

knowledge-bliss. Modifications such as I and mine get merged in that beatitude.

— Sri Ramakrishna

What should the aspirant do so that he may gain access to this state? The answer comes :—

विहाय कामान् यः सर्वान् पुमांश्चरति निःस्पृहः ।
निर्ममो निरहङ्कारः स शान्तिमधिगच्छति ॥ ७१

वि-हाय कामान् यः सर्वान् पुमान् चरति निः-स्पृहः ।
निर्-ममः निर्-अहम्-कारः सः शान्तिम् अधि-गच्छति ॥

*vihāya kāmān yaḥ sarvān pumāns carati niḥsprhaḥ ।
nir mamo nir ahaṁkāraḥ sa śāntim adhigacchati ॥*

विहाय *vihāya* abandoning कामान् *kāmān* desires यः *yaḥ* that सर्वान् *sarvān* all पुमान् *pumān* man चरति *carati* moves about निःस्पृहः *niḥsprhaḥ* free from longing निर्ममः *nir mamaḥ* devoid of ownership निरहङ्कारः *nir ahaṁkāraḥ* without egoism सः *saḥ* he शान्तिम् *śāntim* to peace अधिगच्छति *adhigacchati* attains

That man attains Peace who lives devoid of longing, freed from all desires and without the feeling of “I” and “mine.”

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As long as man is given to worldly desires he will not have peace of mind. Calmness comes to the extent craving is quelled. The feeling of “I” and “mine” leads man into bondage to karma. Agency and ownership are the modifications of mind that ensue from this feeling. Waves and billows rise up on the surface of the sea and put on appearances of separate volumes of water. It seems as if the sea is