

Sloka 70 (Chapter 2)

**APPORYAMAANAM ACHALAPRATISHTAM SAMUDRAMAAPAHA PRAV-
ISHANTI YADVAT
TADVAT KAAMAA YAM PRAVISHANTI SARVAM SA SHANTIMAAPNOTI NA
KAAMA KAAMEE.**

He attains Peace into whom all desires enter as waters enter the ocean, which is filled from all sides, and remains unmoved. But not for the man who craves the desires.

The beauty of “Peace” experienced and lived by a man of true wisdom, “Jnani” is explained with reference to a simile of an ocean.

Many a times we hear people using the word “Ocean of Peace.” This sloka gives us its explanation.

How do we describe the sea for a young and inquisitive child?

The reply should be:

The waves, ripples, foam you see now and which lie beyond your vision around the world, in every seashore are all in the ocean. You can also see storms and disturbances now and then in the ocean. Apart from these, ocean also has a number of different forms of sea animals in it. Know that these are only on the surface of the ocean. Deep, very deep in the sea, it is all quiet and serene. The sunlight does not penetrate so deep and the storms do not disturb the serenity. Still deeper lie the treasures of the ocean like the rich pearls.

Imagine the vastness of the sea, its deep bed, miles of width, receiving the water from the rivers flowing into it and also from the rainfall. Despite all the waters entering, it seems to be quiet and motionless. One cannot add or subtract the total volume of the ocean. All the waters that enter into it as rivers, does not increase its volume. If the rivers cease to flow, the expansion of the ocean will be the same.

At the same time, the sun absorbs the water from the sea that is the precursor for the rains. But, the process does not shrink the sea and it still seems to be quiet and motionless.

Compare this to the tanks, small wells and lakes. They overflow and sometimes burst their banks when the flow of water into them is beyond their capacity to withstand. When the heat of the sun is too strong, many a times, they go dry too.

In a yogi full of peace within himself, like the ocean, despite the bombardment of the sensuous impulses from the world around, there is no disturbance. He is not perturbed. The rivers of desires get absorbed within him but the sea of peace remains ever calm.

But the peace within the majority of us is like the small well or a lake. Our reservoir of peace is too small and shallow. The desirous impulses apparently make the well of peace within overflow but soon the banks burst and the peace is shattered.

What we need to understand from this sloka: Keep the ocean of peace within you full. Let your mind be ever calm. You have the great ocean of peace within you. Do not let the worldly desires and hatreds disturb that peace abiding within you. Let your desires be less and less and let your attitude be “Loka samastha sukhino bhavantu.” (Peace for all in this universe.) The noble desires of universal welfare do not make us lose the peace.

The Lord is advising us not to harbor selfish desires but to give joy to others. Selfish desires make us spiritually poor and desires of universal welfare make us spiritually rich.

A sthitaprajna, the Lord says is constantly in a state of peaceful joy, like the ocean. He is a jnani and he does not seek for worldly pleasures. He absorbs every joy that the life brings to him but absorbs the same in his state of "Brahmananda."

Let us therefore learn the art of the spirit of detachment in attachment to the worldly desires.