

assumes the existence of 'not' bears ill will with the person who knows 'Is'.



Link:—The world is just like a dark night to the seer. Then how does he live in the world? The answer to these queries is provided in the verse that follows.

आपूर्यमाणमचलप्रतिष्ठं

समुद्रमापः प्रविशन्ति यद्वत्।

तद्वत्कामा यं प्रविशन्ति सर्वे

स शान्तिमाप्नोति न कामकामी ॥७०॥

āpūryamāṇamacalapratīṣṭhaṁ

samudramāpaḥ praviśanti yadvat

tadvatkāmā yaṁ praviśanti sarve

sa śāntimāpnoti na kāmakāmī

Just as waters of different rivers enter the ocean, which though full, remains undisturbed; likewise the man in whom all enjoyments are merged and attains tranquillity, but not he, who hankers after such enjoyments. 70

Comment:—

'Āpūryamāṇamacalapratīṣṭhaṁ samudramāpaḥ praviśanti yadvat'—In the rainy season rivers expand and are flooded by heavy rain storms. All the rivers continue to pour themselves into an ocean, but its magnitude remains the same. In summer, when heat evaporates the water of rivers and these become narrow with shallow water, even then the expanse of an ocean remains the same. It is ever full and never seeks water from streams and rivers. It means, that it ever remains satiated, and always within limits.

'Tadvatkāmā* yaṁ praviśanti sarve sa śāntimāpnoti'— A

* Here the term 'Kāma' has not been used for desires but for the objects of pleasures which are desired.

self-controlled seer, is like an ocean. He also comes across worldly enjoyments, but these all merge in him without causing any perturbation or agitation in his body and mind. Thus, he attains supreme peace. This peace is not due to mundane objects, but it emanated from God-realization (Gītā 2/46).

In this illustration, the realized soul is compared to an ocean and the water of the river, is compared to mundane objects. Both the water of the ocean and that of the river, are of the same category. But the realized soul is quite different in nature. There is a world of difference between the two. The perfect soul is sentient eternal, real, limitless and endless, while the enjoyments are insentient, perishable, unreal, limited and have an end. Secondly, the waters of rivers enter the ocean and merge in it, but the mundane objects flowing towards the enlightened soul, do not reach the self, these merely reach his body and inner sense. Thus the illustration of a river and the ocean, though is not fully applicable here. It only describes the state of one's body and inner sense. This does not explain the state of his real self.

'Na kāmakāmi'—Worldly enjoyments and pleasures cannot satisfy a man, who hankers after them. He can never be satisfied. He can never be free from desires, anxieties and burning sensation. So how can he attain peace? The reason is, that the insentient cannot satisfy the sentient; the sentient can be satisfied only by sentient.

Appendix—It is because of one's desire that this world appears to be insentient (Matter) but actually it is none other than the Supreme Soul (Divinity) (God)—'Vāsudevaḥ sarvaṃ' (Gītā 7/19), 'sadasaccāmaṛjuna' (Gītā 9/19). When a person is freed from desires, all objects get pleased with him. How to know it? We know it because necessities automatically come to such a person without any effort. The things are eager to

approach him for being fruitful through utilization by him. But availability or non-availability of objects does not arouse any morbid feelings in him, because he has no desire. From his view-point objects have no value (importance). On the other hand a person having desires, always remains perturbed (disquiet) whether he receives things or not.



Link:— Now, Lord Kṛṣṇa concludes the answer to the last question, "How does the man of steadfast wisdom, walk viz., what is his mode of conduct?"

विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः ।

निर्ममो निरहङ्कारः स शान्तिमधिगच्छति ॥ ७१ ॥

**vihāya kāmānyaḥ sarvānpumāṁscarati niḥspṛhaḥ
nirmamo nirahankāraḥ sa śāntimadhigacchati**

He, who gives up all desires, and moves about without the sense of mine and egoism and shuns the thirst for necessities of life, attains tranquillity. 71

Comment:—

'Vihāya kāmānyaḥ sarvānpumāṁscarati niḥspṛhaḥ'—An earnest wish for something is, 'kāmanā' (desire) while an earnest wish for acquiring or preserving necessities of life is, 'spṛhā' (thirst). A man of steadfast wisdom lives devoid of longings and desires and has no thirst, for acquiring or preserving even the necessities of life, as he has attained the supreme bliss, for which the human body was bestowed upon him. So, he becomes free from all cares and does not mind even if his body lives or dies.

In this verse, as well as in the fifty-fifth verse of this chapter emphasis has been laid on renunciation of desires, because in the Discipline of Disinterested Action, without abandoning these no striver can possess steadfast wisdom. A