcitrayacitrīkṛtam  
māyāvīva vīśvmbhayatyapi mahāyogīva  
yasyecchayā  
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 yogī, 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 |  
tejasvināvadhītamastu | 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; vīryam 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 pārthāya pratibodhitāṃ bhagavatā nārāyaṇena svayaṃ  
vyāseṇa grathitāṃ purāṇamuninā madhye-mahābhāratam  
advaitāmṛtavarṣiṇīṃ bhagavatīmaṣṭādaśādhyāyinīm  
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 Prithā (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 वरुणेन्द्ररुद्रमारुतः 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 sāṅgapadakramopaniṣadairgāyanti 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 *Upaniṣads*, 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)

*karmajaṃ buddhiyuktā hi phalaṃ tyaktvā manīṣiṇaḥ,  
janmabandhavinirmuktāḥ padaṃ gacchantyanāmayam (51)*

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)

*karmajaṃ phalaṃ tyaktvā iti vyavahitena sambandhaḥ । iṣṭāniṣṭadehaprāptiḥ  
karmajaṃ phalaṃ karmabhyo jātaṃ buddhiyuktāḥ samatvabuddhiyuktāḥ santaḥ hi  
yasmāt phalaṃ tyaktvā parityajya manīṣiṇaḥ jñānino bhūtvā,  
janmabandhavinirmuktāḥ janmaiva bandhaḥ janmabandhaḥ tena vinirmuktāḥ  
jīvanta eva janmabandhāt vinirmuktāḥ santaḥ, padaṃ paramaṃ viṣṇoḥ  
mokṣākhyam gacchanti anāmayam sarvopadravarahitamityarthaḥ ।*

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 undesirable 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.

*athavā ‘buddhiyogāddhanañjaya’ (BG 2.49) ityārabhya paramārtha-  
darśanalakṣaṇaiva sarvataḥsamplutodakasthānīyā karmayogaja-  
sattvaśuddhijanitā buddhirdarśitā, sāḅṣātsukṛtaduṣkṛtaprahāṇādihetutvaśravaṇāt  
(52)*

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.

*yogānuṣṭhānajanitasattvaśuddhijā buddhiḥ kadā prāpsyate ityucyate —*

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:

*yadā te mohakalilaṃ buddhirvyatitarīṣyati,  
tadā gantāsi nirvedaṃ śrotavyasya śrutasya ca (52)*

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)

*yadā yasminkāle te tava mohakalilaṃ mohātmakamavivekarūpaṃ kāluṣyaṃ yena ātmānātmavivekabodhaṃ kaluṣīkr̥tya viṣayaṃ pratyantaḥkaraṇaṃ pravartate, tat tava buddhiḥ vyatitarīṣyati vyatikramīṣyati, atīśuddhabhāvamāpatsyate ityārthaḥ । tadā tasmin kāle gantāsi prāpsyasi nirvedaṃ vairāgyaṃ śrotavyasya śrutasya ca, tadā śrotavyaṃ śrutaṃ ca te niṣphalaṃ pratibhātītyabhiprāyaḥ ॥ 52 ॥*

Yada, when, at the time when; te, your; buddhiḥ, mind; vyatitarīṣyati, 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; gantāsi, you will acquire; nirvedaṃ, dispassion; for śrotavyasya, what has to be heard; ca, and; śrutasya, what has been heard. The idea implied is that, at that time what has to be heard and what has been heard becomes fruitless. (52)

*mohakalilātyayadvāreṇa labdhātmavivekajaprajñāḥ kadā karmayogajam phalam  
paramārthayogamavāpsyāmīti cet , tat śṛṇu —*

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;

*śrutivipratipannā te yadā sthāsyati niścalā,  
samādhāvacalā buddhistadā yogamavāpsyasi (53)*

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)

*śrutivipratipannā anekasādhyasādhanasambandhaprakāśanaśrutibhiḥ śravaṇaiḥ  
pravṛttinivṛttilakṣaṇaiḥ vipratipannā nānāpratipannā vikṣiptā satī te tava buddhiḥ  
yadi yasmin kāle sthāsyati sthirībhūtā bhaviṣyati niścalā vikṣepacalanavarjitā satī  
samādhau, samādhīyate cittamasminniti samādhiḥ ātmā, tasmin ātmani ityetat |  
acalā tatrāpi vikalpavarjitā ityetat | buddhiḥ antaḥkaraṇam | tadā tasminkāle  
yogam avāpsyasi vivekaprajñāṃ samādhiṃ prāpsyasi || 53 ||*

Yada, when at the time when; te, your; buddhiḥ, 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; niscalā, unshakable, free from the trubulence in the form of distractions; and acalā, 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)

*praśnabījam pratilabhya arjuna uvāca labdhasamādhiprajñasya  
lakṣaṇabubhutsayā —*

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

*arjuna uvāca —*

*sthitaprajñasya kā bhāṣā samādhisthasya keśava,  
sthitadhīḥ kiṃ prabhāṣeta kimāsīta vrajeta kim (54)*

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)

*sthitā pratiṣṭhitā ‘ahamasmi paraṃ brahma’ iti prajñā yasya saḥ sthitaprajñāḥ  
tasya sthitaprajñasya kā bhāṣā kiṃ bhāṣaṇaṃ vacanaṃ kathamasau  
parairbhāṣyate samādhisthasya samādhau sthitasya he keśava । sthitadhīḥ  
sthitaprajñāḥ svayaṃ vā kiṃ prabhāṣeta । kim āsīta vrajeta kim āsanaṃ vrajanaṃ  
vā tasya kathamityarthaḥ । sthitaprajñasya lakṣaṇamanena ślokena prcchate ॥ 54  
॥*

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 sthitadhīḥ, dhīḥ, man of steady wisdom; himself prabhāṣeta, 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)

*yo hyādita eva saṃnyasya karmāṇi jñānayogaṇiṣṭhāyāṃ pravṛttaḥ, yaśca  
karmayogena, tayoh ‘prajahāti’ ityārabhya ā adhyāyaparisaṃpṛteḥ  
sthitaprajñalakṣaṇaṃ sādhanam copadiśyate । sarvatraiva hi adhyātmaśāstre  
kṛtārthalakṣaṇāni yāni tānyeva sādhanāni upadiśyante, yatnasādhyatvāt । yāni  
yatnasādhyāni sādhanāni lakṣaṇāni ca bhavanti tāni –*

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).

*śrī bhagavān uvāca –*

*prajahāti yadā kāmān sarvān pārtha manogatān,  
ātmanyevātmanā tuṣṭaḥ sthitaprajñastadocyate (55)*

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)

*prajahāti prakarṣeṇa jahāti parityajati yadā yasminkāle sarvān samastān kāmān icchābhedān he pārtha, manogatān manasi praviṣṭān hr̥di praviṣṭān | sarvakāmaparityāge tuṣṭikāraṇābhāvāt śarīradhāraṇanimittasēṣe ca sati unmattapramattasyeva pravṛttiḥ prāptā, ityata ucyate — ātmanyeva pratyagātmasvarūpe eva ātmanā svenaiva bāhyalābhanirapekṣaḥ tuṣṭaḥ paramārthadarśanāmṛtarasalābhena anyasmādalaṃpratyayavān sthitaprajñāḥ sthitā pratiṣṭhitā ātmānātmavivekajā prajñā yasya saḥ sthitaprajñāḥ vidvān tadā ucyate | tyaktaputravittalokaiṣaṇaḥ saṃnyāsī ātmārāma ātmakrīḍaḥ sthitaprajñā ityārthaḥ || 55 ||*

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)

*kiñca –*

Moreover,

*duḥkheṣvanudvignamanāḥ sukheṣu vigataspr̥haḥ,  
vītarāgabhayakrodhaḥ sthitadhīrmunirucyate (56)*

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)

*duḥkheṣu ādhyātmikādiṣu prāpteṣu na udvignaṃ na prakṣubhitaṃ duḥkhaprāpta  
mano yasya so 'yam anudvignamanāḥ । tathā sukheṣu prāpteṣu vigatā spr̥hā tṛṣṇā  
yasya, na agniriva indhanādyādhanāne sukhānyanu vivardhate sa vigataspr̥haḥ ।  
vītarāgabhayakrodhaḥ rāgaśca bhayaṃ ca krodhaśca vītā vigatā yasmāt sa  
vītarāgabhayakrodhaḥ । sthitadhīḥ sthitaprajñō munīḥ samnyāsī tadā ucyate ॥ 56  
॥*

that munih, monk ucyate, is then called; sthita-dhīh, 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-spr̥hah, 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)

*kiñca –*

Further,

*yaḥ sarvatrānabhisnehastattatprāpya śubhāśubham,  
nābhinandati na dveṣṭi tasya prajñā pratiṣṭhitā (57)*

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)

*yaḥ muniḥ sarvatra dehajīvitādiṣvapi anabhisnehaḥ abhisnehavarjitah tattat  
prāpya śubhāśubham tattat śubham aśubham vā labdhvā na abhinandati na dveṣṭi  
śubham prāpya na tuṣyati na hr̥ṣyati, aśubham ca prāpya na dveṣṭi ityārthaḥ |  
tasya evaṃ harṣaviṣādavarjitasya vivekajā prajñā pratiṣṭhitā bhavati || 57 ||*

prajna, the wisdom; tasya, of that person, of that sannyasin; pratisthita, remains established; yah, who; anabhi-snehaḥ, has no attachment for; sarvatra, anything anywhere, even for body, life, etc.; who na abhinandati, neither welcomes; na dveṣṭi, 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)

*kiñca –*

And besides,

*yadā saṃharate cāyaṃ kūrmo 'ngānīva sarvaśaḥ,  
indriyāṅīndriyārthebhyastasya prajñā pratiṣṭhitā (58)*

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)

*yadā saṃharate samyagupasamharate ca ayaṃ jñānaniṣṭhāyāṃ pravṛtto yatīḥ  
kūrmaḥ aṅgāni iva yathā kūrmaḥ bhayāt svānyaṅgāni upasaṃharati sarvaśaḥ*

*sarvataḥ, evaṃ jñānaniṣṭhaḥ indriyāṇi indriyārthebhyaḥ sarvaviṣayebhyaḥ upasaṃharate । tasya prajñā pratiṣṭhitā ityuktārthaṃ vākyam ॥ 58 ॥*

yada, when; ayam, this one, the sannyasin practising steadfastness in Knowledge; samharate, fully withdraws; indriyani, the senses; indriya-arthebhyaḥ, 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)

*tatra viṣayānanāharataḥ āturasyāpi indriyāṇi kūrmaṅgānīva saṃhriyante na tu tadviṣayo rāgaḥ sa kathaṃ saṃhriyate iti ucyate —*

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:

*viṣayā vinivartante nirāhārasya dehinaḥ,  
rasavarjaṃ raso 'pyasya paraṃ dr̥ṣṭvā nivartate (59)*

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)

*yadyapi viṣayāḥ viṣayopalakṣitāni viṣayaśabdavācyāni indriyāṇi nirāhārasya anāhriyamānaviṣayasya kaṣṭe tapasi sthitasya mūrkhasyāpi vinivartante dehino dehavataḥ rasavarjaṃ raso rāgo viṣayeṣu yaḥ taṃ varjayitvā । rasaśabdo rāge prasiddhaḥ, svarasena pravṛttaḥ rasikaḥ rasajñāḥ, ityādidarśanāt । so 'pi raso rañjanārūpaḥ sūkṣmaḥ asya yateḥ paraṃ paramārthatattvaṃ brahma dr̥ṣṭvā upalabhya 'ahameva tat' iti vartamānasya nivartate nirbījaṃ viṣayavijñānaṃ sampadyate ityārthaḥ । na asati samyagdarśane rasasya ucchedaḥ । tasmāt samyagdarśanātmikāyāḥ prajñāyāḥ sthairyaṃ kartavyamityabhiprāyaḥ ॥ 59 ॥*

Although visayah, the objects, (i.e.) the organs, figuratively implied and expressed by the word 'objects', or, the objects themselves; vinivartante, recede; niraharasya

dehinaḥ, 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 pravrttaḥ, induced by his own taste (i.e. willingly)’, ‘rasikaḥ, a man of tastes’, ‘rasajñaḥ, 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)

*samyagdarśanalakṣaṇaprajñāsthairyaṃ cikīrṣatā ādau indriyāṇi svavaśe sthāpayitavyāni, yasmāttadanavasthāpane doṣamāha —*

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:

*yatato hyapi kaunteya puruṣasya vipaścitaḥ,  
indriyāṇi pramāthīni haranti prasabhaṃ manah (60)*

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

*yatataḥ prayatnaṃ kurvataḥ hi yasmāt kaunteya puruṣasya vipaścitaḥ medhāvinaḥ  
api iti vyavahitena sambandhaḥ | indriyāṇi pramāthīni pramathanaśīlāni  
viṣayābhimukhaṃ hi puruṣaṃ vikṣobhayanti ākulīkurvanti, ākulīkr̥tya ca haranti  
prasabhaṃ prasahya prakāśameva paśyato vivekavijñānayuktaṃ manah || 60 ||*

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 knoweldge, even when he is aware of this. (60)

*yatah tasmāt —*

Since this is so, therefore,

*tāni sarvāṇi saṁyamya yukta āsīta matparaḥ,  
vaśe hi yasyendriyāṇi tasya prajñā pratiṣṭhitā (61)*

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)

*tāni sarvāṇi saṁyamya saṁyamanam vaśīkaraṇam kṛtvā yuktaḥ samāhitaḥ san  
āsīta matparaḥ aham vāsudevaḥ sarvapratyagātmā paro yasya saḥ matparaḥ, 'na  
anyo 'ham tasmāt' iti āsīta ityarthah । evamāsīnasya yateḥ vaśe hi yasya indriyāṇi  
vantante abhyāsabalāt tasya prajñā pratiṣṭhitā ॥ 61 ॥*

Samyamya, controlling, having subdued; sarvani, all; tani, of them; asita, one should remain; yuktaḥ, concentrated; mat-paraḥ, on Me as the supreme – he to whom I, Vasudeva, the inmost Self of all, am the supreme (paraḥ) is mat-paraḥ. 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)

*athedānīm parābhaviṣyataḥ sarvānarthamūlamidamucyate —*

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

*dhyāyato viṣayānpuṁsaḥ saṅgasteṣūpajāyate,*

*saṅgātsañjāyate kāmahaḥ kāmātkrodho 'bhijāyate (62)*

In the case of a person who dwells on objects, there arises attachment for them.

From attachment grows hankering, from hankering springs anger. (62)

*dhyāyataḥ cintayataḥ viṣayān śabdādīn viṣayaviśeṣān ālocayataḥ puṃsaḥ  
puruṣasya saṅgaḥ āsaktiḥ prītiḥ teṣu viṣayeṣu upajāyate utpadyate | saṅgāt prīteḥ  
sañjāyate samutpadyate kāmahaḥ tṛṣṇā | kāmāt kutaścit pratihatāt krodhaḥ  
abhijāyate || 62 ||*

Pumsah, in the case of a person; dhyayataḥ, 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, kamāt, from hankering; abhijayate, springs; krodhah, anger. (62)

*krodhādbhavati saṃmohaḥ saṃmohātsmṛtivibhramahaḥ,  
smṛtibhramāśādbuddhināśo buddhināśātpraṇaśyati (63)*

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

*krodhāt bhavati saṃmohaḥ avivekaḥ kāryākāryaviśayaḥ | kruddho hi saṃmūḍhaḥ  
san gurumapyākrośati | saṃmohāt smṛtivibhramahaḥ śāstrācāryopadeśāhita-  
saṃskārajanitāyāḥ smṛteḥ syāt vibhramo bhramāśaḥ smṛtyutpattinimittaprāpta-  
anupattiḥ | tataḥ smṛtibhramāśāt buddhināśaḥ buddhernāśaḥ |  
kāryākāryaviśayavivekayogyatā antaḥkaraṇasya buddhernāśa ucyate |  
buddhināśāt praṇaśyati | tāvadeva hi puruṣaḥ yāvadantaḥkaraṇam tadīyam  
kāryākāryaviśayavivekayogyam | tadayogyatve naṣṭa eva puruṣo bhavati | ataḥ  
tasyāntaḥkaraṇasya buddhernāśāt praṇaśyati puruṣārthāyogyo bhavatītyarthaḥ ||  
63 ||*

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; pranasyati, 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)

*sarvānarthasya mūlamuktaṃ viṣayābhidyānam | atha idānīm mokṣakāraṇam idamucyate —*

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:

*rāgadveṣaviyuktaistu viṣayānindriyaiścaran,  
ātmavaśyairvidheyātmā prasādamadhigacchati (64)*

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)

*rāgadveṣaviyuktaiḥ rāgaśca dveṣaśca rāgadveṣau, tatpuraḥsarā hi indriyāṇāṃ pravṛttiḥ svābhāvikī, tatra yo mumukṣuḥ bhavati saḥ tābhyāṃ viyuktaiḥ śrotrādibhiḥ indriyaiḥ viṣayān avarjanīyān caran upalabhamānaḥ ātmavaśyaiḥ ātmanaḥ vaśyāni vaśībhūtāni indriyāṇi taiḥ ātmavaśyaiḥ vidheyātmā icchātaḥ vidheyāḥ ātmā antaḥkaraṇam yasya saḥ ayaṃ prasādam adhigacchati | prasādaḥ prasannatā svāस्थ्यam || 64 ||*

Certainly the functions of the organs are naturally preceded by attraction and repulsion. This being so, caran, by perceiving; viṣayan, objects, which are

unavoidable; indriyaiḥ, with the organs such as ears etc.; raga-dvesa-viyuktaiḥ, that are free from those attraction and repulsion; and are atma-vasyaiḥ, 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)

*prasāde sati kiṃ syāt ityucyate —*

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

*prasāde sarvaduḥkhānām hānirasyopajāyate,  
prasannacetaso hyāśu buddhiḥ paryavatiṣṭhate (65)*

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)

*prasāde sarvaduḥkhānām ādhyātmikādīnām hāniḥ vināśaḥ asya yateḥ upajāyate ।  
kiñca — prasannacetasaḥ svasthāntaḥkaraṇasya hi yasmāt āśu śīghraṃ buddhiḥ  
paryavatiṣṭhate ākāśamiva pari samantāt avatiṣṭhate, ātmasvarūpeṇaiva  
niścalībhavatītyarthaḥ ॥*

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

*evam prasannacetasaḥ avasthitabuddheḥ kṛtakṛtyatā yataḥ, tasmāt  
rāgadveṣaviyuktaiḥ indriyaiḥ śāstrāviruddheṣu avarjanīyeṣu yuktaḥ samācāret iti  
vākyārthaḥ ॥ 65 ॥*

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)

*seyaṃ prasannatā stūyate —*

That same serenity is being eulogized:

*nāsti buddhirayuktasya na cāyuktasya bhāvanā,  
na cābhāvayataḥ śāntiraśāntasya kutaḥ sukham (66)*

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)

*nāsti na vidyate na bhavatītyarthaḥ, buddhiḥ ātmasvarūpaviśayā ayuktasya  
asamāhitāntaḥkaraṇasya | na ca asti ayuktasya bhāvanā ātmajñānābhiniveśaḥ |  
tathā — na ca asti abhāvayataḥ ātmajñānābhiniveśamakurvataḥ śāntiḥ upaśamaḥ  
| aśāntasya kutaḥ sukham ? indriyāṇāṃ hi viśayasevātrṣṇātaḥ nivṛttiryā tatsukham  
, na viśayaviśayā trṣṇā | duḥkhomeva hi sā | na trṣṇāyāṃ satyāṃ sukhasya  
gandhamātramapyupapadyate ityārthaḥ || 66 ||*

Ayuktasya, for the unsteady, for one who does not have a concentrated mind; na asti, there is no, i.e. there does not arise; buddhiḥ, 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, abhavayataḥ, for an unmeditative man, who does not ardently desire the knowledge of the Self; there is no śāntiḥ, peace, restraint of the senses. Kutaḥ, how can there be; sukham, happiness; aśāntasya, 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)

*ayuktasya kasmādbuddhirnāsti ityucyate —*

It is being stated why a man without concentration does not possess wisdom:

*indriyāṇāṃ hi caratāṃ yanmano ’nuvidhīyate,  
tadasya harati prajñāṃ vāyurnāvamivāmbhasi (67)*

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)

*indriyāṇāṃ hi yasmāt caratāṃ svasvaviṣayeṣu pravartamānānāṃ yat manaḥ anuvidhīyate anupravartate tat indriyaviṣayavikalpanena pravṛttam manaḥ asya yateḥ harati prajñāṃ ātmānātmavivekajāṃ nāśayati | katham ? vāyuh nāvamiva ambhasi udake jigamiṣatāṃ mārgāduddhṛtya unmārge yathā vāyuh nāvam pravartayati, evamātmaviṣayāṃ prajñāṃ hr̥tvā mano viṣayaviṣayāṃ karoti || 67 ||*

Hi, because; yat manaḥ, the mind which; anuvidhiyate, 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)

*'yatato hi' (BG 2.60) ityupanyastasyārthasya anekadhā upapattimuktvā taṃ cārthamupapādyā upasaṃharati —*

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:

*tasmādyasya mahābāho nigrhītāni sarvaśaḥ,  
indriyāṇīndriyārthebhyastasya prajñā pratiṣṭhitā (68)*

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

*indriyāṇāṃ pravṛttau doṣa upapādito yasmāt , tasmāt yasya yateḥ he mahābāho, nigrhītāni sarvaśaḥ sarvaprakāraiḥ mānasādibhedaiḥ indriyāṇi indriyārthebhyaḥ śabdādibhyaḥ tasya prajñā pratiṣṭhitā || 68 ||*

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)

*yo 'yaṃ laukiko vaidikaśca vyavahāraḥ sa utpannavivekajñānasya sthitaprajñasya avidyākāryatvāt avidyānivṛttau nivartate, avidyāyāśca vidyāvirodhāt nivṛtṭiḥ, ityetamarthaṃ sphuṭīkurvan āha —*

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:

*yā niśā sarvabhūtānāṃ tasyāṃ jāgarti saṃyamī,  
yasyāṃ jāgrati bhūtāni sā niśā paśyato muneḥ (69)*

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)

*yā niśā rātriḥ sarvapadārthānāmavivekakarī tamaḥsvabhāvatvāt sarvabhūtānāṃ sarveṣāṃ bhūtānām | kiṃ tat paramārthatattvaṃ sthitaprajñasya viśayaḥ | yathā naktañcarāṇām ahareva sadanyeṣāṃ niśā bhavati, tadvat naktañcarasthānīyānāmajñānāṃ sarvabhūtānāṃ niśeva niśā paramārthatattvam , agocaratvādatadbuddhīnām |*

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.

*tasyāṃ paramārthatattvalakṣaṇāyāmajñānanidrāyāḥ prabuddho jāgarti saṃyamī saṃyamavān , jitendriyo yogītyarthaḥ । yasyāṃ grāhyagrāhakabhedalakṣaṇāyām avidyāniśāyāṃ prasuptānyeva bhūtāni jāgrati iti ucyante, yasyāṃ niśāyāṃ prasuptā iva svapnadrśaḥ, sā niśā avidyārūpatvāt paramārthatattvaṃ paśyato muneh ॥*

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.

*ataḥ karmāṇi avidyāvasthāyāmeva codyante, na vidyāvasthāyām । vidyāyāṃ hi satyām udite savitari śārvarāmiva tamaḥ praṇāśamupagacchati avidyā । prāk vidyotpatteḥ avidyā pramāṇabuddhyā grhyamāṇā kriyākārahaphalabhedarūpā satī sarvakarmaheturvaṃ pratipadyate । na apramāṇabuddhyā grhyamāṇāyāḥ karmaheturvopapattiḥ, 'pramāṇabhūtena vedena mama coditaṃ kartavyaṃ karma' iti hi karmaṇi kartā pravartate, na 'avidyāmātramidam sarvaṃ niśeva' iti ।*

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'.

*yasya punaḥ 'niśeva avidyāmātramidam sarvaṃ bhedajātam' iti jñānaṃ tasya ātmajñāsyā sarvakarmasamnyāse eva adhikāro na pravṛttau | tathā ca darśayiṣyati — 'tadbuddhayastadātmānaḥ' (BG 5 | 17) ityādinā jñānaniṣṭhāyāmeva tasya adhikāram ||*

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.

*tatrāpi pravartakapramāṇābhāve pravṛtṭyanupapattiḥ iti cet —*

**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?

*na ; svātmaviṣayatvādātmanvijñānasya | na hi ātmanaḥ svātmani pravartaka-  
pramāṇāpekṣatā, ātmatvādeva | tadantatvācca sarvapramāṇānām pramāṇatvasya  
| na hi ātmasvarūpādhighame sati punaḥ pramāṇaprameyavyavahāraḥ sambhavati  
| pramāṭṛtvaṃ hi ātmanaḥ nivartayati antyaṃ pramāṇam ; nivartayadeva ca  
apramāṇībhavati, svapnakālapramāṇamiva prabodhe | loke ca vastvadhighame  
pravṛtṭihetuttvadarśanāt pramāṇasya | tasmāt na ātmavidyaḥ karmaṇyadhikāra iti  
siddham || 69 ||*

**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).

*viduṣaḥ tyaktaiṣaṇasya sthitaprajñasya yatereva mokṣaprāptiḥ, na tu asaṃnyāsinaḥ kāmakāminaḥ ityetamarthaṃ dṛṣṭāntena pratipādayiṣyan āha —*

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:

*āpūryamāṇamacalapraṭiṣṭhaṃ samudramāpaḥ praviśanti yadvat, tadvatkāmā yaṃ praviśanti sarve sa śāntimāpnoti na kāmakāmī (70)*

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)

*āpūryamāṇam adbhiḥ acalapraṭiṣṭham acalatayā praṭiṣṭhā avasthitiḥ yasya tam acalapraṭiṣṭhaṃ samudram āpaḥ sarvato gatāḥ praviśanti svātmasthamavikriyameva santam yadvat , tadvat kāmāḥ viṣayasamnidhāvapi sarvataḥ icchāviśeṣāḥ yaṃ puruṣam — samudramiva āpaḥ — avikurvantaḥ praviśanti sarve ātmanyeva pralīyante na svātmavaśam kurvanti, saḥ śāntiṃ mokṣam āpnoti, na itaraḥ kāmakāmī, kāmyanta iti kāmāḥ viṣayāḥ tām kāmayitum śīlam yasya saḥ kāmakāmī, naiva prāpnoti ityārthaḥ || 70 ||*

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)

*yasmādevaṃ tasmāt—*

Since this is so, therefore.

*vihāya kāmān yaḥ sarvān pumāṃscarati niḥsprhaḥ,  
nirmamo nirahāṅkāraḥ sa śāntimadhigacchati (71)*

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)

*vihāya parityajya kāmān yaḥ saṃnyāsī pumān sarvān aśeṣataḥ kāṅkṣnyena carati,  
jīvanamātraceṣṭāśeṣaḥ paryatātītyarthaḥ | niḥsprhaḥ śarīrajīvanamātre'pi nirgatā  
sprhā yasya saḥ niḥsprhaḥ san , nirmamaḥ śarīrajīvanamātrākṣiptaparigrahe'pi  
mamedam ityapabhiniveśavarjitaḥ, nirahāṅkāraḥ  
vidyāvattvādinimittātmasambhāvanārahitaḥ ityetat | saḥ evambhūtaḥ  
sthitaprajñāḥ brahmavit śāntim sarvasaṃsārādūḥkhoparamalakṣaṇāṃ  
nirvāṇākhyāṃ adhigacchati prāpnoti brahmabhūto bhavati ityarthaḥ || 71 ||*

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)

*saiṣā jñānaniṣṭhā stūyate —*

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

*eṣā brāhmī sthitiḥ pārtha naināṃ prāpya vimuhyati,  
sthitvāsyām antakāle 'pi brahmanirvāṇamṛcchati (72)*

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)

*eṣā yathoktā brāhmī brahmaṇi bhavā iyaṃ sthitiḥ sarvaṃ karma saṃnyasya  
brahmarūpeṇaiva avasthānam ityetat | he pārtha, na enāṃ sthitiṃ prāpya labdhvā  
na vimuhyati na moham prāpnoti | sthitvā asyām sthitau brāhmyām yathoktāyām  
antakāle 'pi antye vasyapi brahmanirvāṇam brahmanirvṛtim mokṣam ṛcchati  
gacchati | kimu vaktavyam brahmacaryādeva saṃnyasya yāvajjīvam yo  
brahmaṇyeva avatiṣṭhate sa brahmanirvāṇamṛcchati iti || 72 ||*

O Partha, esa, this, the aforesaid; is brahmisthitiḥ, 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; prāpya, after attaining ; enam, this ṛcchati, 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)

*iti* *śrīmatparamahāṃsaparivrājakācāryasya*  
*śrīgovindabhagavatpūjyapādaśiṣyasya* *śrīmacchaṅkarabhagavataḥ* *kṛtau*  
*śrīmatbhagavadgītābhāṣye dvitīyo 'dhyāyaḥ ||*

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

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥ २ ॥

om pūrṇamadah pūrṇamidam pūrṇātpūrṇamudacyate |  
pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate ||  
om śāntiḥ śāntiḥ śāntiḥ || 2 ||

*pūrṇam* – is fullness; *adah* -- 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.