

AUM AMRITESHVARYAI NAMAḤ

Swami Kaivalyananda's Talks on BhagavadGita, Shankara Bhashya, Part 42

Remembering the Guru Parampara, we begin our discussion on the Bhagavad Gita, 70th shloka.

**Āpūryamānam achalapratiṣṭām samudram āpaḥ praviśanti yadvat
Tadvat kāmā yaṁ praviśanti sarve sa śāntim āpnoti na kāmakāmi. 2.70.**

The preface to the shloka by Shankara says, '**Viduṣaḥ tyaktaiṣaṇasya stithaprajnasya yateḥ
eva mokṣaprāptiḥ na tu asaṁnyāsināḥ kāmakāmināḥ ityetaṁ arthaṁ pratipādayiṣyan
āha.**'

'**Viduṣaḥ,**' the Jnani, how is he? '**Tyaktaiṣaṇasya,**' he has renounced desire. This is the state of the Man-of-Steady-Wisdom, the Stitha Prajnan. For such a One, '**yateḥ eva,**' only for such a Sage, '**mokṣaprāptiḥ,**' can moksha be attained. Here there are three qualities attributed to the Yati, the Sage. One is that is of a Vidvān, a knower of the Self. Second is that he has renounced all desires, and third is that he is established in Wisdom. Only such a Sage attains Moksha, supreme Liberation.

That is said next. It says, '**na tu asaṁnyāsināḥ,**' not for those without tyaga, renunciation, '**kāmakāmināḥ,**' for those who desire for the desired objects, '**na mokṣaprāptiḥ.**' Such people do not attain Liberation. '**Ityetaṁ arthaṁ drṣṭāntena pratipādayiṣyan āha.**' This concept will be explained through an illustration, the 70th shloka. That is the preface written by Shankara.

Here there is a question by a brahmachari. 'Swami said in class that Self-realization is not an instantaneous experience, but gradual. However, I have heard it said that when the closed lotuses are exposed to the sun, the same amount of time that it takes for them to blossom is enough for attaining Realization. Also, what are the effects of the sadhak's contemplation on the Vedantic truths?'

We have previously discussed Kāla, Time. This question is asking about Time. It is asking about the relationship between Self-realization and Time. We have discussed the nature of time

in this series of classes itself. We said that Time is a product of Avidya, Ignorance. Time is the creation of Avidya. How? In the same way that the scriptures say that the gross body is a product of Ignorance, it is also said that Time is a creation of Ajnana. However, the attainment of Realization is not dependant on Time. That is the most important matter.

This is that Knowledge doesn't depend on Time. The attainment of Moksha through Knowledge is not dependant on Time. However, the attainment of Jñānotpatti, the Arising of Knowledge within, is dependant on time and place. When the Knowledge arises within the sadhak, this is dependant on time and place. At the same time, in the attainment of Liberation through this Knowledge, time is not a factor.

When we say that a thing relies, or depends on another object, there are two kinds of this. The first kind is when another object is needed for a thing to exist. Suppose I say, 'I am sitting.' To say this, a seat is needed. In that case, my existence as sitting depends on the chair. This is one kind of reliance.

However, even though the arising of Knowledge (Jnanotpatti) relies on time and place, it doesn't have reliance in the same way as mentioned above. Then how does Jnana become dependant? Knowledge is like fire. A fire is dependant on the fuel, but how is this? The fire is itself sustained because of the fuel. Then what happens? The fire does depend on the fuel, but at the same, it destroys the fuel.

When an object depends on another object for its existence, it is normally not like that. Both objects will continue to exist. That is the difference between the two kinds of reliance. When the fire depends on the fuel, it destroys the fuel in order to be sustained. The fire arises (utpatti) from the fuel. In the same moment that the fire arises, it destroys its dependence, the fuel.

So, even though the arising (utpatti) of Jnana is dependent upon time and place, it is like fire. What does it do? It destroys the very object that it depends on for becoming manifest. The illustration of the fire and fuel is merely a worldly example. However, Jnana and the means that it depends on are extremely subtle. This is why it is said that Jnana is not dependant. It is true that Jnana is manifested, depending on time and place, but these are destroyed the moment Jnana becomes manifest.

It isn't possible for both Jnana and time and place to exist simultaneously. In this Jnanotpatti, time and place, along with their Cause, are destroyed. That is as much as I understand. That is the essence of the question. So, we can say about an object, 'in this time, in this place.' We can say about this book, 'It exists now, in the present moment. It exists here, on top of the table.'

However, we cannot say like this in reference to Jnana. Why? When the sunlight enters a closed room, all of the darkness is destroyed. In the same way, when Jnana arises, everything is destroyed. It isn't possible to say, 'Jnana takes place in this place, at this time.' We cannot say, 'the darkness was destroyed by the light in this place, at this time.' We cannot say this, even though both are worldly objects. We cannot say, 'the light destroyed the darkness here.' In the same way, we cannot say about Jnana, 'it happened in this place, at this time.'

The questioner gave the example, 'the time needed for a lotus to bloom while the sun is overhead is enough for Realization.' This is not said to make us aware of the time needed for Realization. When an illustration is given, we should understand the essence of it, not the literal meaning. Here, it is saying that for the highest aspirant, the Uttamādhikari, one who is completely suitable, Realization is an effortless attainment. This illustration is given to show this. It isn't said to give the exact time needed for Self-realization. The meaning is that for the highest aspirant, Realization becomes as spontaneous and effortless as the simplest actions we perform. This isn't meant to give the exact amount of seconds needed for Realization.

For the Uttamādhikari, the highest aspirant, it is enough to merely here the Vedantic truth from the lips of a Master. From that alone, this Jnana, which is independent of factors such as time and place, arises within. With ordinary objects, their manifestation, sustenance, and destruction all depend on Time. When we think of any object, that object's manifestation, sustenance, and destruction all depend on Time. At least 3 moments are needed for an object. The 1st moment is for its manifestation, the 2nd moment, it's sustenance, and the 3rd, its destruction. These 3 moments are needed. That moment can be as subtle as possible, but still, these 3 moments are necessary. However, this is not the same for Jnana.

Why? There, these 3 moments of manifestation, sustenance, and destruction aren't needed. This is because even though the manifestation of Jnana depends on Time, along with its

manifestation, Time is destroyed. This is why Self-knowledge, Jnana, is different from the ordinary knowledge we experience. The knowledge gained through the thoughts of the mind is dependant on time. That knowledge is a product of Avidya. That knowledge exists in the stream of Time. That knowledge becomes limited by Time.

Atma Bodha is not like that. It is the destroyer of Time. The Self is called Eternal (Nityam), because It cannot be limited by Time. Then why do the scriptures say, 'once Atma Bodha is attained, it cannot be destroyed?' This is because a subject can be expressed only through the medium of Time. That is why that is said. Without depending on gross Time, a principle cannot be expressed. When a principle is expressed in that way, we should understand that in the Supreme Truth, the Self has no relation with time.

In the Supreme Truth, Time doesn't exist within Jnana. Knowing this, however, we still say, 'Jnana is manifested, sustained, etc.' The knowledge that is obtained through thoughts is dependant on time and place, but Atma Bodha is not dependant in that way. In the same way that fire destroys the fuel that makes it manifest, this Jnana destroys the very Time by which the manifestation of Jnana is dependant. That is why it is said in the scriptures that Jnana doesn't depend on Time.

This is also the case for when a sadhak practices hearing the Truth from a Master. The sadhak hears the Truth, then reflects on it. This is called manana. The sadhak gains awareness from this (bodha), and this Bodha becomes firm. All of these stages are dependant on Time. However, when that Bodha becomes direct experience (aparoksha), then there is no dependance on Time. We discussed this the previous day.

Then there is another question, by a brahmachari. It says, 'Swami said that the Self is not a Pramata. Is the Jnani a Witness to the thoughts and emotions in the mind? If not, why is it said that a Jnani is a Witness to the mind?'

The statement, that a Jnani is not a Pramata is the same as this. What is the nature of Jnana? It is to destroy Ajnana, Ignorance. What is Pramātrtvam? It is a product of Ajnana. This was discussed the other day in the bhashya, that Jnana destroys Ajnana, Ignorance. Along with Ignorance, it also destroys this Pramātrtvam, which is a product of Ignorance. Therefore, the Jnani has no Pramātrtvam.

‘I am knowledgeable.’ Knowledge functions with this feeling as its basis. Because the Jnani doesn’t have the feeling, ‘I am the one who knows,’ action doesn’t exist within him. Therefore, this **Pramatrtvam** also does not exist for the Jnani. It is destroyed. We can understand this through logic. How? When the cause is destroyed, the effect is also destroyed. This Jnana destroys Ajnana, which is the Cause of the Pramatrtvam. Therefore, this Pramatrtvam is also destroyed. That is the logic by which we can understand this.

The questioner said, ‘it is said that the Jnani is the Witness to the thoughts and emotions of the mind. Is this true?’ The scriptures give answers to these questions on different levels. We should understand this by bringing all of them together. If we ask if the Jnani is the Witness to the thoughts and emotions of the mind, for a Jnani, there is no mind. Then there is no relevance of the thoughts and emotions of the mind for a Jnani, nor for the Witnessing of them. We can understand this in one level, like this.

The mind doesn’t exist for the Jnani. What is the mind? It is a product of Maya. Once Maya is destroyed, how can its effect continue to exist? That’s not possible. When the Cause is destroyed, the effect ceases to exist. Therefore, we can say that for the Jnani, there is no mind, no thoughts and emotions, no witnessing of the mind, nothing.

However, it is said to the Ajnani to have the attitude of a Witness. Why? This is because these things exist for the Ajnani. He has a mind, along with thoughts and emotions. So, the scriptures say this so that the Ajnani doesn’t place attachment on these. The scriptures say, ‘have the attitude of a Witness.’ That is not an instruction for the Jnani. It is for the Ajnani.

Therefore, that is one level of understanding. The Jnani has no mind. The mind doesn’t exist in the Supreme Truth. It is said, ‘**Na hi manaḥ hyapi vidyate.**’ The mind doesn’t exist in the Supreme Truth. The mind doesn’t exist in the Self, nor the universe. The Atman is **nirguṇa**, devoid of all attributes. Then how can the mind exist in the Self? Thus, the mind is unable to exist in the Atman.

Then, this is true for the Universe, as well. In both, the mind doesn’t exist. Thus, the Jnani has no mind. Therefore, there is no need for the Jnani to be a Witness to the thoughts and emotions of the mind. Only if the Jnani has a mind would it become necessary to be a Witness

of the mind. Then why is it said that the Self is a Witness? This is said for the Ajnani, not for the Jnani.

Why is it said that the Self is the witness of the three states of Consciousness? It is for the Ajnani. This is because these states of consciousness, along with the mind, exist for the Ajnani. However, we should understand that the level of the Jnani, or Jnana, is devoid of these states of Consciousness, and devoid of mind. There, there are neither the states of consciousness nor the mind.

Then, there are some other matters we have to remember. In that state, there is no mind. There are no states of consciousness. Then we may doubt, 'the Jnani performs actions. If there is no mind, nor the states, how do these actions take place? How does the Jnani speak to us? How does the Jnani instruct the disciples? Isn't a mind needed for this?'

We have said the answers for these questions. These are superimposed on the Jnani by the Ajnani. This is the imagination of the ajnani. Then there is another question by a brahmachari. It says, 'in the light of the shloka, **'Ya Niśa Sarvabhūtanām,'** what is the difference between the sleep of a Jnani and the sleep of an Ajnani?'

First, we should understand that sleep doesn't exist for the Jnani. The problem comes when we superimpose Ignorance onto the Jnani. We are familiar with the sleep of the Ajnani. Then we think, 'does the Jnani need this too?' We can find the answer only if we ourselves become Jnanis. In other words, what does the Ajnani want? The Ajnani wants the Jnani to be like him. That is what happens.

However, the Jnani is not like an Ajnani. Sleep exists for the Ajnani, but not for the Jnani. You need not go and examine. Some people may take this and think, 'what does the Jnani do at night?' They will thus go and examine. 'Is he asleep or awake?' For a Jnani, there is no distinction between day and night. It is the Ajnani that makes the distinction between these.

In other words, this is not something that you need to go and examine on the Jnani. There is no difference of day or night for the Jnani. The scriptures say that the states of Consciousness don't exist for the Jnani. We are all curious about the night of the Jnani. We

don't have any curiosity about the daytime of the Jnani. This difference of day and night exists for the Ajnani. For him, day is one thing and night is another. That is for an Ajnani.

So, because the Ajnani sees day and night as different, he wants to know if this difference exists for the Jnani, if there is any specialty about the nighttime of the Jnani. For the Ajnani, this difference exists, because the sun has set in the night. However, this is not true for the Jnani. For the Jnani, there is neither day nor night, nor the difference of the states of Consciousness. Then we may say, 'but we see the Jnani asleep, don't we?' The answer to this was given before. We should again understand this answer.

This is that the Jnani doesn't experience even the shadow of the universe. Only if there is an object can there be its shadow. How can there be a shadow if there is no object? If we say that even the shadow of the universe doesn't exist, it means that for a shadow to exist, the actual object must also exist. If we accept that the Universe doesn't exist, then there is no point in talking about its shadow. There's no need to say that there is not even a shadow. Why? If we say that the world doesn't exist, then how can an object that doesn't exist have a shadow? Then there is no need to worry about the shadow of something that doesn't exist. This is the worry that was discussed earlier.

This is the doubt about the night of the Jnani. Then the examination is only necessary during the night. This is similar. The universe doesn't exist for the Jnani. Therefore, there is no need to think like this. The question says, 'Sri Rama asked Sage Vashishta, what is it that causes the Jnani to act for the good of the world?'

The first thing we should understand is that there is nobody for the Jnani to give upadesham to. Neither Sri Krishna nor Sage Vashishta gave upadesha (spiritual instruction). However, it is true that we said before that Sri Krishna used Arjuna as an instrument to give upadesha to the entire world. How? That is our biggest problem. The explanation given to this is one word; prarabdham. That is only a relative answer. Why?

We discussed the condition of the Ajnani the previous day. This solution of 'prarabdha' is given only to the Ajnani who tries to know the Jnani from the level of Ignorance. This is 'prarabdham.' In truth, where is this prarabdha? It doesn't exist. In the supreme truth, it doesn't exist for the Jnani. However, if this is said, the Ajnani won't understand.

Therefore, the Ajnani should be made to understand. This is what the scriptures try to do. Sometimes, when the truth is told, the person won't understand. This is because the intellect is unable to grasp the principle. Therefore, for the intellect to grasp this principle, what is said? It is said that the Jnani has prarabdha.

In the Truth, there is neither the universe, nor its shadow. Only if there is an object can there be a shadow. Still, it has to be explained in that way. Thus, the Ajnani tries to understand the Jnani, and Knowledge, through his own level of Ignorance. Therefore, this is to give an answer to this. It is said, '**bhidyanṭe hṛdayagranth chidyante sarva saṁśayaḥ.**' The Shrutis say this, that only through direct experience will the knot of the heart be cut asunder along with all doubts.' Thus, this answer is given to destroy the doubt in the heart of the sadhak, but when is it really understood? '**Tasmin dṛṣṭe.**' When that state is realized by oneself only, will all doubts be cut asunder.

Only through Realization can these doubts be solved. The solution will come only from the direct experience of the Truth. Till that experience is reached, one will have find the solutions to these doubts, relying on logic.

This answer, of 'prarabhda,' is thus a way of solving the doubt of the disciple. This doesn't mean that it is the Truth. I have said this many times. '**Asate atmani sthitvā tat satyam samīhate.**' This is the path of the scriptures. For revealing the Truth, the scriptures are forced to depend on the untruth. The language of untruth must be used. This is because there is no language of the Truth. There, one must rely on logic. Only through experience will all of one's doubts be destroyed. '**Chidyante sarva saṁśayaḥ.**'

Only then will the cutting apart of all doubts happen. Still, this explanation is necessary to give for one who depends on logic. This is necessary for contemplation (manana). Therefore, the question is never wrong. This is because the answer to the question lies in contemplation. This is why this process of question and answer is a means to the destruction of the delusion of Māyā. That is what is called 'manana.' '**Nyāyacharchayam ishasya mananam viparesham.**' This manana, or reflection, is a discussion of logic, nyāyam. Therefore, these questions will continue without an end.

Now we can look at the bhashya. This is an important subject regarding the Man-of-Steady-Wisdom. It says,

‘Apūryamāṇam adbhiḥ achalapraṭiṣṭam achaltayā praṭiṣṭā avasthitiḥ yasya tam achalapraṭiṣṭam samudram āpaḥ sarvato gatāḥ praviśanti svātmastham avikiyam eva santam yadvat tadvat kāmāḥ vishayasanidhau api sarvataḥ icchāviśeṣāḥ yaṁ puruṣam samudram eva āpaḥ, avikurvantaḥ praviśanti sarve ātmani eva praliyante na svātmavaśam kurvanti saḥ śānti mokṣam āpnoti, na itaraḥ kāmakāmī – kāmyante iti kāmāḥ viṣayāḥ tān kāmayitum śīlam yasya sa kāmakāmī, saḥ naiva prāpnoti ityarthāḥ.’

Here it is speaking about the indications of the Man-of-Steady-Wisdom. ‘Apūryamāṇam,’ being constantly filled, like the ocean. The ocean is constantly being filled with water from rivers and other bodies of water. That is ‘apūryamāṇam.’ Then, ‘adbhiḥ,’ with water.’ But how is the ocean? ‘Achala praṭiṣṭam,’ at the same level always, without undergoing motion. If we look at the part of the ocean where a big river is emptied, we will feel wonder. After so much water has entered into the ocean, continuously for 1000’s of years, nothing has happened to the ocean.

When all of the water enters the ocean, what happens? The ocean contains the water, or you can say that it merges into the ocean. Why is that said? If a lot of water enters another body of water, such as a river, the water will overflow to the banks and creates turbulence in the water. If there are heavy rains, the water level will raise and flood the banks. This doesn’t happen to the ocean. It is unmoving and steady.

The bhashya says, ‘achalatayā praṭiṣṭā avasthiti.’ ‘Achalatayā,’ by its unmoving nature, ‘praṭiṣṭā,’ being steady, ‘avasthiti,’ is situated,’ yasya tam achalapraṭiṣṭam,’ whatever has these qualities is the name given in the shloka, ‘achalapraṭiṣṭam,’ steadily unmoving.’

That is a special quality of the ocean. It is true that other kinds of transformation take place for the water of the ocean. Some water evaporates into clouds, and comes down again as rain into the ocean. The same amount that is contained in the ocean is also continuously leaving it through the process of evaporation. However, that is a different matter, and not what is aimed at through the shloka. Here, it is speaking about the motionlessness of the ocean. This means that what occurs for a small body of water, such as a river, does not occur for the ocean.

That which is experienced in the mind of the Ajnani is not experienced in the mind of the Man-of-Steady-Wisdom. That is what the illustration is pointing to. It is not to make one think about the other features of the ocean. What happens to a small body of water doesn't happen to the ocean. This is because the ocean is, '**achala pratiṣṭam.**' If water is added to a small body of water, the level will rise and will flood the banks. However, this doesn't happen to the ocean.

The ocean is steadily unmoving. '**Achalapraṭiṣṭam achalatayā praṭiṣṭā avasthitiḥ.**' The ocean doesn't overflow the shore, or become turbulent from the incoming water. Instead, it remains unmoving. Then it says, '**samudram āpaḥ sarvato gatāḥ praviśanti svātmastham.**' What does the ocean do? '**Sarvato gatāḥ,**' in all four directions, '**āpaḥ praviśanti,**' water enters the ocean. Despite this, '**Svātmastham avikriyam eva santam.**' The ocean remains as it is, not rising, not overflowing. '**Yadvat tadvat,**' in that same way, '**Kāmā.**' The desires that enter the Jnani are like this.

'Kāmāḥ viśayasamnidhau api sarvataḥ icchāviśeṣaḥ.' Here it says that desires also come to the Jnani. The Jnani also experiences worldly objects. What are these objects? They are touch, taste, smell, sound, and sight. The Jnani exists in the body, where the senses act. The mind of the Jnani acts, so naturally we can infer that the Jnani experiences the objects of the senses; sound, sight, smell, taste, and touch. This is not talking about a person who is in motionless samadhi, unaware of the outside world.

Instead, it is speaking about the state of the Man-of-Steady-Wisdom, the Stitha Prajnan. We aren't speaking about someone whose prajna is destroyed. Where there is Prajna, the universe is. So in the same way that the Ajnani acts in the world, the Jnani is also active among the worldly objects. We said this before. For the Ajnani, there is day and night, light and darkness, sleep and waking. This is what is called, '**viśaya samnidhi,**' the presence of external objects.

For the Jnani also, the objects of sound, sight, taste, smell, and touch are before him. Despite this, it says, '**icchāviśeṣaḥ.**' This means that desires will exist for the Jnani. What is the cause for these desires to come for the Jnani? If the Jnani has desires, then what is the difference between the Jnani and Ajnani? There is a difference. That is what is said, '**achalapraṭiṣṭam.**'

For the Jnani, there is a difference between the manifestation of desire and the attainment of desire. How does the Ajnani have desires? The Ajnani becomes infatuated with the external objects. He experiences desire within, with the object as the instrument. These are objects such as women and gold. The Ajnani becomes infatuated for these objects.

The Ajnani has these kinds of desires for the external objects. After experiencing infatuation with the object, desire is born within the mind. The desires occurring for a Jnani are not like that. The Jnani doesn't obtain desire through the infatuation with an external object. Then how is desire experienced in the Jnani as well? This was answered before; 'Prarabdha.' The Jnani's prarabdha karma creates the desires within the mind.

Why is it that the Jnani doesn't obtain desire through infatuation with objects? It is because the Jnani possesses discrimination (viveka). Where there is viveka, one cannot become infatuated with objects. It is because the Ajnani does not have this discrimination that he becomes infatuated with objects. But because the Jnani possesses Viveka, he doesn't obtain desires through external objects. If the Jnani obtains desires through external objects, then that is not a Jnani. That is the difference between the two.

However, this Viveka cannot prevent prarabdha karma. Viveka cannot stop the flow of prarabdha. Why? It is because the prarabdha karma had its position in the Jiva, even before the birth of discrimination. Prarabdha had arrived much before the Discrimination had arrived. Because of that, what happens? Because of this, desires will occur for the Jnani, in the form of Prarabdha.

Then what are the desires of the Jnani, which are not caused by the infatuation with external objects? These are desires that are left in the mind of the Jnani through the impressions of good works (sad vasanas). These are the good desires of the Jnani. We can't think, 'the Jnani can't have any desires.' What is left for the Jnani? These are good impressions (sad vasanas), which are not an obstruction to Jnana, or to the arising of Jnana.

The desires left for the Jnani are desires for the welfare of the entire world. The only desires left in the Jnani are those for blessing the world. Because of these desires, the Jnani can perform action in the world. We said before, 'will - knowledge - action.' This is a rule. The body of the Jnani is sustained, and must be sustained. For this, food and drink are necessary.

Because of this, desire must exist. This is because for the performance of any action, desire is necessary. There is a subtle form of desire there, in the Ajnani.

The desire for the maintenance of the body becomes spontaneous in the Ajnani. In the same way that these desires are spontaneous, the same desires are utilized by the Jnani. These same desires are what cause the ordinary Jivas to become bound. These are the desires that are a part of life, in order to sustain life in the body. Even these desires bind the Jiva. However, it is not just these. All desires in the Jiva bind him. The Ajnani also has desires from prarabdha, not just the Jnani. These desires, as well as the desires caused by the infatuation with objects, binds the Jiva.

And what about the Man-of-Steady-Wisdom, the Jnani? No kind of desire can bind him. These desires in the form of prarabdha will come to the Jnani. These are endless. Behind every action is a desire. Behind every action is knowledge, and behind every knowledge is a desire. The progression is 'icchā – jñānam – karma.' Therefore, there is a desire behind each and every action. These desires may be subtle. How do these desires function in the Ajnani? Whether from prarabdha, or from infatuation due to indiscrimination, the Jiva will nurture the desire within. He will develop the desire within.

This desire will continuously grow. It grows until something obstructs it, or another emotion overpowers it. That is the specialty of the desire experienced by the Ajnani. The desire of the Ajnani is never destroyed of its own accord. The main cause of the destruction of the desire is its fulfillment. The desire can be destroyed through the attainment of its fruit, or through any obstacle. If there is any opposition to the desire, or if another emotion overpowers the desire, it will be destroyed.

For example, fear can overpower Desire. Anger can overpower Desire. Shame can overpower Desire. These are all things that obstruct and overpower the Desire. This is what happens for the Ajnani. However, the desire is not destroyed on its own. Sometimes, the Ajnani can destroy the desire with discrimination. Through the use of just a small amount of discrimination, the desire can be destroyed. However, no matter how the desire is destroyed, it is never completely destroyed.

This is because even if the desire is destroyed, in the next moment, it will again raise its head. Therefore, the destruction of the desire is not complete, but partial. Even though it is temporarily destroyed, the desire creates a strong mental impression, or samskara. That is why it is only a partial destruction. Even if the desire is destroyed in the gross level, it will continue to exist in the subtle level.

That is the specialty of the desire of the Ajnani. Therefore, desire constantly creates disturbance in the mind. Desire disturbs the equilibrium of the mind, and continuously creates fluctuation. What is this like? It is like a river flowing into a small body of water. There, the water level will increase and overflow the banks. The flow of the river will create turbulence in the water. This is what happens to the Ajnani. However, none of this occurs for the Jnani.

How are the desires experienced by the Jnani? They are like the water flowing into the ocean. We won't even be able to see this water directly, flowing in the ocean from outside. It cannot be seen, because it simply merges in the ocean. Like this, the desires that come to the Jnani become merged in the Jnani, through his discrimination. The commentary says this as, '**praliyante.**' These desires merge in the Jnani. This dissolution doesn't require the fulfillment of the desires. It doesn't require any kind of obstacle. It doesn't have to be overpowered by any other emotion. Why? It is because these desires are powerless. Even though the desires continuously enter the mind of the Jnani, in the presence of Jnana, they experience dissolution.

In the same way that the water entering the ocean becomes invisible, the desires that enter the Jnani become invisible. Desire is a big subject for the Ajnani. It is something he cannot conquer. He is thus controlled by Desire. Here it says in the bhashya, '**na svātmavaśan kurvanti.**' This means that Desire holds the Ajnani in its grip. The Ajnani is helpless and subservient to the power of Desire. To become subservient to Desire is the slavery of the mind. Thus, the mind of the Ajnani becomes a slave to all of the desires of external objects.

And the Jnani's mind? The Jnani's mind is not under slavery. What happens to those desires? Through discrimination, they are merged, in dissolution. '**Praliyante.**' The commentator says, '**ātmanyeva praliyante.**' These desires are merged and dissolved within the Jnani. Enjoyment, bhoga, doesn't exist within the Jnani. There is also not the fulfillment of desire within the Jnani. Thus, these desires don't inspire the senses and mind of the Jnani to action.

This is because these desires are powerless to the Jnani. These desires do enter the Jnani, but they have no strength over the Jnani.

That is why the Bhashya says, '**Na hyātmavaśān kurvanti.**' These desires do not make any part of the Jnani a slave. Instead, as they continuously come, they are dissolved in the Jnani. We said that the entering of such desires cannot be prevented, because of prarabdha. However, this isn't called just 'prarabdha.' The prarabdha of the Ajnani is called prarabdha, but the prarabdha of the Jnani is called, '**prarabdha viśeṣam.**' The other kind of prarabdha is called, '**prārabdha sādihārana.**' This is normal prarabdha. However, the prarabdha of the Jnani is called 'viśeṣa,' because it is a special kind of prarabdha.

That which always controls the desires of the Ajnani are the **durvasanas**, or bad mental impressions, in his mind. The desires of the Jnani are according to **sadvasanas**, the good mental impressions, left in the mind. These are only desires for the good and benefit of the world. These desires are for the auspiciousness of the entire world. This is not so for the Ajnani. The desires of the Ajnani destroy himself and the world. Because of this, in the supreme truth, the Jnani is the only one who can truly perform selfless service for the good of the world. The Ajnani is unable to do this.

The most the Ajnani can do, in truth, is to serve himself, to make himself good. He cannot make the world good. Why? It is because, in truth, he is a slave. Therefore, first he should remedy himself. If he tries to go and remedy others, it won't be correct. Only the Jnani can do this, to remedy others. That is why the bhashya says, '**tadvat kāmāḥ.**' These desires enter the Jnani like water flowing into the ocean.

This illustration can be seen in two ways. One is that the ocean doesn't overflow the shore when water flows into it from a river. The other is that the ocean is unmoved from the flow of water into it. That is exactly what happens to the Jnani. When desires enter the Jnani, they do not create new desires like in the Ajnani. That desire doesn't become an inspiring force to action. The inspiring force behind the action of the Ajnani is desire. However, in the Jnani, desire doesn't become an inspiration to karma.

That is why it is said that his remainder of prarabdha karma causes the actions performed by the Jnani for the good of the world? Then, if desires come to the Jnani, they will experience

dissolution of their own accord. Nothing else is needed for their destruction. The desires aren't destroyed through fulfillment, because bhoga, or enjoyment, does not exist in the Jnani. There is no experience of external objects in the Jnani. There is only the experience of the Atman. That is why there is no experience of the external objects.

Therefore, these desires cannot be sustained. If there is a cause, there will be an effect. The desires come in order to produce experience. However, for a Jnani, these desires do not last to produce the experience. The desires are dissolved of their own accord. '**Na svātmavaśan kurvanti.**' '**ātmani eva praliyanti.**' These desires, of their own accord, are dissolved in the Jnani. That is the nature of the Jnani's prarabdha.

These **sadvasanas**, good mental impressions, will continuously create desires. However, even though the desires are created, they attain dissolution as soon as they are manifested. That is how the Jnani performs actions for the good of the world, and sustains the body. That is the basis of these actions, this desire. Thus, this desire is necessary. The Jnani must maintain the body. This desire is what prevents the destruction of the Jnani's body. This desire is what is behind every movement of the Jnani. Despite this, these desires are destroyed of themselves.

The inspiration to act from desire that exists in the Ajnani is not in the Jnani. Instead, it is discrimination that makes the Jnani act. Therefore, the bhashya says, '**Sarve ātmani eva praliyante na svātmavaśan kurvanti. Saḥ śāntim.**' This is the peace, the śāntī, of the Jnani. It is said that the ocean is constantly peaceful in its depths. As the depth of the ocean increases, there is more stillness. This is what happens to the Jnani. According to the firmness of the Jnana, the Jnani becomes more and more peaceful. A sadhak is like this also.

As the sadhak gains more and more purity of mind, he gains more peace. As he gains more awareness of the Self (Atma Bodha), he experiences more peace. If these are not gained, the sadhak's mind remains in fluctuation. Even though one performs all kinds of spiritual practices, one's mind may remain in disturbance. This happens when one cannot make oneself tranquil. All of the person's spiritual practices are thus performed in this mental disturbance.

This disturbance can come from the external circumstances, or it can come from the person's mental impressions (samskaras). This can be in either way. Either way, when the sadhak experiences this disturbance, the sadhana is unable to be performed correctly. The trademark of

spiritual progress is śānti. Wherever there is śānti, there the person is remaining in the sadhana. Otherwise, there will be something lacking in the sadhana. Then there is no calmness.

What is the sign of that peace? The scriptures say that this is sound, 'śabda.' It is said that śabda is the greatest sign of śānti. The instructions of the Guru give śānti to the disciple. It gives coolness to the disciple's mind. Why? It is because that śabda, the instructions of the Guru, come from śānti. This is the inner śānti of the Guru.

Here in the Gita, it is speaking about the ocean. The ocean is magnificent. Like this, the Prajna, or Consciousness of the Man-of-Steady-Wisdom, is magnificent. This is because of its depth. The mind, or **antaḥkaraṇa** of the Jnani is in contact with the Atman. The mind of the Ajnani is in contact with the external objects. So, the words that come from the mind of the Guru, which is in contact with the Self, bring the disciple śānti. Those words give coolness to the antaḥkaraṇa of the disciple. Those words, similarly, are magnificent. That is why the scriptures say that śabda, the spoken word, is the greatest medium of śānti.

Those words come from the mind that is in contact with the Atman. That is how those words are able to share this awareness with the disciple. The reflection of the śānti experienced within the Guru is the śabda, the spoken words. Through hearing those words, this śānti will reflect within the listener's mind. That is the greatness of those words. This is the greatness of the Guru.

This is where it says, '**Saḥ śāntim mokṣam apnoti.**' This śānti itself is Liberation, Mokṣa. Śhanti and Mokṣa are not two. These are only one. This is obtained, '**na itarah,**' not by others, '**kāmakāmī,**' by the Desirer of desires. We said before that the ocean is not unsettled by the water that enters into it. This is the state of the Jnani. But what about the state of the Ajnani? The Ajnani becomes the Desirer of desires. The bhashya says, '**kāmyante iti kāmaḥ viṣayaḥ tāt kāmāyitum śīlam yasya saḥ kāmakāmī.**' The Desirer of desires is someone who thirsts for the pleasure of external objects. This is the **kāmakāmī.** '**Naiva prāpnoti,**' such a Desirer of desires does not attain the peace of the Stitha Prajnan.

The reason we approach the Guru is for this śānti. This śānti is all that a sadhak should expect in return from the Guru. It isn't possible to expect anything else. It says in the Gita,

‘yathā mām prapādyante tathaiva bhajayāmyaham.’ The Lord Himself says this in the Gita. ‘However a person relies on Me, whatever he expects from Me, that is what I give.’

If we approach the Guru for attaining this śanti, we will obtain that. If we approach the Guru as this Kāmakāmī, one who desires after desires, we will obtain that. Some people say, ‘He went bad, even in the Guru’s presence.’ But, whatever we desire from the Guru, that is what we get. There is no point in saying that someone is in the Guru’s presence, if his or her mind is elsewhere. A person may sit in the Guru’s presence simply for the fulfillment of desires. This is a kāmakāmī. He will get that. Whatever one longs for, he will get.

If a person only desires this śanti, without desiring anything else, than surely he will attain that. Some people say, ‘if I am in the house I suffer. If I go to the ashram, I suffer more.’ These people experienced at least some ease of mind in the house. Then even this becomes destroyed when they join the ashram. So, these people come here because they are disturbed in the house, but after coming here, they experience even more disturbance. If they had peace of mind, there would be no need to come here. What is it that makes the person disturbed there? It is these desires we are discussing.

Then how do desires make one’s mind disturbed? Some people approach the Guru just more the fulfillment of their desires. They approach the Guru for artha, wealth, and not out of sincere inquisitiveness (jijñāsa). Sometimes, people will show jijñāsa externally, but not internally. So even after coming here, their desires will continue to grow in the mind. This is because there are still things to desire here. Just like there are things to desire in the outer world, there are things here in the ashram to desire. Thus, the desires will turn towards those. That will create mental disturbance in several ways.

What does a person then think? He feels, ‘the old times were better.’ Why? It is because the person is a Desirer of desires. Thus, he doesn’t attain śanti. Whether he goes to the house, or approaches the Guru, there will be no śanti for such a person. There is no point in blaming the ashram or Guru for this. He has nobody to blame but himself. Why? It is because he is always the Desirer of desires.

Some people say, ‘the Guru will give everything. ‘We don’t have to do anything in particular. It’s enough if we are like a tyagi. This kind of tyaga will only be externally. In other

situations, it will disappear. This is said in order to protect certain desires in the mind. This is to protect everything the person wants.

The person thinks that this is a great philosophy, by saying, 'let the Guru give.' That is stupidity. Why? Like I said before, such a person will be in the severe grasp of the most insignificant and meaningless desires. The person will not recognize how strongly these petty desires have grasped him. We will also not recognize how insignificant the desires are. Just as it is dangerous to place a small amount of desire on a big matter, it is also dangerous to place a large amount of desire on a small matter. This is because the intensity of the desire increases in that thing.

One person says, 'I have renounced the position of Emperor.' What a fool this person is. What fool could say this? The position of emperor is something he hasn't even seen in a dream. Therefore, there's no meaning in giving yourself respect and recognition for renouncing something you've never had. Why? Because that is something he cannot even desire. The person will say, 'this is my sanyassa. I renounce everything.' It will be difficult for such a person to even renounce the positions held in the ashram. That position will become bigger than the position of any other emperor. That is what will grab him. Maybe having some kind of key will be what grabs him.

A person says, 'I am a Tyagi. I have even renounced the position of emperor.' However, this person becomes attached to some key to a room. From where does it grab him? He is unable to renounce the attachment to this. This is the suitability of the person. Such a person doesn't have the ability to renounce attachment to such an insignificant matter. Then, is being in the Guru's physical presence such an important factor? No. This is because the person is a desirer of desires.

So, it is dangerous to place even a small desire in a big matter. However, just as dangerous is to place a large amount of desire in a small matter. From that, one becomes controlled by Desire, and doesn't experience *śanti*. What I am saying is not for you to look and judge others. Instead, this is something we should use to examine ourselves, as to how these desires affect us. We are talking about our own experiences. This is how these desires grab hold of us.

This is how desires grab hold of a sadhak. Then, the sadhak is unable to experience śanti. There is no point in blaming the scriptures, the Guru, or ashram for not experiencing this śanti. A person must bring peace for himself within. From the day we join the ashram and perform seva, we pray, ‘Om śanti śanti śantiḥ.’ While doing our work, we pray to get rid of disturbances, ‘Om śantiḥ śantiḥ.’ However, this is something we have not experienced even once in our life.

Why? Because of this. It is because we cannot shake off the attachment to these desired objects. We stay as the desirer of desires, the Kāmakāmī. Thus, the bhashya says, ‘**Kāmaḥ viṣayāḥ tān kāmayituṁ śīlaṁ yasya saḥ kāmakāmī, saḥ naiva prāpnoti.**’ Such a desirer desires can never attain peace.

Therefore, we should recognize these subtle desires and reject them. For that purpose, this shloka comes back down to the level of the Ajnani, after explaining the attributes of the Sage of Perfect-Knowledge. The shloka describes two sides. One, is ‘**śantiṁ āpnoti,**’ the Sage attains perfect peace. Second, is ‘**na kāmakāmī,**’ the desirer of desires doesn’t attain that peace.

The scriptures speak from these two levels. The first is from the supreme state of the Jnani. Then, the śāstra speaks from the level of the listener, the śrotāv. Why is this said? It is for the listener to think of these two in relation to each other. This is to bring that knowledge into one’s own experience. The meaning of this part is, ‘gain peace. That is Liberation.’

We said before, ‘**samatvaṁ yoga uchyate.**’ Yoga is Evenness of mind.’ That section also discussed about śanti, and here as well, the subject is this peace. There is one important thing we should understand. The Man-of-Steady-Wisdom is not someone who lies asleep. Neither is He a person who is unaware of the external world through samadhi. He is not a person who is awake like we see Him to be. In waking state itself, the Man-of-Steady-Wisdom experiences śanti. He is Liberated. At the same time, his Wisdom is steady at all times. That is what is said.

To say that the Sage is peaceful, means that he is Liberated, Free. In this section of the Gita, the Lord is discussing the signs of such a Perfect Sage, the Stitha Prajnan. Otherwise, there is no need to say in particular that the Sage is peaceful from the entering in of desires. If a person is in Yoga Samadhi, then there is no entering of desires. Then there is no objects. In the samadhi of Yoga, there is no experience of the sense objects, such as sound, sight, taste, smell, and touch. Then there is no point in telling that such a Yogi is peaceful. This is not like that.

What is said? ‘**Viṣaya saṁnidhau api.**’ Even in the presence of the sense-objects.’ What does this mean? We may ask, ‘Isn’t there a state for the Tattvajnani, where the sense-objects are not known?’ Yes, there is such a state. Even when the sense-objects are before the Jnani, he is distanced from them. That is why the word ‘**api**’ is used. Even while in the presence of the objects, he is situated far away from them. Even while the Sage attains sense-objects, they remain un-attained for him. This is a thing that is possible only for the Jnani.

For the Ajnani, he stays in the presence of the sense-objects. However, even when the Jnani is in the presence of the sense-objects, he is distanced far away from them. That is the meaning of, ‘**viṣayasamnidhau api.**’ The bhashya also says, ‘**sarvataḥ icchāviśeṣāḥ.**’ This means, ‘all desires unique to the Jnani, such as the desire to benefit the world, and to sustain the body, ‘**yaṁ puruṣaṁ,**’ whatever person, ‘**samudram iva āpaḥ,**’ like water entering the ocean, ‘**avikurvantaḥ praviśanti sarve, ātmani eva praliyante na svātmavaśaṁ kurvanti saḥ śanti.**’ When these desires enter the Jnani, without causing a single modification, the Jnani continues to experience peace.

This ability to not allow the mind to undergo modification is a very important matter. Once a desire comes to the mind, and the mind modifies according to that, it creates new desires. Then, from situations, the mind undergoes modifications such as fear, shame, anger, etc. These are the modifications which create desires in the mind of an ordinary person; Shame, fear, and anger. Otherwise, the desires will grow within the mind.

However, none of this happens for the Jnani. Shame, fear, and anger do not exist in the mind of the Jnani. ‘**Sarve ātmanyeva praliyante.**’ This means that as soon as these desires enter the Jnani, they are destroyed, or merged. They experience dissolution through the Viveka of the Jnani. ‘**Na svātmavaśaṁ kurvanti.**’ This means that the mind of the Jnani isn’t controlled by the desires. ‘**Saḥ śanti āpnoti.**’ Suge a Sage attains Perfect Peace.

Now we can look at the actual shloka. It says, ‘**Yadvat,**’ in the way that, ‘**apūryamāṇaṁ,**’ being constantly filled, ‘**achalapratiṣṭaṁ,**’ steadily unmoving, ‘**samudram,**’ to the ocean, ‘**āpaḥ praviśanti,**’ water flows, ‘**tadvat,**’ similarly, ‘**yaṁ,**’ to which Jnani, ‘**sarve kamāḥ praviśanti,**’ all desires, though entering, is unmoving, ‘**saḥ śantiṁ āpnoti,**’ that Man-of-Steady-Wisdom obtains Perfect Peace. ‘**Na Kamakamī,**’ the Desirer of desires doesn’t obtain this Peace.

Apūryamāṇam achalapratiṣṭam samudram āpaḥ praviśanti yadvat
Tadvat kāmāḥ yaṁ praviśanti sarve saḥ śantim āpnoti na kāmakāmī. 2.70.

AUM AMRITESHVARYAI NAMAḤ