

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 sarvānpumāṃscarati niḥspr̥haḥ
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 sarvānpumāṃscarati niḥspr̥haḥ'—An earnest wish for something is, 'kāmanā' (desire) while an earnest wish for acquiring or preserving necessities of life is, 'spr̥hā' (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

striver has affinity for the world, only because of desires. If desires are given up, no affinity for the world remains.

'Nirmamaḥ'—A man of stable wisdom, has not the least-sense of mine, with men, things and even his body and senses, because he has received them from the world. Therefore, they belong to the world, not to him. It is a blunder to have a sense of possession over things acquired. On rectification of this blunder the sense of possession over persons, objects, body and sense-organs is totally wiped out.

'Nirahaṅkāraḥ'—'I am this body'—to have this notion is egoism. The realized soul is, free from the egoism. The body, sense-organs, mind and intellect are visible in some light. This ego is, also perceived in this light. From the view-point of this light, all these are objects of perception. An onlooker (seer) is, quite different from the seen—this is the rule. With this realization, a man of steady wisdom, becomes quite free from egoism.

'Sa śāntimadhigacchati'—A man of steadfast wisdom attains peace. It does not mean that he attains peace after being free from desire, thirst for enjoyment, attachment and egoism. The fact is that peace is inherent and spontaneous. But a man by having desires to enjoy worldly pleasures cannot realize that peace. But, as soon as he becomes free from desire, thirst for necessities, a sense of mine and egoism, he can realize that peace.

In the verse, out of the four—(desires, thirst for necessities, the sense of mine and egoism), egoism is more important than the other three, because a striver after becoming free from egoism, becomes free from the other three also. If there is no egoism, how will the sense of mine persist, who will desire and for whom will he desire?

Now the question arises, when the renunciation of desire

etc., is also included in the renunciation of egoism, why has Lord Kṛṣṇa described the renunciation of desire separately? The answer is, that out of these four, desire is gross while thirst for necessities is subtle; the sense of mine, subtler; and egoism the subtlest. So, by abandoning desire, it becomes easy to abandon the other three.

Nothing can be gained merely by desire, what is destined, we will get. Having such a faith, we should discard desires. 'sprhā' is a subtle form of desire. In the absence of desire even it persists. It (sprhā) is the desire to have bare necessities of life. In its fulfilment also we are not free. Whatever is to happen, will happen. Then why should we have 'sprhā'? When we cease to be dependent on food, water and clothing, 'sprhā' is destroyed. After renouncing desires and 'sprhā' the sense of mind in the body remains. It is not a rule that this possessive spirit, preserves articles and these are ruined without this spirit. Therefore, the possessive spirit serves no purpose. With renunciation of all the three—desire, 'sprhā' (subtle desire) and possessive spirit, renunciation of ego, becomes very easy, otherwise it is very difficult.

How to get rid of Egoism & a Sense of Mine

From the standpoint of the Discipline of Disinterested Action: (Karmayoga)—'Nothing is mine; because I have no independent claim on things, persons, circumstances, incidents and situations etc. When nothing is mine, it means that I need nothing as I need food, water and clothes for the body, only if it is mine; but if it is not mine, I need nothing for it. When there is clear understanding that nothing is mine and I need nothing, there is no question of egoism (feeling of 'I'), because egoism persists by accepting affinity for the body, things and circumstances etc. The fact is that the so-called body of mine has an affinity for the world, so it should be

used to render service to the world, because I for myself need nothing. By having this sort of feeling, egoism perishes and a striver becomes free from egoism and a sense of mine.

From the standpoint of Discipline of Knowledge:—every man has the knowledge that 'I am'. In 'I am', I, is a fragment of nature and 'am' denotes 'reality' (Eternal Existence). This 'am' is used with 'T'—In the absence of 'T', 'am' will not stand, only 'Is' will remain.'

'I am', 'you are', 'this is' and 'that is'—all these four, are in respect of individuals, space and time. This is limited conception. If this limited conception is not maintained, then universal 'Is' remains. When a striver is established in this universal 'Is', he becomes completely free from the sense of 'T' and 'mine'.

From the standpoint of Discipline of Devotion (Bhaktiyoga)—What is called 'T' or 'mine' actually belongs to God, because had the persons, things, body been mine, I might have protected them from decay and possessed them forever. But it is not so. It means that the so-called body of mine, senses, mind, intellect etc., are His and I am also His. By having this sort of feeling, a striver becomes free from the sense of mine and from egoism.

Appendix—The Lord by the expression 'so' mṛtatvāya kalpate' (Gītā 2/15) explained attainment of perfection by Jñānayoga. Now by the expression 'sa śāntimadhigacchati' he mentions the perfection by Karmayoga. It means that by being established in Pure-consciousness (Self) immortality is attained and by renouncing Matter (ego), tranquillity (peace) is attained.

'Egoism' really does not exist, it is merely assumed in the self. If it had really existed, we could not have been free from egoism and the Lord would have also not told us to be free from egoism. But the Lord mentions 'nirahaṅkāraḥ',

so it means that we can be free from egoism. This is also our experience that the self is free from egoism. In sound sleep egoism disappears while the self exists—this is clearly perceived when we arise from sleep. In sound sleep egoism merges in ‘avidyā’ (ignorance), but the self remains. Therefore after arising from sleep (remembering that) we say “I slept so comfortably that I knew nothing.” This memory proves that he (the self), who slept comfortably and who knew nothing, was there. Otherwise who experienced comfort and who knew nothing? In ‘I knew nothing’ there is no egoism and he who had this knowledge is the self, free from egoism.

A woman’s nose-ring fell into a well. A man got down into the well in order to search the nose-ring out. He searched it out and was very pleased. But at that time he could not utter any word because voice (an evolute of fire) and water are opposites. Therefore after coming out of water he could speak that he had found out the nose-ring. Similarly in sound sleep at the merger of egoism in ignorance, a man feels that he enjoyed a carefree sleep but he can’t express it at that time because there is no means to utter words. After arising from the sound sleep he has the memory of that joy (comfort). Memory is born of experience—‘anubhavajanyaṁ jñānaṁ smṛtiḥ’.

Thus in sound sleep everyone feels that egoism does not persist but no one feels that the self does not exist. Egoism can’t persist without us but we (self) can live without egoism and do live. Our self is consciousness solidified. This eternal entity is not dependent on anyone but everyone is dependent upon it. If we had not been different from egoism, we would have been only in the form of egoism, then in sound sleep at the merger of egoism we would have also no existence. But we exist, it proves that we have our existence without egoism. In wakefulness and dream, egoism appears and in

sound sleep egoism merges but we (the self) ever exist. What neither appears nor merges is our identity.

Having given up all the desires, for the maintenance of the body some requirement of things, persons is felt that is called 'sprhā' (necessity). Not to talk of the necessities for the maintenance of the body, the man of steadfast wisdom does not even need the body because the necessity of the body makes a man dependent. Necessity is born only when a man accepts a thing as his own which is not his. A Karmayogī does not accept anything as his own and for him, but he regards it as the world's and for the world only. So he has no necessity.

'Kāmanā' (desire) and 'sprhā' (necessity)—renunciation of both means that there should not be any desire for things and there should not be any necessity for the maintenance of the body. The reason is that the desire for the maintenance of the body is also enjoyment of pleasure. Not only this but even the win for peace, salvation and self-realization is 'Kāmanā' (desire). Therefore real disinterestedness consists in not having desire even for salvation.

In this verse there is prohibition (negation) of 'Aparā prakṛti' (lower or insentient nature). The 'Jīva' (the embodied soul) because of egoism has sustained 'Aparā prakṛti' (universe)—'yayedam dhāryate jagat' (Gītā 7/5). Therefore by being free from egoism, the lower nature is negated (affinity is renounced) and the self (soul) becomes free from the bondage of birth and death. If everything is renounced, even then egoism remains (persists) but if egoism is renounced, everything is renounced.



Link:—In the next verse, there is description of a person and his condition, as a result of being free from desire, thirst

for necessities of life, the sense of mine and egoism, and closes the subject.

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।

स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥ ७२ ॥

**eṣā brāhmī sthitiḥ pārtha nainān prāpya vimuhyati
sthitvāsyāmantakāle'pi brahmanirvāṇamṛcchati**

O Pārtha, such is the state of a God-realized soul. Having attained this state, he overcomes delusion. Being established in this state, even at the hour of death, he attains brahmic bliss (identification with the absolute state). 72

Comment:—

'Eṣā brāhmī sthitiḥ pārtha'—This is the Brāhmī state viz., the state of a God-realized soul. On being free from egoism, individuality is completely wiped out and then a striver is automatically established in God. Individuality persisted only due to affinity with the world. With renunciation of affinity individuality is completely gone. The term 'Eṣā' refers to 'very near'. It denotes the expressions 'vihāya kāmān' (giving up desires), 'niḥspṛhaḥ' (free from thirst for necessities), 'nirmamaḥ' (free from the sense of mine) and 'nirahaṅkāraḥ' (free from egoism), used in the preceding verse.

Having heard the Lord's declaration—"When your intellect transcends the mire of delusion and confusion, by hearing conflicting doctrines, you will realize union with God", Arjuna was inquisitive to know about that state of union with God. So Arjuna, raised four questions, in order to know the marks of a man of steadfast wisdom. Having answered those four questions, the Lord declares here that this is a state of Godhood (union with God). In this state of eternal union with God, no individuality remains, only the Divinity pervades. In order to point out this important fact the Lord addresses Arjuna as 'Pārtha' here.