

Sloka 71 (Chapter 2)

VIHAAYA KAMAAN YAHA SARVAAN PUMAMS CHARATI NISPRUHAHA NIRMAMO NIRAHANKARAHA SA SHANTIM ADIGACCHATI

That man who, abandoning all desires, lives without longing for them, without the sense of “I” and “mine”, attains “Peace.”

The Lord has given three conditions to be fulfilled for the seeker who is longing for “Peace.” They are:

- a) Abandoning of all desires.
- b) No longing for the desires.
- c) Dropping the sense of “I” and “Mine”.

Abandoning all desires means:

Freeing from the compulsions of desires from past experiences in life and no craving for the new impulses that enter into the mind through the sense organs.

The true goal for the spiritual seeker is “Peace”, the “Eternal Peace”, while living in this world of objects. So far, from the 55th sloka in this chapter, the Lord has enumerated the qualities of the “Sthitaprajna”, the man of steady wisdom.

How to recognise a “Sthitaprajna” was the question by Arjuna.

The reply through these slokas is:

The Sthitaprajna does not have a name plate in front of his house with the board: “Sthitaprajna’s house.”

He lives in constant peace within himself and still is an active member of the society. He has reached such a state of mental maturity wherein he has transcended the desire for “Peace.” He has realised that the peace is within himself in abundance.

When we say that the true goal for the seeker is “Peace”, we must accept that the initial steps have to be taken with a purpose of attaining the peace. There should be a desire for the same.

To experience the peace, the seeker has to get up from the state of tamas and move up to rajas. He should have a yearning to be successful in his quest to find peace. This can be compared to the earlier part of one’s education. We start off with a definite motive to take up the study in any selected field.

By making a successful progress, we reach the stage of higher studies. It is like entering from “Ph.D.” to “Post Doctorate” level of study. Only a successful student who has reached that stage will understand the meaning of “no further desire to get the Post Doctorate degree.” He will be working in his lab like an absent-minded professor, deeply immersed and happy with this work in the laboratory.

When the Lord says, abandoning all desires, living without longing for them, without the sense of “I” and “mine”, the advice is directed to such sincere seekers who have reached the level of entry into the Post Doctorate Fellowship.

This is in truest sense, “sanyasa” of all the desires. Hence this sloka is considered by the experts as the summary of “Sanyasa Yoga” in this second chapter. This chapter, Samkhya Yoga has summary of all the four main paths of yogas: Karma, Jnana, Bhakti and Dhyana. Dhyana yoga is also known as Sanyasa yoga.

In our day to day experience, when we are in deep sleep there is no trace of ego left. We do not have any more “I” and “mine” sense only in that state. We are dead to the world of objects. We are so peaceful in deep sleep without any trace of happiness or sorrow.

The seeker who would like to experience and live in this state of “eternal peace” has to be constantly asleep to the experiences of the phenomenal world brought in by the senses and stored in the mind.

Only by dropping the longing for the desire to attain peace, the seeker will reach the state of “sthitaprajna.” He is truly the man with true wisdom. He is a real jnani. He has no sense of agency and ownership to the objects of the world including his own physical body.

Another important point to note in this sloka: the Lord does not put any condition of caste, sex, religion or creed to experience the ”Peace.” “Peace” is not the birth right of any one individual or any one group of individuals. It is the universal right for every individual who is born into this world and everyone has a right to long for it and work to attain it.