

आपूर्यमाणम् *āpūryamānam* filled from all sides  
 अचलप्रतिष्ठम् *acalapratiṣṭham* based in stillness समुद्रम्  
*samudram* ocean आप *āpah* waters प्रविशन्ति *praviśanti*  
 enter यद्वत् *yadvat* as तद्वत् *tadvat* so कामा *kāmāḥ* desires  
 यम् *yam* whom प्रविशन्ति *praviśanti* enter सर्वे *sarve* all स.  
*sah* he शान्तिम् *śāntim* peace आप्नोति *āpnoti* attains न  
*na* not कामवासी *kāmakāmi* desirer of desires

Not the desirer of desires, but that man attains  
 Peace, in whom all desires merge even as rivers flow  
 into the ocean which is full and unmoving. 70

It is not possible for any one to add to, or  
 subtract the volume of the ocean Though all the  
 rivers of the world continue to empty themselves into  
 it, its magnitude remains ever the same If the rivers  
 ceased to flow in and evaporation went on as usual,  
 even then the expanse of the ocean will be the same  
 It is ever full The mind of the Muni is like the ocean.  
 The sensations brought in by the sense-organs get  
 themselves dissolved in the ocean of consciousness.  
 No modifications of the mind such as desires, aver-  
 sions, longings, feelings and thoughts take shape.  
 The question of the mind getting muddled does not  
 arise there It is a vast waveless ocean of conscious-  
 ness Not a speck of mentation may be noticed in  
 that infinitude He who is in this blessed state is a  
*Jivan mukta* — a free soul, even though embodied  
 The very presence of an emancipated soul is a boon  
 to the society In his presence the minds of aspir-  
 ants automatically become pacified

There are mountains hills dales valleys and plains at the  
 bottom of the ocean But they are not discernible on the surface  
 Akin to it the *Jnani* in *Samadhi* experiences Infinite—existence—