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

Annotated Commentary in English By
Vidvan Sri A. Narasimhan Swamy
Sincere Thanks to:

Sri Oppiliappan Koil V. Sadagopan Swamy for releasing this eBook in the Godha Series at Sadagopan.Org
Swamy Desikan’s
Tatparya Chandrika
(Gita Bhashyam – Chapter 2 – Part 3)

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

Srimad Ramanuja Gita Bhashyam – 2nd Chapter

(Explanations from Tatparya Chandrika of Swamy Deshikan)

अथ द्वितीयोध्याय:

Part-3: Slokas 51-72

Sloka 51

कर्मं बुद्धियुक्तः हि फलं त्यक्तः मनीषिणः।

जन्मवन्धनविनिर्मुक्तः पदं गच्छतनामयम् ॥ 51 ॥

बुद्धियुक्ता: People who are having the बुद्धियोग अस्त तल्लत मनीषिणः such knowledgeable ones कर्मं फलं त्यक्तः having rejected the fruits coming from karmas, जन्मवन्धनविनिर्मुक्ता: having been released from the bondage of samsara of the type of births अनामयं पदं गच्छन्ति go to the place where there is no grief.

जन्मवन्धनविनिर्मुक्ता: कर्मं फलं त्यक्तं कर्मं कुर्वलं; तस्माद् जन्मवन्धनविनिर्मुक्ता: अनामयं पदं गच्छन्ति। हि ष्ठिद्धम् एतत् सर्वान्तः उपनिषतस्त इत्यथः। ॥ 51 ॥

बुद्धियुक्ता: कर्मं फलं त्यक्तं कर्मं कुर्वलं; तस्माद् जन्मवन्धनविनिर्मुक्ता: अनामयं पदं गच्छन्ति। –For one who is interested in gaining अमृतव अनुमि त्वं having got rid of the bondage of the form of fruits of karmas, the हेतु and अनमोत्तव is told here – those who have their mind steadfast in बुद्धियोग, do karma rejecting such fruits which bind one to samsara because the phala coming from karmas (कर्मं फलं) is सांसारिक. So they are जन्मवन्धनविनिर्मुक्ता: - Here it is not जन्म and वन्ध as two different things but जन्मान बन्धु: जन्मवन्धु: हि जन्मवन्धु: बन्धु: वन्धु:। वन्धु: is due to जन्म only. That itself is bandha.

They reject the phala of the karmas but not the karmas – they keep doing karmas - कर्मं कुर्वलं।
अनामं पदम् – अनामं means सर्वप्रवरक्ति। स्थानविशेष or परमप्रायं परमात्मस्वरूपं, or श्रद्धार्मकीक्रिययोः वा according to prakarana. पदम्. All three are साधनां वा अन्यथां वा मुक्तप्रायत्वात् पद्धतिवाच्याः. मोह is स्ववर्त्तप्रवरीवत्वविशेषक्तिः or देशविशेषार्थार्थविशेषक्तिः – so all are to be told. Jivatman’s svarupa aaavirbhaava is also there. This is told in Vedartha Sangraha by Bhashyakarar – all are in moksha. In this Prakarana, karmayoga is परमप्रायं मोक्षमाध्यं. All these are मुक्तप्रायं – either directly or परमप्रायं.

Here Shankarabhashya says विषयोः मोक्षायं परमं पदं गच्छन्ति।

हि प्रतिद्धमं एतत् सर्वसां उपनिषदः हृदयम्: -हि shabda is प्रसिद्धपर – shows प्रसिद्धि. This is well known in all upanishats.

**Sloka 52**

यदा ते मोहुःलिङ्गं वृद्धियोतिरिष्यति ।

तदा गान्तसि निवेदं श्रीरत्वस्य शुतस्य च II 52 ||

यदा ते बुद्धि: When your mind मोहुःलिङ्गं वृद्धियोतिरिष्यति crosses over the कालुः (quagmire) of the form of मोह(वृद्धि or अविद्या etc), तदा then श्रीरत्वस्य what is to be heard in future शुतस्य what is already heard – in the aspect of कर्मफलत्वपूर्त्तम् – the rejection of the fruits of karma निवेदं गान्तसि you will get dejected, repent yourself.

निवेदं – is दुःख leading to वैराग्य – परीक्ष्य लोकानु कर्मचिततानु ब्राह्मणो निवेद्मादिवात् नाति अवृत्त: कृतेन – after experiencing all the fruits of the lokas earned through karmas, one should get dejection and know that by mere karma Paramatman cannot be attained. Moha is blocking this nirveda.

मोह – thinking dharma as adharma etc, अनात्मिन आयभुधिर्या, अनविद्या – dhruitarashtra says जानामि धर्मम् न च मे प्रवृत्ति: जानामि अधर्मम् न च मे निवृत्ति: अनेन केनापि वलेन नीति: I am being dragged by पुत्रसामी. etc He says मुक्तमलः अनुमुद्यामि, - these are all moha.

कलुः – means दुःख, कालुः, - the दोष for buddhi is doing karma with फलापेक्षा

उत्तप्रकारेण कर्मणि वर्तमानस्य तत् वृद्धिः निरूपितकल्पनपूर्वं मोहुः उचित: यदा मोहुःलिङ्गं अत्यन्त्कल्पसाध्यपूर्वयोः संपित: मोहुः कलुः वृद्धियोतिरिष्यति। तदा असम्भव इत्यत: पूर्वस्थानात्याशुतस्य फलादेः: इतः पद्धतिः श्रीरत्वस्य च कृतं चतुर्मषयम् एव प्रिवेदं गान्तसि ब्रम्हिष्यसि।
उत्क्रान्तरेण कम्यं वर्तमानस्य तया कृत्या नित्यूत्तक्लिमयस्य ते वृद्धिः: यदा मोहकिलिम् अत्यन्तन्तकलिमसङ्गहेतुपुंसो मोहरूपं कलुषं प्रतितिरिप्यति — The प्रकार which was told of हेय and उपादेय विभाग will become clear to you without any yukti or आगम — is told to amuse Arjuna.

The मोहतरणहेतु is being told. That which is the cause of overcoming मोह. मोह comes due to सांसारिक कर्म of the form of पुण्य and पाप. And, संसार comes from what? From karma done with फलाभिमिथि, कर्तव्याभिमान etc. How to overcome that? That has to be overcome by doing फलाभिमिथिरहितकर्म. Then as the cause will not be present, the effect will also be not present (कारणाभाव due to कारणाभाव). This is told in ईशावास्य as अविवर्त्तया मृयुं तीत्वा विवर्त्या अमृतसम्पत्तिः'. अविवर्त्या is वर्णयथमविहित-फलाभिमिथिरहितकर्म and मृयु is आनोत्तितिरिग्रधि प्राचीनं कर्म.

When you are doing कर्मानुश्रुतं as told and with such कर्मानुश्रुतं when you get rid of the कल्पनाः— इतिहास of mind, of the nature of मोह which comes due to desire in negligible fruits (अत्यन्तफल), you will get nirveda. This मोह, which is the desire in the small and negligible fruits is stopping you from getting निवेद. The कालुष (impurity) is not different from मोह and hence it is said in bhashya as मोहरूपं कालुषम्.

तदा अस्मत्त इति: पूर्व लिखितयथा शुरुतं फलाेः: इति: पश्चात् श्रौतवाच्यच कृतौ स्वरूपम् एव निवेदं गलासि गमिष्यसि — Then you will by yourself get disinterested (वैरय) in the फल and others which was taught by me earlier as to be rejected and which I am going to teach further.

अभ्यासः means from me who is आभास्य to you. So it is प्रामाणिक.

लिखितयथा — is for getting निवेद. How can उपादेयांश of श्रौतवाच्य and श्रुतस्य both be निवेदेतु, because श्रौतस्य is yet to be heard. So the anvaya can be लिखितयथा श्रुतस्य उपादेयविपयवाच्य श्रोतवाच्य.

And what is this — निवेद — realizing that Paramatman cannot be attained with the negligible fruits of mere karmas and it will lead only to more कर्म, one will think ‘I have wasted so much time’ etc. and this is of the nature of self-ridiculing. It comes when one examines the हेयसम्पुन्न and उपादेयवैतृण्य — I have only had desire for what is हेय and have not had any desire for what is उपादेय.

Nammalwar says — Kirpan killen anru ilan muna naaLaal..
स्वयं - असम्दाक्यादिनिरपेक्षः - You will realize by yourself - then there will be no need for me to convince you with युक्ति (logic) or आगम (shruti pramana) etc about it.

Sloka 53

'योगे लिम्यमं शृणु' इत्यादिना उत्कस्य आत्मयातात्मज्ञानपूर्वकत्यु वृद्धिविशेषसंस्कृतः-धर्मनूति-दानस्य लक्ष्यभूतं योगार्यं फलम् आहं-

As told in 2-39, योगे लिम्यमं शृणु etc. (येपा देशिहि नां लिम्यमं शृणु: योगे लिम्यमं शृणु। बुध्ध युक्ति यथा पर्याय कर्मसंस्कृतं प्रहस्यमिः), that is done with आत्मयातात्मज्ञान, that is well aided with वृद्धिविशेष - वृद्धिविशेषसंस्कृतः - संस्कर्तः is purifying सम्प्रयू क्रियते इति सम्प्रयूः and can be done by two ways, गुण-आधारण by bringing in some good quality (गुण) or by removing some defect- दोष-अपनयन. Which is the फल called योग and is the aim of or ववस्थातिकः वृद्धि: etc. This is called जानयोग and is as per Yamunacharya,

नित्यात्मासंहःञ्जोचरा साध्ययोगांधी:। द्वितीये स्थिनील्या प्रोक्ता तमोहशान्ते॥ (गी.सं.6)

शृंगित्रितिप्रतिपतिः ते यदा स्थायतिः सिद्धः।

समाधाबचला बुध्धः तदा योगमावपस्य तस्य ॥ 53 ॥

शृंगित्रितिप्रतिपतिः Having special discriminatory knowledge after having heard from me अचला ते बुध्ध: your बुध्ध which is steady or एकरूप, यदा समाधी निद्राला स्थायतिः when it stays firm in your mind, तदा योगमू अवापस्यसि then you will get Yoga or आत्मायोगः. This is the prati-pada-artha.

शृंगः व्रतयम्; अस्त्यः व्रतमेव विशेषः: प्रतिपतिः सकलेतरविस्तातितिनितिविशेषयं भूक्ष्ममितिययो व्रतयम् अचला एकरूप बुध्धः असहंकरम् निद्रालेन निर्मलीकृते मनसि यदा निद्राला स्थायति तदा योगमू आत्मायोगः अवापस्यसि।

एतत् उत्ते भवति - शाख्यज्ञानयुतविशेषकर्मयोगः स्थितप्रक्षताऽश्चायनिन्दः अपादयति, ज्ञानिन्दः अवि तप्रज्ञातः तदा योगमू आत्मायोगः अवापस्यसि। तु योगमू अत्याचारः साध्यतिः इति।

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

Having known the specificities after hearing to my teaching, having the object of knowledge as the Atman who is different and distinct from everything else, eternal, more subtle than anything else, by itself it is unshakable and unified in one, such a buddhi, when it is firmly established in the mind that is purified by असहंकरमातुग्यास्त: - then
you will achieve योग meaning आत्मावलोकन. This can be summarized thus –

The karmayoga which is done with आत्मान that is obtained through शाख्र will result in the ज्ञानिण्य called स्थितप्रज्ञ. And, that स्थितप्रज्ञ which is of the form of ज्ञानिण्यरूप – will result in आत्मावलोकन.

शृङ्खला: ध्वनि:-Here the meaning of the word विनाशितप्रज्ञ is being made clear that it does not mean there is विनाश in वैदिकाल्यम. Because such a meaning is of no use in this context and it is also not what is told here. So, शृङ्खला means ध्वनि. Hearing. It is inline with previously what was told as श्रीतश्च श्रीतभ: . So, the meaning of विनाशितप्रज्ञ here is विनाशित:।

अस्स्मत:-Krishna is telling ‘from me’ which means – सार्वत्त्व-सर्वशक्ति-

परमकारणादिभि: अनाग्रात-भ्रम-विप्रलभ-प्रमादादिविद्यमानातून अवयाजन्धो: ईश्वरात् हित भाव: -

Having not even a scent of any defects of the nature of भ्रम (giving wrong meanings, not knowing etc), विप्रलभ (cheating), प्रमाद (making mistakes unknowingly) – all these can come with any purusha but He is Paramapurusha and does not have any of these – He is also अवयाजन्धु – निरपाधिकारिनुसु unlike anyone else here and ईश्वर ruler of all.

ध्वनि विशेषत:- प्रतिपदा-From such a person you have heard and so it is not विनाशित. As it is heard directly from none other than ईश्वर it is विशेषत: प्रतिपदा.

सहदेशतात्त्विकता-तत्त्वज्ञात्विषयाय स्वयम्भावति विषयार्थ एकूणहुः बुद्धि: - Here there is no चुनाति by the use of निधना and अचला. So, अचला is commented upon as स्वयम्भ अरुला एकूणा – स्वयम् shows that the अरुला is अन्तर्गत in the उद्देश्य which is बुद्धि: (subject).

The निधना is the विशेष विशेष. Buddhi which has एकूणाशितविषय is एकूणा बुद्धि: - Also means विपुलान्तरिनत्व. The mind is steadfast in one aspect only and Does not dwell into any other thing.

OR, because ध्वनि is told as शृङ्खलाप्रतिपदा, निधना – is to make it steady through मनन and अचला – make it unshakeable, that which cannot be shaken by कुटर्कः.

OR the word अचल can mean being एकूणा and not have what was told as बुद्धिः – बुद्धिः अथवा अन्तर्गत.

निधना and अचला – these words show the steadiness attained through मनन – that it cannot be shaken by कुटर्कः etc.
Here it is shown that there are three पवभेद for ज्ञान – First the तत्त्वज्ञान from शास्त्र, then its उपायम which is of the form of स्मृतिमंत्रितिहृद, then through that साधारण.

असहस्रकांतुभेदन निर्मलीकृत मनसि यदा निष्ठला स्थायित्वत तदा योगम् – The निर्वचन of समाधि: is समाधीयते अि‌मन् आत्मज्ञानम् इति समाधि: मन: – तैलारावदिन्यविख्रमस्थितिहृदता is told as असहस्र.. etc.

आत्मावलोकनम् अवाप्यसि – The word योग means आत्मावलोकन here as per Bhashya. The word योग has the fruit that is attained through निदर्शनविधि of the form of ज्ञानयोग and hence आत्मावलोकन is told. It is told that योग: संहारनापय-ध्यान-संध्यत-युक्तियु (नामनिर्धारनुसार). Three doubts may arise here – when योग is उपाय how can it be told as फल? Also there will be आत्मावलोक as karmayoga which is आत्मज्ञानपूर्वक has आत्मान as साध्य. The third is that a स्थितप्रज्ञ does अनुप्रयुक्त through श्रवण-मनन. How can स्थितप्रज्ञा be told as अनुप्रयश्चित्साध्य? So what is this योग which does not seem to be different from निदर्शनप्रज्ञास्यति but which is told to be attained by it? This is answered in the summary further:

एतद्कु उत्ते भवति - शाख्यज्ञात्मज्ञानपूर्वकर्मयोग: स्थितप्रज्ञात्मज्ञानविधाम् आपादयित,ज्ञानविधाया स्थितप्रज्ञातु योगास्यम् आत्मावलोकनं साध्यति इति – The word कर्मयोग and योगास्यम् आत्मावलोकनम् clarify the first doubt. आत्मावलोक आपादयित is set to naught by शाख्यज्ञ-आत्मज्ञानपूर्वककर्मयोग: - the आत्मज्ञा that is required for कर्मयोग is शाख्यज्ञ and the आत्मावलोकन is साध्य of कर्मयोग and that is स्थितप्रज्ञात्मज्ञानविधा and योग is आत्मावलोकन and that is फल – so there is no विरोध.

The third doubt is set to naught by the words आत्मज्ञा (which is श्रवणमाहिततु) and ज्ञानविधा (which is तत्त्वनिश्चय) – this is told in तत्त्वचक्रिका as श्रवणमाहिततनिश्चय-ज्ञानविधायाम्.

First शाख्य: तत्त्वज्ञान, तत्त्वकर्मयोग:, स्थितप्रज्ञात्मज्ञानविधा (स्मृतिमंत्रितिहृदपात्मक), तत्मूल: साधारण. Thus we can see ज्ञानविधेय differences in the degree of आत्मज्ञा in these phases.

The आत्मज्ञा first can be had only from शाख्र – नायं भूला भविता वा न भूय:, अजो नित्य: शाख्यतो युग्म – all these were told – only through the shastra this atma jnaana can be had. There is no other way. Just knowing atman exists is not sufficient, atma’s svarupa has to be know well from shastra. Then with that buddhi karmayoga has to be done and then mind gets rid of the impurities of the nature of moha and it becomes pure.
Then continuous remembrance will be possible. Then finally atmasaakshaatkaara will happen.

**Sloka 54**

एवम् उक्तः पार्थो नियाताय भुमीपन्यायाय योगसाधनम् त्वरिः स्थितप्रज्ञानुशासनप्रकारं च पृथ्वितति–

अर्जुन उच्चाच –

स्थितप्रज्ञा का भाषा समाधिस्थत्य केशव ।

स्थितधी: किं प्रमाणेत किमसतीत प्रजेत किम् ॥ ५४ ॥

केशव Hey Keshava, समाधिस्थत्य one who has controlled his mind स्थितप्रज्ञा one who has firm steadfast प्रजा or intelligence, भाषा का what is the svarupa or nature of such a person ? स्थितधी: Such a स्थितप्रजा, किं प्रमाणेत what does he speak? किम् आसीत what kind of mental activities does he do? प्रजेत किम् what kind of physical activities does he do?

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

समाधिस्थत्य स्थितप्रज्ञा का भाषा को वाचकः शब्दः - तस्य स्वरूपं किं तदश्च इत्यर्थः ॥ स्थितप्रजः किं च भाषणादिकं करोऽति ॥

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

समाधि: - As told earlier, it means मनः. तत्र स्थिति: तदश्च इत्यर्थः. समाधिस्थत्य: means समाधि स्थित: - being established there means controlling it.

There are two words - का भाषा and किं प्रमाणेत - in order to show that there is no पुनरूच्च - Bhashya says को वाचक: शब्दः. A doubt may arise, the word स्थितप्रजा itself gives the वाचक शब्द what else is being asked here by Arjuna? He wants to know the svarupa of sthitaprajna. A वाचक शब्द has to indicate the svarupa which is qualified by some प्रकृतितिनिमित being the प्रकार or mode of someone - केनविद्वाचकेन कस्यचित् प्रकारमूलं प्रवृत्तितिनिमितविशिष्टं स्वरूपं निर्देशयतिः भाष:.
स्थितप्रजः किं च भाषणादिकं करोति - स्थितधी: and स्थितप्रज: have the same meaning is shown in Bhashya by the use of the word स्थितप्रजः for the second half of the sloka also.

The word किं is to be taken as क्रियाविशेषण and so they are क्रियाप्रकारप्रश्नपरा:.

The question is to know the modes of activities. So, किं प्रभावेत - is about वाचिक, किं ब्रजेत - is about काविक and किं आसीत - is about मानसिक because here आसन is in ध्यानार्थ.

Sloka 55

बृत्तिविशेषकथनेन स्वरूपम् अपि उक्तं भवति इति बृत्तिविशेष उच्चते -

The स्वरूप of स्थितप्रजः will be told by telling the आपार. So Krishna starts to tell the special activities (प्रकृति विशेष) of a स्थितप्रजः. The word बृत्तिविशेष in Bhashya shows that the first of the four slokas which answer the questions on करणय-अनु०ा०कार of a स्थितप्रजः is about the स्वरूप also.

श्री भगवानुवाच -

प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान् ।

आत्मनेवात्मना तुषः स्थितप्रजः: तदोच्चते ॥ 55 ॥ (वशीकार संज्ञा)

पार्थ Hey Arjuna, आत्मनेव आत्मना तुषः: being happy by the mind in Jivatman only यदा सर्वान् मनोगतान्: कामान्: all the desires which are in the mind प्रजहाति one leaves completely तदा स्थितप्रजः: उच्चते: then he is called sthitaprajna.

आत्मनि एव आत्मना मनसा आत्मै०ा०कल्पनेन तुषः: तेन तोषे तदात्मितिरिक्तानूः सर्वानूण मनोगतानूः कामानूः यदा प्रकृषण जहाति तदा अय स्थितप्रजः इति उच्चते । जाननिष्ठाकान्तः हयम् ।

आत्मनेवात्मना - means experiencing joy due to having a mind which has only आत्मन as अर्थम् or support, because of such joy, when one gets rid of all other desires connected with the mind completely with आत्मना, then he will be called स्थितप्रजः. This is the highest level of आननिष्ठा.

आत्मनि एव आत्मना मनसा आत्मै०ा०कल्पनेन तुषः: - The mind of such a person is devoid of any other object other than the Atman and is established only in the आत्मन and gets abundant joy by that.

तेन तोषे तदात्मितिरिक्तानूः सर्वानूण मनोगतानूः कामानूः यदा प्रकृषण जहाति - Due to that joy he has no interest in anything other than the आत्मन. Here the सर्व shabda means
everything other than the atman. OR it can be that since the mind has only Atman as the विषय, he has the joy of the nature of अलंबुि् in everything else.

It is as told in ‘स त्यासत्तमति: कृषो दृश्यामानो महोरगः। न विबेदात्मनो गात्र
tतत्स्मुत्त्याहलादास्थितः’ (वि.1-17-39). When Prahlada was tortured by Hiranyakashipu by letting venomous snakes towards him and when they were biting also, Prahlada had no feeling or fear of any of those as his mind so firmly established in Krishna and was deeply enjoying the joy of भगवत्त्मण.

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

तदा अर्थ स्थितप्रकरण इति उच्यते। नानिश्चाकाश इयम् - This is the highest state of स्थितप्रकरण and hence it is told in Bhashya as नानिश्चाकाश. In पत्रोस्तियोण इव it is told as ‘दृश्यानुभिष्ठितविषयतुप्तं वशीकारसंघा वैरा’ (पा. म.1-16). For one who is disinterested in all the ऐिहक and has सवासनरागतयाग in those fruits – this is called वशीकारसंघा.

Sloka 56

अनतां नानिश्चाकाश तत्: अर्वचीना अदूरविप्रकृत्यास्था उच्यते –

Now the third state which is one level earlier than वशीकारसंघा and is known as एके ि᭠ᮤयसं is being told. This is the next nearest state for a संपूणयोिग.

दु:वेष्णुद्विग्रहमना: सुखेषु सुखेषु सुखेषु ॥ ॥ (एके ि᭠ᮤय सं)

वीतरागभयं: स्थितधी: मुिनः ॥ ॥ ॥ ॥ ॥ (एके ि᭠ᮤय सं)

दुःखेषु अनुि᳇Შमना: has a mind which does not have anxiety or does not get agitated सुखेषु when causes of happiness occur वीतरागभयं: he does not have passion, fear or rage मुिन: such a muni स्थितधी: उच्यते is called as sthitaprajna.

प्रयविधेयोपरिवर्तनेते दु:खिनिमेते दु:खिनिमेते अनुदिब्रमणा: न दुःखी भवति, सुखेषु विगतस्पृहः;प्रयविधेयोपरिवर्तनेते वीतरागभयं: अपि नियमः; दु:खेषु अनुि᳇Შमना: न दुःखी भवति, सुखेषु विगतस्पृहः;प्रयविधेयो नवनिमित्ते अपि नियमः; वीतरागभयं: अन्नागतेषु स्युता रागस्त्रहितः; प्रयविधेयो नवनिमित्ते अपि नियमः; दुःखेषु अनुि᳇Შमना: न दुःखी भवति, सुखेषु विगतस्पृहः;प्रयविधेयो नवनिमित्ते अपि नियमः; वीतरागभयं: अन्नागतेषु स्युता रागस्त्रहितः; प्रयविधेयो नवनिमित्ते अपि नियमः; दुःखेषु अनुि᳇Შमना: न दुःखी भवति, सुखेषु विगतस्पृहः;प्रयविधेयो नवनिमित्ते अपि नियमः; वीतरागभयं: अन्नागतेषु स्युता रागस्त्रहितः; प्रयविधेयो नवनिमित्ते अपि नियमः; दुःखेषु अनुि᳇Შमना: न दुःखी भवति, सुखेषु विगतस्पृहः;प्रयविधेयो नवनिमित्ते अपि नियमः; वीतरागभयं: अन्नागतेषु स्युता रागस्त्रहितः; प्रयविधेयो नवनिमित्ते अपि नियमः; दुःखेषु अनुि᳇Შमना: न दुःखी भवति, सुखेषु विगतस्पृहः;प्रयविधेयो नवनिमित्ते अपि नियमः; वीतरागभयं: अन्नागतेषु स्युता रागस्त्रहितः; प्रयविधेयो नवनिमित्ते अपि नियमः; दुःखेषु अनुि᳇Შमना: न दुःखी भवति, सुखेषु विगतस्पृहः;प्रयविधेयो नवनिमित्ते अपि नियमः; वीतरागभयं: अन्नागतेषु स्युता रागस्त्रहितः; प्रयविधेयो नवनिमित्ते अपि नियमः; दुःखेषु अनुिehr
When Loss of something dear to him which can cause grief happens he will not feel sad. Though things which are dear to him are present, he is without desire in them. Having deep desire in something which one does not have is राग. He is without that - वीतराग.

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

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

Such a युति: - आत्ममननशील: - one who is all the time meditating on atman is called स्थितधी:

Additional explanations from tatparyachandrikaa...

प्रयित्रिस्वार्थत: दुःखिनिमोषु उपस्थितेषु अनुत्थितम: - The word अनुत्थितम: means not having दुःख. So, दुःखेषु also means the causes of grief and is told as दु:खिनिमोषु. The word आदि in प्रयित्रिस्वार्थत: includes अत्रियागमन.

उपस्थितेषु - means those that have started to induce grief.

न दुःखी भवति, दुःखेषु तिष्ठतिश्वेतः सत्सनितेषु अति मित्रःसम्पूर्नः - The word दुःख also just like दुःखेषु, includes the causes - हेतुपरत्व is there. So Bhashya is प्रयित्रिस्वार्थत: सत्सनितेषु.

बीतरागभयंकोष: अनागतेषु स्फूहा रागतव्रितेषु:- The sloka has the words विगत्वृहा and बीतराग. To show that this is not a पुनरूप, Bhashya is अनागतेषु स्फूहा रागः.

The words स्फूहा and राग apply to सामान्य-विशेष विषय्यो. When they are used together, they give different meanings. The meaning of सामान्यशब्द will be different from that known from विशेषशब्द. So स्फूहा is सत्सनितविषय and राग is अत्रियागमन विषय here.

प्रयित्रिस्वार्थत: अत्रियागमन्हेतुद्विद्विनिमित्ते दुःख भयम्, तद्रिःहि:; प्रयित्रिस्वार्थत: अत्रियागमन्हेतुद्विद्विनिमित्ते चेतनान्तरस्त्र-दुःखेषुस्रुत्तु-स्वमनोविकारः क्रोध:; तद्रिःहि:; - Here द्विद्विनिमित्ते दुःखम् - means The causes of प्रयित्रिस्वार्थ or अत्रियागमन are seen or the knowledge of that can also be told and by that immediately they cause trembling and such effects, that is भय. While with respect to क्रोध it can be present at all times. The word चेतनान्तरस्त्र- दुःखेषु - shows that one does not get क्रोध with respect to winds, severe sunlight or thorns etc which also cause grief. If someone gets angry with even those अचेतन then it means they are seeing चेतन there चेतनान्तरस्त्र.
Also चेतनात्मक says कोध will not happen for ones own causes and such स्वमनोतिभिः will be of the nature of निर्भेष.

एवंभूतो मुनि: आत्ममनोतिः स्थितिः हृति उच्चे: – The मननविषय is nothing but the atman is indicated as आत्ममनोतिः.

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

Sloka 57

ततः अर्थीनदशा प्रोच्छे: –

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

यस्यवशीकारमित्रेऽह: तत्तः प्राप्ति शुभाशुभम्।

नामिन्निति नैवन्निति तत्स्पर्श प्रक्षिप्तवा प्रतिभा प्रतिभा प्रतिभा। 57 II (अवारुक नियंत्रम)

य: One who is सर्बर्क in all matters अनिभक्त: is disinterested and तत्तः शुभाशुभम् प्राप्ति having obtained those good or bad things नामिन्निति नैवन्निति does not enjoy or hate तत्स्पर्श प्रक्षिप्तवा प्रतिभा his prajna is steadfast and firm.

य: सर्वत्र प्रियेऽह अनिभक्त: उदासीन: प्रयंतंष्यायिनित्यप्रवृत्तिः शुभाशुभम् प्राप्ति अभिन्नन्देशयन्ति: तोऽपि स्थितप्रक्ष।

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

सर्वत्रप्रियेऽह अनिभक्त: – There is no question of अनिभक्त in matters related to प्रिय and so this word सर्वत्र applies to only that which is प्रिय is indicated as सर्वत्र प्रियेऽह.

This is explained by Swamy Deshika as ‘अपकः कपायान् प्रक्ष: पुष्पशुभम्ब्रह्म तेषापिपि पाक-आपातनदशा हि अवारुकनियंत्रम’ . One has to examine each of the defects of the mind separately from the controlled ones and make them also come under control.
He does not involve in things which are स्वयंप्रिय - dear by themselves. He will not have any अभिनन्दन etc. (संतोष or द्वेष) towards प्रियमक्षेप-प्रियविशेष caused due to प्रारंभक or देवागन. This means with regard to aspects which are not controlled yet also, he will withdraw his मनोव्यापार in order to control राग etc.

Sloka 58

तत: अध्योपस्वशामाह -

The state which is previous to व्यतिरेककर्म is told here. This is called यत्मानसंसा.

यदा संहरते चायं कूर्मीज्ञानीव सर्वशः।

इन्द्रियाणीनिद्रायेश्य: तस्य प्रजा प्रतिष्ठिता ॥ ५८ ॥ (यत्मान संसा)

कूर्म: अहंगानीव Just as a tortoise withdraws its limbs अहं this Jnaanayogi यदा सर्वशः: इन्द्रियार्थ: इन्द्रियाणि संहरते withdraws his senses from sense objects from everywhere तस्य प्रजा प्रतिष्ठिता then his prajna is steadfast and firm.

यदा इन्द्रियाणि इन्द्रियार्थः स्मृतमु उद्युक्तानि तदा एव कूर्म: अहंगानि इव इन्द्रियार्थम्: सर्वशः प्रतिसंहुतव मन आत्मि अवस्थापतियोपिप्रक्षिपतेः ॥ एवं चतुर्विधा ज्ञानिनिना पूर्णपूर्व उत्तरतेरतनिष्ठावः।

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

यदा इन्द्रियाणि इन्द्रियार्थां स्मृतमु उद्युक्तानि - This is the first state called यत्मान. Here Bhashya says उद्युक्तानि and this separates this state from those where the senses do not touch the objects such as when one is sick or weak or during सुपुष्म etc. Hence it is told as ‘When senses are ready to contact the objects’.

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

कूर्म: अहंगानीव - This shows the control of senses told here is through a संक्लपविशेष.
सवैश: - This includes everything such as seeing, speaking and all those things.

प्रतिसंहत्य मन आत्मनि अवस्थापयति सोपिपि स्थितप्रक:— This withdrawal of senses is different from what happens during सुपूति and such states. This is an accessory or अहा to आत्ममनन is indicated by this. This should lead one to establishing the mind in the atman.

एवं चतुर्विधा ज्ञानिष्ठा पूर्वपूर्वी उत्तरोत्तरतिनिष्ठा

So these four stages of ज्ञानिष्ठा are as follows:

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

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

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

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

So, the four questions asked in the sloka स्थितप्रज्ञास्य का भाषा, किं प्रभापेत, किमासीत, व्रजे किम - are answered thus:

आत्मातिविव तस्य स्वरूपम, 2. तस्य तदेकाभाषणम, 3. तदनुस्खान्रथं तदसनम्, and 4. तत् प्रायथ्य-प्रवृत्तिरूपं तस्य ब्रजनम्.

Sloka 59
Now, the fact that ज्ञानिन्य is extremely difficult to attain, and the means to attain the same will be told. This shows what is going to be told is different from the previous prakarana. The means to all the four types of ज्ञानिन्य is meant by this.

विषया विनिवर्तने निराहारस्य देहिन:।
रसवज्ञानस्य परं दृष्ट्वा निवर्तते॥ 59 ॥

निराहारस्य देहिन: For a person who has withdrawn the senses from their objects विषया: his sense-objects रसवज्ञाननिवर्तने will subside fully except his राग in those sense-objects. अः रसोऽिप विषयवान also परं दृष्ट्वा निवर्तते will subside after seeing the atman who is श्रेष्ठ or most joyful compared to the sense-objects.

इन्द्रियाणामु आहारः। विषया: निराहारस्य विषयेम्य: प्रत्याहारेन्द्रियस्य वेदिन्तो विषया: विनिवर्तमानान्य परं सुखार्थः। रागः अः आत्मस्वरूपः विषयेम्य: परं सुहृद्वा निवर्तते॥

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

इन्द्रियाणामु आहारः। - Here निराहारः does not mean भोजननिप्युः - complete stoppage of food. It is said in Mokshadharma, 'दशैतानीिणयोᲦािन ᳇ारा᭛याहारिस᳍ये' (मौ.238-9) meaning the sense objects are the food for the sense organs. It is also said in 6th chapter here, 'न चेक्कात्मकनः', 'युत्ताहारेन्द्रियस्य' (6-16,17) etc. Also in taïttriyana narayana, 'अत्याशनादिपात्रानि' etc is told. So आहार means sense objects of all sense organs and not mere भोजन.

विषया: निराहारस्य विषयेम्य: प्रत्याहारेन्द्रियस्य वेदिन्तो विषया: विनिवर्तमानान्य परं सुहृद्वा निवर्तते। रागः अः आत्मस्वरूपः विषयेम्य: परं सुखार्थः। रागः अः आत्मस्वरूपः विषयेम्य: परं सुहृद्वा निवर्तते।

रागः अः आत्मस्वरूपः विषयेम्य: परं सुखार्थः। अः आत्मस्वरूपः विषयेम्य: परं सुहृद्वा निवर्तते। Also here परं means विषयेम्य: परम् as relevant to this context. The विषया: are also सुखरूप but the आत्मस्वरूप is सुख - अतिशयेन सुखरूप.
Without आत्मदर्शन the विषयराग will not subside or cannot be got rid of is made clear here.

========= some notes

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

Karmas which one is going to do:

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

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

Sloka 60

यततो हृष्ट कौलेय पुरुषस्य विपक्षितः ।
इन्द्रियाणि प्रमाणीनि हरति प्रसम्भ मनः ॥ ६० ॥

कौलेय Hey Arjuna, विपक्षितः one who has the विवेक or discriminatory knowledge यत: अपि और who is laboring towards it, even then पुरुषस्य प्रमाणीनि इन्द्रियाणि a person’s powerful senses मनः प्रसम्भ हरति distract the mind by force.

आत्मदर्शन विना विषयरागो न निर्वितं, अनिन्हुंे विषयरागो विपक्षितो यथानुस्त्र अपि पुरुषस्य इन्द्रियाणि प्रमाणीनि बलवति मन: प्रसहं हरति। एवम् इन्द्रियजय: आत्मदर्शनाधीनः, आत्मदर्शनम् इन्द्रियजयाधीनम्; इति साननिष्ठा हुष्याया।

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

The meaning of विपिण is having the discriminatory knowledge of what is हेय and what is उपादेय. This will lead one to put efforts to win over senses.

The senses which are powerful have the capability to cause turbulence. It is said 'बलवनिधित्वादि विद्रार्थेषु कर्मः' (मनु 2-215). The बल of the senses is nothing but राग and others.

It is shown thus that there is अन्योत्साध्य between इन्द्रियज्ञ and इन्द्रियराग.

Sloka 61

Having withdrawn all sense organs from respective sense objects मन: having established the mind in ME, युगीनत: one should stay with समाधित: steady in that state. इन्द्रियाणि यथ: One who has senses under control तत: प्रज्ञा प्रतिष्ठित: हि his ज्ञान will be firm and steady only.

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

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

अस्य सर्वेऽक्ष परिज्ञातिः - अस्य means this defect of the nature of अन्योन्याय

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

चेतसः शुभा०भूतेः मनः अवस्थाय - मतरः - shows the तकृविग्रहवैशिष्ट्य - which is
शुभायाबिग्रहविग्रहोपशत्व. The word शुभ shows it is not like that of हिरण्यगर्भ and
others who are also under the influence of karma. आत्म shows it is
different from परिशुद्ध-आत्मस्वरूप also.

समाहित: आसीत - The nature of the object, विषयस्वभाव is such it is easy to
get ज्ञनसमाधान and that is told by युक्त आसीत in mula sloka.

मनसि मद्भिः सति निर्दंशाश्च-कल्मपत्ता - Here the doubt that just by telling मतरः:
how can अन्योन्यायवदोष be removed? is answered. When the mind is
established in HIM, all the कमस which are opposed to the means
उपायविरोधविकर्म is destroyed completely.

निर्मलीकृत विषयात्तुरागशिष्ठुः मन इन्द्रियाणि स्वल्पानि करोति - निर्मलीकृत means without रजस्
and तमस्. Due to that only it will be without desire for objects of senses
such as शबर, स्थरी etc.

ततो वस्त्रेन्द्रियम मन आत्मदर्शनाय प्रभवति - Here the words प्रजा प्रतिष्ठिता shows that such प्रजा
will be present till the fruit of ज्ञानिन्या is realized and that is
indicated in Bhashya as आत्मदर्शनाय.

By the continuous remembrance of शुभाय all the कमस - karmas
obstructing the उपाय will get destroyed. So the इन्द्रियज्ञ will be got even
before आत्मदर्शन. So there is no अन्योन्यायवदोष. A pramana from another स्थूिति,
विश्लेषण is shown for this:

यथोत्ति - ‘यथाप्रृणधातिः कर्मं दहति सानितः। तथा चिन्तस्थितो बिज्ञुपयोगिनिः सर्वकल्पितकम्।। (विो पु 617174)
हृति ।
वशेष हि वन्येश्चन्द्राणि तत्त्व प्रतिष्ठात इति - By this the साध्यसाधनभाव which was told as आत्मदर्शनम् इन्द्रियज्ञाधीनम् also becomes reasonable.

Sloka 62, 63

एवं मध्य अविशेषत्व मनः स्वयंनिर्गृहणेन इन्द्रियजर्जये प्रत्यक्ष विनयो भवति इत्याह - If one does not do like this - establishing the mind in ME but tries to win over the senses by his own efforts, he will be destroyed not being able to achieve it is told further in two slokas.

ध्यायतो विषयानु पुःः सहस्रत्पुपजायते ॥
सहस्रत्सङ्कायते कामः कामावाहो भूणिः॥ 62 ॥
क्रोधङ्गकवति संमोहः संमोहात्स्मृतिविश्रमः ॥
स्मृतिविश्राहाः बुधिनाशः बुधिनाशः प्रणवश्यति ॥ 63 ॥

विषयानु ध्यायतः पुःः: For a person who is thinking about sense objects तेषु संसः: उपजायते इति विनयो विनय्यो संसम्। सहस्रात्सजायते कामः। From the interest in sense objects uncontrollable desire develops कामात् क्रोधः: अभिजायते। From such desire, anger arises. क्रोधात् संमोहः: भवति। From such anger, the discriminatory capability of knowing what is right and what is wrong is lost. संमोहात्स्मृतिविश्रमः। From such loss of discriminatory capability, memory of mind is lost. स्मृतिः श्राहशाः बुधिनाशः। From that mind or knowledge is lost. बुधिनाशः प्रणवघ्यति। From that one falls into this samsara and is doomed.

अनिर्विव्ययानुरागाय तिष्ठति इति विषयानुरागाय शत्वम् अवस्थितस्य अधि अनादिप्राप्तिवसनये विषयानुरागाय अर्हत्वीयायः स्वातः। ध्यायतो विषयानु पुःः: पुनरिप पुःः: अतिप्रदूढः जायते। न भवति यथा कामः। क्रोधात् अभिजायते। कामेव वर्तमाने वचनोऽस्मिनीति सर्वित्तेनुराष्ट्रात् प्रति एमोऽ अविपूर्णं: विभिन्नं: इति क्रोधे भवति। क्रोधात् भवति संमोहः। संमोहः: कुशलायुक्तविषयेश्चैवत् इति लघुत्त्वात् भवति। स्मृतिविश्राहाः बुधिनाशः: आत्मजानानुसारोऽविषयायः। कामेव वर्तमानोऽस्मिनीति इति यथा कामः। संतत्तः क्रोधात् एति भवति। क्रोधात् अविशेषत्वम्: साध्यसाधनभाव अनादिप्राप्तिवसनये विषयानुरागाय आत्मदर्शनम्॥

वशेष हि वन्येश्चन्द्राणि तत्त्व प्रतिष्ठात इति - By this the साध्यसाधनभाव which was told as आत्मदर्शनम् इन्द्रियज्ञाधीनम् also becomes reasonable.
One who is not getting his deep desire in sense objects by not establishing the mind in ME, though he can control the senses to some extent he cannot avoid thinking about the sense objects due to अनादिपापवासना.

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

ध्यायो विषयानु संयुक्तसंवेदनाय केतन - For one who is thinking of sense objects thus, the desire in those sense objects will keep increasing to great level.

सहःसंयृक्तसंवेदनाय केतन - Then from this काम arises. काम is the saturation of desire. The state which one reaches where he cannot stay without experiencing the sense objects is called as काम (this is उकटावथा).

The words सहः and काम mean the same, so how can there be कायकारणभाव between them which is told as सहःसंयृक्तसंवेदनाय केतन: - This is made clear in Bhashya as कामो नाम सहःसंयृक्तसंवेदनाय and also explained further. The highest state of सहः is called काम.

कामात्कामात्कामात्कामात् - From this काम क्रोध arises. When such काम exists, and the enjoyments are not accessible, then one gets angry with whoever is nearby thinking ‘from this person only I am not able to get these enjoyments’.

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

Here सत्रिविद्वते पुनःपुनः प्रति - shows anyone nearby not necessarily those stopping one from fulfilling the desires. This can be seen in Sri Rama showing anger on everything when only Ravana has done something wrong, as – ‘सदेवजयाधवनुषमनुषयपत्यभवितभवित भवितभवित’.

क्रोधात्क्षणीतसंभोगः: । संभोगः कृत्यकृत्यविपक्षसृष्टितात् यथा सर्व करोरिता । ततथा प्रार्थय इत्यत्वविद्वते क्रोधात्नृतेषो भविता। - From such anger, संभोग arises. संभोग means one loses the discriminatory knowledge of the nature of ‘this has to be done’ and ‘this should not be done’ (कृत्यकृत्यविपक्ष is lost). In this state, one can do anything without thinking.

यथा सर्व करोरिता - it is said in Ramayana – ‘कृद्ध: पापं न कृद्ध: कृद्धो हन्यात् गुरुतविष’ (रा.सु. 55-4).
By this, he loses memory happens of the purpose – that he started to win over senses etc. Whatever decision one had taken with respect to attaining आत्मज्ञान will be lost.

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

बुद्धिनाशाद्बुद्धिनाशाद्बुद्धिनाशाद्बुद्धिनाशाद् - By this one gets deeply buried in the संसार only and attains downfall.

The sloka says प्रणयति - The आत्मन् being नित्य, the destruction is equal to becoming like अमन्, that is not being able to attain स्वरूप. Due to not getting such यथास्थितिस्वरूपजनां - वेदात्मकम etc would ensue. So that is indicated in Bhashya as संसारे निम्नः.

Sloka 64

रागद्वेषिवयुक्तः विष्णानिन्दित्वेतरन्।
आत्मवशेषिवेष्यात्मा प्रसाददेहिन्दिच्छित। 64 ||

रागद्वेषिवयुक्तः: Having got detached from राग or desire and द्वेष or hatred,
आत्मवशेषिवेष्यात्मा: being under the control of the mind इन्द्रियः: by such sense organs विष्णानिन्दित्वेतरन्: one who is present in the midst of such sense objects rejecting them विष्णानिन्दित्वेतरन्: and one who has brought his mind under control प्रसाददेहिन्दिच्छित: such a person will attain purity or peace of mind.

उत्तेन प्रकरणेण मवि सर्वेष्कभेतः: शुभायथशृङ्खल्य न्यस्तनन्दनिर्वाच्यकल्याणतया रागद्वेषिवयुक्तः आत्मवशेषिवेष्यात्मा: इन्द्रियः: विष्णानिन्दित्वेतरन्: विष्णानिन्दित्वेतरन्नित्येन्द्रियः: विष्णानिन्दित्वेतरन्: विष्णानिन्दित्वेतरन्नित्येन्द्रियः: यतः:विष्णानिन्दित्वेतरन्: प्रसाददेहिन्दिच्छित।

Following the path as told, one who establishes his mind firmly in ME who is सर्वेष्कभेतः and शुभायथ for the mind, all his पापs will get completely burnt. And so, the senses would be obedient to the mind being without राग-द्वेष. With such sense organs, one who stays rejecting all sense
objects, having the mind under control will attain प्रसाद which is mind without any impurities.

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

रागद्रेपवियुः: - The meaning of this in the moola sloka is explained as मयि न्यस्तमाण:. This being detached from राग and देश causes the senses to be under the control of self. They become आत्मवश्य: इन्द्रियः.

विषयान्: इन्द्रियः - It is made clear that the meaning of what is told in moola sloka is not विषयभोग by the Bhashya as ‘विषयान्ति तिरस्कृत्य वर्तमानः’. The word चतुर्थि is in गत्यथ. By this तिरस्कः is what is meant here. That is अनादर - neglecting.

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

प्रसादम् - The meaning of this word is given in Bhashya as निर्मलात्: करण: or मनोनैमेिस्वय. This is justified here because of the usage of विषयमायात्मा which indicates mind and in the next sloka it is said प्रसाद चेतसः.

Sloka 65

प्रसादेसर्वदुः खानां हालिरस्योपजायते ।
प्रसादचेतसों ह्यां शुद्धि: पर्यवतिष्ठते ॥ ६५ ॥

अस्य प्रसादे When this persons mind is clear or pure or at peace सर्वदुः खानां हालि: उपजानातेन destruction of all grief happens. प्रसाद चेतस: That such a person who has pure mind, शुद्धि: his knowledge of the Atman अशु पर्यवतिष्ठते shines forth soon. ति Is this not well known?
For such a person, if the mind becomes pure, all the दुःखs which come due to the contact with matter will get destroyed. For such a person who is प्रसाद - that is one who has a pure mind without the defects preventing आत्मावलोकन, the ज्ञान of the शुद्धात्मन् who is different and distinct compared to the प्रकृति arises. Due to that only when that मनः प्रसाद happens, all the दुःखs will definitely get destroyed.

प्रकृतिसंसारप्रयुक्त - As told in Vishnu Purana, 'दुःखानां खानां हानः हानः हानः हानः उपजायतेउपजायतेउपजायतेउपजायते।। ।।' (वि.पू. 6-7-22) - The दुःखs are all connected with प्रकृति and not आत्मन् and they appear as आपातिक in the अत्मन and so they are to be destroyed is the meaning.

Sloka 66

नास्ति बुङ्गावधर्मन्तः न चावंतः भावना ।

न चाभावयतः शाश्वतः अशाश्वतः कुर्तः सुखम् ॥ ६६ ॥

अंतः One who does not have his mind established in Paramatman बुङ्गः: नास्ति does not get knowledge of the अत्मन. अंतः One who does not have his mind established in Paramatman, भावना च न does not also have the feeling of the अत्मन (आत्मावलोकन). अभावयतं: For one who does not feel the अत्मन शाश्वतः न the deep desire in the sense objects does not subside. अशाश्वतः One for whom the desire of sense objects has not subsided सुखः कुर्तः: how can abundant happiness come ?

मयि संस्थतमोरंहितःस्वयंद्रद्विवित्तिनिषिद्धात्मन्तः प्रवृत्तिस्य कवाचित्वं अपि विवित्तितविशिष्या बुङ्गः: न सेतुतिः। अत एव तस्य तद्वत्तवन च न संभवति। विवित्तितत्त्वात्मन्तः अभावयतो विषयसम्बृहात्मानितं: न भवति। अशाश्वतः विषयसम्बृहायुंतः कुर्तो नित्यितरितितशयं-सुखप्रार्थिः ।

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

www.sadagopan.org
Mavy samnyasatmanorahitasthy vadvayen indriyaniyamane pravrttasthy kadaichid api vadviktatmanishyavidh: nam satvati.

One who is not following what was told in ‘yukt: asmita matpar:’ is here mentioned as ‘agni madyas and this is made clear in Bhashya as ‘mavy samnyasatmanorahitasthy’.

What was told in yatho drupi kalaey ... indriyashani pramayini’ is again reminded here is told in Bhashya – ‘svadvayen indriyaniyamane pravrttasthy’.

What is told in mula sloka as ‘nasiti’ is explained in Bhashya as ‘kadaichidapi’ meaning that even after a long long time also it is not possible to attain.

At eva tasya taddhivana ca n samayvati. Na cha yuktasthy bhavana – This is told in Bhashya as at eva. Means ‘agni madyas. Not being able to attain aatmabhavana is because the bhavanaataraa towards other objects is not eliminated.

Vadviktamamam abhavaityo vishayasthulashalini: n bhavati. Abhavatya vishayasthulayuktasthy kuto nityanirnityatvanishsotpattisya:

- The word ‘shalini’ in Mula sloka is explained as ‘vishayasthulashalini’’. This is inline with ‘rmanooyam par paraptvam’ (2-50) and ‘sukheṣu vinmatatvam’ (2-56) etc.

For one who is abhavaan the enjoyments of swarg etc can happen. But this prakaran is about ‘agni madyas and so the word sukha is commented as nityanirnityatvanishsotpattisya.

Here the accessories of yoga such as pratyahara, dharana and dhyana are indicated. In nishita vaddhirajutsy the pratyahara which is withdrawing the mind from sense objects is indicated. In n cha yuktasthy – The accessory dharana is indicated. Nacchabhaavata: indicates dhyana.

Sloka 67
Punarapi uscen prakaran indriyaniyamam abhavaat: avarjyam aha –

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

In the previous sloka the absence of vaddhi when the senses are not under control was told. Now the prakaran or mode of that is being told here. So there is no punarshak. Or even if there is punarshak it is because of the importance given to it and so there is no dweep.
The sense organs which are moving among sense objects, that mind which is made to follow them, such a mind just as the opposing wind carries away a boat in water by force, makes his buddhi to be deeply interested in sense objects only.

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

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

It is not mere (just a reaction etc) but actively engaged in the sense objects. The word indicates the or being agreeable to the sense objects. This is because all sense will not have . This is also told later as ‘ (5-6).

The words , used in this sloka are addressing the mind. Because that is the main thing responsible for losing knowledge. If the external sense organs follow the mind, there will not be This can also be seen in manu smruti as ‘ (मनु.2-99) – Among all these senses, if one becomes slave to any one sense organ also such a person’s knowledge will drip away just like water from a torn skin-sack.

The verb needs a doer. So it is told as .
The word हरित does not mean destroys. So it is commented as विषये प्रवणं करोति - it makes the mind deeply interested in sense objects. The example indicates that the boat is being carried away to a place which is against one’s liking and this is in accordance to that.

The word अपभिस is not connected to हरित and that is indicated as अपभिस नीयमानां. प्रतिकूलवायु means winds which are not favourable but blowing in some other direction.

Sloka 68

तस्माद् उल्लेख प्रकारं शुभाचर्ये मयि निविद्यतमनसो वस्त्य इद्निद्रणीयवियवेभयं: सर्वं निगृहीतानि तस्य एव आत्मनि प्रजाप्रतिष्ठिता भवति।

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

यदा संहरते (2-58) - The teaching on controlling the senses which was started from sloka 58 as यदा संहरते चाय कृमोदत्याय वस्त्य:... is concluded here.

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

उल्लेख प्रकारं मयि निविद्यतमनसो - What was earlier told that for controlling the senses only a mind which is firmly established in Lord is the cause is reminded here.
Sloka 69

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

That knowledge of the Atman, for all the beings does not show up like darkness or night in such knowledge one who has controlled senses is awake. That pertaining to the sense objects such as and others in which beings who have not won over the senses are awake. That kind of, for a meditator who is constantly seeing the Atman does not show up like darkness or night.

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

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

What was earlier told as the four states of a sthitaprajna starting with (2-55) indicated in three slokas from this sloka
(69, 70 and 71). The four states were यत्मान, अतिरेक, एकेन्त्रिय and वशीकार. Of these, this sloka या निशा talks of वशीकार संज्ञा, the sloka आपूर्यमाणम् (2-70) talks of एकेन्त्रिय संज्ञा. In the sloka 71, विहाय कामान् is about यत्मान संज्ञा and नि:स्मृहः in the same sloka is about अतिरेक संज्ञा.

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

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

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

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

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

The word जागृति cannot be given मुख्यार्थ and hence explained as आत्मानम् अबलोकवन् आस्ते.

यस्य जागृति-सा निशा - Here भूतानि is addressing those who are असंयमिस and for them it is निशा, so the word यस्या is interpreted as शब्दादिविषया वृद्धि:

The word पत्थतो expects an object for seeing, कर्माकार्यa is there (कि पत्थति). The object of seeing according to the context प्रकरण is commented as आत्मानं पत्थतो. The individual self is the object of seeing.
Sloka 70

आपूयमाणम् अचलप्रतिश्रं समुद्राप: प्रियश्चलति यदद्त्।

तद्वकामा यं प्रियश्चलति सर्वस्य शान्तिमापृष्टिः न कामाभी। ॥ ॥

यदद्त् Just as आपूयमाणम् being full by itself अचल प्रतिश्रं and being unshakable or constant समुद्राप: such an ocean आप: प्रियश्चलति the waters of rivers enter तद्वकामा in the same way सर्वस् कामा: all the sense objects or विषयस् such as शाद्व और others यं प्रियश्चलति enter which संयिमि, or one who has controlled his senses यं such a one शान्तिमापृष्टिः gets peace. कामाभी न one who desires the sense objects such as शाद्व and others will not get peace.

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

यथा स्वेत आयुर्माणम् एकरूपं समुद्धर नादेव आपः प्रियश्चलति आसाम् अपि प्रवेशो अपि प्रवेशो च समुद्रोऽन कथ्य विशेषम् आपदते। एवं सर्वश्च कामान्व शाद्वायो विषयं संयिम्नि प्रियश्चलति इन्द्रियोचरतां यात्नि स शान्तिमापृष्टि। शाद्वादितै इन्द्रियोचरतां आपदेनु अनापेशो च संयिम्नि चालान्तुः एव यो न विकारस्य आपोति स एव शान्तिमापृष्टि। शाद्वादितै इन्द्रियोचरतां आपदेनु अनापेशो च संयिम्नि चालान्तुः एव यो न विकारस्य आपोति।

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

In the previous sloka, the state in which the शाद्वाविषयस् are not seen at all being in the constant sight of the atman was told. Here the state when the sense objects are nearby and are coming in contact with senses but even then one does not get distracted - such a state is being told.
आपूयमाणम् - It is said that whether river waters enter or not, the sea is full by itself and does not change is being told. So it is not in the sense of sea being full with river waters. This is in line with आत्मात्मानवीतात्मानवीत and hence स्वेतपूर्वमाणम् is told in Bhashya.

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

कामा: - Is commented as शाखात्वो विषया: according to कमणिवृत्तति.

नादेया आप: - In Bhashya, shows that the river waters enter a sea by themselves without any effort from the sea.

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

न विकारामाणो स शालिमाणो - Is explained by Deshika as 'तिष्ठ-निरक्ष-निरतिशय स्वात्त्विकारान्तरतम विषयान्तरतम-शाखान्तरतम आनंदस्थितिः न संजाते इति भावः'.

When one is immersed completely in the abundance of the defect-free eternal unparalleled self-experience of joy, he will not even be interested in the experience of negligible limited joy of the senses which is filled with grief.

कदात्रिजि - Never gets शालित means will he leaves all कामs completely.

This also indicates that when there is विषयद्विघ्न he undergoes विकार - distraction and when there is no विषयद्विघ्न he will not be without desire.

Sloka 71

विहाय कामान् व: सर्वान् पुमांघ्रति निस्पूहः।

निर्मो: निरिल्हकारः स शालिमिदांग्लक्षकः ॥ ७१ ॥

वः: पुमान् That person who सर्वान् कामान् विहाय having abandoned completely all the sense objects निस्पूहः having no desire in them निर्मो: having no selfish feeling निरिल्हकार: not having the idea of self in the body चरितः does all acts स: शालिम् अधिगच्छति such a person gets peace.

One who does all his acts abandoning all the sense objects, having given up desire completely in those sense objects, having given up
selfish feeling and does not have the wrong knowledge that the body itself is the self, only such a person gets peace.

कामन्ते इति कामा: शब्दाद्वयो विषया: | य: पुमान् शब्दादीवृत्तम् सर्वनिमित्तम् विहाय तत्त्र निःस्मृत्त: ममतारहितेऽवनात्मनि वेदेऽ आनामितारहितेऽचति च आत्मानं दृष्टवा शान्तिम् अधिगच्छति।

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

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

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

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

विहाय कामान् - here काम means the sense objects which are desired, कामन्ते इति कामा: शब्दाद्वयो विषया:.

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

The शान्ति that is told in this and previous sloka is of the nature of abandoning or getting rid of the experience of the sense objects such as शब्द etc.
Sloka 72

एषा ब्राह्मी स्थिति: पार्थ मैंानं प्राप्य विमुखति ।
स्थिताज्ञात्ूम अन्तकालेऽपि ब्रह्मानवर्णमृद्धिः ॥ 72 ॥

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

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

एषा नित्यात्मानान्पूर्विकाः असांसर्गोंमणि स्थिति: स्थिताज्ञात्व, ब्राह्मी ब्रह्मानान्पूर्विकाः। इत्यर्थः कर्मणं स्थिति: प्राप्य न मुख्यति पुनः संसारम् न आप्रवति। अत्यं स्थिताज्ञात् अन्तिमे अनि वयस्तितव्यं ब्रह्म निर्वािणं ऋत्तिति निर्वाषयमयं ब्रह्म गच्छति।

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

Thus Arjuna was not knowing the true nature of the Atman and the fact that the karma called yuddha is the means to realize such Atman and had decided to retire from waging the war due to the confused wrong knowledge that body only is the Atman. To such an Arjuna, in order to pacify his confusion or मोह, in this second chapter the following are
taught: The knowledge about the real nature of the eternal Atman, the knowledge or steadfast mind that is to be attained which is pertaining to कर्मयोग of the form of असंगकमालंतुत्रान do with the knowledge of the Atman, and that such कर्मयोग is the means to attain the ज्ञानयोग of the nature of स्थितप्रज्ञा. All these are told by Sri Yamunacharya as ‘The बुद्धि which leads one to realize निष्ठालम्बन (सांख्यिकः) and the बुद्धि of the nature of असंगकमालंतुत्रान (योगिकः), both have the goal as ज्ञानयोग of the nature of स्थितप्रज्ञा (स्थितिधीपकः). And this was taught to pacify Arjuna’s मोह in second chapter’.

This sloka does निगमन that is conclusion of the प्रकरण with the most important aspect in this context which is शान्ति or संसार निवृत्ति. It can also be said that the फल told in slokas 70, 71 and 72 as शान्ति, निर्वाण etc are having the same meaning. Also, in 4th chapter, Bhashyakarar comments ‘जान लक्ष्यम् परं शान्तिम् अतिरिक्तप्रियगच्छति’ (4-39) as परं निर्वाणामार्गाति.

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

स्थितिधीपकः - means the means to ज्ञानयोग of the nature of स्थितप्रज्ञा.

प्रायी - The सम्बन्धविशेष in this तद्दित is commented as ब्रद्धप्राप्तिका. The relation indicated by the तद्दित word is that it gets one association with Brahma.

अन्तकाले - This is not about the moment when one leaves the body (प्राणोपोगकाल). So it is commented as अन्तिमेवचैत्यसमाध्वृक्त:’. Even if one has spent childhood, youth etc in experiencing the pleasures of the senses, if one retires from them in old age such a person also has the अधिकार for this yoga. Being so, one need not tell about those who have such steadfastness right from young age itself. The Kenopanishat says ‘इह चेदवेदीत् अथ सत्यमस्ति न चेदिहवेदीत् महति बिनविति:’

The words ब्रद्ध, निर्वाण etc are about the Atman who is of blissful nature. This is told as सुख्तानाम् आत्मानाम् in Bhashya.

There could be an objection here - when the subject matter here is निष्ठालम्बन and आत्माधात्तकार of such Atman, how can it be told that this
sloka is talking mainly about only कर्मनिधा? How can it be concluded thus in this chapter is the doubt. The answer is - The main teachings are आत्मज्ञान and आत्मसाधारण and since कर्मनिधा is connected to them, it is taught here. Also, the main foundation for getting rid of संसार is कर्मयोगानुदान. Earlier आत्मविज्ञान was taught in ‘एषा ने अभिहिता साहिखे’ (2-39). This ज्ञानयोग is to be attained through कर्मयोग and so कर्मयोग is told here separately.

स्थित्यप्रज्ञायोगमाध्यमन्विता - The word योग is told along with स्थित्यप्रज्ञाता here. This can be interpreted either as विशेषण-विशेषणभाव or using इन्द्रसमास. In case of इन्द्रसमास it would mean स्थित्यप्रज्ञाता and the योग of the form of आत्मसाधारण which is attained through स्थित्यप्रज्ञाता.

इति श्रीभृगुवधृतामु उपनिषादः श्रीविज्ञानांतसंवदाय योगायोगो भ्राम्मणानुसन्नात सांख्ययोगो नाम द्वितीयोऽध्यायः

समासः