

the world's spiritual body that contaminate the serene atmosphere and vitiate its salubrious climate.

The Ācārya has briefly pointed out these dangers by comparing men of insincere vairāgya to those who are shipwrecked on the 'ocean of change' which is infested with ravenous sharks of sensuous desires. These desires jump at the throats of the poor victims and drag them down and drown them midway on their pilgrimage to the Beyond.



विषयाख्यग्रहो येन सुविरक्त्यसिना हतः ।  
स गच्छति भवाम्भोधेः पारं प्रत्यूहवर्जितः ॥ ८० ॥

*viṣayākhyagraho yena suviraktyasinā hataḥ,  
sa gacchati bhavāmbhodheḥ pāraṁ pratyūhavarjitaḥ. (80)*

80. He who has destroyed the shark called 'sense objects' with the sword of mature dispassion crosses the ocean of saṁsāra unobstructed.

Continuing the idea, it is said here that he alone, who has destroyed the shark of desire lurking in the ocean of saṁsāra, can safely cross to the other shore. In order to kill the enemy we have no other instrument save the sword of discriminative knowledge. With viveka alone can we end our desires. Desires can come and sabotage our happiness only when the discriminative faculties in us have, as it were, gone to sleep. So long as the pure intellect is awake, the whims and fancies of the mind cannot emerge to loot and plunder the peace of the inner kingdom. Only in the darkness of the bosom, when the illuminating intellect has disappeared behind the cloud of ignorance, can the temptations and desires of the heart walk out of their hideouts to steal the wealth of peace and tranquillity which the individual enjoys.

Once in the grasp of these minions of the moon, the person identifying with desires gets choked and drowned in the stormy

sea of plurality. To live intelligently with discriminative analysis, ever conscious of the fallacies in each thought and not getting victimised by fanciful desires, is to live in viveka. Where viveka is steady, the desires, however strong they be, will not dare to attack. Śaṅkara rightly says that with the sword of discrimination, the seeker must destroy the shark of desire and make his way safely across the ocean of saṁsāra.



विषमविषयमार्गेर्गच्छतोऽनच्छबुद्धेः  
प्रतिपदमभियातो मृत्युरप्येष विद्धि ।  
हितसुजनगुरूक्त्या गच्छतः स्वस्य युक्त्या  
प्रभवति फलसिद्धिः सत्यमित्येव विद्धि ॥ ८१ ॥

*viṣamaviṣayamārgairgacchato'nacchabuddheḥ  
pratipadamabhiyāto mṛtyurapyeṣa viddhi,  
hitasujanagurūktiyā gacchataḥ svasya yuktyā  
prabhavati phalasiddhiḥ satyamityeva viddhi. (81)*

81. Know that mortality soon overtakes a foolish man who walks the dangerous path of sense pleasures. Whereas one who sticks to the path of divinity, according to the instructions of well-meaning and noble Guru, constantly walks the path divine helped by one's own reasoning faculty, one achieves the end; know for certain this is true.

In Vedānta, meditation is the technique for gaining the final experience of self rediscovery but meditation can be successful only when the mind is not agitated by desires. In a sensuous life, one is never without some desire or the other. Thus an individual cannot have success, both in the life of meditation and in the world of sensuousness. If one is fatigued after a long walk, one cannot recoup if one continues walking. A diabetic cannot bring his sugar down, even by taking saline injection daily, if he is continuously consuming sugar.