

overpowered by objects. And the full Knowledge arising thereof eliminates the subtle inclinations as well. Hence there is no vicious circle involved.

[99] Repeatedly being mindful of the evils that arise from sense-objects.

[100] The Commentator says that *api* may be construed either with *yatah* or with *vipaścītaḥ puruṣasya*.—Tr.

[101] The organs come under control either by constantly thinking of oneself as non-different from the Self, or by constantly being mindful of the evils that result from objects.

[102] *This*: what is described in the following two verses, and is also a matter of common experience.

[103] *Specialities*: The charms imagined in them.

[104] If even the memory of objects be a source of evil, then their enjoyment is more so. Hence, a *sannyāsin* seeking Liberation cannot avoid this evil, since he has to move about for food which is necessary for the maintenance of his body. The present verse is an answer to this apprehension.

[105] Ā.G. takes *ātma-vasyaiḥ* in the sense of '(with the organs) under the control of *the mind*'. He then argues that if the mind be not under control, there can be no real control over the organs. Hence the text uses the second expression, '*vidheyātmā*, whose mind can be subdued at will'. Here *ātmā* is used in the sense of the mind, according to the Commentator himself.

[106] A man who is free from slavery to objects of the senses.

[107] Longing to have a continuous remembrance of the knowledge of Brahman which arises in the mind from hearing the great Upanisadic sayings (*mahā-vākyas*).

[108] Perceiving objects like sound etc. in their respective varieties.