

Jivanmukti Tripura Mandukya

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JIVANMUKTI¹ TRIPURA MANDUKYA



Dr Paul Brunton

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THE JĪVAN-MUKTI-VIVEKA

THE⁴ JĪVAN-MUKTI-VIVEKA

OR

THE PATH TO LIBERATION-IN-THIS-LIFE

OF

S'RĪ VIDYĀRĀNYA

Edited with an English Translation

BY

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AND

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VIDYARANYA⁵ was also the Head of the Sringeri Mutt in Mysore State. He died 1386. He was also the author of THE PANCHADESI.

FOREWORD

WHEN the Founders of The Theosophical Society came to India fifty-six years ago, they had occasion specially to note the value of the JĪVAN-MUKTI-VIVEKA of S'rī Vidyāraṇya to the Modern world, and this was, indeed, one of the books which they selected for translation, for the benefit alike of the East and the West. The English rendering of the work by Prof. Maṇi-lāl Dvi-vedī was published in 1897 by the Theosophical Publication Fund. Now that the Theosophical Society is celebrating its Diamond Jubilee this year, the Publication as a Commemoration volume, of the Text of the JĪVAN-MUKTI-VIVEKA with a practically new English Translation by The Theosophical Publishing House, seems very appropriate; and the work carries to the world at its present crisis a message of Hope, conducive to clarity of vision of the problems of its life.

Bhagavān Buddha laid special stress on "*Samyagdr̥ṣṭi*", which means RIGHT UNDERSTANDING, and popularized, with a fervour all His own, His teachings on "*Anātma-lakṣaṇa*", or indications of the NON-SELF, which more or less, formed the basis of His morality with its strong appeal to the imagination of the masses, who could not comprehend His high metaphysical teachings⁶ on the *Nidānas* and *Nirvāṇa*. S'rī S'amkarācārya, the celebrated founder of the monistic cult of the VEDĀNTA School of Philosophy, who came immediately after Him, proclaimed the reality of the *Ātman* (Self) as a complement to the Buddha's teachings and confirmed the unreality of *everything else*.

Nowadays, when in every branch of Science progress is made, new ideals have come to sway the minds of thinkers, new standards of value been adopted, new lines of approach devised, new hypotheses promulgated with courage and insight, nay, new visions have been raised and new dreams dreamt.

Signs are not wanting that the great thinkers the world over have taken the initiative in right earnest and are within an ace of pointing to a satisfactory solution of the problem of "Life here and hereafter".

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J. Kṛṣṇa-mūrti has already blazoned forth a message of Liberation to everyone, while in this very life, if one could but set up before oneself the PURPOSE of LIFE and work at it one-pointedly towards its fulfilment. This is really a synthesis of the teachings of the Buddha and S'āṅkara based on the positive affirmation of "Let Understanding be the Law", and "Life the Goal".

The work of editing the Saṁskṛt Text and revising the English rendering was undertaken by me at the request of the Theosophical Publishing House, Adyar. The Saṁskṛt Text has been carefully edited and the English Translation thoroughly revised. Feeling that I could better attain the end in view I had to requisition the aid of my life-long help-mate Mr T.R. S'rīnivāsa Ayyaṅgār, B.A., L.T., Retired Head-master, Kalyāṇa-sundaram High School, Tanjore, who had collaborated⁷ with me many a time in similar work, to help me in the thorough revision of the English rendering, and his services were invaluable. To add to the usefulness of the Saṁskṛt Text, as far as possible, references to the names of the Scriptural or other authority as well as the chapter and verse have been enclosed within brackets at the end of the quotations with which the work is replete. Mr R. Kṛṣṇa-svāmi S'āstrin, B.A., Joint Sub-Registrar of Tanjore, a scholar well-versed in Vedic and S'āstraic lore, rendered considerable help in the matter of locating the Saṁskṛt quotations and reading through the Saṁskṛt MS. prepared for the Press. The large number of quotations from the YOGA-VĀSIṢṬHA have been carefully edited on the basis of the readings of the LAGHU-YOGA-VĀSIṢṬHA. Dr Besant's inimitable rendering of the BHAGAVAD GĪTĀ has been adopted almost *verbatim* for the rendering of quotations from that book.

PAṆḌIT S. SUBRAHMAṆYA S'ASTRĪ

INTRODUCTION⁸

THE *Jīvan-mukti-vivēka* or "The Path to Liberation-in-this-life" is a well-known book, unique in the favour it finds with the *Sarṁnyāsins* of India and a compilation from several Scriptural works, by the great scholar Vidyāraṇya. He is known to have written on almost every important branch of literature, in his time, with such grasp and finish as would surprise the most accurate writer of the present day. He lived in the

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fourteenth century. He was the Prime Minister of the King of Vijaya-nagara – Bukka Rāya – to whom he has dedicated his best work, the *Veda-bhāṣya* – the elaborate scholia of the *Veda*. Sāyana, the Minister became, in after life, *Vidyāraṇya*, the *Samnyāsin*. He apparently compiled this work after he renounced all concern with the world. His life, spent in the midst of varied activity at the court of Bukka Rāya, had its culmination in the quiet Bliss of Supreme Spiritual exaltation. *Vidyāraṇya* is indeed an illustrious example of the true *Brāhmaṇa* and his very life nobly illustrates the truth of his teaching. Verily it may be said of him that he found “Liberation-in-this-life”, and “The Path” he points to us in this work is, no doubt, the surest road to eternal peace and happiness, while yet in the world.

Though in the body of the work will be found some of the richest gems of purest ray serene gathered from several⁹ authentic works on which ancient Hindu Philosophy and culture is based, they would be simply lifeless without the living *nexus* supplied by the sage, *Vidyāraṇya*. The author, himself a *Samnyāsin*, begins and ends his book with the technical inquiry – whether Renunciation (*Samnyāsa*) is the *sine qua non* of Liberation or not? The Path to Liberation, according to *Vidyāraṇya*, is indicated in one word – Renunciation. Though this word has received a number of different shades of meaning from several writers, old and new, *Vidyāraṇya* would not understand it in any but the formal orthodox sense in which the Ṛṣis of yore (Hindu Seers) principally employed it. Have no concern, bodily or mental, direct or indirect, with the world, live in entire isolation, so to speak, and wear the orthodox insignia of the Order – this is *Samnyāsa*, according to *Vidyāraṇya*. He divides Renunciation into two kinds. The one he calls the Renunciation-of-the-Seeker, the other, the Renunciation-of-the-Enlightened. The first is, in fact, a preliminary stage to the second. One may apply himself to the Study, Reflection, and Assimilation of the *Vedānta*, with or without the first kind of Renunciation. But with the dawning of the Light, Renunciation of the second kind must surely follow. The first, if at all it comes about, must be sought after in the orthodox fashion; the second is bound by no “Injunction or Prohibition”.

This, in short, is the substance of his argument. The cosmopolitan nature of his inquiry may best be judged from a side-issue he raises at the beginning, as to the eligibility of women to the formal kind of Renunciation. He decides in favour of the other sex, supporting his argument¹⁰ by examples from ancient Scriptures. The

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question, however, remains, how a life of entire Isolation and Indifference can ever be identified with Liberation; can ever, in fact, be the end and object of existence? Would it not be more adequate, in this age of humanitarian ideals, to say with Lord Kṛṣṇa “Sages have known as Renunciation the renouncing of works with desire.” Apparently Vidyāraṇya does not understand Renunciation as signifying pure Indifference or Isolation. He does, no doubt, imply “Renouncing of desire-impelled actions”, but he would have none of “action” or even the sense of duty, which “action,” though it be without desire, implies, to remain after Renunciation or Liberation to which Renunciation leads. If the Liberated is ever oppressed with any the least sense of duty, “he is just so many removes away from *Gnosis*.” “Injunctions or Prohibitions” exist not for him, he is relieved of all obligations, temporal or Spiritual. He himself is all Good, all Bliss, all Purity, all Holiness; his very being, his very breath is the efflorescence of everything good and great. His sphere of doing good is so far widened as to put him in possession of a power, which accomplishes its results without the correlation of means and ends, by which mankind is known to work. He, in fact, is a magnet, so to speak, of all that is best and sublime; he, that feels the force of his attraction, is charged with as much of his power as he can imbibe. He is, not un-often, likened to the Sun who, though he illumines all spots equally, is reflected more clearly and even intensely on a mirror than on a piece of earth. He is the *Ātman*, the *Brahman*, the Soul and Substance of the Universe.

While¹¹ speaking of Renunciation and Liberation, we may conveniently take occasion to correct an error into which some of the best informed minds are often misled. Since the spiritual re-awakening of the last six decades which synchronizes with the founding of The Theosophical Society, application to ancient Scriptures has been known in many instances to create very perverted notions of true Liberation and Renunciation. Minds saturated with materialistic learning fail to appreciate the work of everything not put to them in terms of chemical combinations and mechanical foot-pounds. The idea of power, a power beyond the ken of ordinary Chemistry or Mechanics, comes almost imperceptibly to be associated with spiritual exaltation; and “hankering after (occult) powers” is, in ninety-nine cases out of hundred, the true reason for a man to sit at the feet of some holy saint or join some society for the promotion of spiritual good. That such applicants often come to grief goes without saying. Vidyāraṇya does not deny the possibility of “powers” such as these, but he expressly describes them as mere curiosities, for which the Liberated feel no interest. They have lost all *interest* in everything, and *absence of interest* is the true Renunciation which leads to Liberation. The good that is in Liberation is not through or in virtue of any powers whatever. Nor is possession of powers a sign of that condition. Whatever

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is known as the highest and best in Holiness, Purity, Charity, Sacrifice and Morals, is fully implied in the sense of Liberation. “The acquisition of powers”, says Vidyāraṇya “helps not a jot towards nearing the highest condition of Beatitude.” The Liberated is the flower of humanity, whose fragrance is wafted on by every¹² breeze that passes. The exhilarating but soothing power of its invisible essence imperceptibly mollifies many a heart-burning and much weariness of the flesh. Power, such as we understand it, is entirely out of the question. The Liberated works without the correlation of means and ends; he works, as it were, with the very breath of Nature, in the rain that nourishes, in the Sun that scorches, in the storm that annihilates. He is the All. Power and desire for power has to be entirely renounced before even a glimpse of the spiritual exaltation called Liberation can dawn upon one’s intelligence.

Liberation means Freedom. Freedom, neither bodily nor mental, but the true freedom of the Spirit—the Spirit that is the All. That this Freedom might not be understood in the sense of that abuse of freedom, which often passes for Freedom, Vidyāraṇya has, in the Fifth Chapter of his book, laid particular stress upon Asceticism as the most essential requisite of a true *Parama-harṁsa* (the Liberated). That this Asceticism does not consist in physical exercises or formal observances, he has definitely shown several times in the body of the work.

Vidyāraṇya variously explains the view of Liberation and Renunciation here set forth, in his characteristically lucid, analytic manner. He touches upon several minor points of importance as ways and means to the realization of this noble object. A brief analysis of his treatise will help us to understand these things much better.

The First Chapter opens with a discussion on the nature of Renunciation, and the two divisions we have already touched upon, are described and justified by scriptural texts and ancient examples. Then is explained the nature of *Jīvan-mukti*, Liberation in-this-life. It is described¹³ as Freedom from bondage. “Bondage to a living being consists in those functions of the mind which are characterized by feelings of pleasure and pain, concomitant with action and enjoyment.” It is not necessary that “action” should entirely be suspended. The impressions (*Vāsanā*), which “action and enjoyment” create and leave behind as fruitful sources of future “action”, should be neutralized in their effect. The question, whether the accomplishment of such Freedom

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is within human possibility, leads the author into a discussion of the nature of Necessity and Freewill. He decides in favour of the latter and points the way to this Freedom, requisitioning a dialogue between Rāma and Vasiṣṭha to bear him out. The discourse on the nature of *Jīvan-mukti* closes with the following:

“For him, thought ever moving about in the world of experience, the whole of it exists not – all-pervading, ether-like consciousness alone subsists. Such a one is called *Jīvan-mukta*.”

Discussion as to the nature of *Jīvan-mukti* leads to a description of the nature of *Videha-mukti*, Liberation-after-death. The Chapter ends with illustrative quotations from several Scriptural texts to bear out the author in his arguments on the nature of these two degrees of Liberation.

The Second Chapter deals with the means to acquire the condition of *Jīvan-mukti*. These are three in number: *Gnosis*, Obliteration of Latent Desire (*Vāsanā*) and Dissolution of the Mind. The whole question of Liberation is easily solved, if we once acquire a true perspective of the nature of *Vāsanā* and clearly understand the means to destroy it. This¹⁴ Chapter gives a masterly exposition of this most important question in a thoroughly practical manner, and the earnest student is sure to find here what he may elsewhere seek in vain. The aim and object of all methods of spiritual exaltation, is the Life-of-the-Higher-Self, which is the ideal they invariably point to. Purification and enlargement of the heart is inculcated as the most important practical step towards its Realization. How this could be done is thus set forth: “The Mind, severed from all connection with sensual objects and prevented from functioning out, awakes into the light of the heart and finds the highest Condition.” “Latent Desire” denies this light, often quenches it or stifles it, due to an impulse of extreme narrowness. Conquer this Latent Desire and *Jīvan-mukti* is within easy reach. Act without being engrossed by the action and find this place of Peace beyond the pale of the disturbing influence of mind and desire. Latent Desire is described in all its various bearings; as also methods as to how one desire may be set to destroy another and thus pave the way for the light of the Self ultimately to dissolve even the last remnant of desire. The whole of this subject is best read with sufficient clearness in the original. Life, Learning, the world, all are set down as due to *Vāsanā*, and as things one should try to extricate himself from; thus, “giving up all attachment from within”, one should acquire that “limitless expansion of the heart”, which is the royal road to *Jīvan-mukti*. The minor question, “whether ‘intercourse’ of any kind is possible after *Vāsanā*, the active cause of all intercourse, has been suspended” – is very clearly discussed in this connection and the Chapter closes¹⁵

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with a brief analysis of the characteristic marks of great souls who have remarkable *Jīvan-muktas* known to ancient history.

The other path to Liberation is the Dissolution of the Mind. The Third Chapter fully deals with this subject. The Mind is made up of latent desires of various kinds. These two, Mind and desires, act and react upon each other and Obliteration of *Vāsanā* is never confirmed without the Dissolution of the Mind. The two methods of dissolving the Mind, the physical and the mental, are then described, preference being given to the latter. Several modes are very clearly and fully pointed out for the prevention of all mental activity. Then are discussed the obstacles in the way of Ecstatic Trance, the true condition of the Liberated-in-this-life.

All this, however, need not create the impression that Liberation is a condition of Mindlessness, akin to that of material objects. For, the word "Mind" is here used in a sense different from the one attached to it in the text. The Mind is only that function of inner activity which correlates the doer with the thing done, through the sense of egoism, and creates the illusion of *meum* and *tuum* which makes up the world. This sense of separateness being merged in the vastness of that inconceivable whole, which has no parts whatever, the Mind is said to be dissolved for ever and the condition of Sublime Bliss realized for all eternity.

The Fourth Chapter aptly opens with the question of what is the aim or use of *Jīvan-mukti*. It is five-fold: (1) the Preservation of *Gnosis*, (2) the Practice of Penance, (3) Universal Love, (4) Destruction of Pain and Misery¹⁶, (5) Experience of Supreme Bliss. These are severally described and discussed in the Chapter.

The Fifth Chapter concludes the original inquiry into the nature of Renunciation, the true Path. The Renunciation described in this Chapter is, however, the Renunciation-of-the-Enlightened. Renunciation, which is an optional condition preceding the Realization of *Jīvan-mukti*, ripens into that true Renunciation which is known as the condition of the *Parama-haṁsa*. "Parama" means Great and "Haṁsa" as interpreted by the Lord S'aṁkara, means the destroyer of all *Avidyā*, viz., the *Ātman*, the Self. Whence *Parama-haṁsa* is the Great Self, the Great Being, the Being that is the All. The Chapter closes with a description of the condition of such a Being, and concludes the inquiry about The Path to Liberation-in-this-life.

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Such sober study on the nature of Liberation and the means to realize it, is indeed refreshing, in these days of quack prescriptions of kinds for the acquisition of Spiritual Bliss. Living the Higher Life of Universal Peace and Love is a notion not within the grasp of any prescription, such as Regulation of Breath or acquiring any skill in the working of Mesmeric or Spiritual phenomena. The Higher Life is all the work of internal thinking with a view to purify the Mind and melt it away in the Great Self. The use of the word, "Self" suggests a difficulty, which appears, in certain quarters, to have created a misunderstanding as to the nature of Liberation as propounded by the *Advaita* School of Philosophy. It is no exaltation of individual selfishness, that is aimed at in this Philosophy; the self, in the sense of individual, is rather the thing principally aimed at for entire¹⁷ suppression and dissolution. The Self that is the living centre or Source of Consciousness in all individuals, is the same throughout, in its transcendent character and what is inculcated as worth striving after, is that Life which, realizing this universal nature of the Self, rests in the Peace and Love which are, or ought to be, its characteristics.

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THE¹⁸ JĪVAN-MUKTI-VIVEKA

OR

THE PATH TO LIBERATION-IN-THIS-LIFE

CHAPTER I

AUTHORITY BEARING TESTIMONY TO JĪVAN-MUKTI OR LIBERATION-IN-THIS-LIFE

I. I bow to the Supreme, Vidyā-tīrtha, whose very breath the *Vedas* are and who evolved the whole Cosmos from the *Vedas*.

II. I describe henceforth the Renunciation-of-the-Seeker (*Vividiṣā-saṁnyāsa*) and the Renunciation-of-the-Enlightened (*Vidvat-saṁnyāsa*), distinguishing the one from the other, the former being the cause of “Liberation following the Dissolution of the Body” (*Videha-mukti*), and the latter, of “Liberation-in-this-life” (*Jīvan-mukti*).

III. The cause of Renunciation (in general) is Detachment. Even as the *S'ruti* enjoins, “One must renounce (the world), the very moment he feels complete Detachment¹⁹.” The stages¹ and division of this Renunciation, are all matters dealt with by the *Purāṇas* (popular exposition of esoteric truths).

IV-V. Detachment is of two kinds: sharp and sharper. The former leads to the Renunciation appropriate to the condition of the *Kuṭīcaka*, which, being ripened, develops (the *Saṁnyāsīn*) into the *Bahūdaka*. Sharper Detachment makes the *Saṁnyāsīn* a *Harṁsa*, and this ripens into the condition of the *Parama-harṁsa*, the real path to direct Self-Realization.²

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¹ This said, keeping in mind the well-known four periods (*Ās'rāmas*) of life, according to which Renunciation comes fourth and last and thus obviously comes to be postponed to old age.

² Four kinds of *Saṁnyāsīns* are known to the sacred books. The four enumerated here are defined and described in IX and X *infra*. The *Kuṭīcaka* resides in a secluded hermitage, the

VI. Dull Detachment is the form of disgust generated, for the time being, for the world and its goods, occasioned by the loss of child, wife or wealth.

VII. Sharp Detachment is the firm resolve of the Intellect not to have child, wife or wealth, any more in this life.

VIII. Sharper Detachment is the strong disgust to the effect: "For me the whole of this world, whirling through the cycle of rebirths shall never be." In dull Detachment no Renunciation is possible.

IX. In sharp Detachment two kinds of Renunciation are possible, according as the power of locomotion subsists in full strength or not. The former pertains to the *Bahūdaka* and the latter to the *Kuṭīcaka*. Both of them are *Tri-daṇḍins*.³

X. In the²⁰ sharper kind of Detachment are possible two other kinds of Renunciation, according as it leads to *Brahma-loka*,¹ or to Final and Absolute Liberation. The former condition is that of the *Haṁsa*, who knows the essence of Truth in that world, the latter that of the *Parama-haṁsa*, who knows it in this very world.

XI. The various duties and actions of these are described by us, in the Commentary on the *Parāś'ara-smṛiti*. We are here concerned only with the *Parama-haṁsa*.

XII. The *Parama-haṁsa* is again, either the Seeker after knowledge (*Jijñāsu*), or the Enlightened (*Jñānin*). The *Vājasaneyins* ordain Renunciation to such Seeker, for the attainment of knowledge.²

Bahūdaka goes from one sacred place to another, the *Haṁsa* flies like a swan to the seventh heaven, and the *Parama-haṁsa* enjoys Liberation in this very life.

³ Holding three long thin bamboo-sticks knotted together, emblematic of the triple Renunciation of every thing connected with body, mind and speech and being therefore constantly immersed in "That", which is beyond these three.

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¹ One of the seven *Lokas*: *Bhūr*-, *Bhuvar*-, *Suvar*-, *Mahar*-, *Jana*-, *Tapas*-, and *Satya*- or *Brahma-loka*.

² This is with reference to the first division of *Parama-haṁsas*, for the question is likely to suggest itself, why a Seeker should renounce.

XIII. *Samnyāsins* renounce (the world) desiring “such *Loka*” (sphere). An explanation of this is added in prose for the enlightenment of those who are not sharp-witted.³

1. VIVIDIṢĀ-SAMNYĀSA: THE RENUNCIATION-OF-THE-SEEKER

Loka is of two kinds: the *Ātma-loka*, the world of the Self and the *Anātma-loka*, the world of the Not-self. The first is described, in its triple nature, in the Third Chapter of the *Bṛhad-āraṇyaka*: “Here then are indeed the Three Worlds—the World of men, the World of the²¹ *Pitṛs* and the World of the gods; the world of men can be conquered by begetting a son and by no other act; that of the *Pitṛs*, by religious rites; and that of the gods, by *gnosis*.” (5, 16.) The *Ātma-loka* is also mentioned there: “Whosoever passes away from here, without knowing his own world—the *Ātma-loka*, him such world, being unknown, does not protect;” (4, 15.) and “He should devote himself to the world which is only the *Ātman*; his acts never fail him, who so devotes himself.” (4, 15.) In other words, whosoever, bound up in this material body of flesh and blood, passes out of it, without knowing his own proper world—the *Paramātman*, *i.e.*, without realizing his identity with the Supreme Self (“I am the *Brahman*”), is deprived of the benefit of that world; that is to say, that world, the *Paramātman*, does not ever free him from sorrow, delusion and other evils, as the knowledge of that world is held back from him by the intervening veil of *Avidyā* (Ignorance). Again the acts of one devoted to such world (of the *Ātman*) never fail him and (unlike ordinary acts of devotion, which bring about this or that particular result), lead him to that Self-Realization, which is the sum of all that can be desired. Also in the Sixth Chapter of the same: “Why should we study? For what object should we worship?¹ Of what avail is offspring to us, to whom this world, this *Ātman*, is the supreme place?” (4, 22.) Desire for offspring leads to the crematory; non-desire for such things leads to Immortality.²

Hence it appears that the words, “such *Loka*” (in Verse XIII) refer clearly to the *Ātma-loka* in quest of which²² *Samnyāsins* renounce; for the word “such” refers to “the

³ In Verse XIII the first half is an adaptation of the Upaniṣadic Text.

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¹ The first two sentences are not found in the *Bṛhad-āraṇyaka*.

² Cf. *Āpastamba Dharma-sūtra*, *Pras'na II*, *Khaṇḍa 22*.

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Ātman," occurring as it does in a section dealing with the *Ātman*, opening with the words: "This *Ātman* is unconditioned and unborn." (4, 22.) That which is seen, realized, is *Loka*; the *Ātman*. The text in question (which is a quotation from the *S'ruti*) plainly implies that *Samnyāsins* renounce the world for the purpose of Self-Realization (*Ātmānubhava*). The *Smṛti* too bears this out:

"The one styled a *Parama-harṁsa* should, for the attainment of *Brahma-jñāna*, have in him all the requisite means, *viz.*, peace of mind, control of body, and the like."

As this *Samnyāsa* comes about by the strong desire for knowledge generated in the proper manner, in consequence of the study, etc.,¹ of the *Veda*, either in this or in some previous incarnation, it is called the Renunciation-of-the-Seeker (*Vividiṣā-Samnyāsa*). This, which is the cause of knowledge, is again of two kinds: (1) the Renunciation of desire-impelled acts and others of the kind, which lead to rebirth and (2) the going, by the renouncer, into the Order, by assuming all its emblems, such as the *Daṇḍa*, etc., after having been initiated into it, with the *Praṣoccāraṇa*,² which "ensures to the mother and the wife of the renouncer, rebirth in the form of a male and to the renouncer, the Realization of the *Brahman*, an austere life and the knowledge of the Self in consequence."

Renunciation²³ is mentioned in the *Taittirīya*- and other *Upaniṣads*: "Some have attained Immortality, not by act, nor by offspring, nor by wealth, but by Renunciation alone." (4, 12, 3.) Females also are entitled to this kind of Renunciation. The *Caturdharī-ṭikā* of the *Mokṣa-dharma*, by using the word "*Bhikṣukī*" (female beggar) with reference to the lady in question, when dealing with the controversy between Sulabhā and Janaka, indicates that females may renounce before marriage, or after the death of their husbands and may go about as religious mendicants, may learn and hear the *S'āstras* dealing with *Mokṣa* (*viz.*, the *Upaniṣads* and cognate literature), may meditate upon the *Ātman* in seclusion and assume the emblems of *Tri-daṇḍa*, etc. In the wake of the argument in the *Devatādhikarāṇa* (the Section about *Devatā*) in the Fourth Chapter of the Third Book of the *S'ārīrakabhāṣya*, wherein a discussion has been started relating to

¹ In "etc.," are included the performance of religious duties, certain austerities and the like, enjoined by the *Veda*.

² That is, saying the *Praṣa*, which is a formula, meaning, "I renounce the *Bhūr-loka*, the *Bhūvar-loka* and the *Suvar-loka*." In these words the renouncer declares himself free from all desires and all conditions belonging to this world or the next.

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the rights of a widower (to such Renunciation), the name of lady Vācakovā has also been mentioned. These references go to strengthen the right claimed by Maitreyī, the wife of Yājñā-vaikyā, whom she inquires in the words: “Of what use would such (wealth) be to me, if the possession of such would not render me immortal? Tell me, whatever Your Worship knows, as to what I should do, in order to be free from mortality.” (5, 4.) Even in the case of *Brahma-cārins*, *Gr̥ha-sthas*, and *Vāna-prasthas* (students, house-holders and residents in hermitages), who are unable, for some cause or other, to go into *Samnyāsa*, there is nothing in the way of *mental* Renunciation for the purpose of attaining knowledge, even while performing the duties peculiar to their respective spheres of life. Many instances of such Knowers²⁴²⁵ of Truth occur in the *S'rutis*, *Smṛtis*, *Purāṇas* and *Itihāsas*, as also in the world. The condition of the *Paramahansa*, characterized by the *Daṇḍa*, etc., taken on for obtaining knowledge, has been variously described by former teachers and I do not think I have anything to add to what has been said by them in respect to it. So far about the Renunciation-of-the-Seeker.

2. VIDVAT-SAMNYĀSA: THE RENUNCIATION-OF-THE-ENLIGHTENED

Henceforth we deal with the Renunciation-of-the-Enlightened (*Vidvat-samnyāsa*). Renunciation by those who have realized the Supreme Truth, by properly carrying out Study, Reflection and Assimilation (*S'ravaṇa*, *Manana* and *Nididhyāsana*), is called the Renunciation-of-the-Enlightened. This was attained by Yājñā-vaikyā. The worshipful Yājñā-vaikyā, the crest-jewel of the learned, having discomfited in debate Ās'valāyana and other *Vipras*, by variously demonstrating the Truth and having awakened Janaka, in a variety of ways, by disquisitions long and short, to the condition of Supreme Renunciation (*Vita-rāgatva*), set himself to enlighten Maitreyī, his wife, into the Truth and put to her *Samnyāsa*, as the thing he had immediately in view for himself. Having thus enlightened her, he became a *Samnyāsīn*. All this is mentioned in the beginning of the *Maitreyi-brāhmaṇa*: “Yājñā-vaikyā, about to enter upon another stage of life (superior to that of a house-holder), accosted her thus: “O beloved Maitreyī! I am about to retire from this stage” (5, 1, 2.) and also at the end: ... “for verily²⁶ this retirement leads to real Immortality. Saying so he made Renunciation”. (5,

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²⁵ The original editor changed case sensitivity “knowers” to “Knowers” by hand

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15.) In *Kahola-brāhmaṇa* itself, we find this *Samnyāsa* mentioned thus: “Having realized that *Ātman* aforesaid, *Brāhmaṇas* renounce all desire for offspring, wealth and the world (*Putraīṣaṇā*, *Vittaiṣaṇā* and *Lokaiṣaṇā*) and go about as Mendicants.” (5, 1.)

It should not be supposed that this text applies to *Vividiṣā-Samnyāsa*, for, the word “*Viditvā*” (having realized), implying the priority of such Realization to *Samnyāsa*, and word “*Brāhmaṇa*”, meaning the knower of the *Brahman*, stand in the way of such assumption. Nor should it be supposed that the word *Brāhmaṇa* refers here to the class so called; for the word *Brāhmaṇa* is used with reference to that Realization of the *Brahman*, mentioned in the sequel of the text under discussion, which is brought about by Study, Reflection and Assimilation and described there as Learning, Childhood and Silence. If it be said that the word *Brāhmaṇa* here refers to the Seeker yet devoted to learning, etc., and that this construction is supported by the text “The *Brāhmaṇa*, having passed the stage of Learning, must thence maintain himself in that of Childhood” (5, 1.), we say that this cannot be, for, the word *Brāhmaṇa* is used with reference to the future condition of the Seeker; otherwise, the use of the particle *Atha* in the text “*Atha Brāhmaṇaḥ.*” (5, 1.)—“Thence the *Brāhmaṇa*”—implying the previous fulfilment of all the necessary means (of Self-Realization), would be entirely out of place.

The two kinds of Renunciation, *Vidvat-* and *Vividiṣā-samnyāsas*, are clearly mentioned also in the *Sārira-brāhmaṇa*. “Knowing It (the Supreme Self), they melt in²⁷ silence; desirous of ‘that sphere’, (*Ātma-loka*), they enter *Samnyāsa* (4, 22.) The “melting in silence” refers to the habit of contemplation and reflection and this is possible, only when there is nothing to distract the mind from it; whence, nothing but *Samnyāsa* is plainly implied in these words. This has also been rendered clear in the remaining clause (of the said text) thus: “This is the reason why knowers of yore have not wished for progeny, having as their plea—‘Of what avail is progeny to us to whom this world, this *Ātman*, is the supreme place?’—They renounce all desire for offspring, wealth and world and betake themselves to alms.” (4, 22.) The words “this world” “this *Ātman*” imply that the said world has been directly realized.

It may, however, be urged that “melting in silence” is merely put forth in the above text, as an inducement for entering on *Vividiṣā-saṁnyāsa* (the Renunciation²⁸-of-the-Seeker) and the supplementary clause just examined clarifies the position still further; hence no other kind of Renunciation ought to be read into the text. To this we demur on the ground that the end of the “Renunciation-of-the-Seeker” is “Knowledge,” and “Knowledge” and “Silence” are certainly not identical terms; for, they stand to each other as antecedent and consequent, as is evident from the text: “After knowing, one becomes silent (*Muni*).” Still, it may be contended that, as “Silence” is only the ultimate form assumed by matured “Knowledge,” it is but the highest condition of knowledge and, as such, the result of the Renunciation of the first kind, through Knowledge. Quite so. That is exactly the reason why we differentiate this kind (*Vidvat*-) of Renunciation²⁹, which is the end to be attained, from the other kind (*Vividiṣā-saṁnyāsa*), which is but the means. As the Seeker¹ should practise Study, etc., for attaining Realization of the Truth (*Tattva*), so also the Enlightened must attain “Dissolution of the Mind” (*Manonās'a*) and “Obliteration of Latent Desire” (*Vāsanā-kṣaya*), which two will be described further on.

Though these two *Saṁnyāsas* are capable of such differentiation, yet they are looked upon as one, under the category of *Parama-haṁsatva* and the *Smṛtis* have consequently spoken of “four kinds of Mendicants.” That the two Renunciations in question are included in the one word *Parama-haṁsatva*, is explained in the *Jābāla-s'ruti*. There, Yājñā-vaalkya, on being questioned by Janaka about the nature of *Saṁnyāsa*, explains the Renunciation-of-the-Seeker along with what would follow it, by presenting a scheme of the stages of development (of the intellect of the Seeker) and meets the objection of Atri, that one without the sacred thread cannot be called a *Brāhmaṇa*, by saying that *Ātma-jñāna* (Self-Realization) alone is the real sacred thread. Hence it may be safely concluded that the Seeker is included in the denomination—*Parama-haṁsa*, as he should not wear the sacred thread². So also, in another Section (*Kaṇḍikā*) of the same, in a passage dealing with *Vidvat-saṁnyāsins*, which opens with

²⁸ The original editor strike out and replaced “Realization” to “Renunciation” by hand

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¹ This word is used throughout to indicate the Seeker who has gone into *Saṁnyāsa* of the first kind, *viz.*, the Renunciation-of-the-Seeker (*Vividiṣā-saṁnyāsa*). So also the word “the Enlightened,” will be used in the sense of one who has gone into the second kind, the Renunciation-of-the-Enlightened (*Vidvat-saṁnyāsa*).

² The sacred thread is worn by a *Brāhmaṇa*, as a mark of Initiation into the particular order of the *Veda* to which his father belongs, which he renounces, when he enters into *Saṁnyāsa*, seeking to realize the All.

the words, “the *Parama-harṁsa* is one, etc.,” are mentioned the names of many *Jīvan-muktas*, like *Saṁvartaka* and others³⁰, and they are described as “bearing no marks, bound to no forms, and behaving like mad men, though not mad.” Further, the procedure to be adopted by the *Tri-daṇḍin*, for entering on the *Vividiṣā-saṁnyāsa* with *Eka-daṇḍa*, is prescribed therein thus: “That he should throw off in water, after reciting the words,—“*Bhūh svāhā*” (Be this offered to the *Bhūr-loka*),—the three *Daṇḍas*, the water pot, the bag for holding alms, the cup, the filter-cloth, the tuft of hair on the head, the sacred thread and all, and then seek his own Self.” Then *Vidvat-Saṁnyāsa*, which is the end and aim to be sought thereafter, is thus described—“He is verily the *Parama-harṁsa*, who resumes the condition he was in, at the moment of birth; frees himself from the pairs of opposites; neither receives nor possesses anything; ever walks in the exalted way of the *Brahman*, with mind ever pure; goes about begging at large at the prescribed time, using his belly alone as his begging bowl; remaining indifferent to gain or loss, abides in any place, be it a deserted dwelling, temple, hay-rick, ant-hill, root of a tree, potter’s work-room, the house where the sacred fires are kept, the sand bank of a river, mountain-cave or cleft, the hollow of a tree, rivulet or bare ground; avoids all exertion; is selfless; is ever absorbed in divine contemplation; abides in the *Ātman*, ever bent on uprooting all actions, good, bad or indifferent; and shuffles off his mortal coil with the true spirit of Renunciation.” From this it is established that these two types (of *Saṁnyāsins*) are included in the order of *Parama-harṁsas*.

Though both kinds of *Saṁnyāsa* are included in the Order of the *Parama-harṁsa*, degrees of difference must be admitted, inasmuch as the two Renunciations we are considering³¹ have peculiarities of their own, running counter to the real nature of each other. This contradistinction of the two, will be clearly brought out by a reference to the *Āruṇi-* and *Parama-harṁsa-Upaniṣads*. In the words: “O Lord! how could I completely abandon action?” the pupil *Āruṇi* plainly asks his teacher about the Renunciation-of-the-Seeker which consists in the complete abandonment of the tuft of hair on the head, the sacred thread, the study of the *Veda*, repetition of the *Gāyat-tri* and other actions of the kind. Accordingly the teacher, *Prajā-pati*, after enjoining complete Renunciation (of everything) implied by the words “the tuft of hair, sacred thread, etc., must be given up for the bamboo-stick and one blanket and one loin-cloth to wear,” continues: “He

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should wash himself at each of the three *Saṁdhyās*,¹ be centred in the Self at the moment of Concentration, and should constantly study that part of the *Vedas* known as the *Āraṇyakas*, viz., the *Upaniṣads*.” Thus are described the duties peculiar to that particular period of life which lead to real knowledge. Again, Nārada, having initiated a question about the Renunciation-of-the-Enlightened, in the words “What is the path of those Yogins who are *Parama-haṁsas*?” the teacher, Lord Prajā-pati, as before, hinted first at the Renunciation of everything implied in the words “sons, friends and all,” and later referred to the “bamboo-stick, the cover and the loin-cloth,” as the only things that could be retained³², with a view to protect the body and oblige the world. Even the taking of the stick is spoken of as a mere convention, for, says he, “it is not the chief (condition), and therefore not part of the (necessary) injunctions of the sacred texts.” If it be asked, “what is then the essential?” he adds, “not certainly the stick, nor the (disposing off of the) tuft of hair, nor (of the) sacred thread, nor (the betaking to a mere) loin-cloth, by the *Parama-haṁsa*, is the real essence (of all that is here said).” Thus, it is pointed out that the absence of the stick, etc., the insignia of this Order, is in accord with the spirit of the holy writ; and, further, the words,—“Neither cold nor heat (affects him)”; “He is clad in the ample folds of that cloth, which is made up of space extending itself in the ten directions, he is beyond the convention of saluting,”—show clearly that he is beyond the usages and forms of the world. By way of winding up, Prajā-pati describes this condition as leading only to the Realization of the *Brahman*, when he says at the end of this discussion: “He (the *Parama-haṁsa*) has all his desires supremely satisfied, on his finally realizing in himself that *Brahman* which is all Bliss and Light, ever full and thus experiencing the full force and meaning of the text ‘I am *Brahman*’.” From all this, it is clear that these two (kinds of Renunciation) are apart from each other, as their characteristics are distinctly opposed to each other. This distinction is emphasized in the *Smṛti* also.

About the Renunciation-of-the-Seeker it is said:

¹ Literally the point where any two periods meet. The morning and evening are two such well-known periods between day and night. But three *Saṁdhyās* are here spoken of, which leads us to the inner meaning of the word. The period between the change of breath from Sun to Moon (right to left) and *vice versa*, known as the *Suṣumṇā* is called *Saṁdhyā*, and this, in the case of a practised ascetic, occurs only thrice in a day. The explanation that follows bears this out.

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“Thus finding the world entirely worthless, Seekers after the Truth renounce the world even before marriage,¹ feeling³³ the supremest sense of Detachment within themselves. *Yoga* (i.e., *Karma-yoga*—the Path of Action) is all Action; *Gnosis* is all Renunciation; therefore the wise, setting *Gnosis* above everything, should renounce the world.”

Further on it is said about the Renunciation-of-the-Enlightened:

“When in the eternal Supreme *Brahman*, the real essence is realized, then taking only one *Daṇḍa*, the ascetic must give up the sacred thread and the tuft of hair (on the head); he should renounce everything and enter upon the Order, having well realized the Supreme *Brahman*”.

But “Desire for Knowledge” may arise out of sheer curiosity, as in the case of one desirous of acquiring an Art or learning a Science. So also “Learning” may be found in those whose knowledge may, in spite of vaunted scholarship, be after all superficial; yet, neither the one, nor the other, is seen to renounce (the world). The question therefore naturally suggests itself,—What is the full import of the “Desire for Knowledge” and “Learning” itself? The reply is as follows: “As, when hunger is gnawing with all its might, no action other than eating recommends itself to the mind, and even a moment’s delay becomes annoyingly intolerable, so, when disgust becomes settled towards actions which invariably lead to birth and death and an eager longing is generated for the acquisition of learning, through Study, etc., the kind of *Saṁnyāsa*, which suggests itself, is *Vividiṣā*.” The limit of “Learning” is thus defined in the *Upades'a-sāhasrī*:

“He is liberated even without his wish, who, eclipsing altogether his body-consciousness, realizes the Self alone as vividly as his body.” (4, 5.)

So also³⁴ the *S'ruti*:

¹ With marriage begins the second stage of life called *Grha-sthās'rama*. Generally, it is believed, that *Saṁnyāsa*, the fourth stage, cannot be entered upon without passing through the preliminary stages. The verse quoted puts it, that the sense of Detachment being firm, *Saṁnyāsa* may be entered upon, even before marriage, or, indeed, at any time.

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“The knot in the heart is cut asunder, all doubts vanish, all *Karma* fades away, on the Realization of the Supreme.” (Muṇ. 2, 8.)

The highest condition attainable is that of the *Hiranya-garbha*, but even this pales into insignificance, before the Supreme spoken of in the text just quoted. The “knot in the heart” refers to the mistaken identity of the ever present Witness (the *Ātman*), with the Intellect, brought about by beginningless Ignorance; this is so-called because of its being fast as a knot. The “doubts” referred to in the text are as follow: “Is the Self the Witness or the Actor? Granting it is the Witness of all, is it the *Brahman* or not? If it is the *Brahman*, can it be grasped by the Intellect or not? Supposing this to be possible, does Liberation consist in the simple knowledge of this fact or not?” The “*Karma*” referred to in the text means *Karma* which is yet potential, but which leads to the future birth (of the individual). These three (the knot, the doubts, and the *Karma*), being the results of *Avidyā*, vanish on the Realization of the Self. This is also corroborated by the *Smṛti*:

“He whose real nature is not influenced by egotism and whose mind is not subjected to attachment, verily kills not, though killing all the three worlds and stands affected by no bonds.” (B.G. XVIII, 17.)

(This may be thus explained.) That knower of the *Brahman*, whose real being, whose nature, whose Self, is not warped, from within, by a sense of thorough identity between the ego and the *Ātman*, whose mind is not subjected to attachment, that is to say, is free from doubts of whatever kind, is not affected by the bond of sin, even if he³⁵ should destroy all the three worlds, more so by any (minor) acts.

When this is so and future birth is prevented by *Gnosis* resulting from the Renunciation-of-the-Seeker and it is impossible to do away even with the remaining portion of the present life, without actually enjoying it out, what, it may be asked, is the good of all this trouble about the attainment of the Renunciation-of-the-Enlightened? Not so. Such Renunciation leads to “the Liberation-in-this-life” (*Jīvan-mukti*); even as the Renunciation-of-the-Seeker is necessary for acquiring *Gnosis*, so also the Renunciation-of-the-Enlightened is necessary for realizing the condition of *Jīvan-mukti*. So much about the Renunciation-of-the-Enlightened.

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3. THE NATURE OF JĪVAN-MUKTI

Well then, what is this *Jīvan-mukti* (Liberation-in-this-life)? What proof is there (of its possibility)? How is it brought about? What is the good of it, even if it were capable of accomplishment? These questions are thus answered: Bondage, to a living being, consists in those functions of the mind, which are characterized by feelings of pleasure and pain, concomitant with action and enjoyment and which, therefore, are so many distractions (from the natural condition of Bliss); freedom from this bondage is “Liberation-in-this-life.”

Again, it may be asked whether this bond is removed from the Witness or the mind. It cannot certainly be removed from the Witness, because the bond dissolves of itself only by *Gnosis*; nor from the mind, for it is impossible. The doing away with the³⁶ mind’s linking itself to actions as the doer, is as much possible of accomplishment, as the deprivation of fluidity from water, or of heat from fire; whatever is inherent in all things, has this common feature. This need, however, not be so; for, even though complete annihilation of the nature of a thing be impossible, its neutralization is certainly possible. As the fluidity of water is counteracted by mixing earth with it, or as the heat of fire is neutralized by the jewel (reputed to possess the quality) or by some powerful incantation, etc., so also are all “functions of the mind” (*Citta-vṛttayah*) neutralized by the practice of *Yoga*.

But it may here be remarked that the chain of Necessity (*Prārabdha-karman*) obstructs the course of *Gnosis*, in its trying to do away with the totality of *Avidyā* and its results, and drags the body and its organs to results strictly in accord with their design: and that, moreover, the feelings of pleasure and pain are impossible without the functions of the mind;—how then is it possible to neutralize these functions (and what benefits are derived from such neutralization, even if it were possible)? This, however, is not the right way of approach. *Jīvan-mukti*, the result of the said neutralization, being of the nature of Supreme Bliss, is but a link of the chain of Necessity. If, for this reason, it should be argued that Necessity alone will accomplish this *Jīvan-mukti* and that free action on the part of the aspirant is entirely out of the question, such a line of argument would apply equally to husbandry, commerce and all human occupations is general.

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If it is said that, though Necessity is beyond the plane of experience, unlike the results produced by it, it³⁷ cannot produce these results, unless assisted by some means on the plane of experience and that husbandry, etc., would therefore require the free action of men, we maintain that the same line of argument applies to *Jīvan-mukti* as well. Where, in the case of husbandry, etc., the result does not accord with expectation, notwithstanding the free action of men, we have, of necessity, to imagine some other more powerful *karma* as an obstacle, operating through means, such as want of rain, etc., favourable to itself, borrowed from the plane of experience. This obstacle again is removed by having recourse to a more powerful counteracting force in the form of rituals, such as the *Kārīrī-īṣṭi*, etc.,¹ which neutralizes the obstacle, by having recourse to means favourable to itself, such as rain, etc., borrowed from the plane of experience.

In short, it is impossible for you, however strongly you may pin your faith to the potency of Necessity, to think of the futility of free human action in the form of *Yoga*-practice; or we may concede that, even as Necessity is superior to *Gnosis*, so is the practice of *Yoga* superior to such Necessity. Such being the case, it stands to reason that Uddālaka, Vītahavya and other ascetics had it in their power to cast off their body at pleasure. It may be that such *Yoga* is difficult to practise, in the case of short-lived mortals like us, but there can hardly be any difficulty in bringing under control the active functions of the mind, such as desire, etc.²

If you³⁸ do not admit the potency of scientific effort in this case, then all Sciences, beginning with Medicine and ending with Liberation, will become utterly useless. Because (free) effort fails sometimes of its result, we cannot argue, from that circumstance alone, the futility of all (free) action in general; for, if it were so, all kings once defeated ought to disband their armies made up of elephants, cavalry and men. With all this in mind, has Ānanda-bodhācārya said: “We do not give up food, because of the fear of indigestion; we do not refrain from preparing our dishes, because beggars

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¹ A particular sacrifice, so called from its having the bringing of rain as its object.

² It may here be observed that two kinds of *Yoga* are distinctly referred to. The *Yoga* described as difficult to us, mortals, is *Hatha-yoga*, the other, consisting in controlling the activity of the mind, is *Rāja-yoga*.

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are likely to swarm around, nor do we renounce our apparel, for fear of lice appearing thereon.”

The potency of scientific effort is plainly indicated in the conversation between Vasiṣṭha and Rāma (in that portion of the *Yoga-vāsiṣṭha*) beginning with “Everything in this world,” etc., and ending with “In the end, giving even that, stand ever blissful.”

VASIṢṬHA—“Everything in this world, O child of the Raghus! is invariably accomplished by every one, by free action accompanied by well-directed effort.”

“Everything” means progeny, wealth, heaven, the *Brahma-loka*, etc. “Free action” means action of the agent consisting of such acts as the *Putra-kāmeṣṭi*, husbandry, commerce, the *Jyotiṣṭoma*, devotion to the *Brahman*, etc.

“Free action is of two kinds: in accord with the *S'āstra* and not in accord with the *S'āstra*. The first culminates in Supreme Bliss, the second in Supreme Evil.”

Action, not in accord with the *S'āstra*, is such as, adultery, theft, etc., that in accord with the *S'āstra* is such as, observing daily and occasional (religious) rites, etc. Evil³⁹ is Hell. Bliss is Heaven, and Supreme Bliss, the highest of all bliss—Liberation.

“That end which is conducive to Bliss is achieved through free meritorious action, coupled with the qualities acquired by the correct practice, from child-hood, of conforming to the *S'āstra*, the company of good men and the like.”

RĀMA—“O Sage! I stand as the collection of (previous) impressions directs me; what else can a poor being like me do?”

“Impressions” denote the potentiality for action in the form of *Dharma* and *Adharma* (religious merit and demerit) stored up in the *Jīva*.

VASIṢṬHA—“On that account, O Rāma! thou shalt obtain eternal Bliss, by action brought about by thy own (free) effort and by no other means.”

Because you are dependent on the operation of (previous) impressions in all your actions, your own free effort, attended with enthusiasm and generated by thought, word and deed, is essential to liberate you from such dependence.

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“The collection of previous impressions is of two kinds: good and bad. Do they both exist, in thy case, or only either of the two?”

The alternatives implied are, whether *Dharma* and *Adharma*, both necessitate your acts or either of them? If it be the latter, whether it is good or bad?

“If thou art carried away by the force of good impressions, then thou shalt, by that very course, attain the Eternal State in no length of time.”

By “if” is implied the choice of one of the three alternatives. “By that very course,” that is to say, by the good impressions themselves, without any other effort. “The Eternal State,” that is, Liberation.

“But if⁴⁰ the force of bad previous impressions lead you to misery, then you must try to subdue it with your own effort.”

The “effort” here implied is the observance of religious rites, prescribed by the *S'āstras*, as capable of counteracting the force of bad impressions. This force must be subdued by one’s own effort and not through other men, even as through the agency of the god of Death in a battle.

“The river of impressions, which flows through good as well as bad courses, should be directed along the right (good) track by free effort.”

In the case of the alternative involving both kinds of impressions, though no effort is necessary in the case of good impressions, the bad ought to be displaced by the good, through such effort as the *S'āstras* prescribe.

“O Mightiest of the mightiest! one’s mind, engrossed in bad impressions, must be diverted into the right track, by strong personal effort.”

“Bad impressions” connote such desires as adultery, theft, and the like. The “right track” consists in meditation on the import of the sacred texts, on some god, and the like.

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“The mind of an individual, moved off from the bad (impressions), resorts to the good and *vice versa*; in this it resembles a child;—whence, it should be forcibly moved away.”

Just as a child is prevented from eating clay and made to prefer eating fruits instead, or as it is prevented from catching at pearls and jewels and taught to amuse itself with toys, such as a ball etc., so, indeed, is it possible for the mind to be turned away, by the company of the good, from objects not conducive to its real happiness.

“We⁴¹ may gain over the child, our Mind, very easily, by instilling into it evenness of feeling, which would lead to supreme equanimity; but the same thing may be achieved, not so soon, and therefore, by degrees, by means of strong personal effort.”

There are two ways of leading a restive animal into its stall; by tempting it thither by offering fresh grass, scratching the body, etc., or by belabouring it with a stick, harsh shouting, etc. By the first method, success will be attained very easily; while by the second, the beast will be made to run about here and there and driven into the stall only gradually. In the same way, evenness of feeling, consisting in looking with equal eye on foes and friends, and strong effort, consisting of *Prāṇāyāma*, *Pratyāhāra*, etc., are the two methods of subduing the Mind. By the first method of easy *Yoga*, the Mind may soon be coaxed, while by the second difficult (*Hatha* = physical) *Yoga*, it cannot be easily subdued, but by degrees.

“O vanquisher of enemies! when, by the practice of the aforesaid speedy method, impressions dawn upon your Mind, know that such practice has then borne fruit.”

When good impressions begin speedily to arise in consequence of the practice of the softer *Yoga* (*Rāja-yoga*), such practice must be said to have borne fruit. It should not be a matter of doubt, if the fruit can be attained in so short a time.

“Even if you are in doubt, keep on practising in the wake of good impressions; in adding to the store of these, O dear! there is no harm whatever.”

While good impressions are gathering force, the doubt may arise, whether such practice is complete or not. Even then, the practice should only be kept up. For instance⁴², when we want to tell the beads of a rosary, say, a thousand times, and we are

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in doubt as to the tenth hundred¹, the rule is, we must tell the beads over again a hundred times. Thus the number “thousand” would be complete, if really it is incomplete and, if complete, even if the other hundred were a mere addition to the required thousand, it will thereby certainly not vitiate the merit of the *Japa*.

“As long as you have not acquired complete mastery over the mind² and have not realized that state (Supreme Bliss), go on following what is prescribed by the teachers, sacred books and the testimonies (direct, etc.). After that, when all latent desire has vanished in consequence of such realization, even the collection of good impressions should be given up by you, without any pang. Pursuing the very good path trodden by the wise, with sincere feeling and clear understanding, acquire that condition, which is ever unalloyed with sorrow and, in the end, stand ever blissful, by abandoning even that.”

The meaning is plain enough.³

Hence, it is plain that *Karma*, etc., can be rendered nugatory by the practice of *Yoga* and as such, there remains no ground for disputing *Jīvan-mukti*, which is its consequence. So much about the real nature of “Liberation-in-this-life” (*Jīvan-mukti*).

4. THE CHARACTERISTICS OF JĪVAN-MUKTI

Texts from the *S'rutis* and the *Smṛtis* bear out the existence of the state of *Jīvan-mukti*. They are found in the ⁴³*Kaṭhā-vallī* and other works, e.g., in the words, “the altogether-Liberated is all the more so liberated” (5, 1.) of the *Kaṭhā-vallī*, which mean, that one who is altogether liberated from the strong bonds of desires, etc., is all the more so liberated on the demise of his body, from all possibility of future bonds of any kind.

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¹ The rosary consists of 108 beads, generally taken to represent 100 only and when 1,000 is the number desired, we have to turn the rosary round only 10 times.

² Indicated by the absence of doubts.

³ It would much help to make the meaning plain, if a verse of the *Aparokṣānubhūti* be referred to in this place. “In consequence of the Mind being free from transformation and identified then with the *Brahman*, the resulting forgetfulness even of this identification is the real *Samādhi* called *Jñāna*.” 124.

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We say “altogether” for this reason: One is freed from desires, etc., by the practice of self-control and cognate virtues, precedently to the attainment of *Gnosis*, the desires, etc., that still persist being held in control with some effort; whereas, there being nothing like “transformation of the Mind” (*Dhī-vṛtti*) after the attainment of *Gnosis*, desires, etc., altogether cease and never arise. Hence the word “altogether”. Further, on the occurrence of a *Pralaya* (Deluge) and the demise of his body, one is free, *for a time*, from the future trammels of the body, but, the Liberation after *Gnosis* is Liberation *for ever*; hence the words “all the more so”. Says the *Bṛhad-āraṇyaka*:

“When all desires occupying his heart, fall off entirely then, indeed, does the mortal become immortal, and realize the *Brahman* even here.” (4, 4, 7.)

In another *S'ruti* also it is said:

“Though with eyes, (he) is, as it were, without eyes; though with ears, (he) is, as it were, without ears; though with mind, (he) is, as it were, without mind; and though with life, (he) is, as it were, without life.”

The same may be seen from other texts also. Such a one is described in the *Smṛtis* with epithets such as, *Jīvan-mukta* (the Liberated-in-this-life), *Sthita-prajña* (one whose mind is entirely steady), *Bhagavad-bhakta* (one devoted⁴⁴ to God), *Guṇātita* (one beyond the three properties),¹ *Brāhmaṇa* (one who has realized the *Brahman*), *Ati-varṇās'ramin* (one beyond the pale of the four *Vaṛṇas* and *As'ramas*), and the like.

In the dialogue between *Vasiṣṭha* and *Rāma*, the *Jīvan-mukta* is described from “In men devoted entirely to *Gnosis*,” etc., to “the ineffable *Sat* alone subsists”:

VASIṢṬHA:

“In men devoted entirely to *Gnosis*, and ever immersed in self-contemplation, arises that condition of “Liberation-in-this-life,” which is like the Liberation following the Dissolution of the Body.”

“Devoted entirely to *Gnosis*” *i.e.*, of those who have given up the observance of all forms prescribed by the *Veda* or by social convention. “Liberation-in-this-life” (*Jīvan-*

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¹ Of matter (*Prakṛti*), *viz.*, *Sattva*, *Rajas* and *Tamas* (placidity, energy and grossness).

mukti) and “Liberation following the Dissolution of the Body” (*Videha-mukti*) are distinguished from each other, only according as the body and the senses are present or absent and not by experience, for, in reality, there can be no difference between the two, the sense of duality being absent in both.

RĀMA:

“O Revered Sage! Explain to me the characteristics of the *Jīvan-mukta* and the *Videha-mukta*, that I may strive in that direction, from an angle of vision afforded by the *Sāstras*.”

VASIṢṬHA:

“He is the true *Jīvan-mukta*, for whom the phenomenal world, wherein he moves and acts, ceases to exist, leaving alone the All-pervading Eternal Noumenon.”

This phenomenal world, consisting of mountains, rivers, oceans, and so on, being drawn by the Supreme Lord⁴⁵ within Himself, at the time of the Great cyclic Deluge, along with the body and the senses of the cognizing subject and rendered devoid of its form, ceases to exist. Not so in this case (*Jīvan-mukti*). For, all intercourse dependent on the body and the senses, as also the mountains, rivers, etc., not as yet drawn within Himself by the Lord, continue to exist, and are distinctly experienced as such by the rest of beings. Only for the *Jīvan-mukta*, who has not the mind that can transform itself into the form of these things and produce knowledge of them, the world does not exist, as in sleep. In his case, the *residuum* is obviously the Self-effulgent, All-pervading Noumenon alone. In sleep there is nothing like the transformation of the mind. Still, as there is the germ of the mind in the case of the sleeper, capable of future transformations, such a one cannot be said to be in the state of *Jīvan-mukti*.

“He is the true, *Jīvan-mukta*, whose facial expression neither flushes nor fades under pleasure or pain and who subsists on whatever comes of its own accord.”

The flushing is of course indicative of joy. The joy, which ordinary men derive from sandal-paste and other marks of hospitality, does not exult him. “Fading” means depression. He is not depressed by any loss of wealth, contumely or similar calamities, that may befall him. “Who subsists on whatever comes of its own accord” means, who remains content with whatever goes to him in the shape of alms, etc., for preserving his body in the usual course, impelled by his previous *Karma* and not due to any effort of his own, in the circumstances in which he finds himself. In the height of his trance he

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can have no sense for a garland of flowers, sandal and the like; and⁴⁶ even if, at intervals when such concentration breaks, such a sense should come back to him, his strong discrimination keeps him off from avoiding or courting any of them and thus leads him to that condition which is free from pleasure as well as pain.

“He is the true *Jīvan-mukta*, who is awake though asleep, who knows no waking, and whose knowledge is entirely free from any *Vāsanā*.”

He is awake because, all his senses, beginning with the eyes, exist in their proper places and have not ceased to act. He is asleep because his mind knows no transformation. Hence waking, in the sense of perceiving objects through the senses, does not apply to him any longer. When one has full knowledge, the thought of the knowledge of the *Brahman* and the desire for enjoyment of any kind, are the taints known as *Vāsanā*. Hence freedom from *Vāsanā* is attained by him in the absence of the transformations of the mind.

“He is the real *Jīvan-mukta*, who, though responding to feelings such as love, hatred, fear, and other kindred feelings, stands pure within, like the *Ākāś'a*.”

Response to love includes such acts, as eating, etc.; to hatred includes such acts, as turning away from the *Bauddhas*, the *Kāpālikas*, etc.; to fear includes such acts, as escaping from snakes, tigers, etc. “Kindred feelings” include jealousy, response to which means, the practising of closer concentration, etc., with a view to assert one’s superiority to other ascetics. Though such acts may come about in moments of break, on account of previous habit, being free from all affections in consequence of the mind being entirely at rest, he remains pure within, even as the *Ākāś'a*, which, though filled with smoke, dust⁴⁷, clouds and the like, remains pure, its natural purity being unaffected by them.

“He is the real *Jīvan-mukta*, whose real nature is not influenced by egotism and whose mind is not subjected to attachment, whether he remains active or inactive.”

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The first half has been explained, while speaking of the Renunciation-of-the-Enlightened. When a man, in the bonds of ignorance, performs some sacred duty in this world, the conscious self within is influenced by egotism, in the form of "I am the doer". The mind is affected with joy, in the form of "I shall reach heaven in future". In the case of one who is inactive, egotism is implied by the consciousness, in the form of: "Alas! I have given up the sacred duty" and his mind becomes affected with sorrow for the impossibility of his ever finding his way to heaven. The same line of reasoning may, as far as occasion demands, be adopted to ordinary acts, as well as to acts prohibited (by Scripture). Both these contingencies never happen to the *Jīvan-mukta*, in consequence of his never identifying himself with acts or their results and inasmuch as he never feels such joy, etc.

"He is the real *Jīvan-mukta*, whom the world fears not and who is not afraid of the world; and who is free from joy, jealousy and fear."

The world finds no cause to fear him, for he never indulges himself in insulting or belabouring others. For the same reason, people too find no reason to insult or chastise him. Should any wicked man indulge himself in such conduct towards him, he is not afraid of it, inasmuch as his mind never conceives such causes of irritation.

"He is the real *Jīvan-mukta*, who is at peace with the ways of the world; who, though full of all learning and arts, is yet without any; and who, though endowed with the mind, is without it."

"The⁴⁸ ways of the world" comprise differentiating between "friends and foes", "praise and denunciation" and the like. "All learning and arts" include the well-known sixty-four arts and such person, though well-versed in every one of them, is, as it were, without such accomplishment; for, he neither professes nor exhibits knowledge of any of them. Though the mind is there with him, yet it is not so, for, it does not take on any form. Where we have the reading "*Sacinto 'pi nis'cintah!*", "who, though with a contemplative mind, is yet devoid of worldly-mindedness", the meaning is that though the mind, taking on, through the force of (previous) impressions, the form of contemplation on the Self, does exist, he is free from worldly-mindedness, because his mind is not affected like the minds of men of the world.

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“He is the real *Jīvan-mukta*, who, though deeply immersed in all things, keeps his head cool, just as any one would, when engaged in attending to another’s affairs; and finds his complete self.”

The *Jīvan-mukta*, even when engrossed in affairs touching himself, keeps his head cool and is quite unconcerned, feeling no joy or sorrow in the face of either prospective gain or loss, even as one who engages himself in another’s affair, such as, when, with a view to please him, he goes of his own accord to the other’s house for partaking in marriage or other ceremonial occasions. Such coolness is attributable not only to his freedom from the worry of action, but also to his finding his complete Self. Thus far, the characteristics of the *Jīvan-mukta*.

Henceforth, the *Videha-mukta* (Liberated after the dissolution of the physical body):

“After ⁴⁹learning the condition of the *Jīvan-mukta*, one enters on the condition of Liberation-after-death, on the disintegration of his body by lapse of tenure, even as the wind, comes to a standstill.”

As the air sometimes resumes its tranquillity, foregoing its assumed motion, so the Liberated stands in his real form, leaving off the form assumed by him during his cosmic existence.

“The Liberated-after-death neither rises nor sets; nor is he ever at rest; he is neither *Sat* nor *Asat*; neither remote, nor (near); and he is neither “I” nor “the other”.

The rising and setting refer to joy and sorrow respectively; “at rest” means unaffected by either. He, who is thus free from all conditions, having his subtile body dissolved even here, cannot be described as *Sat*, that is to say, cannot be called the *Prājñā* conditioned by *Avidyā*, nor *Īs'vara* conditioned by *Māyā*—the root of the world of experience. He cannot be called even *Asat*, that is to say, formed by the material elements. By saying “he is neither remote” is implied that he cannot be described as beyond *Māyā*. The word “nor” in “nor (near)” is introduced with a view to preclude his being considered as the *Sthūla-bhuk* near at hand (the soul that has the material plane of fruition assigned to it). He is not “I” nor “the other”, that is to say, he is neither of the microcosm nor of the macrocosm. No other set of alternatives can possibly occur.

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“There, then, subsists, as *residuum*, a certain indescribable *Sat*, infinite in the calmness of its depth, which is neither light nor darkness, unnamable, unmanifest.”

Thus, in view of the resemblance which *Jīvan-mukti* is said to bear to *Videha-mukti*, as long as there is access of absolute ecstasy in one living, he is exalted.

The one⁵⁰ who is stable of mind (*Sthita-prajñā*) is thus spoken of in the Second Chapter of the *Bhagavad-gītā*:

ARJUNA said:

“What is the mark of him who is stable in his *Prajñā*, steadfast in contemplation, O Kesava! how doth the stable-minded talk, how doth he sit, how walk?” (B.G. II, 54.)

“*Prajñā*” means the Knowledge of the Truth. It is of two kinds: Stable and Unstable. The mind of a woman lost in illicit love, ever thinks of her paramour in all her acts and even such real acts, as are evidenced by her senses, regarding household-management, attended to by her at the time, are clean forgotten. The mind of one who has reached *Para-vairāgya* (Supreme Renunciation) and has, through skill in the practice of *Yoga*, gained complete mastery over it, cannot, once he has realized the Truth, even as the mind of the infatuated woman from her paramour. This, then, is Stable Knowledge. Again, a person devoid of the above said qualifications, who may sometimes realize the Truth by force of previous good deeds, may forget it, even as the said woman forgets the worry of her household. This then is Unstable Knowledge. *Vasiṣṭha* says with this very distinction in his mind:

“A woman addicted to a paramour, though all intent on the discharge of her household-duties, tastes within her mind only the elixir of her lover’s company. Even so, the wise man, finding sweet rest in the Supreme Undefined Truth, continues to enjoy it within, though engaged in the affairs of the world around him.”

The *Sthita-prajñā* may be viewed from two different aspects, according as he is in Ecstasy, or out of it. Arjuna⁵¹ inquires after the characteristics of both these conditions, by the first and second half of the stanza. What is the mark of him who is stable in his

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Prajñā (lost in Ecstasy), that is to say, steadfast in contemplation, by words of what import should this man be described? How does he differ, in his sitting and going about, from the uninformed?

The Blessed LORD said:

“When a man abandoneth, O Partha, all the desires of the heart and is satisfied in the Self by the Self, then is he called stable and *Prajñā*,” (B.G. II, 55.)

Desires are of three kinds: objective, subjective, and of the form of simple impressions. Sweets, etc., already acquired, constitute the field of objective desires, those that exist only in hope, constitute the sphere of subjective desires, and desires that rise up accidentally, such as at the sight of grass in passing over a footpath, make up those which are of the form of simple impressions. When one works himself to the Ecstasy of Concentration, he gives up all desires, as his Mind is incapable of transformations. The satisfaction he feels is seen in the cheerfulness of his countenance. This satisfaction is not the result of (fulfilled) desires, but of (realizing) the Self, for, all desires having been already given up, his Intellect is nearest the real nature of the Self, in the form of Supreme Ecstasy. In this state (of Ecstatic Trance) the Supreme Bliss is not cognized by the transformation of the mind, as in the state of ordinary Concentration (*Samprajñāta-samādhi*), but by the Self in the form of Self-illuminated Consciousness. The satisfaction too, is not due to the transformation of the mind, but to the impression left by such transformation. One in the Ecstatic⁵² Trance is described in language bearing import, as under:

“He, whose mind is freed from anxiety amid pains, is indifferent amid pleasures, is loosed from passion, fear and anger, is called a Sage of stable mind.” (B.G. II, 56.)

“Pain” is that transformation of the mind which is produced by such cause, as disease, etc.; which is a form of the energetic property (*Rajo-guṇa*) inherent in human nature; which is of the nature of internal heat; and which is disagreeable to one’s self. “Anxiety” is the transformation of the mind of one who is subject to pain, expressed in words of repentance, such as “I have been a sinner; fie on me, who have been a wicked soul!” which is a kind of delusion resulting from *Tamo-guṇa*, the gross nature inherent in man. The transformation referred to above apparently seeks at *Viveka*, differentiation

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between rightful and sinful conduct. No doubt, in the case of previous births, there could be justification for it, inasmuch as it has, for its aim, the possible prevention of sinful action in the future. But, as regards the present life, it is mere delusion, because of its futility. "Pleasure" is that agreeable transformation of the mind, which is of the form of gratification resulting from the acquisition of a kingdom, the birth of a son and the like and which is due to the placidity (*Sattva*) inherent in human nature, "Craving" is that transformation of the mind arising from the gross side of human nature, after experiencing pleasure of the kind described above and expecting in vain similar experience in the future, but without bringing to bear the influence of the requisite meritorious action. As pleasure and pain are the results of Necessity (*Prārabdha*)⁵³, and as the mind of the ascetic, when he is out of trance, is capable of transformation, there is scope for both of them; but in the case of the Enlightened neither anxiety nor craving is possible. Similarly, love, fear and anger, being of the gross part of human nature and not brought about by Necessity, do not exist in him. The *Sthita-prajña*, described as aforesaid, utters words expressive of his own experience and implying freedom from anxiety and indifference to pleasure, to enlighten his pupils.

"He, who, on every side, is without attachments, whatever hap of fair and foul, who neither likes nor dislikes, of such a one the understanding is well-poised." (B.G. II, 57.)

That transformation of the grosser mind of one having another as its object, in the presence whereof the loss or gain of the other is identified as of oneself, is called "attachment". By "fair" are meant things, which are sources of happiness, such as one's wife and the like. That transformation of the mind which induces one to praise such things is "joy". Such praise being altogether aimless, as it is not meant to coax another, the resultant joy is of a gross nature. By "foul" are meant things which are sources of misery, brought on by jealousy, such as the accomplishments of another and the like. The word "dislikes" implies hatred, which is the transformation of the mind, when it sets about censuring such foul things. This is also gross, for the reason that such censure is utterly useless, as it falls short of its purpose, *i.e.*, prevention. How can such gross ideas prevail in an Enlightened one?

"When, again, as a tortoise draws in on all sides its limbs, he withdraws his senses from the objects of sense, then is his understanding well-poised." (B.G. II, 58.)

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That the⁵⁴ mind of the *Sthita-prajña* out of his trance is entirely free from the grosser kinds of transformation, is shown by the two previous stanzas. On the other hand, when he is in a state of trance, his mind is subject to no transformations whatsoever. Where then is the room for doubt as to their gross nature?

“The objects of sense, but not the relish for them, turn away from an abstemious dweller in the body; and even relish turneth away from him after the Supreme is seen.” (B.G. II, 59.)

The chain of Necessity brings about, of itself, the several causes of pleasure and pain, such as the rising of the Moon, thick darkness, and the like. Other things, such as houses, lands and the like, are brought about through personal effort. The rising of the Moon and the like cease, as it were, to exist, by the complete withdrawal of all the senses in the trance and by no other means whatever. The houses and the like cease to be, even without the trance. *Āhāra* (the taking in) consists in putting forth effort for the purpose and houses and other objects leave the abstemious, as soon as such effort ceases. The relish which is the mental desire for such objects, does not however leave him at first. Even such relish, which relates only to objects, which cause but little joy, disappears on obtaining sight of the Supreme *Brahman*, the Height of Joy and Bliss. The *S'ruti* also has it: “What shall we do with offspring – we whose *Loka* is the *Ātman*?” (Br. 4, 4, 22.)

“O Son of Kuntī! the excited senses of even a wise man, though he be striving, impetuously carry away his mind. Having restrained them all, he should sit harmonized, with “I” as his supreme goal; for, whose senses are mastered, of him the understanding is well-poised.” (B.G. II, 60-61.)

The practice⁵⁵ of Concentration is useful as a safeguard against occasional aberrations, notwithstanding persistent attempts at giving up all personal effort, as well as at the realization of the *Brahman*. This verse is in reply to the question “How does he sit?”

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“Man, musing on the objects of sense, conceiveth an attachment to these; from attachment ariseth desire; from desire anger cometh forth; from anger proceedeth delusion; from delusion confused memory; from confused memory the destruction of Reason; from destruction of Reason he perishes.” (B.G. II, 62-63.)

In this verse is described the nature of the aberration which may come about for want of the practice of Concentration. “Attachment” means proximity of the object of thought. “Delusion” means indifference to the difference between right and wrong. “Confused memory” means the absence of pondering over the Truth. The “destruction of Reason” refers to the inability of *Gnosis*, neutralized by the current of opposite ideas thus set agoing, to bring about Liberation.

“But the disciplined self, moving among sense-objects with senses free from attraction and repulsion, mastered by the Self, goeth to peace.” (B.G. II, 64.)

One who is practised in *Samādhi* (Concentration, Trance) attains peace perfectly, by force of the impressions derived from such practice, even when dealing with objects through the senses, in moments when the trance is not on him. This verse is in reply to the question “How walk?” The several verses that follow also explain the nature of the *Sthita-prajñā*.

Here it may be asked: “Should not the absence of love, hatred and the like, precede the dawning and the stability of the Knowledge of the Truth?” Quite so. There is⁵⁶ however some difference. The author of the *S'reyo-mārga* has pointed it out thus:

“All that precede the acquisition of *Gnosis*, are means which are brought about by effort, but are inherent in the case of the *Sthita-prajñā*. The condition of being firmly fixed in the knowledge of the Truth, wherein all sense of separateness is obliterated by the uninterrupted flow of light of the Self, is called *Jīvan-mukti*.”

The true devotee of the Lord is described by *Bhagavān* S'ri Kṛṣṇa in the Twelfth Chapter (of the *Bhagavad-gītā*) thus:

“He, who beareth no ill-will to any being, is friendly and compassionate, without attachment and egoism, balanced in pleasure and pain, and forgiving, ever content, harmonious, with the self controlled, resolute, with mind and Reason dedicated to Me, he, My devotee, is dear to Me.” (B.G. XII, 13-14.)

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As, when in a state of trance, the devotee is not distracted by any thing whatever, he having then surrendered his mind to *Īs'vara*, and as, when he is out of the trance, there is for him neither joy nor sorrow, which are alike treated by him with supreme indifference, there results the balance (of mind) in pleasure and pain.

“He from whom the world doth not shrink away, who doth not shrink away from the world, freed from the anxieties of joy, anger, and fear, he is dear to Me. He who, wants nothing, is pure, expert, passionless, untroubled, renouncing every undertaking, he, My devotee, is dear to Me. He who, neither loveth nor hateth, nor grieveth, nor desireth, renouncing good and evil, full of devotion, he is dear to Me. Alike to foe and friend, and also in fame and ignominy, alike in cold and heat, pleasures and pains, destitute of attachment, taking equally praise and reproach, silent, wholly content with what cometh, homeless, firm in mind, full of devotion, that man is dear to Me.” (B.G. XII, 15-19.)

Here⁵⁷ also the *Vārttika-kāra* has touched upon certain special features as before:

“Absence of hatred and other qualities comes without any effort of his, to one in whom has dawned the light of the Self, and not as means to an end.” (Naiṣ. 4. 69.)

One who has transcended the sphere of the *Guṇas* (properties) is thus described in the Fourteenth Chapter of the *Bhagavad-gītā*:

ARJUNA said:

“What are the marks of him who hath crossed over the three properties, O Lord! How acteth he, and how doth he go beyond these three properties?” (B.G. XIV, 21.)

The three *Guṇas* are *Sattva*, *Rajas* and *Tamas* (Placidity, Energy and Grossness); the whole world is made up of the evolutes of these three. Hence, one beyond the *Guṇas* is he who is not of the world, in other words, who is a *Jīvan-mukta*. “Marks” are indications to others that a certain man is a *Guṇātīta* (beyond the *Guṇas*). “*Ācāra*” refers to the way in which his mind would act under the circumstances. “How” relates to the means to be adopted by one for going beyond the three properties.

The Blessed LORD said:

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“He, O Pāṇḍava! who hateth not radiance; nor outgoing energy; nor even delusion, when present; nor longeth after them, absent; he, who, seated as a neutral, is unshaken by the properties; who, saying, “The properties revolve,” standeth apart immovable, balanced in pleasure and pain; self-reliant; to whom a lump of earth, a rock and gold are alike; the same to loved and unloved; firm; the same in censure and in praise; the same in honour and ignominy; the same to friend and foe; abandoning all undertakings—he is said to have crossed over the properties. And he who serveth Me exclusively by the *Yoga* of devotion, he, crossing beyond the properties, is fit to become the ETERNAL.” (B.G. XIV, 22–26.)

Radiance⁵⁸, Energy and Grossness refer to the three *Guṇas*—*Sattva*, *Rajas* and *Tamas*. These three prevail in waking and dream and subside in sleep, trance and mental abstraction.

“Energy” is of two kinds: agreeable and disagreeable. The fool hates the disagreeable and seeks the agreeable energy in the waking condition. The *Guṇātīta*, however, being beyond the influence of impressions, agreeable or disagreeable, feels neither hatred nor desire. The Enlightened *Guṇātīta* stands entirely indifferent, even as the onlooker witnessing two parties fighting with each other, himself unconcerned with the issue and unswayed either way, by success or defeat. This indifference is due to the conviction: “The *Guṇas* act and react upon themselves. I have nothing to do with them.” The false knowledge “I am the doer” is the cause of shaking and such false knowledge being absent from the *Guṇātīta*, he stands ever “unshaken”. This is in answer to the query “How acteth he (*the Sthita-prajña*)?” “Balanced in pleasure and pain,” etc., are the marks of a *Guṇātīta*. Service of the Supreme by the practice of *Gnosis* and Concentration accompanied by unswerving Devotion, are the means to be adopted by the *Guṇātīta*.

The *Brāhmaṇa* is thus described by *Vyāsa* and others:

“The gods know him to be a *Brāhmaṇa*, who, with neither upper nor nether garment, reclining on bare ground, and using nothing but his hand for a pillow, remains ever at peace (within and without).”

The word “*Brāhmaṇa*” refers to the knower of the *Brahman*. The *S'ruti* describes him in the words “hence the *Brāhmaṇa*.” The knower of the *Brahman* being entitled to

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the⁵⁹ Renunciation-of-the-Enlightened and also specially enjoined not to have commitments of his own, by the *S'ruti*, in the words "He is the *Parama-hansa* who without any covering goes about as he was born"; – it is quite proper that the *Brāhmaṇa* should have been described as one who is without the upper or nether garment and so on.

"The gods know him to be a *Brāhmaṇa*, who is covered by garment of any kind, is sustained by any kind of food and reclines on any kind of place whatever."

Though food, covering and a resting place are factors to be reckoned with for his bodily sustenance and the like, the *Brāhmaṇa* does not weigh the question of their merit or demerit in determining them; the satisfaction of hunger and substantial nourishment to the body being the only relevant considerations, the question of merit or demerit, which only serves to vitiate the mind indulging upon it, ceases to be germane.

With this in mind, in the *Bhāgavata* it is said:

"Of what avail is the dilating on the nature of merit and demerit? To look at merit and demerit as distinct is bad; to turn away from either of them is laudable."

He should keep to the *Danda* and the *Kaupīna*, with a view to implement the faith of his audience, by creating the impression of his superiority, while engaged, purely out of his grace, in imparting the knowledge of the *Brahman* to them. The *S'ruti* also enjoins: "The loin-cloth, the stick and the blanket, he should keep, as much for self-preservation as for obliging the world." He should, however, never, even out of the strongest sympathy, exchange even a word about the worldly concerns (of his pupils), but should keep himself ever absorbed in Concentration⁶⁰. The *S'ruti* has it "Know well that *Atman* alone, avoid all other speech." (Muṇ. 2, 2, 5.) Also,

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“The wise *Brāhmaṇa*, having well realized it, should identify himself with it; on no account should he be inclined to be prolix, for, then, it is all mere waste of breath.” (Br. 4, 4, 21.)

Imparting the knowledge of the *Brahman* does not come under “other speech”; whence it cannot prove detrimental to Concentration.

This “Concentration” will meet with no interruption in solitude, which again is enjoined by another *Smṛti*:

“The mendicant should remain alone, as is enjoined; two of them make a pair; three, a village; and more than that, a city; a city, a village or a pair should be avoided; for, among them (constituting the above), there is scope for the discussion of political or other matters or gossip about alms.”

To proceed,

“Him the gods know to be a *Brāhmaṇa*, who has no blessing to give, no business to undertake, no salutation to offer, nor praise to bestow, who is never depressed, and in whose case rituals are shorn (of their purpose).”

It is customary for the Elders in society to bless those persons that salute them. Wishing success to the man in the acquisition of whatever is nearest to his heart, is “blessing”; it being so, as tastes differ among men, the distraction involved in the mental search after the propitiation of such tastes, produces worldly impressions on a large scale and proves detrimental to *Gnosis*. Another *Smṛti* also says:

“*Gnosis* in its proper form, is never attained by one, whose mind is distraught with things of the world, the pride of learning and the preservation of his body.”

This would apply also to “business”, “salutation”, etc. “Business” consists in the effort to acquire house, land⁶¹ or the like, either for oneself or for the benefit of others. The Liberated must give up these, *viz.*, blessing and business. It should not be supposed that abstinence from blessing will offend the saluting men; for, the uttering of the word *Nārāyaṇa* answers, in equal measure, the purpose of all blessings and is, at the same time, capable of acting as an antidote against both the worldly-mindedness (of the

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Liberated) and the grief (of the saluting men). Business of all kinds is evil. Says the *Smṛti*:

“Business of all kinds is clouded by defects as fire by smoke.” (B.G. XVIII, 48.)

“Salutation” is prescribed to the Seeker, thus:

“Salutation must be made to one who is a prior *Saṁnyāsīn* and belongs to the same order and never to any one else.”

Here enquiry as to the priority of the *Saṁnyāsīn* and if he belongs to the same Order, leads to the distraction of the mind. Hence, many *Saṁnyāsīns* are found wrangling about the mere question of “salutation”. The *Vārttika-kāra* explains the cause of this thus:

“There are also *Saṁnyāsīns* to be found, swerving from the right path, with their minds engrossed in the phenomenal world, addicted to tale-bearing, prone to fomenting quarrels and with their hearts influenced adversely by Fate.” (I. 1584).

It has been shown by His Grace (S’āṁkara) that the Liberated has nothing to do with salutation:

“When he remains steadfast in the Unconditioned, transcending all name and form, when, in fact, he is thus transfixed to the unique Empire of the Self, whom should such a Knower of the Self salute? He has nothing to do with action of any kind.” (Up. 17, 64).

Though⁶² salutation of the kind likely to confuse the mind is prohibited, that salutation which generates lucidity, resulting from mental equanimity, is permitted. Says the *Smṛti*:

“One should make salutation, even to the dog, the *Caṇḍāla*, the cow and the ass, by prostrating himself on the ground like a stick, in the belief that the God Almighty inheres in all things as their *Jīva*.”

The “praise” that is forbidden is the praise of men, not of God. Says Bṛhas-pati (in his *Smṛti*):

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“Who would not be freed from bondage, should he glorify the Maker of the universe, even as he, in quest of wealth, would praise the man of wealth with all deference?”

To resume, “never depressed” means not lacking in spirit. Hence the *Smṛti*:

“On occasions when he gets no food, the man of strong will would find cause for no dejection, nor would he ever find cause for exultation on obtaining it;—for both of them depend entirely on Fate.”

“By rituals shorn of their purpose” is meant, his being beyond the pale of religious injunctions and prohibitions; for, as the *Smṛti* has it, “Where can there be any injunction or prohibition to them, who walk the way transcending the three *Guṇas*?” With the same in mind, the Lord, too, has said:

“The *Vedas* deal with the three *Guṇas* (properties); be thou above these three *Guṇas*, O Arjuna! beyond the pairs of opposites, ever steadfast in purity, careless of possessions, full of the Self.” (B.G. II, 45).

Also NARADA:

“The all-pervading *Viṣṇu* should ever be treasured up in one’s memory and not lost sight of even for a moment; all injunctions and all prohibitions are ever at the beck and call of such a one possessed of these two.”

To proceed⁶³, then,

“Him the gods know to be a *Brāhmaṇa*, who is afraid of the multitude, as of a snake; of conventional respect and forms, as of death itself; and of women, as of a corpse.”

The reason for their being “afraid of the multitude, as of a snake” has already been indicated in the words “among them, there is scope for the discussion of political or other matters”. As “respect” breeds attachment and thus sets up tendencies adverse to the true aim of life, it should be avoided as “death”. There is also the reading “as Hell”. Hence the *Smṛti*:

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“Absence of regard adds to the force of austerities, while regard undermines it: the *Vipra* adored and worshipped speeds to decay, like the cow that becomes dry owing to abstinence from being milked.”

With this very idea in mind, insult is spoken of as worth courting, in the *Smṛti*:

“The *Yogin*, ever keeping in mind the path of the wise, must conduct himself in such a way that people would treat him with contempt, and never seek his company.”

Women are open to two kinds of disqualifications (from the ascetic’s standpoint), in being one of the “prohibited” things and in being loathsome by nature. The “prohibited” things and in being loathsome by nature. The “prohibited” limit is sometimes transgressed, through overpowering attachment, or through the force of Necessity. Says the *Smṛti*, with this in view:

“Never share the same seat even with mother, sister or daughter; for, the host of senses overthrows even the Enlightened, by its overwhelming force.” (Manu. 2, 215).

Loathsomeness is thus described in the *Smṛti*:

“Though there is little difference between the unnamable part of the woman and the fistula ever oozing, one is often deluded, owing to difference in point of view. What more is there than the audacity of those men, who find pleasure⁶⁴ in that piece of integument with a slit in the middle, and full of the stench emanating from the nether orifice hard by?”

There is also the reading “do not such men resemble worms?”

Thus it will be seen that the comparison of a woman to a corpse is to bring out both the senses implied by her being classed as a prohibited thing and her being loathsome.

“The gods know him to be a *Brāhmaṇa*, who, all alone, ever fills the entire *Akās'a*, and who finds himself in utter solitude, though in a densely populated place.”

Men of the world should avoid being alone, on account of their susceptibility to fear, indolence and the like; the company of others should be courted by them, as there

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is no scope for such susceptibility therein. In the case of *Yogins* the opposite is true; the vast expanse of Space appears to be full of the fully realized Bliss of the Self, owing to Concentration carried on without interruption, in solitude. Hence, there is the absence of susceptibility to fear, indolence, sorrow, delusion, and the like, in their case. For, as the *S'ruti* puts it:

“Where can there be any delusion, or sorrow to the Enlightened, who sees oneness through the realization of every being as his Self.” (Īs'a. 7.)

A place densely populated is adverse to Concentration, on account of the political discussion, etc., taking place there and hence not conducive to the realization of the Bliss of the Self. Such a place torments the mind as bereft of such Bliss. The reason for this is the illusory nature of the world and the fullness of the Self.

One who is beyond caste (*Varṇa*) and stage (*Ās'rama*) is thus described by *Parames'vara* to *Viṣṇu*, in the Fifth Chapter⁶⁵ of the Section on Liberation, in the *Sūtasamhitā*:

“The student, the householder, the forester, the mendicant, and he who belongs to no *Varṇa* or *As'rama*; these stand in point of their superiority and skill in the order mentioned. (9.) He who is beyond *Varṇa* and *Ās'rama* is said to be the master of chelas of all orders; even like Me, he should never, O *Puruṣottama*! become the pupil of any one. Such a one is verily the Teacher of teachers, there is really none in this world equal or superior to him. He belongs to the order beyond *Varṇa* and *Ās'rama*, who has realized the Supreme Truth, which transcends the body and the senses, which is the Witness of all, the Absolute Intelligence, all Bliss and self-effulgent. O *Kes'ava*! he is beyond *Varṇa* and *Ās'rama*, who knows his Self as God, from hearing the Great Texts¹ of the *Vedānta*; who knows the great Lord who transcends the *Varṇas* and *Ās'ramas* and is the Witness of the three conditions; who has firm conviction, born of the study of the *Upaniṣads*, that the *Varṇas*, *Ās'ramas* and the like are only a part of the web of illusion woven round the body, and by no means belong to “Me,” *i.e.*, the Self, which is all consciousness; who indeed knows, through the *Upaniṣads*, that the whole of this universe fulfils itself on account of My presence, just as men, of their own accord, fulfil their various duties in the presence of the Sun; that the world is ever projected in Me as an illusive idea, even as *Hāra*, *Keyūra*, *Kaṭaka*, *Svastika* and other varieties of ornaments are illusions of pure gold; and that the whole world beginning with the *Mahat* is

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¹ Such as, “Thou art that,” “I am the *Brahman*,” and the like.

produced by mere illusion in me, even as silver is produced by mere illusion in nacre. The great Lord who is One, ever pervades, like *Ākās'a*, the body of a *Caṇḍāla* or of a *Brāhmaṇa*, of bird or beast and all things high or low, devoid of any connection whatever; and “I, indeed, am this Lord” –thus does, he, O *Puruṣottama!* realize the truth of the *Upaniṣad*. He has transcended all *Vaṛṇas* and all *Ās'ramas*, who, through the concluding portion of the *Veda*, realizes “As the directions all appear as before to a man, even after the delusion of his eye has been cured, so, to me, the world still appears (the impression still persists), even after its dissolution by proper⁶⁶ *Gnosis*; in fact it is naught; as the whole panorama of a dream is merely the result of fancy and illusion in me, so also, the experience I have, while awake, is the result of illusion in me”. He is, no doubt, removed beyond *Vaṛṇa* and *Ās'rama*, who stands centred in the Self, rising above all *Vaṛṇas* and *Ās'ramas*, on the dissolution of all the duties pertaining to the one or the other, at the sight of his real Self. He is declared to be, by all Knowers of the Essence of the *Veda*, beyond *Vaṛṇa* and *Ās'rama*, who, having given them up, stands ever centred in the Self. The body, the senses, the vital breath, the mind, the intellect, egoism, the thinking principle, nay, even illusion itself, the cosmos beginning with supreme ether, the doer, the sufferer, the director of either—none of these constitute the Self; It is all pure Being, all pure Thought, all pure Bliss; It is verily, in every respect, none other than the *Brahman*. The Sun appears to move, only when the water (in which he is reflected) moves. Likewise, the Self apparently has vicissitudes, only when under the influence of egoism. Therefore, O *Kes'ava!* the *Vaṛṇas* and the *Ās'ramas*, which really pertain to some other thing, are attributed only through delusion to the *Ātman*. They have nothing to do with the true Knower of the Self. Injunction, prohibition, nay the very idea that something ought or ought not to be given up, and things of the kind do not, O *Janārdana!* belong to the Knowers of the *Ātman*; O lotus-eyed one! Mortals deluded by *Māyā* can never understand these characteristics of the *Ātma-jñānin*. These eyes of flesh can never see the condition of the Knowers of the *Brahman*. O *Kes'ava!* it comes of itself to those who *know*. Where all men are usually fast asleep, the *Yogin* is wide awake; and O *Kes'ava!* where men are wide awake, there the Enlightened is fast asleep. He is said to be the true *Ativaṛṇās'ramin* (one beyond *Vaṛṇa*—caste, and *Ās'rama*—stage), who has realized, by self-experience and by what he has been taught at the end of the *Veda*, in regard to the Self, which is Peerless; Unconditioned; Unaffected; ever Pure; beyond Illusion; Being and Consciousness in one; and supremely Immortal.” (14–42.)

Thus, then, *S'rutis* such as “the altogether-Liberated is all the more liberated”¹

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¹ In this text are hinted both *Jīvan-mukti* and *Videha-mukti*. The word *Videha-mukti* will, however, have its meaning slightly modified in the next chapter.

and texts from the *Smṛtis* speaking⁶⁷ of the “Liberated-in-this-life,” the “Stable in *Prajñā*,” the “Devotee of the Lord,” the “*Guṇātita*,” the “*Brāhmaṇa*” and the “*Ativarnās’ramin*” – all these bear testimony to the truth and possibility of what is called “Liberation-in-this-life” (*Jīvan-mukti*).

CHAPTER II⁶⁸

ON THE OBLITERATION OF LATENT DESIRE

We now proceed to deal with the means which lead to “Liberation-in-this-life”. They are “*Gnosis*,” “the Dissolution of the Mind,”¹ and “the Obliteration of Latent Desire”. Hence, in the *Yoga-vāsiṣṭha*, *Vasiṣṭha* says, while dealing with “the body of *Jīvan-muktas*,” at the end of the Chapter on Supreme Pacification:

“O best of intellects! the Obliteration of Latent Desire, *Gnosis* and the Dissolution of the Mind, if attempted simultaneously for a sufficient length of time, bestow the desired fruit.”

Having thus shown the relationship of these means to their result, the Sage points out contrariwise the relationship of the absence of these means to the absence of the result:

“So long as these three are not well attempted repeatedly, the (aforesaid) condition cannot be realized even after the lapse of hundreds of years.”

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¹ The word, “Mind,” should be understood not in the sense of that which is opposed to “Matter,” *viz.*, the Spirit, but in the sense of the Intelligent or Thinking Principle. The Inner Sense – *Antah-karana* – has four functions (1) simple response, Sensation; (2) localizing external objects, Perception; (3) connecting the thinking ego with thoughts and acts, Volition; and (4) the last which influences volition one way or the other, Reason. Action then passes from the inner-mental-plane to the outer-physical-plane. The first of these four is what is meant by “Mind” in the present instance. It may conveniently be mentioned here that the other three processes are, in *Samskṛt*, called *Citta*, *Ahaṁ-kāra*, and *Buddhi*.

He then⁶⁹ points out the disadvantage arising from not attempting these three at the same time, thus:

“Even if these should be attempted one by one, for a long time, they are not attended with success, as is the case with incantations, which have to be invariably pronounced together, (if uttered one by one).”

If, in the “besprinkling” during the “Twilight-adoration-ceremony”, which must be accompanied with the repetition of the three *Rks*, beginning with “*Āpo hi ṣṭhā,*” etc., these three be repeated alternately day after day, the ceremony cannot be said to be accomplished, as laid down by the Scripture. Again, if from those incantations which always go in hexads, one incantation after another were recited, at intervals, no result will follow. Or for instance, if, in our temporal affairs, vegetable, soup, rice and the like were each served, one for each meal, there can certainly be no dinner.

The purpose served by the repeated attempt (of the three) is thus set forth:

“If these three are attempted for a long time, undoubtedly the fast knots of the heart are sundered, even as the fine threads of the lotus give way, on the cutting up of the stalk.”

The negative aspect of the same is thus described:

“Worldly existence, O Rāma! has inured through hundreds of previous incarnations and is never dissolved without long application.”

Not only does isolation of these means in their application lead to no result, but also renders even their proper attainment impossible. Says he:

“*Gnosis*, the Dissolution of the Mind, and the Obliteration of Latent Desire, being closely inter-related as cause and effect, are difficult of attainment.”

By⁷⁰ coupling together twos and twos out of these three, there arise three pairs. The reciprocal causal relation between the two, in the pair made of the “Dissolution of

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the Mind” and the “Obliteration of Latent Desire,” is described thus by setting forth the negative aspect:

“Latent Desire is not obliterated, so long as the Mind is not dissolved, and the Mind never attains rest, so long as Latent Desire is not killed.”

The Inner Sense (*Antah-karaṇa*) taking the form of a series of transformations, resembling, in this respect, the flame of a lamp, is called the Mind, on account of its mental functions. The Dissolution of this Mind then means its giving up all connection with these transformations and assuming a state of Interception. Says Patañjali in his *Yoga-sūtras*: “Interception is the transformation of the Mind at the moments of Interception: the impressions of Distraction and Interception going out and rising up respectively.” (III, 9.) Impressions tending to distraction being neutralized, impressions holding the Mind in control manifest themselves; and the moment of Interception holds sway over the Mind. This is all that is meant by the “Dissolution of the Mind”. That which generates mental impressions, such as anger and the like, rising up all of a sudden and without any thought of the past or the future, is called *Vāsanā* (Latent Desire), for, it is the something that saturates the Mind with the *Vāsanā* (*lit.*, smell or fragrance) of every previous experience. The Obliteration of this Latent Desire means the absence of scope for the rise of anger and the like, even in the presence of appropriate external causes, as a result of *Vāsanās*⁷¹, such as Self-control and the like, generated by Discrimination, being firmly fixed in the Mind. Now if the Mind is not dissolved and transformations do arise, there can be no Obliteration of *Vāsanā*, in case some accidental external cause excites anger and the like. On the other hand, as long as *Vāsanā* is not destroyed, transformation of the Mind continues as before and, as such, there is no Dissolution of the Mind.

The reciprocal causal relationship between *Gnosis* and the Dissolution of the Mind is thus described by setting forth the negative aspect:

“Whence could there be rest for the Mind, so long as there is no *Gnosis*? And *Gnosis* too is impossible, as long as the Mind is not entirely at rest.”

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⁷¹ The original editor inserted word its not clearly legible “{??ere}” by hand

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“All this is verily the *Ātman*. The phenomenal world of forms, tastes and the like is illusory; it has no real existence whatever”: Conviction such as this, is real *Gnosis*. When such *Gnosis* has not been accomplished, so long as taste and other things actually exist, transformations of the Mind relating to them cannot by any means be prevented, even as the flame of fire cannot be stopped, as long as we continue to feed it with fuel. So long as the Mind is not at rest and, in consequence, forms and the like are experienced through transformations of the Mind, there arises the doubt that the text, “Here verily there is no diversity whatsoever,” runs counter to direct experience, as in the case of the text “the *Prastara* (the clump of *Kus'a* grass) is the *Yajamāna* (the sacrificer)”; on account of such doubt, the conviction that the *Brahman* is secondless cannot arise.

The reciprocal⁷³ causal relationship between the Obliteration of Latent Desire and *Gnosis* is thus described by setting forth the negative aspect:

“Where could there be access to *Gnosis* as long as Latent Desire is not killed? Latent Desire can never be obliterated as long as *Gnosis* is not fully realized.”

Gnosis never comes about, for want of proper means, such as Self-control and the like, as long as the latent power of anger and the like is not laid entirely at rest. In so far as the secondlessness of the *Brahman* is not fully realized, that False Knowledge, which invests the causes of anger and its brood with a semblance of reality, is not done away with; hence Latent Desire is not killed.

We now proceed to set forth the reciprocal causal relationship of the aforesaid three pairs in their positive aspect. When the Mind is dissolved, and there is no consciousness of any external cause which can fully rouse mental impressions, Latent Desire fades away; when Latent Desire dies out and there remains no cause for that functioning of the mind which we call anger and the like, the Mind is dissolved. This is the pair made up of “the Dissolution of the Mind” and “the Obliteration of Latent Desire”. From the *S'ruti* “It is seen with the *one-pointed* Intellect,”¹ it can be inferred that, as only that transformation of the Mind which has attuned itself to the oneness of the Self, can see, the destruction of all other transformations is, it will be plain enough, the only cause of proper *Gnosis*. When *Gnosis* has arisen, as the Mind ceases to think of this unreal world, as it would, of the “horns of a man” and similar impossibilities; and

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¹ From the *Kāthopanīṣad*: “This is the concealed Self of every being, never manifest; It is seen with the one-pointed intellect by those who are accustomed to minute observation.”

as *thinking*⁷⁴ in any form is no more of any use, after the⁷⁵ *Ātman* has been fully *seen*; the Mind dies out, of itself, like fire not fed with fuel. This is the pair made up of *Gnosis* and the Dissolution of the Mind. The author of the *Vārttika* thus describes how *Gnosis* is the cause of the Obliteration of *Vāsanās*, such as anger and the like:

“Wherefore can the man of Discrimination find cause for anger, when he sees the identical *Atman* pervading his foes, kinsmen and himself alike, even as it does the limbs of his body?” (Naiṣ. 2, 18.)

It is a wellknown fact that Self-control and the like, which are in effect identical with the obliteration of the latent sense of anger and the like, are the proper means of *Gnosis*. Says VASIṢṬHA also:

“Virtues, such as Self-control and the like, derive nourishment from *Gnosis*; *Gnosis* likewise develops fully through these virtues: like the lotus and the pond wherein it grows, they conduce to their mutual well-being.”

Such is the nature of the pair made up of *Gnosis* and the Obliteration of Latent Desire.

The means of accomplishing the three, *viz.*, *Gnosis*, and others are thus described:

“Therefore, O Rāghava! with free personal effort, accompanied by right discrimination, one should betake himself to these three, keeping at a distance all desire for enjoyment.”

“Personal effort” connotes enthusiasm requisite to form the firm resolve “Somehow or other I shall verily accomplish this.” “Discrimination” means the conviction borne on one after due analysis and observation, that *S’ravana* and the rest¹ are the means to *Gnosis*, *Yoga* is the means to the Dissolution of the Mind, and the setting⁷⁶ up of an opposite current (of *Vāsanā*) the means to the Obliteration of *Vāsanā*.

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⁷⁵ The original editor inserted “the” by hand

¹ Study, Contemplation and Assimilation: *Sravana*, *Manana*, and *Nididhyāsana*.

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It is said that desire for enjoyment has to be kept “at a distance,” because once the smallest desire for enjoyment is admitted, there will be nothing to prevent it from exceeding the limit, as borne out by the adage, “This will continually increase like fire constantly fed with fuel.” (Manu. II, 94.)

It has been shown before that *Gnosis* is the result of the Renunciation-of-the-Seeker and *Jīvan-mukti* that of the “Renunciation-of-the-Enlightened. If so, it would appear that one, having first acquired *Gnosis*, should then enter on the Renunciation-of-the-Enlightened, and while living in that condition, try to break the bonds of Latent Desire and the functioning of the Mind, which hold him. If, at this stage, it is enjoined that we should carry on *Gnosis*, the Obliteration of Latent Desire and the Dissolution of the Mind, all the three at the same time, it may be held that it involves a contradiction of what has been said before. There is no such fallacy; for, a reconciliation of the two positions may be sought by establishing their inter-relationship as Principal and Subordinate. To the *Seeker*, *Gnosis* is the Principal, while the Dissolution of the Mind and the Obliteration of Latent Desire are subordinate thereto. The reverse is true of the Enlightened. Hence, it follows, that simultaneous attention to these three does not, in either case, contradict the other position. Nor should it be supposed that subsequent application is of little use to him who has accomplished everything by acquiring *Gnosis*. For, the usefulness of such application to him will become patent from the description of the aim of *Jīvan-mukti* given in the sequel. Again, even granting that *Gnosis* is subordinated, as the means for the acquisition⁷⁷ of *Gnosis*, such as *S’ravana* and the rest, are of no use to the Enlightened and as *Gnosis*, which is essentially something outside the category of action, is incapable of either being done or not done or otherwise done, if it be asked – “Of what nature is the subsequent application of the Enlightened?” – we reply that it is the frequent remembrance of the Sublime Truth through whatever means. Such application has been referred to as follows in the episode of *Lilā*.¹

“Thought of That, talk of That, mutual enlightenment about That and being intent ever on That – this the wise call the study of *Gnosis*. The objective world was not in existence at the commencement of Creation, nor did it, made up of “I” and “this world” ever exist; – the wise know this as the best form of study.”

Application to the Dissolution of the Mind and the Obliteration of Latent Desire is also set forth in the same episode:

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¹ In the *Yoga-vāsīṣṭha*.

“They are verily the students who, with the aid of the Scripture and skilful practices, try to realize the absolute non-existence of the knower and the known.”

The knowledge of the falsity of the knower and the known is the knowledge of their non-existence; and the non-experience, even of their form, is the Realization of their “absolute non-existence”. “Skilful practices” refer to *Yoga*. This, then, implies application to the “Dissolution of the Mind.”

“When love and hatred are reduced to the utmost thinness, through the realization of the non-existence of the objective world, there palpably arises a sense of pleasure;— this condition is called the study of the *Brahman*.”

Of such a nature is the application to the Obliteration of Latent Desire.

If it⁷⁸ is thought that it is not quite possible to specify which of these three applications, which are apparently of the same nature, is the principal and which subordinate, we say, “Not so; for such a classification is possible, according to the object one has in view.” To one desirous of Liberation, the two objects are *Jīvan-mukti* and *Videha-mukti*; hence it is said in the *S'ruti*: “The already Liberated is altogether liberated.” Through life of the Higher Self the living man attains Liberation; through life of the Lower Self, bondage. This has been mentioned by the Lord in the Sixteenth Chapter of the *Bhagavad-gītā*:

“The divine properties are deemed to be for Liberation; the demoniacal, for bondage.” (B.G. XVI, 5.)

These two lives are also thus described in the same place:

“Fearlessness, cleanness of life, steadfastness in the *Yoga* of wisdom, almsgiving, self-restraint and sacrifice and study of the Scriptures, austerity and straightforwardness, harmlessness, truth, absence of wrath, renunciation, peacefulness, absence of crookedness, compassion to living beings, uncovetousness, mildness, modesty, absence of fickleness, vigour, forgiveness, fortitude, purity, absence of envy and pride— these are his who is born with the divine properties, O Bhārata! Hypocrisy, arrogance and conceit, wrath and also harshness and unwisdom are his who is born, O Pārtha! with demoniacal properties.” (B.G. XVI, 1-4.)

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Again this “Life of the Lower Self” is described in the same strain to the end of the chapter. The point is that, when the evil *Vāsanās* born of the “Life of the Lower Self,” inherent in one from birth and running counter to the teachings of sacred texts, are put out by the good *Vāsanās* brought about from the Life of the Higher Self, accomplished by personal effort and carried on in ⁷⁹accord with the word of the Scripture, there results *Jīvan-mukti*.

The Dissolution of the Mind is also mentioned in the *S'ruti* as the cause of *Jīvan-mukti*, alike with the Obliteration of Latent Desire:

“Mind alone is to man the cause of bondage or liberation; lost in enjoyment, it leads to bondage; freed from the objective, it leads to Liberation. As Mind freed from the objective, leads to Liberation, one desirous of Liberation must always try to wipe off the objective from the plane of his Mind. When the Mind, severed from all connection with sensual objects and confined to the light of the heart, finds itself in Ecstasy, it is said to have reached its culminating point. The Mind should be prevented from functioning, till its dissolution is attained in the heart; this is *Gnosis*, this is Concentration, the rest is all mere logomachy.”

Bondage is of two kinds: fast and loose. The Life of the Lower Self being the direct cause of misery makes up the former kind of bondage. The mere sense of duality, not being, by itself, the cause of misery and for the reason that it leads only to the Life of the Lower Self, is the other kind of bondage. Whereas only the former kind of bondage is removed by the Obliteration of Latent Desire, both kinds are removed by the Dissolution of the Mind. It should, however, not be supposed that the Dissolution of the Mind alone will do and that the Obliteration of Latent Desire is a mere superfluity, for, when the Mind is called into being, by the powerful operation of Necessity, which brings about the result of some previous action, the Obliteration of Latent Desire would stand in good stead in the removal of the faster kind of bondage. Further, there is scope for experience such as this, with the other kind of loose bondage. Transformations of the Mind of the gross type constitute “fast bondage”; transformations of the Mind under the sway of⁸⁰ energy and placidity make “loose bondage”. This has been explained in the passage beginning with:

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“He, whose Mind (*Prajñā*) is free from anxiety amid pains, indifferent amid pleasures.” (B.G. II, 56.)

While so, it should not be supposed that because the loose kind of bondage is inevitable and the other kind of bondage is destroyed with the Obliteration of Latent Desire, the Dissolution of the Mind serves no useful purpose; for it is necessary for warding off the effect of such experiences as are the necessary concomitants of the *feeble* operation of Necessity. Keeping in view the warding off of such experience, it has been said:

“If it were at all possible to ward off experiences resulting from unavoidable Necessity, Nala, Rāma and Yudhi-ṣṭhira would never have been dragged into misery.” (Pañ. 7, 156.)

Thus “the Obliteration of Latent Desire” and “the Dissolution of the Mind”, being the direct means of “Liberation-in-this-life”, are the principal; whereas *Gnosis* is subordinate, being only a mediate cause, as producing the first two. The *S'ruti* mentions *Gnosis* as the cause of *Vāsanā-kṣaya* (the Obliteration of Latent Desire) in various places: “Knowledge of the Divine dissolves all bonds.” (S've. 1, 1, 11.) “The wise one, realizing the Effulgent One, through the *Yoga* of *Ātman*, gains freedom from all joy and sorrow.” (*Kaṭha*. 1, 1, 12.) “The knower of the *Ātman* transcends all misery.” (*Chān.* 7, 1, 3.) “What is delusion, what sorrow, when one realizes the all-oneness?” (*Īs'a.* 7) “He is freed from all bonds whatever, on knowing the Effulgent.” (S've. 1, 1, 8.)

That *Gnosis* conduces to “the Dissolution of the Mind” has also the sanction of the *S'ruti*. Relating to the condition of⁸¹ *Gnosis* it is said: “In the case of one who sees only the Self in all, what can he see with what? what can he smell with what?” (*Bṛ.* 2, 4, 14.) and so on. S'ri Gauḍa-pādācārya, too says:

“When, from the proper realization of the truth of the *Atman*, he ceases from all mental planning, he reaches the condition wherein there is no Mind, for, it then ceases to exist for want of anything to subsist on.” (3, 32.)

As “the Obliteration of Latent Desire” and “the Dissolution of the Mind”, are the principal causes of *Jīvan-mukti* (Liberation-in-this-life), so *Gnosis* is the principal cause of *Videha-mukti* (Liberation after death), it being the direct means of attaining the same. Says the *Smṛti*:

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“From *Gnosis* alone is attained *Kaivalya*, wherewith one is liberated.”

Kaivalya is the aloneness, to wit, being without the appendage of the body and the like of the Self. This is attainable by *Gnosis alone*; for, the condition of corporeality, which is the outcome of ignorance, is capable of being dissolved *only* through *Gnosis*: the word “*alone*”, added to qualify *Gnosis*, is meant to exclude formal religion (*Karma*); for, the *S'ruti* also has it: “Neither by *Karma* nor by progeny nor by wealth.” (Tai. 4, 12, 3.) He who, without properly studying the philosophy of *Gnosis*, brings about “the Dissolution of the Mind” and “the Obliteration of Latent Desire”, as occasion arises therefor and devotes himself to the “*Brahman with characteristics*,” never realizes *Kaivalya*, for his subtle body is not destroyed. Hence the above two (by themselves) are also excluded by the word “*alone*”. The words “wherewith one is liberated” mean, that, by *Kaivalya*⁸² brought about by *Gnosis*, the individual is freed from all bonds and conditions whatever. Bonds are of various kinds, signified by the expressions, the knot of *Avidyā*, the conviction “I am not *Brahman*”, the knot of the heart, doubt, *Karmas*, hankering after all objects of desire, death, re-birth, these and others wherever they occur. All the aforesaid bonds can be removed by *Gnosis*. Say the *S'rutis*: “O good one! he cuts asunder the knot of *Avidyā*, who finds it ever present in the cavity (of the heart)” (Muṇ. 2, 2, 10.); “He becomes the *Brahman* who knows the *Brahman*” (Muṇ. 3, 2, 9.); “The knot in the heart is cut asunder, all doubts vanish, all *Karma* fades away, on the Realization of the Supreme” (Muṇ. 2, 2, 8.); “Who knows it fixed in the cavity (of the heart) in the highest *Ākāś'a*, simultaneously attains the fruition of all his desires” (Tai. 2, 2, 1.); “By knowing Him alone he transcends death” (S've. 3, 8.); “He who has acquired *Gnosis*, who is in the right frame of Mind and ever pure, finds that condition whence he is not born again” (Kaṭha. 1, 3, 8.); “He who thus realizes ‘I am *Brahman*’, becomes this all”. (Br. 1, 4, 10.) These and many other texts bearing on the release from bondages such as, imperfect knowledge, etc., may here be cited. This condition of *Videha-mukti*, it should be understood, comes about the very moment in which *Gnosis* appears; for, these and similar bonds attributed to the *Brahman* out of ignorance, being destroyed by *Gnosis*, can never again come into being, nor ever again be experienced as such. This *simultaneity* of *Gnosis* and Liberation, the *Bhāṣyakāra* has expatiated upon, under the *Samarvaya* aphorism, (I, 1, 4.) as also in the following one: “On its attainment⁸³, future and past sins are kept off and destroyed, it being so pointed out.” (IV, 1, 13.)

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Several people maintain that *Videha-mukti* comes after the dissolution of the now-existing body; the *S'ruti* also says: "He tarries only so long as he is not liberated; the moment he is liberated, he becomes one with the All." (Chān. 6, 14, 2.) In the *Vākya-vṛtti* too it is said:

"Through the force of previous *Karma*, one attains the condition of the *Jīvan-mukta* for a time. Then, as soon as the previous *Karma* is spent, he finds that supreme condition of the all-pervading, called *Kaivalya*, full of that Bliss which knows no degree and whence there is no return at any time." (52-53.)

Even the author of the *Vedānta-sūtras* says: "He becomes It, having spent up the other two through experience" (IV, 1, 19.), meaning by "the other two" the previous good or evil *Karma*. So also **VASIṢṬHA**:

"After leaving the condition of the *Jīvan-mukta*, one enters on the condition of Liberation-after-death, on the disintegration of his body by lapse of tenure, even as the wind gets becalmed."

This, however, does not vitiate our position; for, both opinions are possible, depending as they do on the point of view of the speaker and either does not necessarily contradict the other. The word "*Deha*" (body) contained in the term *Videha-mukti* has been understood as referring to all kinds of bodies by many, in the description given by them thereof. We have been using the word only in the limited sense of "future body", (*i.e.*, embodiment after the decease of the present body), for the reason that the acquisition of *Gnosis* is with a view to prevent this future embodiment. The present body being a prior acquisition, even *Gnosis* cannot undo it; nor is the dissolution of this body a result of *Gnosis*, for, even the ignorant⁸⁴ find that dissolution, when the previous *Karma* has its cause worked out. If it be suggested that the dissolution of the present *subtile* body is the result of *Gnosis*, for the reason that nothing but *Gnosis* can dissolve it, we demur, as, in the case of the *Jīvan-mukta*, even though there is *Gnosis*, there is no dissolution of the subtile body. If it be contended that *Gnosis* stands powerless, as it were, for a time, as long as it is neutralized by the force of previous *Karma*, and becomes operative on such neutralizing force exhausting itself, we maintain that it is not so; for, as the author of the *Pañca-pādikā* has clearly established,

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Gnosis expels ignorance only. If it be asked—what can be the means of dissolving the subtle body?—we say that it is the cessation of the operating causes. An effect lapses in one of two ways: by the presence of its opposite, or by the cessation of the operating cause, even as the lamp goes out, either when its adversary, *viz.*, a blast of wind, prevails, or with the cessation of its operating causes, *viz.*, oil and the wick. We do not see any direct opposite of the subtle body. Operating causes are of two kinds: kinetic and potential. It is because of these two that the subtle body of the ignorant exists in this world and the next. But in the case of the Enlightened, potential causes are removed by *Gnosis*, kinetic causes are removed by (their being spent up in) actual life; and their subtle body goes out like the lamp deprived of oil and the wick. Hence it is plain that such dissolution (of the subtle body) is not the result of *Gnosis*.

Arguing in the same strain, it may be said that the prevention of the future embodiment also is not the result⁸⁵ of *Gnosis*. Here the question may arise—“Is it the non-existence prior to embodiment or the preservation of such non-existence that is the result of *Gnosis*?” The first alternative cannot hold good; for such antecedent non-existence has no beginning. Nor can the second alternative hold water; the preservation of the antecedent non-existence of the future embodiment can be brought about simply by the cessation of the operation of the potential *Karma*. Nor can the total doing away with future embodiment be the result of *Gnosis*, for, *Gnosis* destroys ignorance alone. Arguments, such as these, cannot, by any means, vitiate our position, for, prevention of future birth and the like have been recognized by the authorities. The *S'ruti* beginning with “Whence there is no birth once again” (*Kaṭha*. 1, 3, 8.) quoted before, bear testimony to this. Nor should it be supposed that there is real conflict between this view and the one already mentioned, *viz.*, that *Gnosis* dispels ignorance only; for, the author of the *Pañca-pādikā* takes the word “ignorance” in the sense of all that co-exists along with ignorance, such as the notion that one is not the *Brahman*, etc. Otherwise there would be a conflict with actual experience; for, in actual experience we find that the notion that one is not the *Brahman* and such other notions are alike dispelled when ignorance is dispelled.

Thus, therefore, *Videha-mukti*, in the sense of preclusion of future embodiment, is simultaneous with the rise of *Gnosis*. Yājñavalkya’s words in the *S'ruti* are to the same effect: “O Janaka! thou hast reached the condition of supreme fearlessness” (*Bṛ.* 4, 2, 4.); also “This, verily, is real Immortality.” (*Bṛ.* 4, 5, 15.) Another⁸⁶ *S'ruti* also says: “Who

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knows Him thus, becomes immortal even here." (Puru.)¹ If *Videha-mukti*, the result of *Gnosis*, should not immediately follow the rise of *Gnosis*, but should come about after some time, it will be necessary to imagine some other thing, known as *Apūrva*, derived from *Gnosis* (as intermediate between the two), even as it is necessary to do so in the case of *Jyotiṣṭoma*² and other sacrifices. So, the whole of the philosophy of *Gnosis* (*Jñāna-s'āstra*) would be included within the province of ritualistic lore (*Karma-s'āstra*). If you say that *Gnosis* is, as it were, neutralized by previous *Karma*, even like fire rendered powerless through some incantation and will bear the fruit of *Videha-mukti* in course of time, (*i.e.*, on the removal of the neutralizing cause), such argument will not hold good, for, in the absence of any opposition between the two, *Videha-mukti* must be the immediate result. The *Videha-mukti*, we speak of, precludes all possibility of future embodiment and, as such, is not opposed to previous *Karma*, which touches only the present embodiment of the man. Hence, *Gnosis* cannot be retarded in bearing fruit. Moreover, how can *Gnosis*, which is only momentary, be supposed to give *Mukti*, at some later time by which it (*Gnosis*) would cease to be? If you say that *Gnosis* of another kind, *viz.*, "Final Realization", will be produced⁸⁷, we repudiate the assumption in *toto*, as there is no means to produce such *Gnosis*. For, how could there be any such means, as the entire phenomena of the world consisting of teachers, scriptures, bodies, senses and the like, are wiped away simultaneously, with the removal of the kinetic operating cause of previous *Karma*? If, then again, you ask, — what can be the meaning of such texts as: "In the *end* comes the dissolution of the great Illusion — this world?" (S've. 1, 10.) — we reply, the whole of the effects consisting of the body, the senses and the like, lapses for want of the operating cause, previous *Karma* having, by then, exhausted itself. The text under reference means only this. Let the *Videha-mukti* (of the form of Liberation-after-death) which you hold dear, come after the dissolution of the present

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¹ It will be observed, at the conclusion of this argument, that the author has altered the sense of the word *Videha-mukti* from "Liberation-after-death" to "Liberation-from-future-embodiment". The word has, up to this, been given the first rendering, chiefly with a view to bring out prominently this second rendering, which the author puts upon the word. Henceforth the word is used *as it is*, without giving any equivalent rendering, leaving the reader to gather the sense from the context.

² *Jyotiṣṭoma* is a sacrifice prescribed as the means leading to heaven, the performance of which provides one with the passport (*Apūrva*) to reach heaven, *after* his earthly career is over.

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body; but the *Videha-mukti* (Liberation-from-future-embodiment) we cherish, is surely simultaneous with the rise of *Gnosis*. The Lord S'ĒṢA, too, says, with this very idea in mind:

“Whether in some holy place or in the house of a *Caṇḍāla*, though bereft of consciousness, he stands liberated *in the very moment of the rise of Gnosis* and finds *Kaivalya*, on giving up the body, with the cause of sorrow entirely removed.” (81.)

Thus is established the premier position of *Gnosis*, which is the direct means in the attainment of *Videha-mukti*, while “the Obliteration of Latent Desire” and “the Dissolution of the Mind” occupy only a subordinate position therein, being merely the means of acquiring *Gnosis*. That the Life of the Higher Self, which brings about the destruction of the impressions of the Life of the Lower Self, is the means of acquiring *Gnosis*, is borne testimony to by *S'ruti* and *S'mṛti* alike. Say the *S'ruti*: “After becoming self-restrained, self-controlled, indifferent⁸⁸, forbearing and one-pointed, one should find the Self in himself.” (Br. 4, 4, 23.) The *S'mṛti* (*Bhagavad-gītā*) also says:

“Humility, unpretentiousness, harmlessness, forgiveness, rectitude, service of the teacher, purity, steadfastness, self-control, dispassion towards the objects of the senses, and also absence of egoism, insight into the pain and evil of birth, death, old age and sickness, unattachment, absence of self-identification with son, wife or home, and constant balance of mind in wished-for and unwished-for events, unflinching devotion to Me by *Yoga*, without other objects, resort to sequestered places, absence of enjoyment in the company of men, constancy in the wisdom of the Self, understanding of the object of essential wisdom; that is declared to be the Wisdom; all against it is ignorance.” (B.G. XIII, 8 -12.)

By “self-identification” is meant the identification of one’s ego with the ego of another. The word “Wisdom” at the end, is used in the sense of “that which leads to *Gnosis*”. That “Dissolution of the Mind” also, conduces to *Gnosis* is recognized alike by *S'ruti* and *S'mṛti*. The *S'ruti* says: “The contemplator then sees Him (the *Brahman* devoid of characteristics).” (Muṇ. 3, 1, 8.) “The wise one rises above joy and sorrow, finding the (Self-) effulgent Lord through the *Yoga* of the knowledge of the Self.” (Kaṭha. 2, 12.) The latter text implies that the wise one realizes the Effulgent One, through that *Yoga* which consists in Concentration on the subjective Self. The *S'mṛti* also says:

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“Salutation to that Self—all-*Gnosis*—the Effulgence, which is seen by those ascetics who, devoid of sleep, with the breath held under full sway, contented, and exercising supreme check over the senses, devote themselves to It through *Yoga*.”

Thus is established the principal and subordinate relation, one to the other, of the Triad, (*Gnosis*, the Obliteration⁸⁹ of Latent Desire and the Dissolution of the Mind) from the standpoint of *Jīvan-mukti* and *Videha-mukti*.

It may, at this stage, be asked whether, if these three have already been accomplished by the seeker, they survive automatically, even after the stage of the Renunciation-of-the-Enlightened has been reached, or whether any fresh effort is necessary, even after this, to accomplish these three over again. The first alternative is not possible, for, if, like *Gnosis*, the other two can be accomplished without any effort, there would be no scope for attaching the degree of importance due to the principal to them (*viz.*, the other two). The second alternative also will not hold good. For, if *Gnosis* is also to depend upon effort like the other two, there will be no scope for its being treated with the indifference due to its subordination as indirect means. This would not in any way vitiate our position, for, we recognize the mere automatic survival of *Gnosis* and the necessity of effort to accomplish the other two. To explain. The student fit for the acquisition of *Gnosis* is of two kinds: he who has passed through the prescribed course of devotion, and he who has not yet done so. If he enters upon *Gnosis*, having gone through devotion to the extent of actually realizing the object of devotion, owing to the firm hold of the Obliteration of *Vāsanā* and the Dissolution of the Mind, on him, the Renunciation-of-the-Enlightened as well as *Jīvan-mukti* will follow *Gnosis* of their own accord. Such is the real student spoken of in the *S'āstra*. As, while dealing with such a student, the *S'āstras* make mention of the Renunciation-of-the-Enlightened and the Renunciation-of-the-Seeker, though sufficiently distinct from each other, they appear⁹⁰ as if they are mixed up in character. Nowadays men rush in quest of *Gnosis*, out of sheer curiosity, in most cases even without going through the preliminary stage of devotion, *Upāsanā*. They even reach the stage of the Obliteration of *Vāsanā* and the Dissolution of the *Manas* for the time being; and in consequence, Study, Contemplation and Assimilation (of the *Vedānta*) are also fully accomplished by repeated application to these three; ignorance, doubt and false perception are demolished; and real *Gnosis* is achieved. In the absence of a more powerful means to counteract it and of any cause which can resuscitate the ignorance dispelled by it, the resultant *Gnosis* does not fade.

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But then the Obliteration of Latent Desire and the Dissolution of the Mind are easily extinguished, like a lamp exposed to the breeze, for want of steady application and in consequence of being influenced, from time to time, by the fruit-bearing previous *Karma*. Says VASIṢṬHA:

“Effort in this direction is more difficult than those mentioned before, for, the Obliteration of Latent Desire is very hard to accomplish, harder even than uprooting the Mount *Meru*.”

ARJUNA too observes:

“For the mind is verily, restless, O Kṛṣṇa! it is impetuous, strong and difficult to bend. I deem it as hard to curb as the wind.” (B.G. VI, 34.)

Thus, therefore, the Enlightened (*Samnyāsins*) of the present day have *Gnosis* as an automatic survival; further, it is obvious that the Obliteration of Latent Desire and the Dissolution of the Mind could be brought about only by personal effort.

If it be asked what is meant by this “Latent Desire” (*Vāsanā*), the Obliteration of which is so often prescribed as the⁹¹ object of personal effort. Says VASIṢṬHA in proceeding to describe its nature:

“Latent Desire may be described as that hankering after things, which gain such mastery over the Mind, as to preclude even enquiring into their antecedents and consequents. He at once becomes that which he identifies himself with, by force of strong and deep attachment and loses, O strong armed one! memory of every other thing in the act. The man thus subdued by *Vāsanā*, fixing his eye on anything whatever, is deluded into believing it as the real thing; owing to loss of control due to the powerful influence of *Vāsanā*, the object (thus perceived) gives up its real form. Thus does one with beclouded eye, perceive everything quite in this deluded fashion, like one under the influence of a strong intoxicant.”

The attachment that the races of mankind develop, each in its own sphere, towards the traditional customs and manners of their respective countries and communities, as well as towards their mother-tongue, irrespective of the correct or incorrect form of the words used and such other kinds of attachment may be broadly cited as examples of this. While dealing with the various kinds of *Vāsanā* we shall give particular instances. Keeping in view the *Vāsanā* of the kind above described, it is said

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in *Bṛhad-āraṇyaka*: “He shapes his ideas in accordance with his desires, he does such acts as fulfil his ideas, he becomes that which he does.” (Br. 4, 4, 5.) The kinds of *Vāsanā* are mentioned by VĀLMĪKI:

“*Vāsanā* is of two kinds: pure and impure; the latter leads to frequent incarnation, the former puts an end to all incarnation whatever. The second kind of *Vāsanā* is described by the wise as of the form of extra thick ignorance. made up of intense egoism, bringing about birth and death in succession. The other, like seeds sown after being baked on fire, does not send out the sprout of re-incarnation, but continues only for the sake of the body, having known the Thing to be known.”

“Ignorance”⁹² is that which veils the distinction between the five sheaths comprising the physical body (*Anna-maya*) and others and the transcendent Witness of them all, *i.e.*, *Cid-ātman*. “Of the form of extra thick ignorance” – As milk is curdled on being mixed with butter-milk, or as melted clarified butter is congealed on being exposed for a long time in a cool place, so does this *Vāsanā* (through ignorance). Thickness in this instance refers to the series of delusions brought about by *Vāsanā*. The Lord refers to this *Vāsanā*, while explaining the Life of the Lower Self.

“Demonic men know neither right energy, nor right abstinence; nor purity, nor even propriety, nor truth is in them. “The universe is without truth, without basis,” they say, “without a God; brought about by mutual union, and caused by lust and nothing else”. Holding this view, these ruined selves of small understanding, of fierce deeds, come forth as enemies for the destruction of the world. Surrendering themselves to insatiable desires, possessed with vanity, conceit and arrogance, holding evil ideas through delusion, they engage in action with impure resolves. Giving themselves over to unmeasured thought whose end is death, regarding the gratification of desires as the highest, feeling sure that this is all, held in bondage by a hundred ties of expectation, given over to lust and anger, they strive to obtain by unlawful means hoards of wealth for sensual enjoyments.” (B.G. XVI, 7-12.)

Those demonic men declare the universe to be without truth, *i.e.*, without what is recognized by the authoritative Scriptures, *viz.*, the *Vedas* and the *Purāṇas*. In other words, they do not recognize the *Vedas*, etc., as authoritative. Hence they deny the creation and direction of the universe by *Īśvara*. If so, whence, according to them, is the origin of this universe? It is brought about only by the union of the sexes; and what else? There is no such other thing. Only the lust of men and women⁹³ by its flow is the

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cause of this. Intense egoism too is touched upon in the same place:

“This to day by me hath been won, that purpose I shall gain; this wealth is mine already, and also this shall be mine in future. I have slain this enemy, and others also I shall slay. I am the Lord, I am the enjoyer, I am perfect, powerful, happy; I am wealthy, well-born; what other is there that is like unto me? I will sacrifice, I will give alms, I will rejoice. Thus deluded by unwise down, bewildered by numerous thoughts, enmeshed in the web of delusion, addicted to the gratification of desire, they fall downwards into a foul hell.” (B.G. XVI, 13-16.)

This explains also the cause of re-incarnation; this, however, is again touched upon, thus:

“Self-glorifying, stubborn, filled with the pride and intoxication of wealth, they perform lip-sacrifices for ostentation, contrary to scriptural ordinance. Given over to egoism, power, insolence, lust and wrath, these malicious ones hate Me in the bodies of others and in their own. These haters, evil, pitiless, vilest among men in the world, I ever throw down into demoniacal wombs. Cast into demoniacal wombs, deluded birth after birth, attaining not to Me, O Kaunteya! they sink into the lowest depths.” (B.G. XVI, 17-20.)

The pure *Vāsanā* is of that kind which “knows the Thing to be known”. The form of the thing to be known is thus set forth by the Lord in Chapter XIII of the *Bhagavad-gītā*:

“I will declare that which ought to be known, that which being known Immortality is enjoyed—the beginningless supreme ETERNAL, called neither being nor non-being. Everywhere THAT hath hands and feet, everywhere eyes, heads, and mouths; all-hearing, THAT dwelleth in the world, enveloping all. Shining with all sense-faculties without any senses; unattached, supporting everything; and free from qualities, enjoying qualities; without and within all beings, immovable and also movable; by reason of ITS subtlety imperceptible; at hand and far away is THAT. Not divided amid beings, and yet seated distributively; THAT is to be known as the supporter of beings; THAT devours and THAT generates. THAT, the Light of all lights, is said to be beyond darkness⁹⁴; Wisdom, the Object of Wisdom, by Wisdom to be reached, seated in the hearts of all.” (B.G. XIII, 13-18.)

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Here are set forth the Conditioned and Unconditioned forms (of the *Brahman*), with a view to facilitate the comprehension of Its *Taṭastha-lakṣaṇa* and *Svarūpa-lakṣaṇa*. A random quality applied exclusively to signify a thing is its *Taṭastha-lakṣaṇa*; for instance, “the crow-resting house of Devadatta”. So also that which defines a thing in relation to all time, is its *Svarūpa-lakṣaṇa*; for example, “that which is highly luminous is the Moon.”

It may here be asked: *Vāsanā* has been described as that which “precludes even enquiry into the antecedents and consequents of things”; knowledge of the Thing (which is set down to pure *Vāsanā*) cannot be acquired without reflection; hence, in the case of pure *Vāsanā*, such a description does not hold good. This need not be so; for, in the description of *Vāsanā*, the words, “which gain such mastery over the mind,” have been added. In the same way as, by such mastery over the Mind in numerous previous incarnations, the sense of “I” and “mine”, desire, anger and the rest come to us, out of impure *Vāsanā* in this life, without any instruction from others, so the Thing at once presents itself before the Mind, like jars, etc., directly cognizable by the Senses, without the help of any words, explanation or reasoning, in consequence of its (Mind’s) entire identification with it, by long continuous and ardent¹ application, although the first knowledge thereof is obtained through reflection. Pure *Vāsanā* is that activity of the⁹⁵ Senses which is still pervaded with an under-current of the perception of the Thing; it is of use only in keeping the body alive; it leads neither to the Life of the Lower Self consisting of hypocrisy, vanity, and the rest, nor to the production of *Dharma* and *Adharma* (religious merit or demerit) leading to future incarnation. Grains of corn, such as paddy and the like, baked on fire, may be stored in a granary; however, they can be of no use either for delicious food or for producing any fresh corn.

Impure-*Vāsanā* is of three kinds: those relating to the World, to Learning and to the Body. *Loka-vāsanā* (concern for the opinion of the world) consists in that strong desire of the Mind which takes the form of “I shall so conduct myself that the world around would not censure me, but would, on the other hand, praise me”. This is impure, inasmuch as it involves something which is impossible of achievement. Vālmiki asked Nārada in many ways: “Who, at the present day, in this world is

¹ These words refer to a well-known *Sūtra* of Patañjali: *Dirghakāla-nairantarya-satkāra-sevito dr̥dha-bhūmiḥ*. Ecstasy is confirmed when carried on with long continuous and ardent application.

virtuous and who is valiant?" (Rā. I, 1.) Nārada said in reply "He is verily Rāma, the born of the Ikṣvākus, known to all the world." (Rā. I, 1.) Yet the world spared not the same Rāma and his wife Sītā, the Crest-jewel of chastity and the Mother of the world, and attached to their names a stigma shocking to the ear. If such spotless beings fared thus at the hands of the world, what need be said in regard to others? Similarly, there is slandering prevalent on a large scale, with reference to local peculiarities. The Southern *Brāhmaṇas* upbraid their Northern fellows, well-versed in Vedic lore, as flesh-eaters; the Northern *Brāhmaṇas* retaliate by finding fault with the Southern custom⁹⁶ of marrying the daughter of a maternal uncle and of carrying earthenware in their travels. The *Bahvṛcas* of the *Ās'valāyana-s'ākhā* look upon the *Kāṇva-sākhā* as inferior to theirs; while the *Vājasaneyins* think otherwise. Thus, from the learned down to women and ignorant herdsmen, is found this general tendency to glorify one's own family, section, relatives, gods and so on, and to belittle those of others. It has been said with this in mind:

"The pure man is looked upon as a devil, the clever man as presumptuous, the man of forbearance as weak, the strong man as cruel, the absent-minded man as a thief, and the handsome man as lewd.—Who can please the world!" Also: "There is no expedient within knowledge, wherewith one can satisfy all people. One's own good should, by all possible means, be looked to. What can the myriad-tongued world do?"

Looking, therefore, upon the *Vāsanā* of Public Opinion as entirely impure, books treating of Liberation advise the foremost of *Yogins* to treat censure and praise alike.

Pride of Learning (*Śāstra-vāsanā*) is of three kinds: Addiction to study, addiction to many subjects, and addiction to the observance of injunctions laid down in religious books. The first kind of this vice is seen in Bharadvāja, who, though he had applied himself to the study of the *Vedas* in three successive lives, began, at the instance of Indra, to study the remainder of Vedic lore, even in the fourth. As this kind of study is not within the range of possibility, it is set down among impure *Vāsanās*. Indra, of course, cured Bharadvāja of this vice, by explaining to him the impossibility of such study and initiated him into the mysteries of the Conditioned *Brahman*, with a view to make him achieve a higher end than what could⁹⁷ be attained by such study. All this has been described in the *Taittirīya-brāhmaṇa*.

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Addiction to many subjects of study is similarly of the nature of impure *Vāsanā*, inasmuch as it is not the highest aim of life, as is seen in the *Kāvāṣeya-gītā*. A sage, by name Durvāṣas, came with a cart-load of *S'āstra*-books to pay his respect to the god Mahā-deva. In the learned assembly of that god, when Nārada poked a joke at him, by comparing him to the ass carrying a load on his back,¹ he was fired with such anger as led him to throw away all his books in the salt ocean and was thereafter initiated by the god Mahā-deva into the mystery of Self-knowledge; for, Self-knowledge never comes from the study of books alone, to him who has not developed the faculty of introspection, nor obtained the good grace of a *Guru*. The *S'ruti*, too, has it: "This Self is not realizable by Study, nay, not even by Intelligence, nor by much Learning." (*Kaṭha*. 1, 2, 22.) Elsewhere too, it has been said:

"What is the good of vainly chewing the dirty rag of talk about many *S'āstras*? Wisemen must, by all means, try to catch a glimpse of the Light within. Though one should have studied all the four *Vedas* and all the *Dharma-s'āstras* in the world many times over, he knows not the true essence of the *Brahman*, even like the ladle that knows not the flavour of the food it helps to serve."

Nārada, though well-versed in all the sixty-four subjects of real education, was still ignorant of the Self; and feeling remorse, resorted to Sanat-kumāra as his teacher. This has been described in the *Chāndogyopaniṣad*.

Addiction⁹⁸ to the observance of religious injunctions is seen in Nidāgha, as described in the *Viṣṇu-purāṇa*. Likewise, in Dās'ūra of the *Yoga-vāsiṣṭha*. Nidāgha, though frequently enlightened by Ṛbhu, was not cured for a long time, of the blind faith in the observance of religious injunctions; while Dās'ūra, through the blindness due to intense faith, was not able to select any *pure* spot throughout the world, for the performance of his religious ceremonies. This mad desire for *Karma*, as it gives rise to re-incarnation, is set down among impure *Vāsanās*. Says the *Muṇḍaka* (-*upaniṣad* of the *Atharva-veda*):

¹ Vide *Uttara-gītā*. "As the ass carrying a load of sandalwood is conscious only of the burden, not of the fragrant wood, so, indeed, does he carry them about like a mere burden, who, having studied the *Sāstras*, knows not their real import and essence."

“Perishable (and) transient are, verily, the rituals allotted to the eighteen¹ supporters of the sacrifice; for, it is said that *Karma* of such kind is of an inferior kind. Fools, who consider this (*Karma*) as superior, undergo, over and over again decay and death. Fools, fancying themselves wise and learned in the midst of ignorance, go round and round, oppressed by misery, as blind people led by a blind man. Living in ignorance in various ways, youths imagine, “We have attained our end.” Because performers of *Karma*, from attachment (to the world), are not possessed of wisdom of the right sort, therefore, suffering unhappiness, they lose heaven, when the fruit of their *Karma* has become nought. Fancying oblations and pious gifts (lead to) the highest (object of man), fools do not recognize any other (as the cause of good). Having enjoyed (the fruit) of their works, on the high place of heaven, which (high place) they gained by their actions, they enter (again) this world or the one that is lower.” (Muṇ. 1, 2, 7-10.)

The LORD also has said (in the *Bhagavad-gītā*):

“Flowery speech is uttered by the foolish, rejoicing in the letter of the *Vedas*, O Pārtha! saying: “There is naught but this”; with desire for self, with heaven for goal, they offer birth as the fruit of action, and prescribe many and various ceremonies for the attainment of pleasure and lordship⁹⁹. For them who cling to pleasure and lordship, whose minds are captivated by such teaching, is not designed this determinate Reason, on contemplation steadily bent. The *Vedas* deal with the three attributes; be thou above these three attributes, O Arjuna! beyond the pairs of opposites, ever steadfast in purity, careless of possessions, full of the Self. All the *Vedas* are as useful to an enlightened *Brāhmaṇa*, as is a tank in a place covered all over with water.” (B.G. II, 42-46.)

Inasmuch as Pride of Learning (*Śāstra-vāsanā*) is the cause of vanity, it is impure. It is mentioned in the Sixth Chapter of the *Chāndogya*, that S'veta-keṭu, after having mastered all the *Vedas* in a short time, was so much puffed up as not to behave modestly even towards his father. So also the *Kauṣītaki-brāhmaṇa* and the *Bṛhad-āraṇyakopaniṣad* speak of Bālāki, who, vain with his knowledge of a few forms of devotion (*Upāsana*), went the round of many countries, beginning with Usīnara, everywhere asserting his omniscience and dealing insolently even with the best of *Brāhmaṇas* and lastly had the impudence to offer to instruct Ajāta-s'atru, the Crest-jewel of all Knowers of the *Brahman*, at Kāsī.

¹ Sixteen priests, the master of the house and his wife, make up the eighteen.

Vāsanā relating to the Body (*Deha-vāsanā*) admits of three divisions: False identification with the Self; false acquisition of grace; and false relief from inherent evil. Identification of the physical body with the Self has been thus set forth by the *Bhāṣya-kāra*: “The body with consciousness is alone the Self, thus do understand the vulgar, as well as the Laukāyatikas (*i.e.*, the *Cārvaṅkas*).” (I, 1, 1.) The *Taittirīyopaniṣad* explains the same vulgar notion with the words beginning with “This *Puruṣa* is all food and water,” and ending with “therefore It is food.” (2, 1, 2.) The *Chāndogya* also mentions in the Eighth Chapter, how Virocana, though instructed by Prajā-pati¹⁰⁰, due to the perverse bent of his mind derived confirmation therefrom of his false conviction, that the body is the Self, and taught the same to his people – the *Asuras*.

The acquisition of bodily grace is two-fold: the way of the world and that which is set forth in religious books. The acquisition of a good voice and the like is of the first kind. People are seen striving, by drinking oil, swallowing pepper and similar ways, to sing or chant the *Vedas* with a mild soft voice. Men use highly nutritious food and drugs to get a soft skin; they use fragrant ointments, powders, fine clothes and ornaments, to impart grace to the form; they use flowers and sandal-paste for perfume. The second kind of bodily grace they bring about, by a dip into the waters of the holy stream of the Ganges – by the sprinkling and sipping of water used in bathing the *S'āli-grāma* and so on. The relief from inherent evil consists in curing disease by the use of such medicines as may be prescribed by some doctor and also in rinsing the mouth and the like. This is the ordinary method of relief. The extraordinary method consists of washing, sipping holy water (*Ācamana*) and the like prescribed by the *Veda*. The impurity of the *Deha-vāsanā* described above will just be explained. Identification of the Self with the body, as it is unsupported by any scriptural authority and is the source of much misery, is certainly “impure”. Regarding this there has been vehement condemnation by all former teachers. The acquisition of bodily grace, we do not practically see anywhere. Well-known musicians and teachers fail to acquire a good voice, notwithstanding unremitting effort in that direction. Imparting softness of touch or nourishment¹⁰¹ to the body is not a necessary consequence of human effort. The grace and fragrance are all in the clothes and flowers which produce them and not of the body (which wears them). Hence it is said in the *Viṣṇu-purāna*.

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“If the deluded fool loves the body, a mere collection of flesh, blood, pus, fæces, urine, muscles, fat and bones, he will verily love hell itself! To him who is not disgusted with the nasty smell from his own body, what other argument need be adduced for detachment?”

The bodily grace that comes of observing religious injunctions is counteracted by other injunctions more powerful than the first, even as the injunction, “One should not kill any being whatever,” has an exception in “The victim of the *Agnīṣoma* must be sacrificed.”

The philosophy (of *Mokṣa*) expounded herein is far more powerful than others:

“He, who sees the Self in his mortal frame, which is after all made up of the three humours, who regards his wife, child and the rest as really *his*, who attributes divinity to things earthen, who attaches sanctity to the water (in a place of pilgrimage), but by no means holds in veneration the worthy wise men—such a man is verily the ass that carries fodder for cattle.”

“The body is all impurity, the one within (the *Ātman*) is all purity. Knowing that the two are thus poles asunder, to which of them should purity be prescribed?”

Though these verses apparently discourage the attempts at relieving the body of inherent evil, and not the attempt at the acquisition of bodily grace, still they only discourage the latter, as it is absolutely impossible to acquire bodily grace, so long as its very opposite evil quality inherent in the body itself would strongly prevail.

The supreme¹⁰² impurity of the body is set forth in the *Maitrāyaṇīya-s'ākhā*.

“What is the use, O Lord! of desires and enjoyments for this worthless stinking body, rendered impure by the bones, skin, muscles, fat, flesh, semen, blood, tears and purulent exudate from the eye—a veritable storehouse of fæces, urine and the three humours.” (1, 1, 2.)

“This body of ours, generated by mere sexual intercourse and devoid of intelligence, is placed as it were in the veriest hell, coming out of the urinary orifice,

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gaining rigidity from the bones, plastered with flesh, covered with skin and turned into a storehouse filled with fæces, urine, bile, phlegm, fat, lymph, membrane and numerous other impurities of the same kind, like a treasure-house filled with treasure.”

It is not always certain that medical treatment will cure the disease one may be suffering from. Disease once allayed may reappear at some other time. Who can, even with the greatest difficulty, attempt cleansing this nasty body, with its nine orifices continually excreting the dirtiest filth and numerous pores ever letting out perspiration? Teachers of yore have well said:

“Bodies with nine holes bored in them, continue to leak like earthen pots; no amount of external washing can purify them; as for internal purification it is simply nought.”

Hence *Deha-vāsanā* is impure. VASIṢṬHA has the same in mind, when he says:

“The conviction, ‘From head to foot I am only the form which my father and mother gave me,’ is, O Rāma! born of a wrong point of view and leads to bondage. That is walking into Death’s trap; that is the snare leading into the hell of *AVĪCI*; that is the labyrinth in the forest of *Asi-patra* (tree with Sword-leaves)—the thought: ‘I am this body.’ This way of thinking must, by all means, be given up, even if confronted with utter ruin. One, desirous of his own good, should not even come in contact with it, as with the *Pulkasa* woman carrying dog’s flesh.”

These¹⁰³ three *Vāsanās* then, relating to the World, Learning, and the Body, though apparently agreeable to the Mind of the uninformed, should entirely be given up by those who have acquired Discrimination; for, they obstruct the rise of Knowledge in the Seekers and interfere with the permanence of *Gnosis* acquired by the Enlightened. Hence the *Smṛti*:

“*Gnosis* does not rise with its full effulgence in that puny thing, which is all-beclouded with the three *Vāsanās*, i.e., fear of public opinion, pride of learning and undue affection for the physical body.”

The impurity of that *Vāsanā* of the Mind assuming the form of hypocrisy, vanity and the like, which makes up the Life of the Lower Self, is too well-known, as it leads to

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Perdition. These four kinds of *Vāsanās* should, therefore, be destroyed by some means or other.

The Mind, too, must be dissolved even as the *Vāsanās* should be destroyed. The *Vaidikas* do not accept the definition of the Mind, as given by the *Tārīkika*, that the Mind is an eternal substance of atomic dimension, as, in that case, the dissolution of the Mind can hardly be accomplished. On the other hand, the Mind is, to them, that substance which has parts, which is not eternal, which is ever capable of transforming itself, like lac, gold and such other things, into various forms. The *Vājasaneyins* (*Brhad-āraṇyakopaniṣad*) thus define its nature and bear testimony to its existence. “Desire, Will, Doubt, Belief, Disbelief, Resoluteness, Irresoluteness, Shame, Intelligence, Fear,—all these make up the Mind.” (Br. 1, 5, 3.) So much about its nature. In other words these transformations, beginning with Desire, coming about as occasions arise, are quite clearly perceived directly by the Witness¹⁰⁴, as earthenware, etc., are directly by the eye. The material cause of all these percepts is, therefore, the Mind. The testimony for its existence is thus set forth in the same place: “I had my Mind engaged elsewhere, so I did not see; I had my Mind engaged elsewhere, so I did not hear.” (Br. 1, 5, 3.) “One sees through the Mind, through the Mind one hears.” (Br. 1, 5, 3.) The meaning of the above is this. Here, through the application of the *Anvaya* (positive) and *Vyatireka* (negative) methods, is borne out the existence of that common cause (the Mind) of perception of all objects, by the attention or want of attention of which a pot exposed to full light and in the direct range of the eye, or a *Vedic Mantra* loudly repeated in the direct range of the ear, is perceived or not perceived. (Says the *S'ruti*): “Hence also, one touched on the back perceives through the Mind” (Br. 1, 5, 3.) would be an illustration. “Hence” means—having thus established the existence of the Mind, both by the definition of its nature and the testimony of its existence. Devadatta, though touched upon his back by some one, feels the touch particularly as of the hand, the fingers, and so on. The eye does not see the spot, while the skin can cognize but the hardness or softness of the touch and no more; whence it would follow, by elimination, that the Mind alone is the cause of such particular knowledge. It is called *Manas* from its function of simple thinking; it is called *Citta* when it localizes the sensation, in other words, performs an act of perception. *Citta* is of the form of *Sattva*, *Rajas* and *Tamas*, as radiance, outgoing energy and delusion are to be seen there. Radiance and the rest are pointed out as results of these forms in the description of a *Guṇātita* (in the¹⁰⁵ *Bhagavad-*

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gītā); for it says: “(He), O Pāṇḍava! (who hateth not) radiance, (nor) outgoing energy, (nor) even delusion, etc.” (B.G. XIV, 22.) So also the Sāṁkhya: “Radiance, outgoing energy and delusion are mentioned as principal guides.” “*Radiance*” here means intelligence, wisdom, not the form, white and shining, for it has been said:

“From *S'attva* wisdom is born and also greed from *Rajas*: heedlessness and delusion are of *Tamas* and also unwisdom.” (B.G. XIV, 17.)

Bliss too, is, like wisdom, a result of *Sattva*, for, we have it:

“*Sattva* attacheth to bliss, *Rajas* to action, O Bhārata! *Tamas*, verily, having shrouded wisdom, attacheth, on the contrary, to heedlessness.” (B.G. XIV, 9.)

The *Guṇas*, constantly changing their form one after another in a series, like the waves of the ocean, allow any one of themselves to gain mastery over the rest, which stand neutralized for the time. It has been said:

“Now *Sattva* prevaieth, having overpowered *Rajas* and *Tamas*, O Bhārata! now *Rajas*, having overpowered *Sattva* and *Tamas*; and now *Tamas*, having overpowered *Sattva* and *Rajas*.” (B.G. XIV, 10.)

Also:

“They destroy themselves and become destroyed like the waves of the ocean.”

When *Tamas* predominates, there arises the Life of the Lower Self: the predominance of *Rajas* gives sway to the three *Vāsanās* relating to the World, etc.; when *Sattva* gains mastery, the Life of the Higher Self is established. It has been said with this in view:

“When the wisdom-light streameth forth from all the gates of the body, then it may be known that *Sattva* is increasing.” (B.G. XIV, 11.)

Though the¹⁰⁶ “Inner Sense” (Mind) appears to be endowed with all the three properties, its principal material cause is *Sattva* alone; and *Rajas* and *Tamas* are only

accessories. Hence it is, that *Sattva* is the residual native form of the Mind of a man of *Gnosis*, when he has done away with *Rajas* and *Tamas*, through application to *Yoga*. It has been said with this in mind:

“The Mind of the *man of Gnosis* is no Mind at all, for, such Mind is called *Sattva*.”

This, *Sattva*, being void of all *Rajas*, the cause of fickleness, is always one-pointed. It is also very subtle in consequence of its being void of *Tamas*, the cause of the gross forms assumed by the Not-self, the child of false Imagination. Hence this *Sattva* is fit to receive the Light of the *Ātman*. Says the *S'ruti*: “It is seen with the one-pointed and subtle intellect by men of subtle vision.” (*Kaṭha*. 1, 3, 12.) It is not possible to determine the quality of jewels, pearls and the like, with the help of a lamp, whose flame oscillates in the breeze; nor can a piece of fine cloth be sewn with a large crowbar, as with a needle.

It is only this *Sattva*, which becomes the *Citta* of the *Non-Yogins*, when affected by *Rajas* mixed with *Tamas*, as it is roused into consciousness by the numerous ideas which originate from the sense of duality. With the preponderance of *Tamas*, this *Citta* gains in bulk, by gathering to itself the elements which constitute the Life of the Lower Self. Says VASIṢṬHA:

“The Mind finds the elements of fattening itself, by imagining the Not-self to be the Self, by taking the body for the Self, and also by attachment to child, wife and relatives. The Mind certainly regales itself in the various dishes of egoism, and fattens itself upon thought, “This is mine”, by deriving¹⁰⁷ pleasure from swirling in the filth of “mine-ness” it creates. The numerous ways in which the world is looked upon as a source of unmixed good, despite the various forms of disease—mental and physical—obtaining there, the conventionality which divides things into good and bad, affection, greed, the acquisition of jewels, wealth and women,—all these allurements tend to nourish and fatten the Mind. The serpent of the Mind grows bulky on draughts of the milk of avarice, by deriving strength from breathing in the atmosphere of enjoyment and by exercising itself on (the field of) faith.”

“Faith” here refers to the false faith one has in the permanence of things which are really illusory. “Exercising” is moving hither and thither. Thus is set forth the nature of *Vāsanā* and *Manas*, the couple to be got rid of.

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Next, the Obliteration of *Vāsanā* and the Dissolution of the *Manas* are dealt with. *Vasiṣṭha* refers to the method of bringing about the former in the following:

“Bondage is nothing but the bond of *Vāsanās*, while Liberation is but the Obliteration of such *Vāsanās*. Having given up all *Vāsanās*, give up the Desire for Liberation as well. Surrendering, first of all, the mental *Vāsanās* and those relating to objects of enjoyment, set up the current of pure *Vāsanās*, such as Friendship and the like. Even though outwardly attached to these, give them up from within. Tranquil at heart and attaining mental equilibrium, remain attached to *Gnosis* pure and simple. Get rid of even this, which is, after all, conceived by the Mind and the Intellect. Resting firmly on the *residuum*, abandon even the means whereby you given up all along.”

The words “mental *Vāsanās*” (*Mānasa-vāsanāḥ*) refer to the three *Vāsanās* mentioned before, *viz.*, of the World, Learning and Body. “*Viśaya-vāsanās*”, those relating to objects of enjoyment, refer to the Life of the Lower Self, consisting of hypocrisy, pride and the like. This twofold division of *Vāsanās* is based on the weakness of the one¹⁰⁸ and the strength of the other. Or, the basis of such division may also be understood thus: By “objects” are meant Sound, Touch, Form, Taste and Smell. Mental *Vāsanā* is that impression which is born of the desire for these; *Vāsanās* relating to objects are impressions born of actual enjoyment of desired things. With this rendering before the mind, we may consider the four¹ kinds of *Vāsanās* previously referred to, as included in these two; for, there can be no other *Vāsanā* beyond the (Mind) within and the (objects) without.

It may be asked: “how is it possible to ‘give up’ *Vāsanās*? For, *Vāsanās* have no form such as would permit to their being thrown out by the hand, as dust and straw swept with a brush.” This need not trouble you; for this giving up is as much possible, as the “giving up” implied in fasts and vigils. Eating and sleeping, which are natural occurrences in life, have no form whatever and yet all keep fasts and vigils which consist only of giving these up. The same may apply in the present instance as well. If you say, the vow we take, after muttering the prescribed *Mantra* “Passing this day without food, etc.” and the care we bestow thereafter in keeping it up, make all the ‘giving up’ implied therein, we reply – “there stands nothing, no one with a club, to prevent you from entering on the same line of argument with regard to the ‘giving up’ in this instance also.” For, the vow here consists in uttering the formula of

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¹ *Viz.*, of the Body, Learning, and the World, and Mental *Vāsanās*.

Renunciation (*Praisa*),² after which you may keep the vow with all possible care. Those who cannot pronounce the *Vedic* formula, may take the vow in their own¹⁰⁹ vernacular. If you say, in fasts we do not touch vegetables, soup, rice and the like, here too there is the avoiding of all contact with flowers, perfumery, women and the like. Whereas you have, in the first instance, pastimes provided in the form of listening to the exposition of the *Purāṇas*, worshipping the gods, dancing, singing, playing on musical instruments and the like, which all tend to draw the mind away from hunger, sleep, or sloth, you have here the corresponding provision of pastime for the mind in “Friendship and the rest”. “Friendship and the rest” are mentioned by Patañjali in his aphorisms: “The Mind (becomes) clarified by the practice of Friendship, Compassion, Complacency, and Indifference respectively, towards Happiness, Misery, Virtue, and Vice.” (I, 33.) The Mind is muddled by love and Hate, and Virtue and Vice. Patañjali thus defines Love and Hate: “That which dwells on pleasure in Love.” (II, 7.) “That which dwells on pain is Hate.” (II, 8.) A peculiar transformation of the mind of the form “May all kinds of pleasure be mine,” is concomitant with pleasure of any kind enjoyed by one. Such enjoyment (of pleasures of all kinds) is impossible for want of adequate means, either well-known or revealed (only to the Seers). The hankering after such pleasures muddles the mind. If, however, such a one should show a friendly disposition towards those who are happy and should so far identify himself with them as to feel, that they are all his, the moment he feels himself in the full enjoyment of their happiness, his hankering vanishes. By way of illustration may be cited the case of a person without a kingdom, who yet looks upon the kingdom of his son or some other relative as his own. Hankering being thus¹¹⁰ put an end to, the Mind becomes transparently clear, like a river during the *S'arad* season,¹ after the rainy season is over.

The same is true of the transformation of the mind which takes the form of “May all such pain be never mine”. This feeling of pain is, however, not easy to be got rid of, as long as disease, enemies, tigers and the like continue to exist; nor is it entirely possible to do away with the causes of pain. Thus, then, possible feeling of hatred or dislike consumes the heart like fire. When, through the exercise of compassion for

² See foot-note page 5.

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¹ The season between Autumn and Winter.

every miserable being, one feels, that others, like himself, should never experience pain of whatever kind, the Mind becomes clear, as the hatred felt towards the enemies and the like vanishes. Hence it has been said:

“Life is as dear to all beings as it is to oneself; the wise feel compassion for every being, taking their own selves as the standard (of comparison).”

Great men show how this can be achieved:

“May all be happy in this world; may all enjoy immunity from diseases; may all find themselves at their best; let no one come to grief.”

Moreover, all beings, by nature, never lean towards virtue, but are prone to vice. It is said:

“Men love the benefits of virtue, but do not act virtuously; while abhorring the wages of sin, they persist in committing it.”

These acts, virtuous and vicious, both lead to Remorse; the form of which, the *S'ruti* describes thus: “Ah! why did I never do good, why did I indulge in sin? (Tai. 2, 9.) If one should feel exultant at the sight of virtuous men, he would, out of such *Vāsanā* (habit)¹¹¹, turn, of own accord, to acts of Virtue with a clear conscience. Similarly if he shows supreme Indifference towards the sinful, he easily keeps himself off from Sin. Thus, there being no cause for Remorse, the Mind gets clarified.

From the feeling of friendliness for those who are happy, there follows not only absence of Attachment but also the disappearance of Malice, Jealousy, and the like. Malice is attributing Vice to Virtue. Jealousy is impatience towards the superiority or Virtue of another. When, out of friendliness, the happiness of others is made our own, how can there be Malice and the like? The methods of freedom from other vices of the same kind should be inferred accordingly, in the same manner. When, by cultivating the habit of feeling compassionate towards the miserable, the feeling of hatred, which culminates in the destruction of the enemy and the like, goes away from one, along with it the Vanity begotten of his finding himself in a position just the opposite of misery, *i.e.*, happiness, also vanishes. It is this Vanity which is referred to, while speaking of egoism, under the Life of the Lower Self:

“I am the Lord, I am the enjoyer, I am perfect, powerful, happy; I am wealthy, well-born; what other is there that is like unto me?” (B.G. XVI, 14-15.)

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The question may arise: “You say that turning to acts of Virtue is the fruit obtained by one who feels exalted at the sight of virtuous men. Will not such a turn of mind be quit inappropriate in a *Yogin*? For, in a previous passage dealing with the impure *Vāsanā* relating to Learning, acts of Virtue have been included.” This need not to be so, for, it is only acts of Piety done with a motive¹¹², such as *Iṣṭā-pūrta*, etc., that are included under that impure *Vāsanā*, as being causes of Re-embodiment. The Virtue here implied is that result of the practice of *Yoga* which, being “neither white nor black,” does not lead to re-embodiment. “Being neither white nor black” is thus referred to by Patañjali: “Actions are neither white nor black, in the case of *Yogins*; they are of three kinds, in the case of others.” (IV, 7.) *Karma* with a motive, being enjoined (by the Scripture), is white, *Karma* prohibited by the Scripture is black, and that which partakes of both is mixed *Karma*. All these three are found “in the case of others”, i.e., “those who are not *Yogins*”. These three lead to three kinds of Re-embodiment. Says VIS’VARŪPĀCĀRYA:

“By good deeds one attains divinity; by bad deeds he is reduced to the hellish state; by a mixture of the two, *viz.*, the virtuous and the sinful, he inevitably reaches the human state.” (Nai. 1,11.)

If you say, though *Yoga* is not *Black Karma*, inasmuch as it is not prohibited, there is nothing to prevent it from being white, it being enjoined (by the Scripture), we demur. For, *Yoga* is described as not-*white* with a view to point out its being devoid of motive. Hence the *Yogin*’s exclusive preference to all action tending to be neither white nor black, *viz.*, Virtue.

If you still say, on this assumption, even *Yogins*, by feeling exultant to the requisite extent at the sight of virtuous men, will turn only to acts of Virtue, we say let them by all means do so, for, those only are real *Yogins*, who clarify the Mind with Friendship and the rest. The four qualities comprised in “Friendship and the rest” bear an implication. In addition to these, the Life of the Higher¹¹³ Self, comprising “Fearlessness, Cleanness of life,” etc., the means of *Gnosis*, *viz.*, “Humility, unpretentiousness,” etc., and the characteristics of the *Jīvan-mukta*, *Sthita-prajña* and

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others, detailed in the previous Chapter, all these are implied, as all these, being of the form of pure *Vāsanās*, tend to destroy all impure *Vāsanās* whatever.

If you say, “There are any number of pure *Vāsanās*; they cannot all of them be cultivated by one, and the attempt to so cultivate them will prove useless,” it is not so. For, it is impossible for the innumerable impure *Vāsanās*, that could be obliterated by these, to take hold of one’s mind. It is not possible for one man to try on himself all the medicines mentioned in the *Āyur-veda*; nor is it at all likely that all the diseases, for curing which these medicines are prescribed could catch hold of the body of one and the same person. It being so, one should examine his own Mind and should then apply himself to the cultivation of such pure *Vāsanās*, as are thought necessary to counteract the impure *Vāsanās*, in relation to their number and duration. As one, harassed by children, friends, wife and the like, feels much disgust for them all and betakes himself to Renunciation, so should one, afflicted with the impure *Vāsanās*, such as, Arrogance begotten of learning, Opulence, Pedigree and the like, cultivate “Discrimination” to counteract them. Discrimination has been pointed out by JANAKA:

“Those who, to-day, are at the head of the great, sink in course of time, to the lowest depth. Alas, O Mind! Wherefore dost thou place such implicit faith on greatness? Whither has gone the fabulous wealth of emperors? Where are the innumerable worlds created by *Brahmā*? The old order¹⁴ of things have found their way to Oblivion. Why then this foolish faith of thine? Millions of *Brahmās* have come and gone. Myriads of heavens have vanished one after the other. Potentates have been turned into dust. What hold have I then on this life? Persons, by the closing or opening of whose eyelids worlds were created or destroyed, have passed out of memory. Why then should the existence of persons of my type reckoned with?”

It may here be asked: “This Discrimination precedes the rise of *Gnosis*, as knowledge of the *Brahman* is not possible without employing means, such as, discriminating between the Eternal and the Non-eternal. We are now dealing with the employment of means, such as the Obliteration of *Vāsanās*, so as to enable the Knower of the *Brahman* to enjoy the Bliss of *Jīvan-mukti*. While so, the introduction of Discrimination at this stage will be tantamount to dancing at the wrong moment, *i.e.*, thoroughly out of place.” No such mistake has really been committed. The knowledge of the *Brahman* comes to one, only after the mastery of the four means.¹ This is the reputed royal road common to all men. In the case of Janaka, however, through the maturity of previous merit, *Gnosis* dawned upon him suddenly, as a result of his having

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¹ The four means are: *Viveka* (Discrimination), *Vairāgya* (Desirelessness), *ṣaṭ-saṃpatti* (Acquisition of the six Requisites) and *Mumuṣutva* (the Desire for Liberation).

heard the *Siddha-gītā*, even like the fall of a fruit from heaven. Thence Discrimination had to be resorted to, for acquiring peace of Mind. Therefore Discrimination has been introduced quite in its proper place. If still it be said: As Discrimination follows immediately after *Gnosis*, there being no impure *Vāsanās* at the time, the cultivation of pure *Vāsanās* is not essential, we say, it is not so. For¹¹⁵, though, in the case of Janaka, there was no recurrence of impure *Vāsanās*, *Yājñā-vaikyā*, *Bhagī-ratha* and other had enough of such recurrence. In *Yājñā-vaikyā* and in his opponents, *Uṣasta*, *Kahola* and others, there was considerable arrogance of learning, for, they took part in disputation with the object of vanquishing their opponents. If you say, they were learned in some lore other than *Brahma-vidyā*, we say no; for the questions and answers exchanged in the progress of the debate, refer distinctly to the *Brahman*. We cannot also accept the suggestion that, though referring to the *Brahman*, these men had only superficial and not real knowledge of the same; for, that line of argument would lead to the conclusion that the knowledge we have had from their words and instructions, is also unreal. Nor is the idea worth entertaining that, though real, their knowledge must, at least, have been indirect; for, we find therein questions referring exclusively to Direct Cognition (of the *Brahman*) in words such as “that which is directly, and only indirectly, cognized” and so on. You may yet say: the *Ācārya* does not tolerate Pride of Learning in the Knowers of the self, as witness, what he says in the *Upades'a-sāhasrī*:

“He alone is the Knower of the self and no one else, who has, in the aforesaid manner, given up the idea that he knows the *Brahman*”; (Up. 12, 13.) and also what is said in the *Naiṣkarmya-siddhi*:

“The Knower of the Self has no pride of such knowledge, for pride belongs to the Life of the Lower Self; if the Life of the Lower Self should affect the *Knower*, Realization of the *Brahman* will be of no use whatever to him.”

Granting that it is so, it does not matter, for, the “Knowledge” implied in these quotations is Knowledge which¹¹⁶ ends in *Jīvan-mukti*; nor would we concede that there is Pride of Learning in *Jīvan-muktas*. If you say, there can be no Light of the *Ātman* in those, who engage themselves in debate with a view to vanquish their opponents, as witness, what even the *Ācārya* has said:

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“Attachment to any one of the many fields, wherein the Mind exercises itself, is the surest sign of Ignorance; how can verdancy be expected in a tree, that conceals a consuming fire in its hollow?” (Nai. 4, 67.)

We demur, for, he himself grants these very things in the words:

“Let Attachment and the like by all means remain; their mere existence can certainly give no offence; for, like the serpent deprived of its fangs, what can *Avidyā* do?” (Vā. IV, 4746.)

Further, there is no mutual inconsistency between the two; for, it is possible to understand both these positions with reference to the Ascetic of the well-poised mind (*Sthita-prajñā*) and the mere man of *Gnosis*. If you argue that Attachment and the like in men of *Gnosis*, will lead to their future embodiment, through merit or demerit, the answer is that it need not be so, for, like unbaked seeds, only Desire and the like, begotten of Ignorance, lead to future birth, through Attachment and the like. On the other hand, in the man of *Gnosis* there is the mere semblance of Attachment and the like, even as seeds already baked on fire are but seeds in name. It has been said with this in view:

“Attachment and the like, even when they come into existence, are burnt up by the fire of Discrimination then and there. Where, then, is the chance of their sprouting up?” (Pañca. 7.)

If you¹¹⁷ maintain, “In that case, let us concede Attachment and the like even to the Ascetic of the well-poised mind”, we emphatically repudiate it; for, even verisimilitude proves harmful. For instance, the rope-snake is known to cause as much fear, for the time being, as a real snake. If you further urge that there is no harm in acting on the assumption, that you deal with a mere semblance of reality, we say “Long life to you!” for, this is verily what we have recognized as *Jīvan-mukti*.

(To revert then to the point at issue): Yājñā-valkya, while engaged in debate, was surely not in this condition (*Jīvan-mukti*), because he was about to enter upon the Renunciation-of-the-Enlightened, with a view to obtain peace of Mind. He shows, not only the Desire to win a victory, but also his Greed-of-gold; for, while carrying away the prize of a thousand cows adorned with costly jewels offered to the various Knowers of the *Brahman* there assembled, he says “We salute the best one among the Knowers of

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the *Brahman*; only we have eager longing for these cows.” (Br. 3, 1, 2.) If it be thought that this was only a euphemistic style of expression, adopted by him to insult the other Knowers of the *Brahman* assembled, this will add another fault; for, the other Knowers of the *Brahman*, finding themselves deprived of the prize by him, flew into anger, while he—Yājñā-valkya—quite beside himself with anger, cursed S’ākalya to death. But, all the same, it should not be supposed that such a heinous sin, as killing a *Brāhmaṇa*, would bar his Liberation; for, say the *Kauṣītakins*. “He loses not that state by any act whatever, whether it be Matricide, Patricide, Theft¹¹⁸ or Foeticide.” (3, 1.) S’EṢA, too, says in his *Āryāpañcās’īti*:

“The Knower of the Absolute Truth, being ever pure, is never affected either by the merit or the demerit resulting from the performance of a hundred thousand horse-sacrifices or the murdering of an equal number of *Brāhmaṇas*, respectively.” (77.)

No useful purpose will be served by dwelling longer on the theme. Even reputed Knowers of the *Brahman*, like Yājñā-valkya and others, are subject to the influence of impure *Vāsanā*. *Vasiṣṭha*, in an episode (of the great work, the *Yoga-vāsiṣṭha*) speaks of Bhagī-ratha, who, though he knew the Truth, while engaged in ruling over his kingdom, finding himself unable to command peace of mind owing to the impact of impure *Vāsanās*, renounced everything and then only obtained relief. Hence it follows, that one should carefully diagnose the defects due to impure *Vāsanā*, even as he would examine, in a carping spirit, the faults in others and then apply himself to remedy the disease. With this in view, the *Smṛti* has it:

“If a man of the world, who is bent on picking holes in the character of others, should, in the same manner, expend his skill in analysing his own, whosoever would not be liberated from the Bonds (of Ignorance)?”

If, in the first place, it be asked, what is the remedy for the Pride begotten of Learning, it is essential to know which is meant, whether it is the Pride felt by one, in tending to impress others with their inferiority, or to the Pride which others feel, tending to bring about acceptance by one of his own inferiority. If it is the first, one must constantly have, before his Mind, the idea, that such Pride will¹¹⁹ somewhere be

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crushed. For instance, S'veta-ketu, puffed with the Pride of his Learning, went to the court of King Pravāhaṇa, but stood dumbfounded, when questioned by the Prince on the topic of *Pañcāgni-vidyā*, of which he (S'veta-ketu) was ignorant. On being taken to task by the Prince, he returned crest-fallen to his father and expressed great sorrow at his defeat. The father, who was devoid of such Pride, thereupon sought the favour of the self-same Prince and obtained that *Vidyā* of him. Impetuous Bālāki also, being taken to task by King Ajāta-s'atru, gave up his Pride and turned the other's pupil. Uṣasta, Kahola and others entering into a disputation through Pride, were all ousted in argument. If the Pride proves to be of the second kind, that is to say, if it appears in some one other than ourselves and tends to make us feel our inferiority at every step, the best course will be to think, "The other man is simply beside himself with Pride; let him slander or insult me; either way I cannot come to grief". Hence it has been said:

"If they slander the Self (in me), they slander only themselves, of themselves; if they slander my body, they would be looked upon by me as my friends. How can the intellect of that sharp *Yogin*, whom slander and insult verily serve to embellish, be overpowered at all, by the babble of idle prattlers?"

In the *Naiṣkarmya-siddhi* also it has been said:

"What does it matter to him, who has cast off excreta, as some unclean thing, not worthy of being retained in the body, if some one should descant on its unclean nature? In the same manner, when the gross and the subtile bodies have both been given up by one, through Discrimination, if one should find fault with them, what recks the Knower for such Slander? Grief, Joy, Fear, Anger, Ambition, Illusion, Desire, Birth¹²⁰, Death and the like, belong to egoism not to the Self." (Nai. 2, 16-17.)

Slander is spoken of as an embellishment in the *Jñānāṅkus'a*:

"When men desirous of achieving a high ideal, give up even wealth acquired with considerable pains, with a view to satisfy others, I would consider it a real blessing brought about without any effort of mine, if men should derive satisfaction in speaking ill of me. In this world, where we stumble upon poverty of spirit at every step, and which is devoid of happiness of any kind, if any one should find pleasure in speaking ill

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of me, let him by all means indulge himself in doing so, either in my presence or behind my back; for, in this world of all-misery, it is very hard to come across even a single occasion for pleasure.”

The *S'ruti* enjoins insult as an ornament in these words;

“Without deviating from the path of rectitude, the *Yogin* should so conduct himself, as to cause people to avoid his company in sheer disgust.”

Even as the two varieties of Pride of Learning, subjective and objective, seen in *Yājñā-vaikya*, *Uṣasta* and others, have to be got rid of by proper Discrimination, so also should Greed-of-gold and likewise Anger. The necessity for applying Discrimination in the matter of the acquisition of wealth is thus explained:

“There is considerable trouble involved in the acquisition of wealth, likewise in its preservation; should it be lost or squandered, there results extreme anguish. O fie upon wealth, the producer of misery in every way!”

Anger, again, is of two kinds: Anger in one’s self pertaining to others, and Anger in others pertaining to one’s self. With regard to the first it has been said:

“While thou art angry with one, who does thee harm, why doest thou not feel vexed at the passion itself, which is the inveterate foe of the four chief aims of *Dharma* (Moral Excellence),¹²¹ *Artha* (Wealth), *Kāma* (Noble Desire), and *Mokṣa* (Liberation)? How can Anger, which completely blocks the way of one who seeks to attain Moral Excellence, Fame and Wealth, which serves no useful purpose whatsoever, which would altogether consume the body of its victim and which is by no means conducive to well-being, either in this or the other world, – how can it seek harbour in the minds of the wise?”

With reference to the second kind of Anger it has been said:

“One cannot, with any sense of propriety, give room to the thought: “I have offended none. Why should people be jealous of me?” For, he has to consider as his gravest offence his inability so far to secure freedom from future incarnation. My salutation to the god of Anger, the merciless consumer of his own seat, the bestower of

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the boon of detachment to me, the victimized devotee at his shrine, and the great teacher who has imparted to me an insight into my own faults.”

Attachment to wife and child should also be got rid of, in the same manner as Greed for gold and Anger. VASIṢṬHA refers to Discrimination as applied to women thus:

“What is there of an auspicious nature in the cage-like automaton of a woman,— a veritable doll of flesh, jointed with knots made of muscles and bones? Scrutinize her eyes closely and see, after an analysis, if there is, after all, anything charmingly beautiful about the membraneous sheaths, muscle, blood and tears composing them. Why, then, are you enamoured of them in vain? Her breast, whereon the movements, hither and thither, of the pearl-necklace, are comparable, in point of elegance, to the swift waters of the Ganges rolling down the summits of mount Meru, the self-same breast of a damsel is, however, voraciously devoured, when occasion arises, by dogs, on the cremation ground situated in some out-of-the-way spots, even like a small ball of rice. Wearing the soot-like locks of hair and therefore best left untouched, though attractive to the eye, women, who are the veriest flame of the fire of sin, consume men like so much straw. It is women who, though appearing all juicy and green, are verily¹²² devoid of grace and who, by their attractive looks, allure men to their destruction and feed the fires of hell raging in a far off region. They are, verily, traps laid by the bird-catcher Cupid, to catch his bevy of birds, *viz.*, unsophisticated men. Woman is the treacherous bait, attached to the line of impure latent desires, to catch men, who are, so to say, so many fish in the pond of birth and death, wallowing in the mire of the mind. Enough with woman—the treasure-chest, wherein the serene gems of the deadliest sins are kept and the endless chain of torturing misery. Made up of flesh here, blood there and bones in a third place, this female form, O Brahman! after all disintegrates in a few days. He feels the desire for intercourse, who has a woman about him. Where is the scope for such enjoyment to the womanless? Abandon her and you abandon the whole world; by abandoning the whole world, you find Supreme Bliss.”

Discrimination, as applied to Attachment towards children, is thus set forth in the part (of the *Pañca-das'ī*) devoted to *Brahmānanda*:

“The son, as long as he is not brought forth, gives a lot of anxiety to his parents; even when there is the prospect of his coming, there is the anxiety created by the risk of abortion, or parturitive pain; infantile fits and maladies pursue him as soon as he is born; the fear of his turning out a fool is a fruitful source of trouble during his childhood; he may prove to be a confirmed ignoramus, even after being duly initiated by a teacher; he may not find a suitable partner in life, though he might have attained

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proficiency in learning. Youth lays him open to the temptations of illicit love. After he becomes a family-man, there is the constant danger of poverty. Should he amass immense wealth, death might possibly synchronize with it and snatch him away. Thus there is no end to the parents' misery!" (65-67.)

As he does away with the impure *Vāsanās* pertaining to Learning, Wealth, Anger, Woman and Son by proper discrimination, so also should he allay other similar *Vāsanās*, by skillfully discriminating the evil attendant on each of them and by having recourse to the remedies prescribed in the *S'āstras* and out of his own resourcefulness¹²³. This being done, the highest condition, characteristic of *Jīvan-mukti*, is within easy reach. Says VASIṢṬHA, with this in view:

"If thou shalt put forth effort sufficient to destroy all *Vāsanās*, all thy ills, physical and mental, will dissolve of themselves in a moment. Forcibly tearing thyself away from *Vāsanās*, by strong personal effort, if thou fix thyself to the condition (of harmonious evenness), then shalt thou gain sufficient access to the highest state attainable."

"Personal effort" here means Discrimination of the evils attendant on objects; and this has been described before. Such Discrimination, though often exercised, is as often baffled by the activity of the Senses, which are, by nature, overwhelmingly powerful. Says the LORD:

"O sun of Kunti! the excited Senses of even a wise man, though he be striving, impetuously carry away his Mind. That one among the roving Senses the Mind yieldeth to, hurries away the Understanding, just as the gale hurries away a ship upon the waters." (B.G. II, 60, 67.)

Such being the case, the Senses should be held under proper control, if Discrimination, once acquired, should be preserved further. This has been hinted at, in the same place, in the verses that follow:

"Having restrained them all, he should sit harmonized, with Me as his supreme goal; for, whose Senses are mastered, of him the Understanding is well-poised. Therefore, O mighty-armed! whose Senses are all completely restrained from the objects of sense, of him the Understanding is well-poised." (B.G. II, 61, 68.)

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Says another *Smṛti*:

“He is verily the typical Ascetic, whose hands and feet are not restive, whose eyes and tongue are not restless; control of these is the true mark of an adept.”

The same¹²⁴ has been explained in brief and at length elsewhere thus:

“Tongue-less, impotent, lame, blind, deaf and mad;—the mendicant with these six characteristics finds certain Liberation. He is tongue-less, who, even while eating, does not attach himself to the food, regarding it as agreeable or disagreeable—and who above all, speaks moderately and always tells the truth with a view to do good. He is impotent, who remains as unaffected at the sight of a full-blown woman of sixteen, as of a girl born this moment or a dame bent low with the load of a hundred years. He whose movements are confined to begging alms or answering the calls of nature, and do not by any means exceed a *Yojana* (five miles), is verily a lame man. He is the really blind *Samnyāsin*, the ken of whose eye, whether standing or walking, does not extend far beyond four yoke-lengths. He who turns a deaf ear to words uttered within ear-shot of him, however friendly, measured, pleasing or soothing they may be, is said to be a deaf man. That Mendicant who, though all alert and with his senses unimpaired, behaves as if he is asleep, is said to be a mad man. Such a one would not indulge in censure or praise, nor sting any one to the quick, nor talk too much and would treat all alike. He would never *tete-a-tete* with any woman, nor recall to mind any one of the other sex seen before. He would avoid all talk about her, and not consider her even in a picture.”

As one who has taken a vow, such as eating only at night, or fasting, or keeping silence and so on, should carefully carry out the same without deviation, so the Ascetic, firm in the vows of tongue-less-ness and the rest referred to above, should take care to exercise proper Discrimination. Thus, when “Friendship and other qualities” have been established, through Discrimination and Control of the Senses carried on for a sufficient length of time, without break and with ardour, comes about the Obliteration of impure impressions of the form relating to the Life of the Lower Self. Then¹²⁵, even like the coming in and going out of the breath or the twinkling of the eye, there arises in him a

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constant flow of "Friendship and the rest" without any conscious personal effort. Acting in the ways of the world, he does not concern himself with the fullness or insufficiency of the influence of those qualities, but lays to rest, with great effort, acts such as Sleep, Langour, Reverie and the like. Having accomplished this, he should apply himself to the study of the *Vāsanā* of "Gnosis pure and simple." Then, the entire universe appears of itself, made up of animate and inanimate things. Though the Senses have, as the very reason of their being, the cognition of material things, such as Sound, Touch and the like, as mentioned in the text, "The Self-existent turned the face of the Senses away from him;" (Kaṭha. 2, 1, 1.) still, inasmuch as it is not possible to overlook Consciousness, which is the material cause of all being, the material world appears as it were with Consciousness as the back ground. Even the *S'ruti* has it: "As It shines, every thing else shines in unison. All this is illumined with Its light." (Kaṭha. 2, 2, 15.) Having thus resolved that the Noumenon, the Transcendent Consciousness underlying all phenomena – which appear in and after It – is the natural and real form of everything, he should cultivate in his mind "the *Vāsanā* of pure *Gnosis*", disregarding the phenomena. This is rendered further plain from the questions and answers of BALI and S'UKRA:

"What is there here? What is It in Itself? What is It made of? Who are you? Who am I? What are these worlds? Pray explain this to me at once." "All this is *Cit* (simple¹²⁶ *Gnosis*); all this is *Cit* in itself; all this is made of *Cit*; thou art *Cit* and so am I; nay these worlds too are all *Cit*. In short the whole world is *Cit*."

As a person, who is in need of gold, when buying a bracelet (of gold), fixes his mind only on the weight and colour of the thing and not on the beauty or otherwise of its form, just in the same manner should the Mind be fixed in *Cit* (simple *Gnosis*). Till the consciousness underlying phenomena is entirely obliterated and the consciousness of simple *Gnosis* becomes as unconsciously natural as the coming in an going out of breath, effort to keep up the "*Vāsanā* of simple *Gnosis*" should not be discontinued.

It may here be said, if "the *Vāsanā* of simple *Gnosis*," which alone is sufficient to do away with impure *Vāsanā*, be cultivated even from the beginning, where is the necessity for this crooked method of passing to it through "Friendship and the rest"? It cannot be so, for in that case "the *Vāsanā* of pure *Gnosis*" cannot stand on firm ground. The house, though provided with walls and pillars, does not stand without a secure foundation; medicine conduces not to health, if taken without clearing the stomach by administering proper purgatives, etc.

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If you still argue “Even as the text “One should give up even this” (*i.e.*, the *Vāsanā* of simple *Gnosis*) has it, apparently “*Vāsanā* of simple *Gnosis*” has also to be given up like the rest; this is however not possible, for, there is nothing else in favour of which the Mind can afford to give up this *Vāsanā*”, we reply, “This is not so”. “*Vāsanā* of simple *Gnosis*” is of two kinds: one conceived through the Mind and Intellect and the other subsisting without them. The “Mind” (*Manas*) is the *instrument*¹²⁷; the “Intellect” (*Buddhi*) is the Agent. “I shall, with concentrated Mind, unerringly rivet my imagination on to simple *Gnosis*” – this is the first kind of the “*Vāsanā* of simple *Gnosis*” arising from the co-ordination of the agent and the instrument and called Concentration (*Dhyāna*), and it is this that has to be given up (in favour of the higher process called *Samādhi*—Trance). When, by constant practice, both the consciousness of co-ordination of agent and instrument as well as attention cease, there arises what is called Ecstasy or Trance (*Samādhi*), which has to be taken up (by the *Yogin* as the next and last sleep). Patañjali thus defines *Dhyāna* and *Samādhi*: “The unity of the Mind with it (the object) is *Dhyāna*; the same, when conscious only of the object, as if unconscious of itself, is *Samādhi*.” (III, 2, 3.) After getting confirmed in such Ecstasy with long continuous and arduous application, he should give up even the effort which has to be put forth, for escaping the said co-ordination of agent and instrument.

You may still argue: If so, the effort to give up this must be given up and so on, leading to a *regressus in infinitum*. We say no. For, the last effort we have just motioned, not only puts down what is desired to be put down, but also itself, like pulverized *Kataka*. As pulverized *Kataka*, when added to turbid water, loses itself by settling down along with the mud in the water, so would the effort (for doing away with the co-ordination of agent and instrument) put down, not only the consciousness of the agent and the instrument, but also itself. This being accomplished, the Mind stands emptied of all *Vāsanā* whatever, as pure *Vāsanās* also would cease¹²⁸ to exist, like the impure ones. VASIṢṬHA says, with this very thing in view:

“The Mind, therefore, experiences bondage through *Vāsanā*; void of *Vāsanā* it is liberated. O Rama! try, as soon as possible, to acquire freedom from *Vāsanā*. *Vāsanā* melts away, on developing the right type of Intuition. On the Dissolution of *Vāsanā* the Mind is extinguished like the flame of an oil-less lamp. He is the real *Jīvan-mukta*, who

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is wide awake though asleep, who does not know any waking and whose knowledge is ever free from all *Vāsanā*." Also,

"He who, though awake, keeps his Mind in a tranquil state and not responding to the phenomenal world around, as in sleep, and is eagerly sought after by the wise, even as the Moon with his *Kalās*¹ is by the gods – such a one is here known as the truly Liberated (*Mukta*). The Liberated with a virile intellect, who, renouncing every thing from off his heart, stands ever free from all distraction, is himself the great *Īs'vara*. Let him attain the state of *Samādhi* or not, let him observe the *Karma* prescribed to his Order or not, the high-souled one stands still liberated, with a heart rid of all attachment. With his mind cleared of all *Vāsanā*, he has nothing whatever to do with performance or non-performance of *Karma*, nor has he any concern with efforts to attain *Samādhi* or with methods of performing *Japa* (such as by telling the beads of a rosary, while mentally repeating particular formulæ). There has been enough of philosophy studied, nay there has been enough of pondering over the themes for a long time; yet the conviction, that there is no condition higher than that Silence, which comes of the abandonment of all Latent Desire, alone remains."

It should not be thought that one, whose mind is devoid of all *Vāsanās*, will be deprived of such intercourse (with the world) as would conduce to his sustenance. Is it intercourse through the eyes and other senses that is thus thought of? Or is it intercourse through the Mind? The first is thus explained by UDDĀLAKA:

"The Senses, such as the eye, etc., tend, of themselves, to function with their objects without, even in the absence of any *Vāsanā*¹²⁹ to induce them to do so; – whence it appears *Vāsanā* is not the cause."

VASIṢṬHA explains the second thus:

"As the eye perceives the space and things presented in space, in the course of nature, and feels no attachment whatever, so should the wise man of firm intellect engage himself in all action whatever."

The same sage argues in favour of enjoying with such "intellect", all such experience as may come from previous *Karma*:

¹ *Kalās* means learning and art, as also the digits of the Moon.

“Enjoyment, well enjoyed through *Gnosis*, conduces to supreme contentment; the thief, admitted into companionship with the full knowledge of his being a thief, turns out to be more a friend than a thief. As wayfarers, coming upon a village-festival without having at all expected it, see and enjoy the bustle, so do *those who know* look upon and enjoy all the glory of wealth and pleasure.”

He points out, how those without *Vāsanā* could be distinguished from those with *Vāsanā*, even at the moment of actual enjoyment, thus:

“They are not dejected by adversity, like the gold-lotus in the night; they attend to nothing but the actual present, joyfully treading the way of the wise. Constant fullness (of the heart), unruffled and peacefully pleasant, such as of the moonlight;— this they never forsake even in adversity, even as the Moons do not forsake their native coolness. Constantly remaining within limits and spreading over a vast expanse at the same time, like the Ocean, the Great ones never swerve from the path of Necessity, even like the Suns,”

Even JANAKA is described to act in the same manner, in moments when he is out of Trance:

“Having remained long in the condition of (ecstatic) Silence, Janaka, on regaining ordinary consciousness, bethought himself, with his Mind all at peace, of the life and ways of men. “What is worth being taken up by me in this world? What can I accomplish with effort? What imaginings are possible¹³⁰ for me, who am of the Consciousness, self-sustained and ever pure? I desire not what I have not; I care not to part from what I have; I stand in the Eternal Self in me; let that be mine, which has been mine”. Thus taking thought, Janaka addressed himself, without the least attachment (to results), to whatever came up in the course of duty, even like the Sun running his diurnal course. He relates himself not with the future, nor with what has gone by; he lives the present out with a smiling heart.”

Thus, it is plain that on the Obliteration of *Vāsanā* in the manner described, *Jīvan-mukti* of the kind explained herein, immediately follows.

End of the Second Chapter on “Obliteration of *Vāsanā*.”

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WE now come to deal with the means of attaining *Jīvan-mukti*, viz., the Dissolution of the Mind. Even though, when the entire brood of *Vāsanās* stands obliterated in one, his Mind is obviously dissolved with it, yet, if he should carefully devote himself to the Dissolution of the Mind to the exclusion of every other thing, further immunity from the *Vāsanās* once obliterated will be secured. It should not be supposed, that constant application to what has been set forth in the verses “Tongueless, impotent, etc.,” (in the previous Chapter) would afford such immunity. For, it is only when the Mind is dissolved, the necessity for the effort involved in constant application to what is implied by “Tongueless, etc.,” altogether vanishes. If it be urged that the requisite effort for the Dissolution of the Mind is also there, we say, let it be so, as such dissolution is absolutely necessary; for, application to “Tonguelessness, etc.,” would after all prove desultory and unsteady, without the Dissolution of the Mind. Hence it is, that JANAKA speaks of the Mind as what ought to be dissolved in the following:

“The Mind is, as it were, the root of the Tree of *Samsāra*¹³² (the Wheel of Birth and Death), with its innumerable sprouts¹³³, branches, fruits and leaves. I believe it to be none other than *thinking*. By ceasing to think, I parch the Mind up, so as to parch up the Tree of *Samsāra*. I am awakened! I am wide awake! I have now found out the thief, who has stolen my Self! His name is Mind; I shall presently inflict the extreme penalty on him; I have been subjected to sever torture all along by him.”

Also VASIṢṬHA has said:

“There is only one way of destroying this Tree of *Samsāra*, which bears all kinds of ills as fruit;—that is the control of one’s own Mind. The rising of the Mind brings on misery in its wake, while its dissolution brings on happiness; the Mind of the wise man is dissolved in no time; while that of the ignorant forms, as it were, his fetters. The midnight-ghosts of Desires have their revels in one’s heart, only so long as his Mind is not subdued by deep and constant application to the one Truth. All Desires for enjoyment die out, even like the lotus-bud fading away in the cold season, in him who has lost all Pride and has held in powerful check his Arch-enemy—the Senses. Pressing hand to hand, gnashing teeth with teeth, curbing limb with limb—one should, at the beginning, control one’s own Mind. On the face of this wide earth, it is only those

¹³² In this word not found in Book Antiqua font so we have inserted from Tahoma

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enlightened souls, that are not subdued by their own Mind, that are really happy and deserve to be numbered among heroes. My adoration to that Waneless, Immaculate Soul, who rises with his full effulgence like the Moon (after an eclipse), in the hole of whose heart lies inert the coiled form of the serpent of the Mind, with its virulent venom of Desires. The Mind is verily the nave of the Wheel of Illusion. If one can withstand it in all possible directions, it cannot affect him to the slightest extent.”

GAUḌA-PĀDĀCĀRYA too has said:

“In the case of *Yogins* in general, the condition of Fearlessness depends on the proper control of the Mind; Freedom from Misery, the dawning of Wisdom and the Attainment of endless Peace, likewise depend on it.” (3, 40.)

What ARJUNA says in the following:

“For the Mind is verily restless, O Kṛṣṇa! It is impetuous, strong and difficult to bend. I deem it as hard to curb as the wind.” (B.G. VI, 34.) applies¹³⁴ to the *Hatha-yoga*. Whence VĀLMĪKI has said:

“The Mind is not capable of being subdued by one, though he devotes his entire attention to it and assumes Posture after Posture, over and over again, unless and until he adopts the right plan. Even as a mad, wild elephant cannot be brought under control by one without the iron hook, so also the Mind, without adopting the right plan. *Vasiṣṭha* has clearly set forth the various devices to be adopted by one to bring about the Dissolution of the Mind. Whoever follows them with care, will have complete sway over his Mind. Control is considered to be attainable in one of two ways: by practices involving Physical or Mental Exercise. The first consists in exercising control over the sensory and motor organs. This leads, at times, to some sort of control over the Mind, whereby it is dissolved. Application to Spiritual Science, Company of the good, entire Abandonment of Latent Desire, Restraining the flow of Breath—these are some of the most effective means of mental training leading to the control of the Mind. Those, who, while these means are available, try to control it through physical practices, are very much in the position of persons vainly trying to dispel darkness with dark collyrium, losing sight of the lamp. Fools, who set about gaining mastery over the Mind through physical practices, are very much in the position of persons trying to bind the mad leader of elephants with the gossamer of the lotus-stalk.”

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Control is of two kinds: Control-by-vehemence and Control-by-degrees. In the first, the Sensory Centres of the eye, ear and the rest—as also the Motor Centres of the throat, hands and the rest—are controlled by sheer force, when sufficient check is brought to bear on the corresponding external organs of each. From the analogy of the Senses, a fool is often lead into the delusion, that he could control the Mind too by similar means. But he is incapable of controlling it; for, it is entirely impossible for him to bring any external control to bear upon the seat of the Mind, *viz.*, the lotus-like Heart-centre. Hence, Control-by-degrees is the only possible¹³⁵ means to this end. “Application to Spiritual Science” (*Gnosis*) and the rest, are the means to be adopted for Control-by-degrees. *Gnosis* enlightens one as to the illusory nature of phenomena and the self-effulgent nature of the Noumenon. When such is the case, the Mind comes to realize the inutility of the phenomena within its ken and the inscrutability of the one real Substance—the Noumenon—and is thus, forever, laid at rest, of its own accord, like fire not fed with fuel. The *S'ruti* has it:

“As fire, not fed by fuel, subsides into its source, so, indeed, does the Mind die out into its source, with the cessation of transformations of any kind.” (Mai. 4, 4.)

The “source” here means the Self.

“Company of the good” is the only remedy for those who, though often taught, are unable to correctly grasp the Truth, as well as those who forget it, as often as they grasp it. The “good” constantly inculcate the Truth, and also recapitulate it for the benefit of others. He who is afflicted with the evil *Vāsanā* of Arrogance, born of much Learning and the like and does not take pains to seek the Company of the good, must have recourse to the process of Discrimination previously described, to eradicate all *Vāsanās* from his heart. If *Vāsanās* prove too powerful to be thus put out, the remedy to be sought consists in the “Restraint of the flow of Breath;” for, inasmuch as the flow of Breath and *Vāsanā*, both of them, act as incentives to the functioning of the Mind, restraint of the Mind follows upon restraint of these two. The incentive nature of the two is thus touched upon by VASIṢṬHA:

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“Flow of breath and strong *Vāsanā* are the two seeds of the Tree of the Mind, tangled with the numerous transformations. Flow of Breath quickens Consciousness which is all¹³⁶-pervading; from this active quickening spring endless agonies.”

As the smith blows upon live-fuel covered with ashes, with a pair of bellows and, in consequence of the blast, the fire bursts into a bright blaze, so does Consciousness, covered by Ignorance, which stands in the place of the fuel and is the material cause of the Mind, on being energized by the flow of Breath, quicken itself into innumerable transformations of the Mind. From this quickening, viz., blazing out of Consciousness into what are known as transformations of the Mind, arise all ills. This is one phase of the generation of the Mind, brought about through the flow of *Prāṇa* (Vital Breath). The same Sage describes another phase of the generation of the Mind thus:

“O child of the Raghus! Listen to the other phase of the generation of the Mind, wherein *Vāsanā* takes part and which is produced by simple ideation in Consciousness and experienced through Imagination. The Mind, which is the cause of birth, decay and death, is born in all its fickle nature, through exclusive thinking of objects constantly experienced.”

Not only are (the flow of) *Prāṇa* and *Vāsanās* thus the causes of the (generation of) the Mind, but they are reciprocally the causes of each other as well.

Says VASIṢṬHA:

“The flow of *Prāṇa* depends on *Vāsanā*, which, in its turn, re-acts on the other; whence these two stand in the relation of the seed and the sprout to the tree of the Mind.”

Hence does he speak of the vanishing of both, from the vanishing of either:

“Two are the seeds of the Mind—flow of the Breath and Latent Desire; on the vanishing of either, both of them disappear in no time.”

Thus¹³⁷ are set forth the means of controlling the one and rooting out the other, as well as the results attained therefrom:

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“Flow of *Prāṇa* is controlled through constant and steady application to *Prāṇayāma*, with such tact as the teacher may prescribe, accompanied by the *Yogas* of proper Posture and Diet. *Vāsanā* is rendered ineffective by performing the duties of every-day life without any Attachment, by chasing out all ideas of worldly things from the Mind, and by ever keeping in mind the perishable nature of the body. The Mind becomes No-mind, when *Vāsanā* is rooted out and control is established over the flow of breath. Such being the case, you are free to choose either of the two. The form of the Mind, I take it, is something like this, O Rāghava! the intense and interested brooding within, over any objective thing, in such a manner as to create an imaginary subjective actuality of the object. The functioning of the Mind ceases, when once Imagination, about things acceptable or otherwise, ceases and quiescence is attained, on one’s having given up every cause of disturbance. The condition known as *Amanastā* (mindlessness), conducive to profound peace, is attained, when the Mind does not function at all, owing to the Obliteration of *Vāsanā*.”

The impossibility of peace in the absence of “mindlessness” is thus set forth:

“Neither friends, nor relatives, neither teachers, nor others can help him, who has no power over his Mind, which obsesses him like a *Yakṣa* (evil spirit).”

Of the *Yogas* of “Posture” and “Diet” spoken of above, the what, the how and the wherefore of Posture is thus described in three aphorisms by Patañjali: “Posture is that which is steady and easy.” “By Slackening effort and by Meditation on Ananta.” “Thence, no assaults from the pairs of opposites.” (II, 46-48). Any Posture, such as the *Padma* or the *Svastika* or other position of the body, which one finds easy and comfortable, as causing no strain or pain in any of the limbs and which¹³⁸ keeps the body in a condition so steady as to be free from jerks or tremblings, is to him the best Posture to be taken. The ordinary means of accomplishing this is “the Slackening of effort”, that is to say, one should have recourse to the slackening of the mental fervour which leads to energetic action, such as moving about, attending to household duties, going to places of pilgrimage, taking baths, offering sacrifices, etc. Otherwise, this mental fervour is sure to overpower the body and lead it off in some direction or other. The extraordinary means of attaining it (a comfortable Posture) is “Meditation on the *Ananta*”, viz., such attitude of the Mind as would take the form of “I am the self-same

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serpent *S'eṣa* (or *Ananta*) who stands unmoved, supporting the globe of this earth on his thousand hoods." By this means is generated that subtle attitude, which easily procures the requisite Posture. Posture being gained, one is no longer assailed by the "pairs" of opposites, such as, cold and heat, respect and contempt, etc., as before. The proper place for such Posture is described by the *S'ruti* thus:

"One taking a comfortable Posture, in some solitary place, with extreme (bodily and mental) purity and holding his neck, head and chest in a line." (Kai. 4.)

"In a place, even, pure, free from pebbles, fire and sand, as also free from noise and devoid of any great watercourse, always pleasant and never painful to look at, one should assume his posture, in some cave, sheltered from the breeze." (S've. 2, 10.)

Thus far the *Yoga* relating to "Posture." The *Yoga* relating to "Diet" consists in Temperance in food.

Says the *S'ruti*:

"The *Yogin* should ever avoid over-eating or starvation."

The¹³⁹ LORD too says:

"Verily *Yoga* is not for him, who eateth too much, nor who abstaineth to excess, nor who is too much addicted to sleep, nor even to wakefulness, O Arjuna! *Yoga* killeth out all pain, for him who is regulated in eating and amusement, regulated in performing actions, regulated in sleeping and waking." (B.G. VI, 16, 17.)

The Dissolution of the Mind through restraint of *Prāṇa* (*Prāṇayāma*) by one who has gained a steady Posture is thus set forth in the *S'vetās'vatara*:

"Holding the three¹ erect, keeping the body well-poised, impounding all the Senses into the Heart, through the Mind; thus should the Knower row across in the boat of *Brahman*² to the other side of the terrific waters of the river – (of the Great Illusion). He should, for this purpose, apply himself to the Restraint of Breath, directing his

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¹ Head, neck and chest.

² The Word of Glory, – Aum – symbolic of *Brahman* is here meant, as the one syllable on which the Knower should contemplate.

activities in the normal way and should accustom himself to breathe in through the nose, when the *Prāṇa* (Breath) has been exhausted. The Knower should exercise vigilant check over his Mind, even as a clever charioteer would, over his chariot yoked to restive horses." (S've. 2, 8, 9.)

To two Orders belong *Yogins*; those devoid of the Life-of-the-Lower-Self, consisting of Pride of Learning and the like, and those bound to such life. Of the two, when the Mind of one of the first Order is retrained by Meditation on the *Brahman*, his Breath, which is invariably bound up with his Mind, is likewise restrained. The verse beginning with "Holding the three erect" relates to such a one. In the case of the second, when the Breath of one of that Order is held under control, his Mind, which is invariably bound up with the Vital Breath, is also held under control. The verse, "He should, for this purpose, apply himself to, etc.," relates to him. The method¹⁴⁰ of restraining the Breath will presently be described. When this restraint is accomplished, one secures the "normal direction of activities"; and the activity of the Mind, such as Pride of Learning and the rest, is altogether restrained. An illustration, to elucidate the check exercised by Restraint of Breath over the activity of the Mind, is thus given in another place:

"As smelting separates the pure metal from the ore dug up from a mountain and burns up all the dross, so is burnt up all the evil arising out of the improper functioning of the Mind, due to the influence of Latent Desire, through Restraint of Breath." (A. Nā., 7.)

This is justified by VASIṢṬHA thus:

"Flow of Breath is identically the same as the activity of the Mind; the wise should, therefore, seriously put forth the best effort towards regulating the former."

The gods presiding over the Mind, Speech, the Eye and other Senses, having taken the vow of unceasingly fulfilling, each his own functions, were all swallowed up by Death assuming the form of sheer Exhaustion. He (Death) however did not assail the presiding deity of *Prāṇa* (Vital Breath). Hence it is, that this *Prāṇa*, though constantly going out and coming in, never feels the fatigue of its activity. It was, then, that the gods, after due deliberation, assumed the form of *Prāṇa*. The same is being thus chanted by *Vājasaneyins*: "This (*Prāṇa*) is verily the best among us; he who feels no pain, whether in motion or at rest, and never goes to decay. Lo! let us all assume his

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form. So saying, all of them assumed his form. Hence, they are called after him, *Prāṇas*." (Bṛ. 1, 5, 21). Hence, it follows, that the Senses are but *forms* of this Vital Breath, that is to say, they are¹⁴¹ dependent on the Breath for their functioning. This too has been set forth in the *Antar-yāmi-brāhmaṇa*, while speaking of the *Sūtrātman*. "O Gautama! Air indeed is that *Sūtra* (thread); this world and the next, nay, all beings whatever, are held together by this thread of Air; hence again, O Gautama! a man is said to be dead, when all his limbs get loose, the thread of this vital Air alone having bound them together once." (Bṛ. 3, 7, 2.) Thus, the flow of *Prāṇa* and the functioning of *Manas* (the Mind) being concomitants of each other, the control of the former leads to the control of the latter.

It may here be argued, that this concomitance is not borne out, as, in sleep, the Mind does not appear to function, though the flow of Breath has not ceased. It is not so, for, the Mind, which is then only in a condition of potential existence, is as good as not in existence altogether.

Again, it may be argued that, what has been said in the *S'ruti* "When the *Prāṇa* has been exhausted, breathe in through the nose," involves a contradiction for, we do never find any Breath in the body of a dead man for-saken by *Prāṇa*; nor is there cessation of *Prāṇa* in the case of one who is breathing and alive. In fact there is no such contradiction, for, absence of heavy breathing is all that is meant by "exhaustion of *Prāṇa*" in the present instance. The speed of the flow of breath, observable in one engaged in digging the ground, or felling a tree, or ascending a hill-top or running swiftly, does not obtain in one, who is standing or sitting or asleep. Similarly, one who has acquired sufficient skill in the practice of *Prāṇayāma*, has his flow of breath rendered thinner than that of¹⁴² another person. Says the *S'ruti*, with this very thing in mind:

"Having drawn the Breath in, long enough, he should then give it out very slowly."

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Just as a chariot with restive horses is dragged away from its right course to any place whatever and has to be restored to the right path again, by the driver curbing the horses through the reins, so also the Mind, dragged hither and thither by the senses and *Vāsanās*, is held in perfect check, only when the string of *Prāṇa* is held fast and well.

The “Restraint of Breath” referred to in the passage “He should apply himself to Restraint of Breath, etc.,” quoted above is elsewhere thus described:

“With *Prāṇa* of proper length, one should thrice repeat the *Gāyat-trī* with the *Vyāhṛti*, the *Praṇava* and the *S'iras*;—this is *Prāṇāyāma*. *Prāṇāyāmas* are said to be three in number, *Recaka*, *Pūraka* and *Kumbhaka*. Drawing the air up, completely exhausting the air from the *Ākās'a* (space) and creating a void therein, one should control the void thus created: this is *Recaka*. As one sucks in water through the stalk of a lotus, so should the air be drawn in (for *Prāṇāyāma*)—this is *Pūraka*. Neither inhaling nor exhaling any air, nor moving any of his limbs, one should direct himself towards *Prāṇāyāma*: this is *Kumbhaka*.” (A. Nā. 11-14)

Here, in order to expel all air from within the body, the *Ākās'a* (space) within the body should be emptied of all air, by raising it up from within. When, thus, the body is emptied of all air, not a particle should be allowed to re-enter it and control should be exercised on this idea of perfect void: This is *Recaka*.

Kumbhaka is of two kinds: internal and external. VASIṢṬHA describes the two thus:

“That condition, when *Apāna* has just ceased to flow out from within and *Prāṇa* has not yet commenced flowing into¹⁴³ the heart from without, is of *Kumbhaka* (internal) as experienced by *Yogins*. When *Prāṇa* has just ceased to flow in from without and *Apāna* has not yet commenced flowing out from within, that condition of fullness is of external *Kumbhaka*.”

It may be added that Inspiration adversely affects the Internal and Expiration, the External *Kumbhaka*; while the slightest movement of the body would prove detrimental in the case of either *Kumbhaka*, as such movement has, as its necessary concomitant, either the one or the other of the two, *viz.*, Inspiration and Expiration. Even Patañjali describes *Prāṇāyāma*, which is the next stage after Posture, in his

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aphorisms, thus: “This (Posture) being accomplished, *Prāṇāyāma* (follows) – the cutting off of the course of Inspiration and Expiration (of the breath).” (II, 49.) It should not be supposed that, though there is suspension in the flow of breath in *Kumbhaka*, there is such flow of breath in Inspiration and Expiration during *Recaka* and *Pūraka*; for, by constantly practicing these two in an increasing measure, the natural, even course of *Prāṇa* is invariably modified to some perceptible extent. This practice is spoken of by Patañjali thus: “It is External, Internal, or Steady; regulated by Place, Time, and Number; and is long and subtle.” (II, 50.) *Recaka* is the external course, *Pūraka* the internal course and *Kumbhaka* the suspension (of breath). Each of these has to be regulated by the “Region”, “Duration” and “Number” tests. It is as follows: When *Recaka* is in its natural course, the breath rises from the heart and flows in the direction of the tip of the nose, becoming imperceptible at a distance of twelve digits (from the tip of the nose). By practice, however, it gradually rises from the navel or the rectum (instead of from the heart), and is rendered¹⁴⁴ imperceptible at a distance of twenty-four or thirty-six digits, as the case may be. During *Recaka*, through excessive effort, the breath, which rises from the navel or regions below, is discernible within, by the peculiar sensation round the region whence it rises. Externally too we can determine its length by holding a piece of cotton against the breath so expired. This is the “Region” test. Determining the number of times one is able to (mentally) repeat the *Prāṇava* (Word-of-Glory) during one *Recaka* (as it naturally flows), such as ten, twenty or thirty is the “Duration” test. Reckoning the number of times one does the *Recaka*, such as ten this month, twenty the next, thirty the one following, and so on, is the “Number” test. Reckoning the *Prāṇāyāmas* characterized by the regions and durations set forth above performed per day, as ten, twenty or thirty, is another kind of “Number” test. The above tests should, in the same manner, be applied in the case of *Pūraka*. Though in *Kumbhaka* it is impossible to apply the “Region” test, yet the “Duration” and “Number” tests are surely applicable to it. As a thick lump of cotton, on being spread out, becomes long and gets flimsy on account of attenuation, even so does *Prāṇa*, on being subjected to practice, by the gradual increase in region, duration and number, become long and is rendered subtle on account of its imperceptibility. Patañjali speaks of an altogether different kind of *Prāṇāyāma* from the three mentioned above, viz., *Recaka*, *Pūraka* and *Kumbhaka*, thus: “The fourth is that which has no bearing on the external and internal positions.” (II, 51.) The *Kumbhaka* performed after expiring all breath from within, as much as it lies in one’s power, is external *Kumbhaka*; the same performed¹⁴⁵ after filling

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up the breath, as much as it lies in one's power, is internal *Kumbhaka*. The *Prāṇāyāma* that is practised purely as *Kumbhaka*, without any bearing on *Recaka* and *Pūraka*, becomes the fourth, in consideration of the three described before. The three processes, *Recaka* and others, are meant for those who are addicted to sleep, sloth and other grievous vices, while the fourth is for those who are free from such vices.

(Patañjali) sets forth the result of *Prāṇāyāma* thus, in his aphorism: "Thence is destroyed the covering of the light." (II, 52.) The light, *i.e.*, light of *Sattoā*; that which obscures such light is *Tamas*, the cause of sleep, sloth and the like; this is removed (by the practice of *Prāṇāyāma*). Another result which follows the removal is thus described in the aphorism: "The Mind becomes fit for the stages of Contemplation, Absorption and Trance." (II, 53.) Contemplation is the transfixing of the Mind on some particular region, such as the *plexuses* situated respectively at the rectum, the navel, the heart, the middle of the eye-brows, the crown of the head, etc., as set forth in the aphorism: "Contemplation is the fixing of the Mind on something." (III, 1.) The *S'ruti* too corroborates this:

"That state, wherein the wise man considers the Mind as the ever active instrument of imagination, projects it on the Self and retains it in the self-same condition, is described as *Dhāraṇā* (Contemplation)." (A. Nā. 15).

The Mind, freed, through *Prāṇāyāma*, from its native fickleness, due to the inherent quality of energy (*Rajas*), and from its native indolence, etc., due to the inherent quality of grossness (*Tamas*), becomes fit for such contemplation.

By the¹⁴⁶ word "method" occurring in the passage: "By constantly practising the *Prāṇāyāma* and adopting the method expounded by the teacher," is implied any one of the several processes well-known to *Yogins*, such as, the whirling of the *Meru*, *i.e.*, the head, setting the uvula in motion with the tip of the tongue, contemplation of the Light at the navel-plexus and the heart, the use of drugs calculated to stupify and so on. Thus have been shown the several effective means of mental training leading to the Dissolution of the Mind, *viz.*, application to Spiritual Science, company of the good, entire abandonment of latent desire and restraining the flow of breath.¹

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¹ See page 112.

Henceforward we touch upon “Trance” which is another means to the same end. After excluding the first three of the five stages of the Mind, the two stages that remain make up what is called “Trance”. The said stages have been enumerated by the author of the *Yoga-sūtra-bhāṣyā* thus: “Distraction, Dormancy, Constraint, Concentration and Absorption, are the five stages of the Mind” (*i.e.*, of mental activity). The Mind is “distracted,” when inclined towards the Life-of-the-Lower-Self or attracted by the (impure) *Vāsanās* relating to love of worldly fame, pride of learning or the acquisition of bodily grace; it is “dormant,” when overpowered by sleep, sloth and the like; it is “constrained,” when resting occasionally in Contemplation and, as such, in a state distinguishable from Distraction. Of these three, there is not the remotest possibility of doubt that the distracted and dormant stages have anything to do with Trance. When the Mind is constrained, such Trance as may¹⁴⁷ be possible, being rendered subordinate to Distraction, would not lie within the legitimate province of *Yoga*. In other words, such Trance, being subjected to Constraint, is forthwith reduced to nothing, even as seeds encompassed by fire. That condition, which reveals a thing in its real form to the one-pointed Mind, removes all pain altogether, loosens the bonds of *Karma* and brings the state of Absorption within sight, is called *Samprajñata-yoga* (Trance of the conscious variety). That condition of the Mind, when all transformations are held under check, is called *Asamprajñata* (Trance of the unconscious variety). The one-pointedness which is characteristic of the conscious variety of Trance is thus set forth (by Patañjali) in the aphorism: “The condition of the Mind, known as concentration-transformation, is attained, when the “repressed” and the “revived” transformations are similar.” (III, 12.) By “repressed” is meant “that have been put out” *i.e.*, past. By “revived” is meant “that have arisen,” *i.e.*, present. These two kinds of transformations would be similar, only when each of them relates to the same thing in succession. Such transformation is known as Concentration. Trance, wherein Concentration is accelerated, is set forth in the following *S'ūtra*: “Trance-transformation is the setting and rising of Distractions and Concentration of the Mind respectively.” (III, 11.) The Mind impelled by the quality of *Rajas* (Energy), runs after objects one after the other. These Distractions diminish day by day, by special effort put forth in that behalf, by the *Yogin* and “Concentration” rises in an increasing measure. Such transformation of the Mind is called “Trance”.

Of the¹⁴⁸ eight stages leading to this Trance, Forbearance, Observances, Posture, Regulation of Breath, and Abstraction are the five exterior ones. Of these, Forbearance

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is thus spoken of in the aphorism: "Forbearance consists in abstaining from killing, falsehood, theft, incontinence and greediness." (II, 30.) Forbearance (*Yama*) is that which induces the *Yogin* to forbear from prohibited acts, such as killing and the rest. Observances are set forth thus: "Observances consist in purity, contentment, mortification, study and resignation to *Īs'vara*." (II, 32.) Observances (*Niyamas*) are those which turn one away from actions based on desire, which are the cause of incarnation, and induce him to duly carry out such disinterested duties as bring about Liberation. The difference between (the carrying out of) these two is thus shown in the *S'mṛti*:

"The wise man should ever devote his attention to Forbearance, no matter whether he ever neglects Observances or not; for, one devoted solely to Observances, falls, should he neglect Forbearance. One devoted to Observances and neglecting Forbearance, meets with sure destruction. Not so one full of Forbearance, but careless of Observances. Thus, taking due note of the relative strength of Forbearance and Observances, the wise man should carefully apply his mind mostly to Forbearance."

The results of Forbearance and Observances are thus described in the aphorisms: "There arise suspension of antipathy (on abstinence from killing being acquired as a habit), bestowal of fruits (on veracity being confirmed), approach of all jewels (on abstinence from theft of all kinds being acquired as a habit), attainment of supreme vigour (on the confirmation of continence), knowledge of the how and wherefore of existence, *i.e.*, immunity from the fear of rebirth, etc., (on abstinence from greediness)." "From¹⁴⁹ purity arise disgust for one's own body and non-intercourse with others"; "Moreover there arise clear passivity, pleasantness of mind, fixity of attention, subjugation of the senses, and fitness for communion with the soul." "Superlative happiness (arises) from contentment." "There arise, from mortification, after the destruction of impurities, occult powers in the body and the senses." "By study is produced communion with the desired deity." "From resignation to *Īsvara* (follows) the accomplishment of *Samādhi* (Trance)." (II, 35-45.)

Posture and Regulation of Breath have been defined and explained before.

Abstraction is thus defined in the aphorism: "Abstraction is, as it were, the imitation, by the Senses, of the Thinking Principle, by withdrawing themselves from their objects." (II, 54.) Sound, touch, form, taste and smell are the objects of the Senses.

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Turned away from them, the Senses, ear and the rest, stand (abstracted within), acting as it were in accord with the then condition of the Mind. Says the *S'ruti*:

“The five (Senses) having Sound, etc., as their objects and the ever restless Mind should all be meditated upon, as so many reins handled by the one effulgent Self;—such meditation is Abstraction.” (A. Nā. 5.)

“The five, having Sound, etc., as their objects” are the five Senses, ear and others. These and the Mind, which forms the sixth with them, should all be turned off from their respective objects and should be thought of as so many reins of the inner Self. This is *Pratyāhāra*—Abstraction. The result of Abstraction is thus given in the aphorism: “Then follows the greatest Mastery over the Senses.” (II, 55.)

Then¹⁵⁰ are described Contemplation, Absorption and Trance, in the three aphorisms: “Contemplation (*Dhāraṇā*) is the fixing of the Mind on some thing.” “The unity of the Mind with it, is Absorption (*Dhyana*).” “The same, when conscious only of the object, as if unconscious of itself is Trance (*Samādhi*).” (III, 1-3.) Reference has already been made to the plexuses of the rectum, etc., as regions whereon the mind is fixed during Contemplation. Another such region is hinted at in the *S'ruti*:

“That state, wherein the wise man considers the Mind as the ever active instrument of imagination, projects it on the Self and retains it in the self-same condition is described as *Dhāraṇā* (Contemplation).” (A. Nā. 15.)

“Let the Mind which thinks of every possible object, think of itself and of nothing else.” Effort in this direction is the fixing of the Mind on itself.

The “unity of the Mind with it” spoken of in reference to Absorption means the flow of the Mind in the one direction of *Tattova*. This is of two kinds: intermittent and continuous. These two, in due course, become Absorption and Trance. These two are thus spoken of by the great *Yogin*, Sarvānubhava:

“*Gnosis* of the kind just described, comes of Concentration of the Mind. The method to be employed for acquiring the means to such *Gnosis*, to wit, Absorption, is as follows: One should meditate upon the residual *Sat*, *Cit* and *Ananda*, after causing the several orders of creation to melt away, by reversing the process of evolution in his mind. That stream of the transformations of the Mind, ever conscious of the *Brahman*

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and devoid of the least vestige of egoism, is the result of confirmed practice of *Dhyāna* (Absorption) and is known as *Samprajñāta-samādhi* (Trance of the conscious variety)."

S'āṃkara¹⁵¹-bhagavat-pāda explains the same thus:

"All-*Gnosis*, in form resembling *Ākāś'a*, luminous once for all, unborn, one, immutable, unattached, all-pervading, without a second; – I, the liberated, am ever that, the Word of Glory. I am all-pure-*Gnosis* and immutable. I have, by nature, nothing for my object. I am the unconditioned All, pervading everywhere, – before, behind, above and below; having no beginning and standing fully reflected in the Self. I am unborn, immortal, undecaying, undying, self-effulgent, all-pervading, without a second, transcending the chain of cause and effect, entirely pure, ever content and hence, verily ever liberated, – the Word of Glory." (Up. 10, 1-3.)

It may here be asked why the conscious variety of Trance, which is the principal, should be made to take the place of one of its auxiliaries, *viz.*, that Trance which comes after Absorption, as the eighth in order (from *Yama*, etc.). The answer is that there is no such inconsistency involved therein, as there is really no sharp difference between the said two kinds of Trances. Just as a pupil, learning the *Veda*, stumbles very often, but all the same rectifies himself eventually, while after finishing the whole course he is cautious enough not to stumble; and a teacher (of the *Veda*) makes no such mistakes while engaged in teaching, even though he may be absent-minded or slothful occasionally, similarly, it should be understood that there is difference between Absorption, Trance and the conscious variety of Trance, which mark three different stages of perfection, even though the object in view is the same in all the three cases. Contemplation, Absorption and Trance are the internal auxiliaries of Conscious Trance, as they relate to the Mind. The five auxiliaries, *Yama* and others, are the external. This has been thus spoken of in the aphorism: "The three are more¹⁵² intimate than the previous ones. (III. 7.)" Therefore, when the internal means are, in the first instance, gained in virtue of some past or present merit, much effort need not be put forth towards accomplishing the external ones. Though Patañjali has elaborately described

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the *Samprajñāta* and the *Savikalpa* kinds of Trance in their relation to material objects, the physical elements and their subtle counterparts, the senses, egoism, etc., yet no heed need be paid to them by us, as they have, for their aim, the acquisition of certain occult powers, such as disappearance, etc., which run counter to the end and aim of real (absolute) Trance, which is Liberation. The following aphorisms bear out the position assumed above: “These are obstacles in the way of *Samādhi* (Absolute Trance), and are powers in moments of suspension.” (III, 38.) “(There should be) entire absence of attachment or pride in the invitations by the powers (of various places), for there is the possibility of the recurrence of evil.” (III, 52.) The “powers of various places” are the several gods. It is on record that Uddālaka, though invited by the gods, disregarded them and took to Absolute Trance (*Nirvikalpa-samādhi*) alone. The same is gathered from the following dialogue:

RĀMA—

“O sage, the best among the knowers of the Self! Why is it powers such as, soaring up in the sky and the like, are not seen in those that are liberated while yet living (*Jīvan-muktas*)?”

VASIṢṬHA—

“Even one, who is ignorant of the Self and is yet in bondage, attains, by requisitioning the aid of proper materials, incantations, practices and observances of time, occult powers, such as soaring up in the sky, etc., O Rāghava! The attaining¹⁵³ of such powers is not within the sphere of the Knower of the Self; for, verily the Knower of the Self has to cast his eye only on the Self. Content in the Self, through the Self, he does not pursue *Avidyā* (Ignorance). The wise consider, whatever things pertain to the world are so many forms of gross ignorance. How is it possible for the Knower of the Self, who has given up ignorance, to drown himself in them? The influence exercised by materials, incantations, action and time, though conducive to the successful acquisition of occult powers, does not help a jot towards attaining the highest condition of Beatitude. How can the Self, which can be attained only on the cessation of all kinds of desire, ever be attained by one, whose mind is yet immersed in the desire for occult powers? These worldly objects do not attract the Knower of the Truth, even as rustic women-folk afford no charms to the gallant in fast love with the polished lady of fashionable life. The *Jīvan-mukta* will not be filled with wonder, even if the Sun should shed cool rays of light or the disc of the Moon emit hot beams, or, even if a jet of flame were to shoot downwards. No curiosity is roused in him by any of these or other wonderful things, as he looks upon them all as so many forces of the Supreme Self,

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manifesting themselves in these diverse ways, in this world. He, who, even after realizing the Self, desires these occult powers, will easily gain them, by degrees, through materials which would serve as means tending to that end.”

The conscious variety of Trance (*Samprajñāta-samādhi*) directed towards the Self, leads to Obliteration of *Vāsanā* and Absolute Interception (*Nirodha-samādhi*). Hence due importance has to be attached to it.

Now is described, this Absolute Interception which is the fifth stage. This is thus defined in the aphorism: “Interception¹ is the transformation of the mind at the moments of Interception, – the impressions of Distraction and¹⁵⁴ Interception going out and rising up respectively.” (III, 9.) The “impressions of Distraction” are unfavourable to *Samādhi*. They have been set forth, while speaking of the Trance of Uddālaka:

“ ‘When shall I rest for a long time, in that exceedingly holy state, free from all thinking whatever, even like a cloud resting on the top of mount Meru!’ – Overwhelmed with this anxiety, Uddālaka forced himself into posture after posture and practised Absorption. When his mind, restless like a monkey, was drawn hither and thither by the various objects of enjoyment, he did not find that steadiness (in trance) leading to the supreme Ecstasy of Bliss. The ape of his mind, drawn off at one time from external objects, ran thereafter to the groups of things stored within; at another time, giving up the internal groups, it resorted to the external objects. Then again, taking to wings, it moved hither and thither like a frightened bird; it saw, yet again, an expanse of light, resembling the rising Sun; next, it saw the *Ākāś'a* alone and, last of all, utter darkness. He cut off these thought-images, surging up again and again at random, with one strong effort of his mind, even like a valiant hero cutting off his enemies in battle, with one stroke of his sword. The crowd of images having been thus laid low, he saw, in the *Ākāś'a* of his heart, the darkness of ignorance, as black as floating soot and obscuring the Sun of Discrimination. He dispelled even this with the light of the Sun of proper *Gnosis*; and when all darkness had been dispelled, he saw a huge mass of effulgence within. He scattered it off, as he young elephant does a forest of land-lotuses; the light having disappeared, the Mind of the sage, which began to reel, went to sleep like lotuses at the close of day. He soon shook off even this, whereupon he found himself awake to the consciousness of all-pervading *Ākāś'a*. When this too

¹ The word “Interception” is a literal rendering of what is called *Nirodha-pariṇāma*, that transformation of the mind leading to *Nirodha-samādhi*, here rendered by the words “Absolute Interception”. It means the utter emptying of the Mind of all thought other than the one on which it stands intercepted so to speak. The supreme fullness of the Mind with this idea, even up to the forgetfulness of such experience, may, taking the positive aspect of the state, be described as “Absolute Interception”.

was lost, his mind sank into stupor, which again this large-hearted sage wiped off (with effort). Thence attaining, at the end, the indescribable condition bereft of light, darkness, sleep, stupor and the like, the Mind (of the sage) found supreme rest for a moment.”

These “impressions of Distraction” are daily and hourly wiped off, by effort, put forth by the *Yogin*, with a view to intercept them and “impressions of Interception” which are adversaries continually rise in their place. When this is¹⁵⁵ accomplished, Interception keeps pace with the Mind, at every moment. In this manner is accomplished the transformation of the Mind known as “Interception”.

It may here be asked: in accordance with the rule: “All objects, except consciousness, undergo transformation every moment”, the Mind should be considered as subject to a series of transformations for all time. This is no doubt true. This continuity of transformations is obvious in the case of the distracted Mind. But what about the intercepted Mind? With a view to meet this difficulty, the next aphorism is made to say: “Its flow becomes steady by impressions.” (III, 10.) As fire burns brighter and brighter, with every fresh addition of sacred fuel and clarified butter and as, after the fuel, etc., has been consumed, it burns, at first, a degree lower than before, and continues gradually to burn lower and lower; so, indeed, does the intercepted Mind become more and more confirmed in the habit of steadiness. In the acquisition of this habit, the impression born of every previous effort, serves as the cause of the steadiness that subsequently follows. The LORD very lucidly explains this “steady flow”:

“When his subdued thought is fixed on the Self free from longing after all desirable things, then it is said, “he is harmonized”. As a lamp in a windless place flickereth not, to such is likened the *Yogin* of subdued thought, absorbed in the *Yoga* of the Self. That in which the mind finds rest, quieted by the practice of *Yoga*: that in which he, seeing the Self, in the Self is satisfied; that in which he findeth the supreme delight which the Reason can grasp beyond the senses, wherein established he moveth not from the Reality; which, having obtained, he thinketh there is no greater gain beyond it; wherein, established, he is not shaken even by heavy sorrow; that should be known by the name of *Yoga*, this disconnection from the union with pain. This *Yoga* must be clung¹⁵⁶ to with a firm conviction and with undesponding mind.” (B.G. VI, 18-23)

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The means of Absolute Interception is mentioned in the aphorism: "The other (variety) is that (*Samādhi*) which consists of the remnant *Samskāra* left by the practice of the cause of complete suspension." (I, 18.) Complete suspension is suspension of the transformations of the Mind. For bringing about this, strong personal effort is essential. Such effort, when put forth frequently, accomplishes the suspension. The result of such repeated effort is the variety, other than the conscious variety of Trance, spoken of in the preceding aphorism; that is to say, the variety spoken of here is *Asamprajñāta-samādhi*. As it is not possible to conceive of the form of the Mind free from transformation, in that condition, it is said to consist of "the remnant *Samskāra*." The generation (of this condition) from the cause of complete suspension is thus clearly set forth by the LORD:

"Abandoning without reserve all desires born of the imagination, by the mind curbing in the aggregate of the senses on every side, little by little let him gain tranquillity, by means of Reason controlled by steadiness; having made the mind abide in the Self, let him not think of anything. As often as the wavering and unsteady mind goeth forth, so often reining it in, let him bring it under the control of the Self." (B.G. VI, 24-26.)

Though objects of desire, such as, garlands, perfumes, women, children, friends, mansions, lands and the like, are full of many evils, well-known to wise men who are well-versed in the Science of Liberation, yet through the influence of beginningless *Avidyā*, the Mind, after covering up all such evils, invests the objects with a core of good. From such "imagination" arise desires of the form¹⁵⁷ of "May this be mine." So says the *Smṛti*:

"All desire has its root in imagination; even sacrifices are born of imagination;—O Desire! I know thy origin. Verily thou art born of imagination; I do not propose having anything to do with thee. Verily shalt thou perish root and branch."

The evils inherent in the objects of desire, being rendered clearly palpable, by bringing discrimination to bear on them, desires turn away from them, as from the milk-porridge vomited by a dog. The word "all" has been used to qualify "desires", with a view to suggest that the desire for the attainment of *Brahma-loka*, etc., or the eight occult powers, *Aṇiman*, etc., should be abandoned likewise, along with the desire for garlands, perfumes and the rest. One who has taken the vow of abstinence from all

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food for a month, though abstaining from it during that period, feels that the craving for it springs up again and again. The words "without reserve" have been used to signify that cravings such as these, should be altogether curbed. Though, on the abandonment of desire, all deliberate action ceases, the activity of the senses like the eye, which cannot, in consequence of their very nature, be curbed from cognizing forms and the like, should also be controlled by strong mental effort. The words "on every side" have been used in this connection, with a view to imply the suspension, even of activities such as, visits to temples for worship. The words "little by little" suggest that tranquillity is to be attained stage by stage.

These stages which are four in number are thus described in the *Kāthopanīṣad*: "The wise man should reduce all speech into thought, all thought into the Self that discriminates¹⁵⁸ (*Buddhi*), the discriminating Self into the Great Self (*Mahat*), and the Great Self into the Self that is all peace and tranquillity." (1, 3, 13.)

"Speech" is of two kinds: temporal (*Laukika*) and spiritual (*Vaidika*). The first consists of conversation relating to every-day life, the second of the muttering of incantations, etc., enjoined by the *Veda*. Of these, temporal speech being the cause of considerable distraction, the *Yogin* should abandon it, even in moments of resumption from Trance. Hence says the *Smṛti*:

"The bearer of the single *Daṇḍa*¹ must have these seven: silence, posture, meditation, indifference, love of solitude, contentment and equanimity."

The second kind of speech, consisting of Vedic incantations, etc., should also be given up at the time of Absolute Interception. This is the first stage (of reduction) relating to speech. Having mastered this stage with strong effort in a few days or months or years, the student should apply himself to the next stage (of reduction) referring to thought. Otherwise, the higher stages will fail, through failure of the first stage, even as, with the fall of the lowest storey of a palace, the higher ones will topple down. Eyes and the other senses have, no doubt, to be brought under control, but their control may be included, either under the control of thought or of speech.

If it be argued that speech cannot be reduced into thought, for the reason that one sense cannot get reduced into another, such argument is based on misunderstanding, for, no such reduction is actually meant. What is meant is that,

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¹ The *Eka-duṇḍin*, as this order of *Samnyāsins* is called.

between speech and thought, which¹⁵⁹ produce innumerable distractions, by first bringing speech under control, mental activity alone will remain to be dealt with.

When control of speech gets confirmed into a habit and speechlessness becomes, as it were, part of our nature, as in the case of cows, buffaloes, horses and the like, thought should thence be reduced into the "Self that discriminates". The Self is of three kinds: "The Self that discriminates", "the Great Self", and "the Self that is all peace and tranquillity". *That*, remaining in which the Self knows, in fact, the condition essential to the act of knowing, egoism, is here implied by the word "discriminates" used in the phrase "the Self that discriminates". The instrument of such discrimination, *viz.*, the Mind, being separately mentioned as that which has to be reduced, this discrimination is none other than egoism. Egoism is again twofold: Individual and Cosmic. "Here I am, the son of so and so"-egoism of this explicit type belongs to the Individual variety. The Cosmic variety of egoism consists in the mere consciousness "I am", which, being common to all beings, is called "Cosmic", *i.e.*, great (*Mahat*). The two kinds of Self, conditioned by these two kinds of egoism (are the "Self that discriminates" and the "Great Self"). The unconditioned Self is the "Self that is all peace and tranquillity". All these are inter-related and may be looked upon as being within or outside one another. The Self that is all peace and tranquillity is the inmost core of all, being all pure *Gnosis*; in It subsists primordial matter (*Mūla-prakṛti*¹⁶⁰), in the form of crude force which is Unmanifest (*Avyakta*). This manifests itself primarily as Cosmic egoism, being then called¹⁶¹ the *Mahat*. This *Mahat* continues to externalize itself further as Individual egoism, which further develops itself into the Mind, which ultimately expresses itself in speech and the other senses, which are its final developments (in man).

With all this in mind the *S'ruti* speaks of the inter-relation of the same series, proceeding from outside inward:

"Objects transcend the Senses, the Mind transcends objects, the Intellect transcends the Mind, the *Mahat-Ātman* transcends the Intellect, the Unmanifest transcends the *Mahat*, the Self (*Puruṣa*) transcends the Unmanifest,-beyond the *Puruṣa*

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¹⁶⁰ In this word not found in Book Antiqua font so we have inserted from Tahoma

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there is nothing which can transcend Him. He is the ultimate limit, the Goal (of all).” (Kaṭha. 1, 3, 10-11.)

It being so, one should reduce the Mind, the instrument wherewith the various kinds of analytic and synthetic processes of thought are brought about, into egoism; in other words, giving up all mental functions, he should retain egoism alone. It should not be supposed that this is impossible. For, in reply to ARJUNA’S observation:

“I deem it (the Mind) as hard to curb as the wind.” (B.G. VI, 34.)

The LORD has well said:

“Without doubt, O mighty-armed! the Mind is hard to curb and restless; but it may be curbed by constant practice and by dispassion. *Yoga* is hard to attain, methinks, by a Self that is uncontrolled; but by the Self controlled it is attainable by properly directed energy.” (B.G. VI, 35, 36.)

“Constant practice” and “Dispassion” will be explained later with reference to the aphorisms of Patañjali. By “a Self that is uncontrolled” is meant one who has not¹⁶² acquired firm and steady mastery over the stage preceding the one he finds himself in. He who is thus equipped is “the Self-Controlled”. GAUḌA-PĀDĀCĀRYA has well explained, with illustration, the properly directed energy which leads to *Yoga*:

“Even as the emptying of the ocean, drop by drop, at the tip of a blade of *Kus'a*-grass, could be accomplished (by one) with sustained and patient effort, so also could be established Control over the Mind.” (3, 41.)

“Though one may be more powerful (than others), he should never stand pitted against a host of such, at the same time. Such a one is sure to meet with defeat, even as the ocean at the hands of the *Ṭiṭṭibha*.”

In this connection, those well-versed in folk-lore relate the following Fable: The ocean carried away with its receding tide the eggs of some bird laid somewhere on its beach. (Enraged at this), the bird resolved upon drying up the ocean, and began to pump out the water drop by drop with its bill. Though dissuaded by other birds of its kind, nothing daunted, the bird sought their alliance. The sage Nārada, observing the trouble and worry of so many birds constantly flying to and from the ocean, took

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compassion on them and sent *Garuḍa*, the Lord of birds, to go and assist his kindred. Thereupon, the ocean, which began to dry up by the flapping of *Garuḍa*'s wings, was filled with consternation and restored the eggs to the puny bird.

Even so would the Lord bless the *Yogin*, who applies himself with untiring effort to the highest *Dharma*, viz., the Control of the Mind. This untiring application comes of using expedients favourable to it from time to time. This is very much like one eating cooked rice, taking soup, condiments, etc., appealing to the palate and the tongue¹⁶³, between every morsel. *VASIṢṬHA* says, with this in mind:

“The right course to be adopted by one who is in his novitiate is this: Two parts of the Mind must be filled with objects of Enjoyment, one with Philosophy, and the remaining one with Devotion to the teacher. Having advanced a little, he should fill one part of the Mind with objects of Enjoyment, two parts with Devotion to the teacher and the remaining one with getting an insight into the meaning of Philosophy. When he has attained proficiency, he should every day fill two parts of his Mind with Philosophy and supreme Renunciation and the remaining two with Meditation and devoted Service to the *Guru*.”

By “objects of enjoyment” is here meant the going about for alms, to keep body and soul together and such duties as pertain to the class and station in life (*Varna* and *Ās'rama*) to which one belongs. After practising *Yoga* for, say, one *Ghaṭikā* (twenty-four minutes) or a *Muhūrta* (forty-eight minutes) according to one's capacity, spending the next *Muhūrta* in attending to the *Guru*, when he expounds Philosophy, or in attending on him, then attending to creature comforts for about one *Muhūrta*, thereafter, studying some exposition of the Philosophy of *Yoga* for about the same time, one should apply himself again to the Practice of *Yoga*. Thus, giving prominence to *Yoga* in every other act of his in the course of the day, he should combine them with it and carry them out then and there. Before retiring to bed, he should count the total period of time he has devoted to *Yoga* during the day. Taking note of this, he should further try to add to the time devoted to *Yoga*, during the next day or the next fortnight or the next month. If, thus, there is an increase in the time devoted to *Yoga*, say by a minute for every *Muhūrta*, it will be found¹⁶⁴ at the end of a year, that there has been a considerable

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addition to the time devoted to *Yoga*. No doubt need be entertained that an exclusive devotion to *Yoga* would afford little scope for other activities. For, it is only when totally free from all other activities that one is fit for *Yoga*. It is for this reason, that the Renunciation-of-the-Enlightened has to be preferred. Hence, one who is exclusively devoted to *Yoga*, attains the height of *Yoga*, stage by stage, even like a student or one apprenticed to a trades-man acquiring proficiency in his subject or trade. As a student learns a part of a quarter of a *Rk*, then a quarter, then a half, then the whole *Rk*, two *Rks*, and then a whole section and so on, and becomes a teacher in ten or twelve years; or, as some apprentice engaged in trade earns as profit one coin, two coins, and so on and at last becomes a millionaire or a multimillionaire, similarly by commencing his Yogic Practice at the same time as the student and the apprentice (commence their respective avocations), nay, by emulating their ways as it were, why should one not reach the highest stage of *Yoga*, within the same period of time? Giving up, therefore, like Uddālaka, all analytic and synthetic processes of thought welling up in the Mind, by main personal effort, one should reduce the Mind into the "Self that discriminates" *i.e.*, conditioned by Individual Egoism.

Having gained mastery over this second stage (indicated by entire Suspension of the Mind), when Mindlessness, such as obtains in the case of children and dumb persons, gets confirmed into a habit, the *Yogin* should reduce this "Self that discriminates," *viz.*, this explicit sense of Individual Egoism into the implicit Cosmic Egoism,¹⁶⁵ *viz.*, the Principle called the *Mahat*. Even as, in one under the influence of the slightest tendency to Sloth, Individual Egoism becomes dormant of its own accord, so, even without the influence of Sloth it ceases in the case of one who is trying effectively to forget it. This condition, which resembles what is known to the world as "Sloth" and answering to what is called "Abstract Perception" (*Nirvikalpaka-jñāna*) by logicians (*Tārkikas*), is the third stage, wherein the Principle of the *Mahat* alone remains.

Having mastered this stage by dint of skilful application, the *Yogin* should reduce this "Great Self" of the form of "Cosmic Egoism" into the Self, which, on account of its being unconditioned, is "all tranquillity and peace" and whose nature is all pure consciousness. It has been said: "Having subdued the Principle of the *Mahat*, one should let pure consciousness alone prevail." The aforesaid effort at forgetfulness is much more useful here than in the previous stage. A student, who launches upon a course of the study of the *S'āstras*, stands in need of help in the form of interpretation and explanation of every line to him, till he has gained proficiency, but as soon as he has gained it, the rest of the book is plain to him without such help. In the same manner, the *Yogin*, who has mastered thoroughly every preceding stage, finds of

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himself the means to accomplish the stages that succeed. The author of the *Yoga-bhāṣya* says to the same end:

“*Yoga* should be understood by *Yoga*, *Yoga* develops from *Yoga*; that *Yogin* who does not lose his presence of mind by the practice of *Yoga*, finds Supreme Bliss.”

At this stage there may arise the doubt. In the *S'ruti* (quoted above), between the “Great-Self” and “the Self that¹⁶⁶ is all peace and tranquillity”, there is mention made of the Principle called *Avyakta* (Unmanifest) as the material cause of *Mahat*. Why is there no reference made to the reduction of the *Mahat* into the *Avyakta*? The answer is, it is not so, as thereby *Mahat* would meet with its *Laya* (Dissolution). Just as a jar of earth on being immersed in water, which is not its material cause, would not be reduced (to water) and lose its form, but would, on the other hand, be turned into clay and lose its form when buried in earth, so also the *Mahat* would not lose its form when reduced into the Self, but would, on the other hand, be annihilated when reduced into the *Avyakta*. This Annihilation (of the *Mahat*) is certainly not the goal of life, as, in that case, the Realization of the Self, (the means wherewith the goal of Liberation could be attained) will be shorn of its very purpose; as also for the reason that “Interception” is mentioned as the means of acquiring the subtlety of intellect referred to in the stanza prescribing the way of Realization of the Self, which is as follows:

“‘That is realized only by the sharp and subtle Intellect of those possessed of keen Observation;’ and last of all, as no special effort is necessary to attain this kind of Annihilation, which is self-evident and within the daily experience of everyone during sleep.”

Again it may be argued that, even though the Conscious variety of Trance (*Samprajñāta-samādhi*) that may be brought about by Concentration, Absorption and Trance, being of the nature of an one-pointed transformation of the Mind, is useful as a means towards the Realization (of the Self that is all tranquillity and peace), yet as the Mind, when intercepted in the “Self that is all peace and tranquillity” and thus thrown into the condition of the¹⁶⁷ Unconscious variety of Trance (*Asamprajñāta-samādhi*), is not subjected to any transformation, as during Sleep, it cannot be of any use towards

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the Realization of the Self. The answer is that the Realization (of the Self) cannot be warded off, as it is of the nature of an established fact. It has been said in the *S'reyomārga* with the same in view: "One should cause the Mind which, by its very nature, is ever prone to assume either of the two forms of the Self and the not-Self, to throw into the back-ground its non-Self aspect, by taking on the form of the Self alone." A jar of earth, which is undergoing the process of manufacture, comes forth filled with the all-pervading *Ākās'a*; filling it up with water, rice and so on is due to human effort afterwards. Though the water, etc., in the jar may be taken out, the *Ākās'a* (in the jar, adhering to it since its production) cannot at all be removed; nay, it still continues to be there, even though the mouth of the jar be hermitically sealed. In the same manner, the Mind, in the act of being born, comes into existence only full of the Consciousness of the Self (*Ātma-caitanya*). It takes on, after its birth, owing to the influence of Virtue and Vice, the causes of all enjoyment, the form of jars, cloths, colour, taste, pleasure, pain and other transformations of that kind, even like melted copper, cast into moulds. Of these, even though transformations, such as colour, taste and the like, which are of the not-Self variety, are warded off from the Mind, the form of the Self, which does not depend on any external cause, cannot be warded off. Thence, by the Mind, intercepted from all transformations by the Trance, known as "Interception"; rendered sufficiently subtle, in consequence of being devoid of all but¹⁶⁸ impressions whatever; one-pointed, because of being turned towards Consciousness alone;-by such a Mind is realized the *Ātman*, without any impediment whatsoever. The author of the *Vārttika*, as well as SARVĀNUBHAVA-YOGIN, says, adopting the same view:

"The Mind takes on the form of Pleasure, Pain and the like, owing to the influence of Virtue and Vice, whereas the form of the Mind, in its native aspect, is not conditioned by any extraneous cause. To the Mind intercepted from all transformations, is revealed the Supreme Bliss; known by the name of "*Asamprajñāta-samādhi*", this Trance is the favourite of the *Yogins*."

Though the Realization of the Self is by itself an established fact, application to the practice of "Interception" is meant for the prevention of transformations (of the Mind) of the not-Self variety. It has, therefore, been said:

"Having made the Mind abide in the Self, let him not think of anything at all."
(B.G. VI, 25.)

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As the Science of *Yoga* concerns itself only with the Trance as the proper method of treatment of the Mind, there is no direct mention made in it of the Realization of the Self, while dealing with the Trance induced by Interception. This, however, is in a way indirectly hinted at; for having begun with “*Yoga* is the suppression of the transformations of the thinking principle,” (I, 2.) it says in the very next aphorism: “Then the Seer abides in himself.” (I, 3.) Though the “Seer”, who is immutable, always abides in himself, yet he appears to be ill at ease as it were, owing to the want of Discrimination as to identifying his own reflections in the series of mental transformations arising in the usual course. Even this has been¹⁶⁹ referred to in the very next aphorism: “Otherwise (he) becomes assimilated with the transformations.” (I, 4.) Elsewhere occur other aphorisms as well: “Experience results from the utter incapability of differentiation between the conceptions of *Sattoa* and *Puruṣa*, which are absolutely apart; true knowledge of the *Puruṣa* arises from *Samyama* on the conception of *Puruṣa* himself, apart from that of the other,” (III, 36.) and also “When the never-changing Soul takes its form, then arises Knowledge of its own Cognition.” (IV, 22.)

Though, purified by the *Nirodha-samādhi* (Interception-Trance), the *Tvaṁ-padārtha* (the Substratum of the Ego) is realized, yet, in order that it (the Substratum of the Ego) may reach the stage of Realization of itself as the *Brahman* (the Universal All), a special kind of transformation of the Mind, known as *Brahma-vidyā* (*Gnosis*) has to be induced, through the influence of the *Mahāvākya* (“Thou art That” imparted by the *Guru*). It should not be understood that the Interception-Trance is the only means, whereby the pure Substratum of Ego could be realized. For, such Realization is also possible by a process of careful differentiation and separation between Spirit and Matter. Hence does VASIṢṬHA say:

“O Rāghava! *Yoga* and *Gnosis* are the two paths leading to the Dissolution of the Mind: *Yoga* consists in intercepting transformations of the Mind, and *Gnosis* in the proper viewing of things. To some *Yoga* is unattainable, while to others is denied the capacity to judge aright;-hence, the Lord Parames'vara prescribed these two paths.”

If it is thought, that this “careful differentiation and separation” after all leads only to *Yoga*, for the reason that the one-pointed transformation, directed towards the Self¹⁷⁰ alone, which the Mind undergoes at the moment of Realization (of the Self), is a

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kind of momentary Trance of the Conscious variety, we grant that this is so; still the distinction between the Conscious and the Unconscious varieties of Trance is indeed very great, both in their nature and the means adopted for practising them. The difference in their nature is plain, involving as it does the presence of transformations of the Mind in the one case and their entire absence in the other. As to the means employed, Concentration and the rest being similar in nature to the Conscious variety of Trance, they are the kindred means of inducing it, whereas, being dissimilar by nature to the "Unconscious variety of Trance", which implies absence of all transformations whatever, they are only the extraneous means of inducing that Trance. So also says the aphorism: "Even it,¹ is external to the Seedless." (III, 8.)

This extraneous means, though "foreign" to the "Unconscious" variety, being of use, in that it wards off transformations of the Mind into things which are Not-self, is therefore not opposed to its interest. To render its utility in this direction clear, it is laid down in the aphorism: "In others (it) is preceded by Faith, Energy, Memory and Discrimination." (I, 20.) Having indicated in the aphorism preceding this, that certain gods and others have the proclivity to Trance conferred on them even at their birth, this aphorism is laid down with reference to men. "This *Yoga* alone is to me the means of attaining the ultimate end of existence";-conviction of this kind is called "Faith". Such Faith is born of the excellence¹⁷¹ (of *Yoga*). Says the *Smṛti* relating to such excellence:

"The *Yogin* is greater than the Ascetics; he is thought to be greater than even the wise; the *Yogin* is greater than the men of action; therefore become thou a *Yogin*, O Arjuna!" (B.G. VI, 46.)

Yoga is superior to austerities of the kind of *Kṛcchra* and *Cāndrāyaṇa* and rituals such as *Jyotiṣṭoma* and others, inasmuch as it is the means of attaining the highest *Loka*. It is superior to *Gnosis* and is also the cause of bringing the Mind to a state of rest. Faith in *Yoga* is generated in one who knows as aforesaid. Such Faith getting confirmed in one, Enthusiasm of the form "I shall somehow accomplish *Yoga*," gets possession of his Mind. Out of such Enthusiasm, the auxiliaries to *Yoga* to be practised by the *Yogin* are remembered in their proper sequence. When one, who has practised Trance in the right manner, with the help of such Memory, attains internal clarity, there arises in him the Truth-bearing Intellect. The Unconscious variety of Trance which is preceded by such Intellect, *i.e.*, has this Intellect as its cause, is successfully accomplished in "others", *i.e.*,

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¹ That is *Samnyama* which is one name for Concentration, Absorption and Trance.

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in the case of that order of beings lower than the gods, *viz.*, by men. This Intellect is thus referred to in the aphorism: "The Intellect is there truth-bearing." (I, 48.) "Truth" means the condition of things as they are; the Intellect which conveys knowledge of such a condition is "truth-bearing". "There", that is to say in the internal clarity brought about by the height of Trance. Further justification for this "truth-bearingness" is dealt with in an aphorism which runs: "(The Range of this Intellect) is quite different from ¹⁷²those of Revelation and Inference, owing to reference to particulars." (I, 49.) There is no direct cognition of subtle, mediate and distant things by those who are not *Yogins*; such things could be known only through "Revelation" and "Inference" by ordinary men. Knowledge derived from "Revelation" and "Inference" has reference always to things in general, while the direct cognition spoken of here as peculiar to *Yogins*, has in its range particular aspects of things and is called "Truth-bearing" on that account. The utility of this direct cognition of the *Yogin*, as the extraneous means of the Unconscious variety of Trance, is referred to in the following aphorism: "The impression thereof stands in the way of other impressions." (I, 50.) Having thus described the extraneous means of the Unconscious variety of Trance, the author proceeds to describe the effort towards the Interception-Transformation (of the Truth-bearing Intellect) as the immediate cause of the Unconscious variety of Trance, in the aphorism: "With the prevention of even that, through the prevention of all, Meditation without Seed (is attained)." (I, 51.) This trance which is similar to Sleep, is capable of being experienced by that type of consciousness which is known as "Witness". It should not be supposed that this condition is none other than Sleep, as in it too there is entire absence of all transformations of the Mind; for in the one there is the potential existence of the Mind, while in the other it is altogether non-existent. It has been said by GAUḌA-PĀDĀCĀRYA:

"The functioning of the Mind, when well-controlled, undifferented and full of *Gnosis*, is altogether different from its functioning during Sleep and not at all like it. While it (the Mind)¹⁷³ is absorbed in Sleep, it is not so, when well-controlled. The same (Mind) is itself all *Brahman*, not affected by fear of any kind and full of the Light of *Gnosis* out and out." (3, 34-35.) "Non-cognition of duality is common both to the *Prājñā* and the *Turya* (fourth); the former has the Seed of Sleep in himself, whereas the latter has it not. The first two (*Viś'va* and *Taijasa*) have Dreamy Sleep in them, the *Prājñā* has only Dreamless Sleep; those who are confirmed in the fourth, perceive neither Sleep nor Dream. While Dream is experienced by one, on account of Perverted Cognition, Sleep is experienced by him on account of the Ignorance of the Truth; the False Knowledge

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induced by the two (Dream and Sleep) having worn out, one realizes the condition of the fourth." (1, 13-15.)

"The first two" are *Vis'va* and *Taijasa*. "Perverted Cognition" means cognizing the Non-dual Entity (*Advaita-vastu*) as dual (*Dvaita*). This "Perverted Cognition" of the *Vis'va* and *Taijasa* (the *Ātman* in the waking and dreaming states respectively) is called Dream. Ignorance of the Truth is called Sleep. Sleep exists in *Vis'va*, *Taijasa* and *Prājña*. The False Knowledge induced by these two—Dream and Sleep—being put an end to, through *Vidyā* (Right Knowledge), one realizes the fourth, the condition of the *Advaita* (Non-dual Entity).

It may here be asked: "Let there be this vast distinction between the Unconscious variety of Trance and Sleep. Though this Trance may be of use to one desirous of realizing the Truth, as the means leading to such Realization, still, to one who has realized the Truth, that Trance is no longer necessary for the attainment of *Jīvan-mukti*; for, the painful bondage of the form of likes and dislikes is easy to destroy even by Sleep." This is not so. Is it the Sleep that comes on occasionally of itself every day, which is the destroyer of bondage, or the Sleep¹⁷⁴ that may last uninterruptedly, as the result of practice? In case it is the first alternative, is it the destruction of the bondage prevailing during the time of such Sleep that is meant or of the bondage prevailing at other times? The former is not possible, inasmuch as such a thing is incompatible with human nature. Even fools experience no bondage of the form of suffering in Sleep, for, should it be so, there should be reluctance felt by them to resort to it. The second contingency cannot arise, on account of its absurdity; for the relief of suffering experienced at some time, cannot certainly be brought about by Sleep at some other time. In that case even fools will easily free themselves of all the mental pain experienced by them during the waking and dreaming states. As to Sleep that may last uninterruptedly, it is impossible to induce such Sleep by practice, for the reason that Sleep in itself is entire suspension of all activity whatever. Therefore there is the supreme necessity, even for those who have realized the Truth, to resort to the Unconscious variety of Trance, with a view to destroy mental suffering.

The first stage of such Trance is control of speech (Silence), such as is met with in cows and the like; the second is Mindlessness, as in children and idiots and the like. The third stage consists of Absence of all sense of Egoism, as in the condition of Lassitude. The fourth stage is freedom from all relation with Cosmic Egoism (*Mahat*), as in deep Sleep. It is with reference to these four stages that it has been said: "Little by little, let him gain Tranquillity". Of this pacification, the "Intellect" sustained by "Courage" is the surest means; for, the greatest Courage is required in exercising proper

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control over¹⁷⁵ Cosmic and Individual Egoism, as also over the Mind, speech and the rest, which all tend to externalize themselves with a rapid velocity, even as in intercepting the flow of a stream running with tremendous force, eroding the banks between which it runs. The “Intellect” here means proper Discrimination. One should pass on to the second stage after having carefully examined, through this Discrimination, whether the first stage has been mastered or not and satisfied himself that it has been fully covered. If the very first stage has not, as yet, been fully gained, the same should be practised over again, by carefully discriminating the course of development every now and then. “Having made the Mind abide in the Self, etc.”—by these words (of the Lord) with which the other half of the couplet quoted above begins, together with the couplet immediately following, reference is made to the practice of the fourth stage. Says GAUḌA-PĀDĀCĀRYA:

“The Mind, distracted by Desires and Enjoyment, as also finding supreme comfort in its Lassitude (Laya), should be brought under control by adopting suitable expedients, for, Lassitude and Desire are alike (to be avoided). One should turn the Mind away from the objects of Desire and Enjoyment, bearing in mind, that all is pain and suffering in this world. He views not things of the universe as having had an origin, remembering as he does that they are identical with the Unborn. One should rouse the Mind, when it is prone to Lassitude, humour it back to its peaceful condition, if it gets distracted; find out, by proper knowledge, whenever it is tainted; and disturb it not when it is equipoised. He should not taste the bliss thereof, should be intellectually detached and should, with every possible effort, concentrate his calm Mind, whenever it is prone to be disturbed. When the mind rises above Lassitude and Distraction and ceases to have any characteristic mark or expression, then indeed it becomes the *Brahman*.” (3, 42-46.)

Lassitude,¹⁷⁶ Distraction, Taintedness and Equipoise are the four states of the Mind. Of these, if the Mind, while turning away from objects of desire, in the attempt to intercept its activity, should, from previous habit, become prone to Lassitude, *i.e.*, Sleep, at such moment, it should be vigorously roused into action by effort or by warding off the cause of Sleep. The causes of such Sleep are, unduly keeping awake, over-feeding with indigestible food and fatigue. Hence it is said:

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“One should, after sleeping for the requisite period, eat moderately food that could be easily digested and avoid fatigue, then seek some solitary place free from disturbance and sit there rising above all desire and putting forth little effort, or practise *Prāṇāyāma* after his wonted manner.”

If the Mind, roused from lethargy, should, from daily practice of wakefulness, get distracted by objects of desire and enjoyment, one should restore it to its Equipose, again and again, by recalling to mind all the misery arising from objects of enjoyment, so well-known to wise men and by recalling to Mind the *Brahman*, the Non-dual Entity, which is not subject to birth, old age, decay, etc., and which is so well set forth in philosophic treatises, wherever he casts his eyes on objects of enjoyment.

Taintedness is an acute form of contamination of the Mind. The Mind, when infected by it in the form of vivid impressions of likes and dislikes, sometimes appears as if in a state of Trance, free from the influences of Lassitude and Distraction and solely directed towards Misery. The Mind so infected should be recognized, *i.e.*, distinguished from the Mind fixed in a state of Trance. Having made himself sure that this is no Trance, one should set himself about curing it of this contamination¹⁷⁷, as in the case of Lassitude and Distraction. By the word Evenness is designated the *Brahman*; for, says the *Smṛti*:

“The Supreme Lord pervading all things is Evenness itself.” (B.G. XIII, 28.)

Lassitude, Distraction and Taintedness being cured, the state of the *Brahman*, Evenness, is attained as it were by the law of survival of the residue. One should not disturb the Mind, when it has attained the state of Evenness, by mistaking it for either Lassitude or Taintedness. He should learn to distinguish between the states of Lassitude and Taintedness with great effort and with his sharp intellect and should fix the Mind, as long as he could, on this state of Evenness. When the Mind is so fixed, the Highest Bliss, which is the very essence of the *Brahman*, distinctly shows itself out in the Mind. This is described as follows:

“The Supreme Bliss, which the Reason can grasp, which lies beyond the Senses.” (B.G. VI, 21.)

The *S'ruti* too has it:

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“The Bliss experienced by the Mind, purified of all dross from the practice of Trance and fixed in the *Ātman*, cannot be adequately described in words, but can be comprehended only by the Inner Sense acting by itself.” (*Mai*. 4, 9.)

That the Bliss of the *Brahman*, thus revealed in Trance, is cognizable by the Intellect, is recognized by the *S'ruti* and the *Smṛti* alike. Gauḍa-pādācārya, on the other hand, says “He should taste not the Bliss thereof” and does not admit that this Bliss is cognizable by the Intellect. How could this be reconciled with the other position? There is really no inconsistency involved herein. In the passage quoted above, it is not the Bliss revealed in Trance¹⁷⁸ and cognizable by the Intellect, that is sought to be prohibited, but the tasting of the Bliss which one experiences, when he recedes from Trance, as it is incompatible with Trance. Just as the pleasant and cool sensation experienced by one immersed in the deep waters of the Ganges at midday, in the hot season, is incapable of being described by him at the time, but is borne testimony to on his coming out of the waters; or as the Bliss of the Self, experienced, even during Sleep, through the operation of the subtle forms of *Avidyā*, is incapable of being perceived by the transformations of the Thought-bearing Inner Sense at the time, but clearly comes within the range of memory on waking; in the same manner, during Trance, the experience of Bliss, through the Mind free from all transformations whatever, or existing in a very subtle condition, being only of the form of residual impressions (of itself), is recognized by *S'ruti* and *Smṛti* alike. The “Taste” spoken of by Gauḍa-pādācārya is with reference to the idea that assumes the form of: “I have experienced this excessive Bliss in Trance”, when he recedes from Trance. It is this indulgence in the memory, of the sense of gratulation during moments of break, that is deprecated by Gauḍa-pādācārya in the words: “Taste not the Bliss thereof.” It is added “Be intellectually detached”-to bring out this very meaning as plainly as possible. Clear and well-defined knowledge is “Intellect” (*Prajñā*). One should give up all connection with this Intellect;-this is all that is meant by “Be intellectually detached”. Or “Intellect” (*Prajñā*) may refer to the “Intellect sustained by Courage” already referred to. By such means one should try to be free from the “Taste”, consisting of the experience and description of the Bliss of Trance. If the Mind¹⁷⁹, immersed in the Bliss of the *Brahman* during Trance, should some time go out, for the pleasure of enjoying such Bliss

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or from causes of disturbance, such as heat, cold, mosquitoes and the like, it should be turned often and often into the steadiness of Trance, in such a way that it might be identified with the *Brahman*. The means to this end is constant application to Interception (of the transformations of the Mind). Only this identification is rendered clear, in the words, "when the Mind rises above Lassitude and Distraction, etc." The words, "ceases to have any characteristic mark or expression", refer to the absence of Taintedness and the Taste for pleasure respectively. The Mind, free from Lassitude, Distraction, Taintedness and Taste for pleasure, becomes undisturbedly fixed in the *Brahman*. It has been said in the *Kāthopanīṣad*, with the same in view:

"That is called the Highest Ideal, wherein all the five Senses and the Mind remain in full control and wherein even the Intellect does not function. This steadying of the Senses is called *Yoga*; the *Yogin* is wide awake in that condition, for, *Yoga* is Evolution coupled with Involution." (2, 3, 10, 11.)

Yoga, if neglected, is the cause of the Evolution of activity in the Senses; properly practised, it leads to the Involution of such activity. Hence it is that *Yoga* is thus defined in the aphorism: "*Yoga* is the suppression of the transformations of the Thinking Principle." (I, 2.) In order to dispel the doubt (that may arise) that, it would be impossible to suppress them, as these "transformations" are endless, their limit has thus been laid down in the aphorism: "The transformations are fivefold: and are painful or not-painful." (I, 5.) Such transformations which relate to the Life-of-the-Lower-Self and which assume¹⁸⁰ the form of suffering, such as likes, dislikes and similar distractions, are "painful". Transformations other than these, which relate to the Life-of-the-Higher-Self, are "not-painful". The "painful" as well as the "not-painful" varieties are all included in the "five" transformations. Lest the ignorant be misled into supposing that "painful" transformations alone have to be suppressed, the "not-painful" ones are clubbed along with the "painful" ones. Then follow six aphorisms to explain the nomenclature and character of the five-fold "transformations": "They are Right Knowledge, Wrong Knowledge, Fancy, Sleep and Memory." (1, 6.) "Right Knowledge is direct cognition or inference or testimony." (1, 7.) "Wrong Knowledge is false conception of a thing, whose real form does not correspond to such conception." (1, 8.) "Fancy is the notion called into being by mere words, having nothing to answer to it in reality." (1, 9.) "That transformation which has Nothing-ness for its basis is Sleep." (1, 10.) "Memory is not-allowing a thing cognized to escape." (1, 11.) That is the transformation having "Nothingness" for its basis, wherein, on account of the veil of darkness, is cognized the absence of all objects whatever. Sleep, indeed, is that transformation of the Mind which relates to this "darkness". The "not-allowing a thing cognized to escape" means the grasping (by the Mind) of the thing perceived. Then are

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given the means of “suppressing” these five kinds of “transformations”: “Their suppression is secured by Application and Detachment.” (1, 12.) Just as it is possible to obstruct by a dam the rapid current of a river and cause it to flow through canals across the corn-fields, even so is the stream of objects filling this river of the Mind¹⁸¹ obstructed by “Detachment” and converted into a placid flow, by the practising of Trance. It may be argued that, while practice by frequent repetition is possible in the case of the muttering of incantations, meditation on some god and so on, as these are of the form of *action* of some kind, it is not so in the case of Trance, which means *suspension* of all action whatever. With a view to dispel any such doubt the aphorism lays down: “Application is the effort towards that state.” (1, 13.) “That state” means complete Steadiness, *i.e.*, the condition, wherein all transformations are suppressed, the moment of Interception. “Effort” is propulsion of the Mind. The frequent propulsion of the Mind to the firm resolve “I shall, by all means, control the Mind from its inherent tendency of straying away to objects,” is the kind of “Application” here implied. Then follows an aphorism which throws light on how such “Application”, just commenced and therefore necessarily unconfirmed, will succeed in neutralizing the impressions of Unsteadiness, operating from time without beginning: “It stands on firm ground, when practised for a long time, without intermission, and with perfect devotion.” (1, 14.) People very often speak of the argument of a fool, who would say, “the *Vedas* extant are only four in number and it is a wonder why a *Māṇavaka* (pupil), who went to study them, has not yet returned, though it is already five days since he left.” The *Yogin*, who thinks that *Yoga* can be accomplished in a few days or months, adopts the same logic. Hence *Yoga* should be practised for a long time, measured in years, nay in births. So also the *Smṛti*:

“Fully perfected through manifold births, he reacheth the supreme goal.” (B.G. VI, 45.)

If *Yoga*¹⁸² is being practised for a long time, but at frequent intervals, then, as the impressions of *Yoga*, which are produced in consequence, will be overpowered by the impressions produced immediately thereafter, at the moments of unsteadiness, breaking its continuity, the following maxim of the author of the *Khaṇḍana-khaṇḍa-khādyā* will prove true: “What shall he have to rest on, if one should leap forward and

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fall back at the same time, even as one conning by rote, but given to lapse of memory." Hence it is, that such practice has to be without intermission. "Devotion" refers to the earnestness brought to bear on such practice. If there is want of devotion, what has been said by VASIṢṬHA will ensue:

"If the Mind is devoid of impressions of any kind whatsoever, its activity would be very much the same as inaction, even as one with his Mind transfixed on something at a distance, listening to a religious discourse."

"Want of devotion" means the not carefully doing away with the four obstacles of Trance, *viz.*, Lassitude, Distraction, Taintedness and Taste for enjoyment. Hence this practice should be "with devotion". "The standing on firm ground" of Trance, practised in conformity with the three injunctions relating to the manner of practice, *viz.*, long time, etc., means the state wherein there is the utter incapability of its being disturbed by impressions of the pleasure derived from objects of enjoyment or by impressions of any painful experience whatever. This is referred to by the LORD:

"Which, having obtained, he thinketh there is no greater gain beyond it; wherein, established, he is not shaken even by heavy sorrow." (B.G. VI. 22.)

VASIṢṬHA¹⁸³ has illustrated by the story of Kaca as to how "he thinketh there is no greater gain beyond it":

"Once upon a time, Kaca, rising from Trance with a cheerful Mind, soliloquized thus, in words bubbling with emotion: "What shall I do, where shall I go, what shall I take and what give up? The whole universe is filled with the Self, as if with the waters of the Great deluge." Within and without the body, below, above and at all points of the compass, here, there and everywhere, is the Self; there is no spot filled with the Not-self anywhere. There is nothing, wherein I do not abide, nor is there anything, which is not in me. What else shall I desire, when everything is pervaded by the Supreme Consciousness! The (seven) mountains, fabled to hold up the globe of this earth, are but the foam over the waters of this vast, mighty and pure ocean of the all-pervading *Brahman*. Before the great radiance of the Sun of this Supreme Consciousness, all the wealth and glory of the world are but so many mirages."

"The not being shaken by heavy sorrow" is thus illustrated by the same sage, in the Trance of S'ikhidhvaja, which outlasted three long years:

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“Cūdālā, (the Queen of S’ikhi-dhvaja), there saw the Lord of the earth immersed in the thought-suppressed variety of Trance and bethought within herself, “I shall presently rouse my lord, the King from this state of Ecstasy”. Thereupon she roared mightily like a lion, over and over again, frightening the beasts of the forest. When he, O Rāma! could not be moved by this mighty noise, though frequently repeated, she shook him out of his Trance by physical force. But, though thus shaken and felled (to the ground), the King would not awake to the life of the ordinary world.”

The same is illustrated also in his account of Prahlāda:

“Wrapt in his thought, Prahlāda, the slayer of the mightiest and most valiant among his foes, lost himself in the Supreme Bliss of Ecstatic Trance. While in this condition, he appeared, as it were, a mere picture of his, painted on canvas; he continued in this condition, with body ever fresh and bright and with his eye fixed upon one point, for a period of five thousand years. “Awake, ye great soul!”-addressing him¹⁸⁴ thus, the Lord Viṣṇu blew his conch-*Pāñca-janya*-filling the quarters with the echo of its sound. By the impact of this mighty sound, generated by the vital breath of Viṣṇu, the Lord of the *Asuras* was awakened, by slow degrees, to the life of the world.”

The Trance of Vita-havya and others also may serve as illustrations of the same:

“Detachment” is of two kinds: Lower and Higher. Again, the lower variety has four stages: Investigation, Sifting, Isolation and Mastery. Patañjali, referring to the first three by mere implication, speaks of the fourth in the aphorism: “The consciousness of having mastered (every desire), in the case of one who does not thirst for objects, perceptible or scriptural, is Detachment.” (1, 15.) “Objects perceptible,” are, such as flowers, perfumery, women, children, friends, land, wealth and so on. “Objects scriptural” are, such as are revealed by the *Veda*, to wit, heaven and the like. When there is thirst for the two kinds of objects referred to above, the first three stages of Detachment spoken of above become well marked, by bringing careful Discrimination to bear on them. “Investigation” – is the stage, wherein one strives with the resolve – “With the help of books and teachers, I shall try to understand what is good and what is not good in this world.” “Sifting” – is the process of sorting out the several defects previously existing in one’s Mind, by bringing proper Discrimination to bear on them,

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thus: "These are the ripe ones (fit to drop down); these are still subsisting (in an unripe state)." "Isolation" – is the remaining of the Mind in a state of Ardour pure and simple, after giving up the hankering after objects "perceptible" as well as "scriptural", with the full knowledge that it is all evil and misery¹⁸⁵. "Mastery" – is cessation of all desire whatsoever. This fourfold Detachment of the lower order, as being the initiative of the eight stages (of *Yoga*), constitutes the intimate means of the Conscious variety of Trance. Of the Unconscious variety of Trance it is only the mediate cause. The "Height of Detachment" which is the immediate cause of the Unconscious variety of Trance is thus described in the aphorism: "That is the highest, wherein, in consequence of being the *Puruṣa*, there is entire cessation of any the least desire for the *Guṇas*." (1, 16.) From the constant practice of the Conscious variety of Trance, which leads to the discrimination of the *Puruṣa* from the *Pradhāna* made up of the three *Guṇas* in a state of equilibrium, the being, to wit, the realization of the *Puruṣa* is attained. That complete thirstlessness for all objects whatsoever, which are but the effects of the three *Guṇas*, after the realization of the *Puruṣa*, is the Highest Detachment. Patañjali refers to the varying degrees in the rapidity with which Ecstatic Trance is attained, which are based on the varying degrees in the several stages of Detachment, thus: "The attainment of *Samādhi* is nearest to those whose Detachment is the most ardent." (1, 21.)¹ *Yogins* are of three classes, according to the degree of the ardour of Detachment, to wit, those whose ardour is light, those whose ardour is moderate, and those whose ardour is excessive. "Nearest" means "attained in the shortest time possible". Again with reference to the third¹⁸⁶ class of *Yogins* alone, *i.e.*, those whose ardour is excessive, it has been said: "A further distinction arises on account of the light, moderate and excessive (nature of the means employed), such as lightly excessive, moderately excessive, and extremely excessive." (I, 22.) These degrees of ardour lead sooner to the successful accomplishment (of Trance) in the order they are here mentioned. The best among the best *Yogins*, such as Janaka and Prahlāda, belong to the class of practitioners with extremely excessive ardour, for, they can, at a moment's thought, work themselves up into the condition of confirmed Ecstatic Trance. Uddālaka and others, of the lowest among the low sort, belong to the class of mildly ardent practitioners, for, they can find the condition of Trance, only after considerable effort put forth in that direction. In the same manner other practitioners as well, may be classified according to the degree of

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¹ The reference is to the aphorism which speaks of Friendliness towards equals, Indifference towards adversaries, Complacency towards superiors and Pity towards inferiors.

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ardour reached by them. When, in this manner, the “firm ground” is obtained in the Unconscious variety of Trance, by those *Yogins* of the class of the extremely excessive ardour, there being no scope for its coming out of it, their Mind is entirely dissolved. Obliteration of *Vāsanā* being thus spared, *Jīvan-mukti* is fully and firmly established, from the Dissolution of the Mind. It should not be supposed that the Dissolution of the Mind leads on only to *Videha-mukti* and not to *Jīvan-Mukti*; for, the following dialogue settles the point:

RĀMA:

“Tell me, O sage! where, in the *Yogin*, would the virtues, Friendliness¹ and others arise, after the form of the Mind¹⁸⁷ gets all dissolved, on the rise of proper Discrimination?

VASIṢṬHA:

“The dissolved Mind is of two kinds: with form and without form. The first belongs to *Jīvan-mukti*, the second to *Videha-mukti*. That which makes much of the *Gunās* belonging to the *Prakṛti*, as if they belong to itself and attaches itself to happiness or misery, is called the Mind. Thus have I described to thee, O prop of the Race of Raghus! the Existence of the Mind; hear henceforward, O foremost of catechists! the mode of its Dissolution. That man of supreme fortitude, whose evenness, no condition, whether of pleasure or of pain, disturbs in the least and on whom all desires fall flat like the flow of breath on the lord of mountains, – the Mind of such a one is verily dead and gone for ever. His Mind is indeed quite dead, who is never touched by calamity, miserliness, exhilaration, infatuation, dullwittedness, jubilation and the like. When the Mind, which is the treasure-house of Desire, is entirely dissolved, then, O Rāghava! rises *Sattva*, resplendent with the virtues of Friendliness and others. The Mind of the *Jīvan-mukta* is thus forever freed from repeated incarnations. This is the Dissolved Mind but with form, which is characteristic of *Jīvan-mukti*. The Dissolved Mind without form, referred to by me at the beginning, is found, O best of the Raghus! only in the condition of *Videha-mukti*, as it is only in *Videha-mukti* that it is without any descriptive parts. Even *Sattva*, though based on all the best virtues, is dissolved for ever, in *Videha-mukti*, the holiest and the purest state. The great souls, having the all-pervading *Akās'a* for their body, live in that condition, wherein is annihilated all misery, which is in no relation whatever with Matter, which is all-one in form, Bliss *en-masse*, devoid of *Rajas* and *Tamas*, – dropping off even the least touch of the Mind and forever.”

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“The *Jīvan-muktas* never lose themselves in the tasting of pleasure or pain; they may or may not act anywise, in accord with the tendency of their *Prakṛti*.

Thus, it is plain, that the Dissolution of the Mind but with form is the right means to be adopted for *Jīvan-mukti*.

End of the third Chapter on “The Dissolution of the Mind”.

CHAPTER IV¹⁸⁸

THE PURPOSE OF THE ATTAINMENT OF JĪVAN-MUKTI

THE three questions: What is this *Jīvan-mukti*? What is the authority on which it rests? How is it to be accomplished? – have been answered (in the preceding Chapters). Here is attempted an answer to the fourth question: What is the Purpose of its attainment? The aims are five in number: Safe-guarding *Gnosis*, Penance (*Tapas*), Absence of Discord, Cessation of pain and misery, and the Genesis of Supreme Bliss.

It may be asked, where is the chance for *Gnosis*, attained by having recourse to means recognized by proper authority, being in jeopardy, wherefore it requires safe-guarding? The answer is, Doubt and False Knowledge may crop up in the Mind, if it is not in a state of Quiescence. Vis'vā-mitra has well illustrated this possibility of Doubt, in the case of Rāghava, who was well initiated in *Gnosis*, before he attained the condition of peaceful tranquillity:

“O child of the Raghus! the best of knowers! there is nothing more that remains to be known by thee. Thou hast known, through thy own sharp Intellect, all that is to be known. Thy Intellect, though well enlightened in regard to all that is worth knowing, even like that of S'uka, the son of the¹⁸⁹ revered Vyāsa, stands in need only of the attainment of Quiescence.”

As for S'uka, having himself first attained *Gnosis* and not still being free from Doubt, he applied to his father, who taught him only what he already knew. Not being free from Doubt even after that, he approached Janaka, who also taught him likewise (what his father had already said). Whereupon said S'uka to Janaka:

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“I knew this, of myself, even before, through proper discrimination. My father too taught me the very same thing, on being asked about it. O best of the knowers of the Word (of the *Veda*)! You also say the same thing. This is the sum and substance of what is found in treatises on the subject. This wretched, worldly existence, which is after all the creature of one’s own imagination, disappears, the moment such imagination is suspended. It is verily an empty Chimera.—This is the absolute Truth. Explain what this is to me, O valient sire! Tell me the real truth of the matter, so that my Mind, which is straying as it were through the universe, because of Doubt, may find complete rest and repose, once for all, in your reverence.”

JANAKA—

“The Truth is none other than what you say. O sage! you have known it of yourself and have heard it from your sire again. There is only the one *Puruṣa*, the All-unbroken Consciousness, there is nothing else besides. One is subject to Bondage on account of his own Imagination; from suspension of such Imagination he becomes liberated. Thus have you already distinctly known, all that is to be known. O sage! your glorious Self has learnt to abhor all kinds of enjoyment, nay, the phenomenal world in its entirety. You, with your capacious Mind, have acquired all that is worth acquisition. You put forth no effort towards the phenomenal world.—O *Brahman*! You are ever liberated. Give up the Delusion that torments you.”

“Thus taught by the high-souled Janaka, S’uka derived rest in perfect silence in the Sublime Thing. Free from sorrow, fear and exertion, devoid of desire and with Doubt dispelled¹⁹⁰, he went to the flawless top of the *Meru* for the practice of ecstatic Trance. Having spent ten thousand years there in such Trance, he dissolved himself in the Self, even like the flame of a lamp extinguishing itself, for want of oil to feed it.”

It is thus plain, that Doubt crops up in the mind, even after the knowledge of the Truth, from want of proper rest and peace, as, in the case of S’uka and Rāghava. Such Doubt, like Ignorance is an impediment to Liberation. The LORD too says with the same in view:

“But the ignorant, faithless, doubting Self goeth to destruction; nor this world, nor that beyond, nor happiness, is there for the doubting Self.” (B.G. IV, 40.)

By “faithlessness” is meant False Knowledge; this will be explained further on. Whereas Ignorance and False Knowledge stand in the way of Liberation alone, Doubt

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prevents both Liberation as well as the enjoyment of Worldly Pleasures; for, Doubt always hangs, as it were, between two opposite extremes. Whenever there is a tendency for worldly enjoyment, then the Mind, yearning for Liberation, curbs such tendency; and, *vice versa*, whenever there is the yearning for Liberation, the Mind, tending towards worldly enjoyment, curbs such yearning. Hence, one desirous of Liberation should, by all means, get himself rid of all Doubt whatever, for the reason that there is no happiness whatever to the sceptic. The *S'ruti* also says: "All Doubts vanish". (Muṇ. 2, 2, 8.) The story of Nidāgha is illustrative of False Knowledge. Ṛbhu repaired, out of pity, to the house of Nidāgha and having enlightened him by various means returned to his abode. Though thus equipped with the Knowledge, Nidāgha, owing to lack of Faith, got the false conviction that the due performance of rituals alone was the be-all¹⁹¹ and end-all of existence, and applied himself to the performance of rituals as before. The teacher, anxious, lest his pupil should be misled from the true aim of existence and filled with compassion, returned to his pupil and taught him again. Even then he did not give up his false conviction. When further expostulated by the teacher, on his third visit, the pupil gave up his False Knowledge and attained tranquillity of mind. From Doubt and False Knowledge, which are respectively identical with the absence of faith and false faith, is prevented the fruition of *Gnosis*. Says PARĀS'ARA:

"Even as fire, though well blazing, is powerless to burn any fuel, when its power stands neutralized by the potent influence of certain jewels, incantations or herbs, similarly the fire of *Gnosis* once produced, though fanned into a splendid blaze and in full vigour, is not at all potent enough to destroy sin and sorrow, if its power is neutralized (by the strength of Doubt and False Knowledge). Having a perverted glimpse of the truth, as well as having no grasp of it, and nothing else, O S'uka! stands in the way of *Gnosis*."

Hence, in the case of one whose Mind is not at rest, as there is the possibility of the attainment of *Gnosis* being imperilled, from the scope for the operation of Doubt and False Knowledge in neutralizing its fruition, some safeguard is essential. In the case of one whose Mind is at rest, on the other hand, as the world and the whole panorama of the objective vanish, on the Dissolution of his Mind, where is the possibility of the occurrence of Doubt or False Knowledge? The sustenance of the body and everything connected with it, of the Knower of the *Brahman*, who is unconscious of the manifestations of the phenomenal world, is the work of the Vital¹⁹² Breath

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introduced by the Supreme Lord,¹ without any conscious effort on the part of the knower. Hence is it said in the *Chāndogya*:

“He remembers not this body (of his), neighboured by (other) people; the *Prāṇa* (Vital Breath) placed (functioning) in this body behaves, even like the proverbial draught-animal set on his track.” (8, 12, 3.)

“Neighboured by (other) people,” *i.e.*, this body (of the Liberated) which is very near the eyes of other men. In other words, the Knower of the *Brahman* is completely oblivious of this body (of his). Only those near him see his body, while he himself, owing to the attainment of Mindlessness, never remembers, “this body is mine”. “Draught-animal” refers to a horse broken to saddle or harness or an ox yoked to a chariot or other vehicle and well-trained, who, being often driven along the road by the driver, takes the same course, without any need for being prompted by the driver every now and then, and takes the vehicle to the place of destination lying yonder. Similarly, the Vital Breath, introduced by the Supreme Lord into this body, irrespective of any individual effort, performs its allotted vital function. The same is referred to in the *Bhāgavata* also:

“This mortal coil, no matter, whether it lasts or decays—the Liberated reckes not, inasmuch as he has reached his own Self, even like the drunkard, blind with intoxication, who reckes not the cloth he wears, no matter, whether it remains in its position or is stripped off by chance.” (XI, 13, 36.)

So also ¹⁹³VASIṢṬHA:

“They conduct themselves (in their everyday life) in accordance with the time-hallowed rules of conduct, whenever their attention is drawn to it by persons standing by, themselves remaining unaffected by such conduct, even like persons awakened from their sleep.”

¹ The word “Supreme Lord” is here used in the sense of that reflection of the Supreme Consciousness in *Māyā*, which, as the sum total (*Samaṣṭi*) of all conscious units, is in charge, so to speak, of the world and all individual beings below it in the order of development. See *Pañca-das'ī*, Ch. II.

It may be argued that it is a mutual contradiction in terms to say “the Liberated reckes not” and “they conduct themselves (in their everyday life)”. There is no such contradiction involved; for, both these positions could be reconciled by taking into consideration the varying degrees of rest (involved in the two). The *S’ruti* says with these varying “degrees of rest” in view: “This is he who revels in the Self, this is he who is infatuated with the Self, this is he who perseveres in the Self and this is he who is the highest among the Knowers of the *Brahman*.” (Muṇ. 3, 1, 4.) In these, four diverse types of persons are indicated. The Knower of the *Brahman* is of the first type, the Knower of the *Brahman* of a higher order is of the second, the Knower of the *Brahman* of the next higher type is the third and the Knower of the *Brahman* of the highest type is the fourth. They should be understood to belong respectively to the four stages, beginning from the fourth of the seven stages of *Gnosis*. These (seven) stages are thus described by VASIṢṬHA:

“The first stage of *Gnosis* is known as “Ardour,” the second is the “Spirit of Enquiry,” the third, “Attenuation,” the fourth, “Attainment of *Sattva* (Purity),” the fifth, “Indifference”, the sixth, “Oblivion” and the seventh, “Transcendence (of the previous three)”. The desire arising from the deep sense of detachment due to penitence, which takes the form of “Why do I stand thus steeped in ignorance? Let me call into aid the study of philosophy and the company of the wise,” is the first stage called “Ardour” by wise men. The second – the Spirit of Enquiry – consists of that constant application¹⁹⁴ of the Mind in search of what is wholesome, born of the study of philosophy, the company of the wise and the repeated development of detachment. The wearing away, to almost imperceptible thinness, of the deep attachment to the objective due to the stress of Ardour and Contemplation, leads to the third stage, called “Attenuation”. When, from constant application to these three stages, the Mind, becalmed of all that belongs to the objective, finds complete rest in the pure Bliss of *Sattva*, the fourth stage called the Attainment of *Sattva* (Purity) dawns. That condition, which results from carefully passing through these four stages, which has for its fruit the avoidance of all contact with the objective and is the glorious gift of confirmed *Sattva*, is called “Indifference”. After the five preceding stages have been accomplished and in consequence of the total recession to the back-ground of all objects, external as well as internal, due to the complete fusion of the objective into the subjective, is reached the next stage, described as the sixth and called “Oblivion”, when, owing to the persistent efforts of others, arousal from Trance is occasioned. When these six stages are practised for a long time and when all sense of separateness ceases, the condition of “Abiding-in-the-Self-alone”, which results, is the seventh stage called “Transcendence”.

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The first three stages mentioned here are only the means of *Gnosis* and can therefore not be included in *Brahma-vidyā* proper; for, in them the sense of pseudo-reality of separateness is not removed. These three are, therefore, assigned to the waking condition. It has been said:

“These three stages, O Rāma! belong to the waking condition. For, only in that condition is the world seen as it is, through the sense of separateness.”

Then comes the direct Realization of the Unity of the Self and the *Brahman*, with the Mind intercepted, owing to (contemplation of the sense of) the Great Text of the *Vedānta*. This is the fourth stage, the fruit (of the first three) called the Attainment of *Sattoa* (Purity). One in the fourth stage, having been firmly convinced as to the real and non-dual nature of the existence of the *Brahman*, clearly¹⁹⁵ realizes the Illusory nature of all Name-and-Form, which goes to make up what is known as the world and which is, by mistake, superimposed on the *Brahman*. In the case of the Seeker-after-Liberation, this stage would correspond to Dream, in relation to the waking stage referred to above. Of this it is said:

“The sense of Non-dualism having gained firm foot-hold, on the passing away of the sense of Dualism, those in the fourth stage look upon the world as a dream. His Mind dissolves, even like the fleecy clouds in Autumn. One thus carried into the fourth stage stands, being alone remaining.”

The *Yogin* who has reached the fourth stage is known as the *Brahma-vid*. The three stages beginning from the fifth are only sub-divisions of *Jīvan-mukti*. They are due to the difference in the degrees of rest arising from the constant practice of the Unconscious variety of Trance. The *Yogin* in the fifth stage may, of his own accord, issue out of the said Trance. Such a *Yogin* is called the *Brama-vid-vara* (belonging to the first degree). In the sixth stage, he issues out of his Trance, only when aroused by others standing beside him and is known as *Brahma-vid-varīyas* (belonging to the second degree). These two stages are said to correspond to Sleep and Deep Sleep, respectively. It has been said:

“Having approached the fifth stage called “Sleep”, the *Yogin* stands exclusively in a non-dual state (with the *Atman*), with all sense of difference completely laid at rest. Though seemingly in touch with external phenomena, (in reality) he is ever introspecting and appears, as one prone to sleep out of sheer exhaustion. By constant practice in this stage, with his desires entirely obliterated, the *Yogin*, by degrees, falls into the sixth stage called “Deep Sleep”, where he is neither Being nor Not-being,

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neither Ego nor Non-ego, is devoid entirely of the functioning of the Mind and stands free from all sense of Unity, as well as Diversity. He is empty within¹⁹⁶ as well as without, even like the jar standing empty in the wide *Ākāś'a*; he is full within and full without, even like the jar in the surging ocean."

The Mind, which has attained deep Trance of the Unconscious variety and which has only hazy potential impressions left within its range of experience and, in consequence, has neither the power to build "castles-in-the-air," nor to perceive external objects of any kind, may be characterized as "empty within and without," like the jar filled with water and placed in the ocean, as it is immersed in the *Brahman*, which is Self-effulgent, is All-being, All-thought and All-bliss and is also One-in-essence and as it perceives the *Brahman* all around and everywhere. The Ascetic in the seventh stage, known as "Transcendence", knows no issuing out (of his Ecstatic Trance), either of himself or from any other cause. Only with reference to the condition of such a *Yogin*, has it been said in the *Bhāgavata* "This mortal coil, no matter whether it lasts or decays, etc." All treatises on the Science of *Yoga* devoted to an exposition of the Unconscious or Ecstatic variety of Trance end here. Indeed, it is the *Yogin* in this condition that is acclaimed as the *Brahma-vid-variṣṭha* in the *S'ruti* quoted above.

Thus, the mutual conflict, apparently involved in the two statements, "Whenever their attention is drawn to it, by persons standing by" and "the Liberated reckes not," does not arise, as they relate to two different stages. To summarize what has been said so far: The three stages beginning with the fifth, comprised in *Jīvan-mukti*, having been realized, as there is no possibility of the occurrence of Doubt and False Knowledge, on account of the absence of the appearance of Duality in those conditions¹⁹⁷, the resulting *Gnosis* is fully safeguarded from all impediments whatever, thereafter. So then, this Safeguarding of *Gnosis* is the First aim to be sought in the attainment of *Jīvan-mukti*.

The Second aim is the Practice of *Tapas*. The stages of *Yoga* should be looked upon as making up the "Practice of *Tapas*", as they are the causes that contribute to the exaltation of the Ascetic to the condition of the gods and other higher beings. This could be fairly inferred from the dialogues between Arjuna and the Lord, and between Rāma and *Vasiṣṭha*:

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ARJUNA:

“He who is unsubdued, but who possesseth faith, with the Mind wandering away from *Yoga*, failing to attain perfection in *Yoga*, what path doth he tread, O Kṛṣṇa? Fallen from both, is he destroyed like a rent cloud, unsteadfast, O mighty-armed! deluded in the path of the Eternal? Deign, O Kṛṣṇa! to completely dispel this Doubt of mine; for, there is none to be found, save Thyself, able to Destroy this Doubt.” (B.G. VI, 37-39.)

THE LORD:

“O son of Pṛthā! neither in this world, nor in the life to come, is there destruction for him; never doth any who worketh righteousness, O beloved! tread the path of woe. Having attained to the worlds of the pure-doing, and having dwelt there for immemorial years, he who fell from *Yoga* is reborn in a pure and blessed house; or he may even be born into a family of wise *Yogins*; but such a birth as that, is most difficult to obtain in this world. There he recovereth the characteristics belonging to his former body, and with these he again laboureth for perfection, O joy of the Kurus!” (B.G. VI, 40-43.)

RĀMA:

“Tell me, O revered sire! what lot is in store for one (in the next world), if he passes away, after reaching the first or the second or the third stage?”

VASIṢṬHA¹⁹⁸:

“The sins of the previous incarnations of that *Yogin*, whose life passes away from his body during any one of the stages of *Yoga*, melt away in proportion to the degree of development he has acquired in that stage. He then wanders about for pleasure in Celestial cars or in the cities of the Guardians of the Quarters and frolics in the bowers of the pleasure gardens on the slopes of the *Meru*, in the company of Celestial Damsels. His previous deeds, good as well as bad, being thus enjoyed out in course of time, the *Yogin* incarnates on this earth again. He is born in the well-equipped house of some pious, rich, noble-hearted man of blemishless character. Having then rapidly passed through the three stages of *Yoga* he has already gone over, he reaches the next higher stages one after the other

At this stage it may be asked: even assuming that these stages (sedulously cultivated) would lead to the attainment of the world of the gods, what has that to do

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with the Practice of *Tapas*? The answer is “there is the authority of the *S’ruti*”. Thus do the *Taittirīyas* chant: “By Penance did the gods of yore rise to the condition of the gods; by Penance again did the *Rṣis* gain heaven.” (Tai. 4, 79.) As such, while even the three stages preceding *Gnosis* are of the nature of Penance, much more so would it be the case with the three stages coming after the rise of *Gnosis* and beginning with the fifth, which correspond to the Unconscious variety of Trance. Hence does the *Smṛti* say:

“The Highest Penance consists in the one-pointedness of the Mind and the Senses; that is better than all religious practices; that is the Highest Religion.”

Though, according to this principle, no other incarnation is attainable through Penance, still it has a distinct purpose to serve, *viz.*, the good of the world. Says the LORD:

“Then having an eye to the welfare of the world also, thou shouldst perform action.” (B.G. III, 20.)

The “world¹⁹⁹” to be thus obliged may be divided into three kinds: the world of Pupils, of Devotees and of Neutrals (*i.e.*, neither the one, nor the other). Of these, the first, in virtue of the highest faith in the truthfulness of the *Guru* (teacher), who is a real *Yogin* ever centred within, has implicit trust and confidence in the Truth taught by him and attains mental composure in a very short space of time. Hence, it is said in the *S’ruti*:

“He, who is absolutely devoted to God and verily looks upon his *Guru* (teacher) as his God;—to that great soul are revealed the sublime truths of what is imparted (by the teacher)”. (S’ve. 6, 23.)

The *Smṛti* also says:

“The man who is full of faith obtaineth wisdom, and he also, who hath mastery over his senses; and, having obtained wisdom, he goeth swiftly to the supreme Peace.” (B.G. IV, 39.)

The second kind of men, Devotees, themselves appropriate as it were, the Penance practised by the *Yogin*, merely by rendering service to him by way of accommodating him in the matter of food, habitation and the like. Says the *S’ruti*: “His

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(the *Yogin's*) sons share the patrimony, his friends his good deeds, and his enemies his sins."

Neutrals again are of two kinds: Believers and Unbelievers. The first, observing the *Yogin's* themselves treading the path of rectitude, follow in their wake. The *Smṛti* has it:

"Whatever a great man doeth, that other men also do; the standard he setteth up, by that the people go." (B.G. III, 21.)

Even²⁰⁰ the Unbeliever is rid of his sins, on being graced with the eye-glances of the *Yogin*. It has been said:

"On whomsoever fall the eye-glances of the *Yogin* whose mind is directed towards the Truth, with a view, eventually, to attain Self-realization, such are delivered from all their sins."

In the same manner, referring, by implication, to the *Yogin's* sense of high altruism, it is set forth thus:

"The man, whose mind has, even for a moment, attained firmness in the quest after the *Brahman*, has verily had a dip in the holy waters of all the sacred rivers; has bestowed the whole earth as a pious gift; has offered a thousand sacrifices; has propitiated all the gods in heaven; has rescued his departed ancestors from the cycle of births and deaths; and is fit, indeed, to be held in veneration by the three worlds (upper, mundane and nether)."

"Through him, whose mind is dissolved in that vast ocean of absolute Consciousness and Bliss, the Supreme *Brahman*, his family derives its sanctity, his mother, the fulfilment of her cherished hopes and desires and the earth becomes replete with pious merit of a high order."

It is not merely the intercourse of the *Yogin*, such as is sanctioned by religious works, that constitutes Penance, but all worldly activity of his is also of that nature. The followers of the *Taittirīya-s'ākhā* speak of the glory of the Enlightened in the last *Anuvāka*

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of the *Nārāyaṇopaniṣad*. In the first part of that *Anuvāka*, the limbs of the *Yogin* are spoken of as the several things that form the requisites of a sacrifice:

“Of this, the sacrifice of the Enlightened, the *Ātman* is the sacrificer, Faith is the wife (*Patnī*), the body is the sacred fuel, the chest is the sacrificial altar, the hair on the body is the *Kus'a grass S'ikhā* is the *Veda* (tuft of grass), his heart is the post to which the sacrificial animal is tethered, Passion is the clarified butter, Anger is the victim, Penance is the fire, Control is the slaughterer, (Charity) is the largesse to the priests, Speech is the *Hotr*, Vital Breath is the *Udgātr*, the Eye is the²⁰¹ *Adhvaryu*, the Mind is the *Brahmā*, the Ear is the *Agnīdh* (the priest who tends the fire).” (80.)¹

In this description, the word “Charity” is to be understood before the words “largesse to the priests”; for, say the *Chandogas*:

“Now what are the *Yogin's* penance? Charity, Straightforwardness, Non-violence and Truthfulness, — these are the gifts of the sacrifice.”

Again in the middle of the aforesaid *Anuvāka*, all activity of the *Yogin*, nay, his very life-time, is identified with acts which pertain to the performance of the *Jyotiṣṭoma*-sacrifice, while, in the concluding part of the same, they are identified with acts pertaining to all sacrifices in general, thus:

“As long as he lasts (*i.e.*) the duration of his life, is his sacrificial vow, whatever he eats is the oblation, whatever he drinks is his *Soma*-drink, whatever he delights in is the *Upasada-homa*,² his going about, sitting or standing is the *Pravargya-homa*, his mouth is the *Āhavanīya*-fire, his speech is the offering, his knowledge is the act of performing the *Homa*, his eating in the morning and evening is the sacred fuel, his eating in the morning, mid-day and evening are the three *Savanas*, day and night are the *Dars'a*-and-*Pūrṇamāsa*-sacrifices, months and fortnights are the *Cāturmāsya*-sacrifices, the seasons are the tethers that hold the victim, years and half years are the *Ahar-gaṇas*;—in short

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¹ The five names of *Hotr*, etc., are the names of the five different officers in a sacrifice. The first belongs to the *Rg-veda*, the second to the *Yajus*, the third to the *Sāman*, and the fourth to the *Atharvan*. The first offers oblations, the second superintends the operations, the third invokes the gods, the fourth presides over the whole. The fifth *Agnīdh* need not belong to any special *Veda*, though he is generally a *Rg-vedin* and his office to tend the fire on the altar.

² A particular form of oblation with specified *Mantras*; see *Srauta-padārtha-nirvacana*, page 297, No. 137. The *Pravargya* is also a particular form of offering with particular *Mantras*. See, *ibid.*, p. 281, No. 85.

this is a sacrifice in which everything one has is offered as gifts, his death being the *Avabhṛtha*.”³

The word²⁰² “this,” in the last sentence, refers to the whole life-period of the *Yogin*, as made up of days, nights, months and years, just referred to in the text quoted. In other words, the implication is that his whole life is a Sacrifice, attended with the giving, as gifts, of all that he has. In the last part of the aforesaid *Anuvāka* is mentioned the fruit of Liberation, reaped in gradual stages by one who holds the conviction that a *Yogin* is all characterized by his sacrifice and becomes one with the Sun or the *Brahman*, the effect, or the Moon or the *Brahman*, the cause.

“This is indeed the life-long (lit. lasting till dotage and death) *Agni-hotra*-Sacrifice; he who knows this and passes off in the *Uttarāyana*, attains the glory which is exclusively of the gods and becomes one with the Sun; he who knows this and passes off in the *Dakṣiṇāyana*, attains the glory which is exclusively of the *Pitrs* and either becomes one with the Moon or, at any rate, reaches the lunar sphere. The *Brāhmaṇa* who understands (this secret), shares in the glory of the Sun and the Moon and thence attains the glory of *Brahma*; he does, indeed, attain the glory of the *Brahman*. Thus the *Upaniṣad*.”

He who holds that the life-career of a *Yogin*, up to his dotage and death, is identical with all the rituals spoken of in the *Veda*, commencing from *Agni-hotra* and ending with the *Sarivatsara-sattra*, becomes one with the Sun or the Moon, in proportion to the strength of his faith. If his faith is less fervid, he only attains the solar or lunar sphere and having there experienced the favour of either the Sun or the Moon, he rises further to *Satya-loka* and acquires the glory of the four-faced *Brahmā*. Having acquired *Gnosis* while in that sphere, he thence gains the glory of the *Brahman*, the Entity which is All-Being, Thought and Bliss; in other words finds *Kaivalya*. The words, “Thus the *Upaniṣad*,” indicate²⁰³ the conclusion of the exposition relating to the aforesaid *Vidyā*, as also of the treatise expounding the same. Thus is established the Second aim of *Jīvan-mukti*, viz., the “Practice of *Tapas*”.

³ It is the bath taken at the conclusion of a Sacrifice, it is supposed to be very holy.

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The third aim of *Jīvan-mukti* is the Absence of Discord. The foremost among *Yogins*, being prone to introspection and ever detached from all external intercourse, no one, whether coarse or cultured, has ever any cause for conflict with him. This conflict, in the case of the coarse, takes the two forms of Dispute and Censure. The *Yogin* being ever devoid of anger and the rest, how can the coarse ever find cause for dispute with him? Thus, it has been said in the *Smṛti*:

“One should return not anger for anger, but wish him well, who menaces him with evil, should coolly pocket all tall talk (tending to provoke him) and by all means displease no one.”

It may here be argued: Renunciation-of-the-Enlightened is anterior to *Jīvan-mukti*, Realization of *Gnosis* is anterior even to that Renunciation, and Renunciation-of-the-Seeker is anterior again to *Gnosis*.—How, then, is it consistent to expatiate on virtues, such as absence of anger and the like, quoted (above) from the *Smṛti*, at this stage (of *Jīvan-mukti*)? Quite true; it is because of this, that there is not even so much as the shadow of a chance, for anger and the like, in the *Jīvan-mukta*. While anger and the rest could not be found in the much earlier stage of the Renunciation-of-the-Seeker, more so could they not be present in the higher stage of *Gnosis*, still more so in the Renunciation-of-the-Enlightened, and most of all in *Jīvan-mukti*. Hence, there is little chance for the coarse to find cause for quarrel with the Ascetic. Nor is there any possibility²⁰⁴ for the second kind of conflict, *viz.*, Censure; for, there is little scope for attaching any slander (to the *Yogin*). So also says the *Smṛti*:

“He alone is the true ascetic, whose being or not-being, coarseness or culture, character or no-character, no one knows about.”

“Being or not-being” refers to high or low birth.

As regards the “Cultured,” what is it he would make the ground of dispute with the *Yogin*—whether it is based on the meaning and import of treatises on the different Schools of Philosophy, or on the Ascetic’s conduct in life? As for the first, the *Yogin* never challenges the accuracy of what is taught by other Schools of Philosophy, acting as he does in accord with the Vedic injunction, which runs thus: “Know Him alone as the One Self. Give up talk of every other School of thought.” (Muṇ. 2, 2, 5.) “Do not burden your memory with words of diverse import; for it is all mere logomachy (waste of words).” (Br. 4, 4, 21.) Nor does he care to establish the position of the philosophy he

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follows, before such as dispute it, as he clings to the views set forth in the following *Vedic* Texts:

“One should leave aside all books whatever, even as one, who wants to gather the corn, should leave aside the straw; nay, after realizing the Supreme *Brahman*, he should give them up, as if they were so many fire-brands.”

When he looks even upon a disputant as (identical with) himself, where is the room for his gloating over his victory? Nor is it probable, that cultured believers of whatever School, barring Agnostics, having faith in the reality of Liberation, will ever take exception to the *yogin* and his ways. For, though the *Jaina*, the *Buddha*, the *Vais'eṣika*, the *Naiyāyika*, the *S'aiva*, the *Vaiṣṇava*²⁰⁵, the *S'ākta*, the *Sāṃkhya*, the *Yoga*, and other Schools of thought, which believe in *Mokṣa* (Liberation) – all differ in their methods of exposition, they are unanimous in respect of recognizing *Yama*, *Niyama* and the other stages of *Yoga*, as the means to Liberation. Thus is the foremost among *Yogins* an object of universal favour, in virtue of the absence of scope for Discord. Says VĀSISṬHA, with this in mind:

“O best of intellects! in him readily seek shelter all spotless Systems of Knowledge, whose present incarnation is the last and the best, even as pearls seek shelter in the best bamboo. Nobility, affability, friendliness, sweet temper, detachment and high attainments – all ever resort to him, as do women to the harem of the house. All men seek him, who is sweet with polished conduct, even as the wild deer in a forest seek after the melodious notes of the flute. He is the liberated one, who, though, on account of the supreme tranquillity of his mind, he remains, as it were, in a kind of sleep, is ever mentally wide awake and who is ever sought after by the wise, on account of his proficiency in arts and learning, even as the Moon full of all the *Kalās*¹ is by the gods.”

Also,

“In him who is all Peace, all beings whatever – whether wild or domesticated, do become calm and repose their entire confidence, even as in their own mother. The man of Peace alone shines in all his splendour – among men of penance, men of learning,

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¹ Here is a pun on the word. In the case of the Moon it means digits, while, in the case of the Liberated, it means Fine arts and Learning.

men who officiate as priests in a sacrifice, nay, even among kings, men of prodigious strength and men of high character.”

Thus is clearly made out the third aim of *Jīvan-mukti* – the Absence of Discord.

The fourth and fifth objects, *viz.*, Cessation of pain and misery and the Genesis of Supreme Bliss, have been described in the Fourth Chapter, dealing with *Vidyānanda*, of the treatise known as *Brahmānanda*. A summary of what has ²⁰⁶been there set forth about the two is given here:

“If one realizes his self as “I am this (Self),” in quest of what desire or object of enjoyment would he rouse his body to fever-heat?”

In the words of the above *S'ruti* is implied the destruction of all temporal misery. The *Vedic* texts, such as – “Alas! Why have I done no good, why have I committed sin: these do not cause pain to this one” – bespeak the entire destruction of pain taking the form of regret relating to virtuous and vicious conduct, which have a bearing on the next world.

The “Genesis of Supreme Bliss” is by one of three ways: “the Attainment of all Desire,” “the Discharging of Duties (of every kind) to be discharged by one,” and “the Achievement of the End and Aim of Life”. The first, again, is attained by one of three ways: “Being the Witness of all,” “Being unaffected by desire under all circumstances” and “Being the enjoyer of all enjoyments whatever”. He who realizes “I am only that *Brahman*, which is all consciousness and the Witness in the bodies of all beings whatever, from *Hiraṇya-garbha* down to the lowest order of animate creation,” is necessarily the witness of the bodies of all, even as he is the witness of his own body. The *S'ruti* says to the same effect: “He enjoys all objects of desire whatever, with the *Brahman*, the Witness of all.” By “being unaffected by desire for the enjoyment of things enjoyed by the world” is meant “the attainment of all objects of desire.” So, there is the attainment of all objects of desire in the Knower of the Truth, who perceives the evil in the enjoyment of things. This is also rendered clear by the *S'ruti*²⁰⁷, which makes mention of the “Knower of the *Veda*, who is unaffected by any desire whatever,” while speaking of the degrees of Bliss increasing a hundred-fold at every stage, beginning

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from that of the Emperor of the world, up to that of the Hiraṇya-garbha. He who has realized his own Self as pervading all things in the form of Being, Thought and Bliss, is necessarily the “enjoyer of all enjoyments whatever.” For, says the *S'ruti* with this in view: “I am all food, I am all food, I am all food; I am the eater, I am the eater, I am the eater.”

“The Discharging of Duties (of every kind) to be discharged by one” is thus set forth in the *Smṛti*:

“Regaling in the nectar of *Gnosis* to his heart's content, fully satisfied in the complete discharge of every duty, there remains nothing for the *Yogin* to do; if, at all, there is anything which remains, then he cannot be reckoned as having attained *Gnosis*.”

“But the man who rejoiceth in the Self, with the Self is satisfied, and is content in the Self; for him verily there is nothing to do.” (B.G. III. 17.)

The “Achievement of the End and Aim of Life” is also thus touched upon in the *S'rutis*: “Thou, O Janaka! hast realized entire fearlessness;” “Hence he became all That;” and “The knower of the *Brahman* becomes the *Brahman* alone.”

It may here be pointed out that, as these two, “the Absence of Discord” and the “Genesis of Supreme Bliss, could be attained even out of *Gnosis*, they ought not to be set down as the aims of *Jīvan-mukti*. This, however, is not correct; for, all that is implied in regard to these two is their safe preservation. Even as *Gnosis*, though produced even before *Jīvan-mukti*, becomes well preserved after it,²⁰⁸ so also the two in question are well preserved by *Jīvan-mukti*.

At this stage, some may adopt the following line of argument; *Jīvan-mukti* having thus been shown to have these five aims in view; it is plain that the *Yogin* in the ecstasy of his trance is superior to the Knower of the Truth who is yet attached to the world. But such a position is shown to be untenable, in the dialogue between Rāma and Vasiṣṭha:

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“O Lord! the best of all beings that exist and that are yet unborn! Tell me which of the two is superior to the other: he, who is ever at rest, through obsessed with the affairs of the world, even like one roused from an occasional Trance; or he, who remains ever in a state of Trance, in some secluded spot?”

VASIṢṬHA:

“Trance is but that state of internal, cool composure, which comes of looking upon this (phenomenal) word which is a combination of the *Guṇas*, as Not-self. There are some who have gained this pleasant calm within, arising from the conviction, “I have no touch with the objective” and remain attached to the world; there are others who, having attained such composure from the same conviction, choose to shut themselves up in meditation. Both these, O Rāma! are equally good, if they are entirely cool within. For, the internal composure, such as obtains in them, is the result of endless penance.”

There is, however, no room for such misconception; for, it is only the necessity for the bringing about of the “Obliteration of *Vāsanā*,” implied by the “internal composure” that is sought to be emphasized. It, by no means, follows that the Superiority of the “Dissolution of the Mind” which is the next stage, is in any way called into ²⁰⁹question. For, Vasiṣṭha himself has rendered his meaning clear by the implication, that this “internal composure” is the same as “quiescence of desire” in the following stanza:

“To those who have gained internal composure, the whole world becomes cool and calm, while, to persons molten in the furnace of internal desires, the world is one huge conflagration.”

It may still be pointed out that, in the following passage, Trance has been spoken lightly of, while the “remaining attached to the world” has been extolled:

“If the Mind of the *Yogin* sitting in a state of Trance is distracted with various transformations, such Trance of his is no better than a kind of “mad-folks-dance”. But, if the Mind of one were entirely devoid of all desires, even when indulging in such mad revels, even such dance of his will be equal to *Brahma-samādhi* (Trance of the highest order).”

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This, however, is not correct; for, it is only in recognition of the excellence of *Samādhi*, that *Vāsanā* is spoken lowly of. The world may be explained in this manner. Though Trance is superior to remaining attached to the world, still if such Trance were affected with any the slightest tinge of *Vāsanā*, it would only be inferior to such attachment without *Vāsanā* and, as such, would not deserve to be looked upon as Trance at all. In case the man in a state of Trance, as well as the man of the world, are both devoid of *Gnosis* and with *Vāsanā*, then, Trance is of course superior, on account of its being such a virtuous act as would lead (the *Yogin*) to heaven. When both are fully initiated into *Gnosis* and entirely devoid of all *Vāsanā*, then also Trance of the form of the “Dissolution of the Mind” is surely superior, as being a strong²¹⁰ preserver of *Jīvan-mukti*, which is but the Obliteration of all *Vāsanā*. Hence, the foremost of *Yogins* is superior (to the man of *Gnosis* attached to the world). That there is no sort of impediment to (*i.e.*, there is a purpose served by) the attainment of *Jīvan-mukti* with its five aims, is well established.

End of the Fourth Chapter on “The Purpose of the Attainment of *Jīvan-mukti*.”

CHAPTER V²¹¹

RENUNCIATION-OF-THE-ENLIGHTENED

THUS has *Jīvan-mukti* been expounded, with reference to the Authorities that bear testimony to its possibility, the Means to be adopted for and the Purposes served by its attainment. Henceforth, we shall expound “Renunciation-of-the-Enlightened,” its chief auxiliary. This Renunciation has been described at length in the *Parama-hamsopanīṣad*. We shall here quote in full this *Upanīṣad* and add our commentary, as we proceed. By way of introduction to the same, the following question bearing on the Renunciation-of-the-Enlightened is put:

“Now, Nārada approaching the Lord asked him thus: What, pray, is the path of those *Yogins* who are *Parama-hamsas*? What is their condition?”

Though there is apparently nothing implying immediate sequence to precede this question and, as such, the word “now” would evidently be merely redundant, still, we should not forget that the question at issue is the Renunciation-of-the-Enlightened and the person qualified for such Renunciation must be one, who knows the Real

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Essence, but yet, tormented by worldly distractions of all sorts, seeks naturally to find mental peace therein²¹². Hence the word, “now”, implies the possession of the above qualifications, as a condition precedent. With a view to exclude a mere “Yogin” or a mere “*Parama-harṁsa*” from the scope of such inquiry, the two words have been coupled together. The mere *Yogin*, having no glimpse of the Essence, attaches himself to the use of Clairvoyance, floating in the air and other occult powers of the kind and puts forth his effort, by employing various means, such as *Sam̐yama* (Contemplation and the rest), in the direction of the acquisition of such powers. Thus, he swerves away from the path leading to the real Goal of Existence. The aphorism touching on this, has been quoted already: “These are obstacles in the way of *Sam̐dhi*; and are powers in moments of suspension.” (III, 38.) The more *Parama-harṁsa*, on the other hand, in view of his having fully realized the Essence, comes to the conclusion, that such occult powers are mere trash and treats them with contempt. That he is so, is described in the following passage:

“The curiosity of the *Parama-harṁsa* is not roused by all this wondrous panorama, as he knows fully well that these powers of the Self-that-is -all-Consciousness manifest themselves in diverse ways.”

Full of Renunciation, he disregards Injunctions and Prohibitions, through exuberance of his knowledge of the *Brahman*. It has been said: “Where can there be any Injunction or Prohibition to them who walk the way transcending the three *Guṇas*?”

For this very reason, pious men, having faith (in injunctions and prohibitions), thus censure him for such conduct:

“With the advent of the *Kali-yuga*, all and sundry will voice forth the *Brahman*. None, O Maitreya! will stand by their²¹³ professions, absorbed fully in appeasing their sexual and gastronomical appetites.”

In one who is a “Yogin” as well as a “*Parama-harṁsa*,” the two faults mentioned above (*viz.*, Attachment to occult powers and Disregard of Injunctions and Prohibitions)

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are not found. Further the other (points of) excellence of such a one, are set forth in the following dialogue:

RĀMA:

“O revered sire! foremost among the Knowers of the *Ātman*! Even then, what extraordinary excellence is seen in the *Jīvan-mukta*, full of pure intellect?”

VASIṢṬHA:

“The Mind of one who has attained *Gnosis*, does not attach itself to any particular thing; for, ever content and with his self in a state of supreme tranquillity, he rests himself in the *Atman* alone. Wonders, such as floating in the air, have often been performed by persons, who have acquired remarkable powers by the practice of incantations, penance and trance! What is there extraordinary in them? There is only special feature to be noticed in the man of *Gnosis*, which he does not share in common with ignorant men, *viz.*, a detached and pure mind, due to the giving up of desire in all things whatever. To the Knower of the Supreme Truth, who carries with him no badge and feels happy on the absolute disappearance of the Illusion of the cycle of birth and death, to which he was subject for a long time past, this alone is the characteristic badge, *viz.*, that passion, anger, sorrow, foolishness, avarice, adversity,—all these get attenuated, day by day, into imperceptible thinness.”

It is proposed to inquire after the “Path” and “Condition” of those, who are characterized by such an extraordinary feature and who are free from both the above-mentioned faults. “Path” refers to external carriage, such as mode of attire, speech and other ways of conduct in life; and “Condition”, to the internal demeanour²¹⁴ consequent on the cessation of mental activity. “The Lord” is the “four-faced *Brahman*”.

The *Upaniṣad* proceeds to answer the question thus propounded in these words:

“To him the Lord replied”.

Then with the object of creating in the questioner profound faith in the “path” to be laid down by him, he extols the same:

“That is very rarely to be met with in this world, this path of the *Parama-haṁsas*; and is not at all quite common.”¹

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¹ The use of the form “*Bāhulyaḥ*” (Masculine) instead of “*Bāhulyam*” (Neuter) in the Sāṁskṛt Text is Archaic.

The word "That" has to be construed as, "the path about which the inquirer is anxious to know". The word "this" refers to the "main path", about to be described in the sequel, exclusive of covering, etc., for the body, so essential for creature comforts and of altruistic conduct. This path is "rarely to be met with," because of the rarity of the occurrence of the Renunciation of the highest degree requisite for the purpose. But at the same time, it should not be understood, that this path is altogether impossible. With this in mind, the Lord qualifies his opinion in the words "and is not at all quite common" and thereby seeks only to narrow the field. If this path is so very rare, then one should not strive towards that end, as it would be utterly useless. With a view to avoid this contingency, the LORD proceeds further:

"Even if there be only one such, he alone rests always in the Ever-Holy, he alone is the *Veda-puruṣa*; – thus say those who are in the know."

"Among²¹⁵ thousands of men, scarce one striveth for perfection; of the successful striver, scarce one knoweth Me in essence." (B.G. VII, 3.)

Should there be found anywhere any single *Yogin-Parama-harṁsa*, who is in accord with the principle laid down in this verse of the *Bhagavad-gītā*, then, such is verily the one, who "rests always in the Ever-Holy", – the Ever-Holy is the *Paramātman* – for, the *S'ruti* describes such *Atman* in the words, "which *Atman* is above all sin". By the use of the word "alone", those who are mere *Yogins* or mere *Parama-harṁsas* are excluded (from those implied in the text). The mere *Yogin* knows not the "Ever-Holy"; the mere *Parama-harṁsa*, though knowing, runs after the objective, owing to the lack of mental tranquillity and rests not in the *Brahman*. "*Veda-puruṣa*" means the *Puruṣa* pointed to by the *Veda*. "Those who are in the know" are persons well-versed in that system of knowledge which deals with the Realization of the *Brahman* and the mode of attaining mental tranquillity. All men regard the *Yogin-Parma-harṁsa* as one, who takes his stand on the *Brahman*; but, the aforesaid men in the know would not tolerate even this, but would look upon him as in the state of the *Brahman* Itself. So says also the *Smṛti*:

"He, who stands centred entirely in himself, taking no heed of perception or non-perception, is O *Brahman*! not simply a Knower of the *Brahman*, but the *Brahman* Itself."

Hence, there is no room for even doubting the utter uselessness of striving (towards that rare path).

By explicitly explaining the meaning as “resting always in the Ever-Holy” and of “being the *Veda-puruṣa*”, the Lord hints, by way of implication, at the answer²¹⁶ to the question relating to the *Parama-harṁsa*’s “condition”:

“The *Mahā-puruṣa* (Great being) concentrates what is his Mind in Me and in consequence I also take My stand (always) in him.”

On the supreme excellence attained by the *Yogin-Parama-harṁsa*, amongst men entitled to the knowledge as well as the rituals prescribed by the *Veda*, is based the fact of his becoming “the Great Being”. This Great Being (*Mahātman*) always keeps what is his own Mind absorbed in Me, as all the transformations of his Mind connected with the affairs of the world are, in his case, entirely suspended by “practice and detachment”. Hence it is, that the Lord Prajā-pati, having realized the *Paramātman* spoken of in philosophic treatises, by his own experience, refers to it in the words, “in Me”. For the reason that the *Yogin* concentrates his mind only in Me, therefore I also take My stand, manifesting Myself in the form of *Paramātman* in him and not in others, who are unenlightened, because of their being shrouded in *Avidyā* (Ignorance).

Henceforth, he expounds the “Path” (Nārada wanted to know at the beginning) by the query “What, pray, is the Path?”

“This (person) should renounce his wife, children, relatives, friends and the rest, along with the tuft (on his head), the sacred thread and the study of the *Veda*,—in fact all ceremonial worship of every description, nay, leave even this universe and should betake himself to a mere loin-cloth, a bamboo-stick and a blanket, alike with a view to provide for his bodily comfort and do good to the world at large.”

This precept²¹⁷ relating to (the Renunciation of) “his wife, children, etc.,” refers to that householder, who, when the spiritual merit accumulated through previous incarnations is about to bear fruit by his application to Study, Reflection and Assimilation, without his entering on the holy order of *Parama-harṁsatva* in the form of the Renunciation-of-the-Seeker, due to the operation of causes, such as the injunctions of his mother, father and so on, duly arrives at the Truth. When such a one has his Mind distracted, with the thousand and one forms of temporal and spiritual activities,

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wherein he is engrossed while remaining a householder, he naturally feels a craving for the Renunciation-of-the-Enlightened, with a view to attain tranquillity of the mind. For obvious reasons, it cannot apply to the case of one, who, having duly arrived at the Truth by entering on the Renunciation-of-the-Seeker even before, desires to take on the Renunciation-of-the-Enlightened, as there is no possibility of “wife, children, etc.,” in his case.

It may here be asked, whether the Renunciation-of-the-Enlightened has to be brought about like the other type of Renunciation (*viz.*, Renunciation-of-the-Seeker), by recourse to the due observance of the formalities prescribed for it, such as, the saying of *Praisa* and so on, or whether it consists in the mere abstinence from mixing with temporal affairs, like giving up a worn-out piece of cloth or keeping away from an infected town. It cannot be the first, for, the Enlightened Knower of the Truth has no concern whatever with action of any kind and is therefore not affected by any formal Injunctions and Prohibitions. Hence says the *Smṛti*:

“Regaling in the nectar of *Gnosis* to his heart’s content, fully satisfied in the complete discharge of every duty, there remains²¹⁸ nothing for the *Yogin* to do: if at all there is anything which remains, then he cannot be reckoned as having attained *Gnosis*.”

Nor can it be the second alternative, because of his having to conform to the *Vedic* injunctions relating to the insignia of the order, such as, the rag, the stick, *etc.*

There is really no room for such doubt, as this Renunciation has a dual aspect like (what is known as) the *Pratipatti-karman*. To explain: In the sacrifice called *Jyotiṣṭoma*, the performer has to conform to certain requirements, when he has taken the vow and scratching his body directly with the hand is, for the time-being, prohibited, while the small horn of a black antelope is prescribed for the purpose; for the *S'ruti* has it: “If the performer should scratch with his hand, he would have children affected with itches; if he should smile, his progeny will remain uncovered;” whence “with the horn of a black antelope should he scratch.” Now, this horn, being no longer of use on the termination of the vow and also inconvenient to carry about, has of course to be given up. This giving up and the manner in which it should be done is prescribed by the *Veda*, where it is enjoined: “The prize-money having been distributed to the priests, he throws away the horn in *Cātvāla*”, (a part of the sacrificial ground to the North of the *Āhavanīya*). This is what is called *Pratipatti-karman*, and it has two aspects, spiritual as well as temporal. Similarly Renunciation-of-the-Enlightened has also two aspects. It is not proper to allege that the Knower of the Truth has entirely no concern with the doing

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of any action whatever – (and is therefore precluded from the Renunciation-of-the-Enlightened). For, the doing of an act ascribed to the Self²¹⁹ which is all Consciousness is no doubt removed by *Gnosis*; still such doing which is self-evident in the *Antah-karaṇa* (Inner Sense), wherein the Self which is all Consciousness is but reflected and which is subject to a thousand and one transformations, would persist as long as Matter (*i.e.*, *Antah-karaṇa*) exists. Nor should it be supposed that there is anything in it running counter to the spirit of the words of the *Smṛti* “Regaling in the nectar, etc,” quoted above. For, though *Gnosis* has been attained, as there is no contentment for the Knower of the Truth lacking in mental tranquillity and consequently, there yet remains to be achieved the satisfaction to be derived from the “complete discharge of every duty”, which alone is the means of acquiring such mental tranquillity, there is the absence of the satisfaction to be derived from the complete discharge of duty.

Again it may be asked: Granting that obedience to formal *Vedic* injunctions is applicable to the Knower of the Truth, then out of the *Apūrova* (the mediate result, which is laid by as an unseen store of *Karman*) another incarnation will have to be begun. This is not necessarily the case. For, that “*Apūrova*”, having as its concomitant something tangibly present even in the present incarnation, *viz.*, the doing away with what stands in the way of mental tranquillity, there is no logical necessity to imagine an unseen future effect (for this unseen cause). Otherwise such logic would lead to the supposition that even injunctions relating to Study, Reflection and Assimilation would cause future incarnations, to the exclusion of their present tangible result of doing²²⁰ away with what stands in the way of the realization of the *Brahman*. Thus, therefore, there being no objection to the obedience to formal *Vedic* injunctions, the enlightened householder, who has already attained *Gnosis*, may, like the Seeker after *Gnosis*, take to Renunciation, only in keeping with the injunctions relating to formal ceremonies such as the *Nāndi-mukha-srāddha*¹, keeping fasts, vigils and the like. Though the *S'rāddha*, *etc.*,

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¹ The offering of oblations to the manes of the ancestors on occasions of joy – especially when a son is about to be born, or is about to be initiated into that *sanctum* passing through which he becomes a “twice-born” and gains the right of continuing the line by offering such oblations in time to come. The occasion of formal *Samnyāsa* (Renunciation) is one of highest joy in the family, for its efficacy extends up to relieving even the manes of all the ancestors from the bondage of their peculiar existence and place them within easy reach of final Liberation.

just mentioned are not distinctly enjoined as preliminary to taking up Renunciation-of-the-Enlightened, still, this Renunciation being only a special (advanced) type of the Renunciation-of-the-Seeker, in accordance with the maxim: “The *Vikṛti* (special) should conform to the *Prakṛti* (general)” in the procedure laid down for *Vedic* rituals, all the details relating to the Renunciation-of-the-Seeker apply *mutatis mutandis* to the Renunciation-of-the-Enlightened. As an analogy may be cited the *Agni-ṣṭoma* sacrifice, whose special types the *Ati-rātra* and other sacrifices are, wherein the rules of the original (types) are followed. Thus, therefore, even in the Renunciation-of-the-Enlightened, the giving up of “wife, children and the rest,” after reciting the *Praiṣa*, should be conformed to, as in the other type.

The words²²¹ “and the rest” put after “wife, children, relatives, friends,” in the text refer to servants, domestic animals, houses, fields and all other temporal goods. The words “and the study of the *Veda*” should be understood to imply the giving up of even those aids to study which are of use in understanding the correct import of the *Veda*, as, Grammar, Metaphysics and Logic and amplify the spirit of the *Veda*, as, the Epics, the *Purāṇas* and the like. The giving up of Poetry, Drama, and light literature of the kind, which are conducive only to afford relaxation to the mind, goes without saying. The word “All”, in “All ceremonial worship of every description,” refers to all kinds of *Karman* whatever: temporal, spiritual, periodical, occasional, prohibited and purposeful. Giving up “children and the rest” implies the giving up of (every kind of) temporal enjoyment, while the giving up of “all ceremonial worship of every description” implies the giving up of prospective enjoyment in the next world – which act as a powerful distractive on the Mind. Giving up “this whole universe” means the giving up of the devotional worship of the *Virāt-puruṣa* with a view to acquire mastery over such universe. The use of the word, “even”, suggests the abandonment of devotion to the *Hiraṇya-garbha*, which leads to mastery over the plane of the *Sūtrātman*; as also of “Study” and the other causes conducive to the attainment of *Gnosis*. He (the Renouncer) should give up all that tends to happiness in this world and the next, beginning with “wife, children” and the rest and ending with “devotion to the *Hiraṇya-garbha*,” by reciting the formula called *Praiṣa* and then take to the “loin-cloth, the stick, etc.” The word “and” in “and a small covering” should be understood as implying²²² that he may take to a pair of wooden shoes, etc., for use. Says the *Smṛti*:

“Taking up Renunciation” is perhaps awkward English, but the importance attached to the Renunciation, which is a distinct stage in life with duties peculiar to its kind, is best expressed by that awkward phrase corresponding to one’s taking up a responsible office.

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“Two loin-cloths, a blanket to ward off cold and a pair of wooden shoes, these he may take to and should by no means take to any other thing.”

“His bodily comfort” comprises of covering the secret parts with the loin-cloth, warding off the discomfort arising from animals and venomous reptiles with the bamboo-stick and providing against the inclemency of the weather with the blanket; as also the avoidance of contact with unclean spots on the way, by wearing a pair of wooden shoes, implied by the word “and” in “and a blanket”. The doing “good to the world at large” consists in enabling people to acquire good *Karma* by offering proper salutation, alms, etc., to the *Saṁnyāsin* recognized by the insignia of the holy order to which he belongs, *viz.*, the bamboo-stick and the rest. There is also the further implication in “and,” that the *Saṁnyāsin* should acquit himself true to tradition, in a way befitting the venerable stage of life he has attained.

With a view to suggest, that the taking to the loin-cloth, etc., is intended more as a measure of convenience than as an absolute injunction to be conformed to, it is further said:

“Even that is not absolutely necessary.”

Even the injunction relating to taking to the loin-cloth and the rest, is not absolute in the case of the *Yogin-Parama-harṁsa*, but is only a contingent or convenient suggestion. In the case of one who has only taken to the order of the Renunciation-of-the-Seeker, taking to the bamboo-stick in particular, is considered absolutely²²³ necessary and parting with the stick is thus absolutely prohibited in his case in the *Smṛti*:

“The contact of the body with the stick is enjoined as always ‘necessary’; the wise man should never go without the stick, even over a distance which is thrice the length covered by an arrow-flight.”

The penalty for (the breach of this injunction) the loss of the stick is set down in the *Smṛti* as a hundred *Prāṇāyamas*: “He must do a hundred on parting from the stick.”

The text proceeds to explain the “essential condition” of the *Yogin-Parama-harṁsa* in the following question and answer:

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“What, then, is the essential condition? Only this is essential: ‘no stick, no tuft on the head, no sacred thread, nor blanket,’ – the *Parama-Harṁsa* goes about with.”

Just as a *Parama-harṁsa* in the stage of the Renunciation-of-the-Seeker has as his essential condition the absence of the tuft and the sacred thread, so also the *Yogin-Parama-harṁsa* should have the absence of the stick and the blanket as his essential condition; for, otherwise, his mind being distracted with thoughts generated by the scrutiny of the stick and the blanket, as to whether the former has the characteristics of a bamboo and the latter of a patched covering or otherwise, as also about the obtaining or preservation of the bamboo-stick and the blanket, *Yoga* which consists in “the suppression of the transformations of the thinking-principle” will be unattainable to him. This is not desirable, for, as the rule has it, “the bride is never espoused at the expense of the bridegroom’s life.” The text adds by way of suggesting an answer to the doubt as to how he should manage without²²⁴ the blanket, etc., in case of suffering due to inclement weather, etc.

“Neither Cold nor Heat, neither Pleasure nor Pain, neither Courtesy nor Contumely (affect him). – Also he is devoid of all the six *Ūrmis* (conditions).”

The *Yogin-Parama-harṁsa*, whose mind is entirely rid of transformations of any kind, knows no cold, for, he does not feel it. As a child, absorbed in play, feels no cold whatever, even on a winter morning, though all uncovered, so does the *Yogin* engrossed in the Supreme Self know no cold whatever. The absence of the feeling of heat, in the hot season, has to be similarly inferred. So also the absence of all feeling due to the downpour of rain on his body, in the rainy season, has to be understood as implied in the word “nor”. Since he feels neither cold nor heat, it goes without saying, that he knows not the “pleasure or pain” generated by these two. Cold produces pleasant sensations in the hot season and painful ones in the cold season. The opposite of the above is to be seen in the case of heat. “Courtesy” refers to the regard and esteem in which one is held by others; “Contumely” refers to the discourtesy and want of esteem shown by others. When none beside himself is at all seen by the *Yogin-Parama-harṁsa* in the whole universe, both “Courtesy and Contumely” stand aloof from him. The word “nor” standing between “Courtesy” and “Contumely” refers also to the absence of the pairs of opposites, such as, friends and enemies, love and hatred, etc. The “six conditions” are Hunger and Thirst, Grief and Delusion, Dotage and Death. These three

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pairs being respectively the characteristic qualities of the Vital Breath, the Mind and the Body, their avoidance by the *Yogin*²²⁵, who is intent on the Realization-of-the-Self is, but proper. It may be, that all this, *viz.*, “neither cold nor heat, etc.,” is possible in the condition of Trance, but would not the pain of mind resulting from Scandal and the like which affect a householder affect likewise the *Yogin* during moments of break? It has been said with a view to clarify such doubt:

“He (stands) unconcerned with Slander, Pride, Rivalry, Ostentation, Brow-beating, Covetousness, Vindictiveness, Opulent Ease, Chill Penury, Gallantry, Anger, Niggardliness, Peevishness, Joy, Envy, Egoism and the like.”

“Slander” is the attributing of bad qualities to any one by diverse persons. “Pride” consists in indulging the feeling “I excel every other person.” “Rivalry” is the desire to equal others in learning, wealth, etc. “Ostentation” consists in showing one’s self off, while in the act of prayer or meditation, before others. “Brow-beating” is the confirmed tendency to cow down others into submission. “Covetousness” is the greed for wealth and chattel. “Vindictiveness” is the burning desire for the killing of one’s foes. “Opulent Ease” is the steadiness of the mind which comes of the acquisition of wealth and such other things conducive to comfort “Chill Penury” is just the opposite of “Opulent Ease”. “Gallantry” is desire for delighting in the company of women, etc. “Anger” is the ebullition of temper, born of interruption in the achievement of one’s desire. “Niggardliness” is the reluctance one feels to part with wealth, once it is acquired. “Peevishness” refers to the perversity of intellect, which causes a wrong perspective for things good and bad. “Joy” is the emotion which is indicative²²⁶ of one’s pleasant frame of mind and which finds expression in one’s blooming features. “Envy” is that quality of the Mind, which is based on prejudice, inducing one to find faults even in other’s merits. “Egoism” is mistaking the aggregate of the body, the senses and the like for the real “Ego”. The words “and the like” refer to the sense of ownership, excellence, etc., induced in one, in his personal belongings. The word “and” before “the like” implies the giving up of the opposites of the things enumerated in the text, *viz.*, Praise, Humility, etc. In other words, having given up all these, *viz.*, Slander, etc., that is to say, having got rid of them by the practice of the Obliteration of Latent Desire in the manner prescribed before, the *Yogin* should take his stand.

In answer to the question, how, while one’s body yet exists, could it be possible to give them up, the text proceeds further:

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“One’s body is looked upon as a corpse as it were, as the same has been discarded.”

That body which at first belonged to the *Yogin* is now looked upon by him as a corpse as it were, because of its being looked upon as other than that Consciousness which is his real Self. Even as a man of piety holds himself aloof from a dead body and looks at it only from a distance, lest its touch might pollute him, so does the *Yogin* always take care to look upon his body as apart from his real Self which is all Consciousness; lest any confusion should lead to the sense of false identity of the two (body and Self). The reason for this is, that “the same has been discarded” by the teacher’s precepts²²⁷, by the word of the holy Scripture and by one’s own experience, as being apart from the real Self. Hence, it is possible to give up Slander, etc., even while the body exists, as the body, which is quite apart from Consciousness, would be looked upon as a corpse.

Confusion as to the points of the compass, though dispelled with the rising of the Sun, may possibly arise occasionally; similarly, doubt as to the identity of the Self with the body, etc., though dispelled with the dawning of Discrimination, may occasionally give room for pain caused by Slander, etc. With a view to dispel such doubt the text says:

“He is constantly free from that which is the cause of Doubt, False Knowledge and Illusion.”

“Doubt” is the vascillation of the Mind as to whether the *Ātman* is possessed of the function of a doer or not. “False knowledge” is the certainty of the Mind, that the *Ātman* is only of the form of the body, etc. Both these are subjective; but the “Illusion” here referred to is objective and is of various kinds, as has been explained in the verse of the *Bhagavad-gītā*, which says “Abandoning without reserve all desires, etc.” (B.G. VI, 24.) The cause of this Illusion (Ignorance) is fourfold: Ignorance (*Avidya*) in taking the non-eternal, impure, evil and *non-ātman*, to be eternal, pure, good and *Ātman* respectively, according to an aphorism of Patañjali. (II, 5.) The first is believing mountains, streams and the like, which are impermanent to be permanent; the second consists in entertaining the mistaken notion of purity in the impure body of wife, child and the like; the third arises from regarding husbandry, commerce and the like as good²²⁸, though they are really the generations of evil; the fourth is confounding the

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body of wife, child and the rest, which is only secondary to one's own and entirely false, as also one's physical and other sheaths (of food, etc.) with one's real Self. The cause of these, viz., "Doubt" and the rest, is Ignorance and impressions born of Ignorance, which hide the Essence of the Secondless *Brahman*. This Ignorance of the *Yogin-Parama-haṁsa* is destroyed by the knowledge of the import of the Great Texts; and impressions of Ignorance are done away with by the practice of *Yoga*. In the confusion about points of the compass just referred to, by way of illustration, though the original cause is removed, there is the possibility of its repetition, because, impressions born of that cause still persist. In the case of the *Yogin-Parama-haṁsa*, however, as both these causes of Illusion have once for all been laid at rest, where is the possibility of "Doubt" and its accompaniments ever recurring? Considering, therefore, the impossibility of a recurrence of Doubt and the rest, it has been well said, that the *Yogin* is "constantly free" from those causes. While there is freedom from Ignorance and its impressions, as such freedom can never be undone, after it is once accomplished, this Obliteration of the causes of "Doubt," etc., is "constant."

The text further refers to the cause of such constancy:

"He is permanently Enlightened in It."

The word "It," which is a pronoun which conveys the sense of "reputed," here refers to that Supreme *Ātman*, which is so celebrated in all the *Upaniṣads*. The *Yogin* who²²⁹ is for ever awake in the light of this Supreme *Ātman* is said to be "permanently Enlightened in It." For, it is only the *Yogin*, who, bearing in mind the text, "The *Brāhmaṇa* with firm resolve, having known It, should ever continue in the knowledge of the Self," gets over all mental distraction, with the force of *Yoga* and continues in the knowledge of the Self, without intermission. Thus, this "Enlightenment" being everlasting, the Obliteration of Ignorance and its impressions, which must disappear in the light of this Knowledge, is bound to be equally everlasting.

The text then proceeds to distinguish this Supreme *Ātman*, thus revealed, from the *Īś'vara*, recognized by the logicians, as a separate entity:

"And 'That (is) only his own Self' (is) his stand-by."

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The *Yogin*, gaining conviction of the truth, that the *Brahman*, which is the theme of all the *Upaniṣads*, is his own Self and is none other than his own Self, takes his stand by it.

Next is described the manner in which the Realization of the *Brahman* is attained by the *Yogin*:

“I am only He—Who is tranquil and immobile—that Nondual Essence of Consciousness and Bliss;— That alone is my highest status.”

The *Yogin* gains the conviction “I am no other than He,” that *Paramātman* (Supreme Being); tranquil, free from all distraction, such as anger and the like; immobile, devoid of action, such as locomotion, etc.; above all distinction, inherent, specific or generic and nondual, the one Essence of Existence. Consciousness and Bliss. That Essence, the *Brahman* is my highest, “status,” the real²³⁰ form and nature of the *Yogin-Parama-harṁsa*, and not the one which has relation with doing or experiencing the result of *karma*; for, this one is the offspring of Illusion. It may be asked, if the Self within is the *Para-Brahman*, how then is it that we do not realize the Bliss (which is the Essence of such *Brahman*) in this, our present condition? This Realization of Bliss is thus explained with illustration, by those who know:

“Butter, though present in every limb of the cow, conduces naught to her nourishment; it serves as the best medicine to the selfsame cow, on being worked out into its proper form. In the same manner, the Great Lord, present in the bodies of all beings, even like the said butter, bestows no favour on men, if He is not approached with due devotion.”

If the teacher, father, brother and others who stood in that relation to the *Yogin* in his previous stage in life, should, being themselves yet devoted to the path of action actuated by blind faith, try to confound him, by taking him to task for his having become a renegade, by giving up the tuft of hair, the sacred thread, the three daily austerities and the like, the Lord seeks to show how the *Yogin* should acquit himself with a view to ward off such confusion:

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“And That alone is the tuft, That again is the thread, – from the knowledge of the oneness of the Supreme *Ātman* and his own Self, all sense of distinction between the two, stands destroyed; – That is the daily austerity.”

What is typified as the knowledge of the *Brahman*, which is the theme of all the *Upaniṣads*, that alone serves the purpose of the external symbols characteristic of all austerities, *viz.*, the tuft, the thread, etc. By the words²³¹ “And” and “again” are to be construed *Mantrā* (the uttering of *Vedic* incantations) and *Dravya*, the requisite materials which are also the other characteristics of austerities. The kinds of bliss, such as the attainment of heaven, etc., which result from the austerities and the adoption of their symbols, such as the tuft, etc., are all attainable only by the Realization of the *Brahman*; for, all objective happiness is nothing but a speck of the Bliss of the *Brahman*. “Others, *i.e.*, all beings, have their sustenance only from a particle of the Bliss,” (Br. 4, 3, 32.) says the *S'ruti*. The *Ātharvaṇikas* have this very idea in mind, when they chant in the *Brahmopaniṣad*:

“The Enlightened, having shorn his head clean, including the tuft of hair, should give up also that external symbol, the sacred thread; he should henceforward invest himself with the immutable Supreme *Brahman*, treating It, as the sacred thread. That which binds, they call it, a thread; this thread is verily the highest status; that *Brāhmaṇa* who understands this thread has reached the outermost boundary of the entire *Veda*. The thread on which hangs the entire universe, even like so many bejewelled beads mounted on a string, – that, the *Yogin*, who understands *Yoga* and has seen the light, should wear about him. The enlightened Knower of the Truth, standing firm in the highest *Yoga*, should cast away the symbolic thread he wears. Whosoever wears this thread of the form of the *Brahman*, would neither be polluted nor unclean, in consequence of the wearing of this thread. Those indeed are the true Knowers of the *Brahman* in this world, the true wearers of the true sacred thread,¹ who have *Gnosis* as their sacred thread and wear it inside of themselves. Those, who have *Gnosis* for the tuft of hair on the head, who are firmly installed in their *Gnosis* and have *Gnosis* for their sacred thread, find in *Gnosis* the highest aim of their life, for *Gnosis* is all pure and holy. That enlightened one who has no other tuft but *Gnosis* (issuing out of him), even²³² like

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¹ For, that thread is supposed to give the necessary spiritual capacity to perform austerities, etc. Before this thread is formally given no one can perform any religious rites.

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the uprising flame of fire, verily keeps the tuft over his head, not those who merely wear the hair in any fashion. Such *Brāhmaṇas* and others, as are entitled to certain rites prescribed in the *Veda*, should wear this thread alone, for, that is the badge prescribed to be worn by those who have the right to perform these rites. He, who wears the tuft as well as the thread of *Gnosis* pure and simple, is declared by the Knowers of the *Brahman* to be endowed with the full franchise of *Brahmanhood*. This sacred thread is the highest resort, the ultimate goal; the Enlightened Knower is the real wearer of this thread; those who are in the know, recognize him alone as the real sacrificer.”

Hence, even as there are the “tuft” and the “sacred thread” for the *Yogin*, so also there is the “daily austerity.” The sense of distinction (between the *Paramātman* and the *Jīvātman*) which is born of Illusion, is entirely demolished by the knowledge of the oneness of the *Paramātman*, the theme of the *S’āstras* and of the *Jīvātman*, the “ego” of all conscious acts, brought about from hearing the Great Text. The impossibility of the further recurrence of this Illusion is the special merit of such demolition. As this knowledge of the oneness of the two—the *Jīvātman* and the *Paramātman*—is brought about at the point where the two fuse, so to speak, into each other, this is said to be the real *Saṁdhyā* of the *Yogin*, even as the performance of austerity, assigned by the *Veda* to the time when day and night meet together, is known as *Saṁdhyā*.¹ It being so, the *Yogin* cannot, in any manner, be insulted by fanatics actuated by blind faith.

Thus²³³, the answer to the question,—“What is the path?”—is given in the words beginning with “This (person) should renounce his wife, children, etc”. Having answered the question,—“What is their condition?”—briefly in the words “The *Mahā-puruṣa*, etc.” and further amplified it in the words, “He is constantly free from, etc.” the text now proceeds to sum up thus:

“Having given up all desire in non-duality (is) the highest status.”

¹ The word is “*Saṁdhyā*.” which means “a joint”. Ordinarily the joint is placed at the beginning and the end of day, when “night joins with day.” This is the moment of twilight-worship. *Rāja-yoga* interprets it to mean the point where the individual soul merges into the Supreme Soul and oneness is realized. *Hatha-yoga* also has its own interpretation of *Saṁdhyā*. The fusion of the *Iḍā* and the *Piṅgalā*—the Sun- and the Moon-breaths in the *Suṣumṇā*, when both flow together, is the real point of all formal twilight-worship and, truly enough, such fusion does take place at both the twilights and at midday and midnight.

As Anger, Avarice and the like spring from Desire, by the giving up of Desire, all these faults of the Mind disappear. By the *Vājasaneyins* is chanted the following with this in mind: “Now they say verily: this *Puruṣa* is all Desire alone.” (Br. 4, 4, 5.) Hence the uninterrupted resting of the Mind of the *Yogin*, freed from all duality²³⁴, becomes possible of attainment.

At this stage there arises a point for consideration: *Vividiṣā-saṁnyāsins*, who are only Seekers who go about with the prescribed stick in hand and have not yet given up the *Vāsanā* of carrying out *Vedic* injunctions, would not recognize the *Parama-harṁsa* carrying no prescribed stick like them. It has been said with a view to clear this:

“He who bears the true stick of *Gnosis* is called the bearer of one stick (*Eka-daṇḍin*); the bearer of the wooden stick, who takes his mess indiscriminately and is void of all true *Gnosis*, finds his place in the most terrible hell, called *Raurava*. He, who is void of Forbearance, Knowledge, Renunciation, Self-control and other virtues and sustains himself only by alms, is the sinner who violates the sacred vow of the real *Saṁnyāsin*. After knowing this difference, he (becomes) the *Parama-harṁsa*.”

This²³⁵ “one stick” of the *Parama-harṁsa* is of two kinds: the stick of *Gnosis* and the bamboo stick, even as the “three sticks” of a *Tri-daṇḍin* are of three kinds symbolic of his Speech, Mind and Body. These three are thus described by MANU:

“Control (*Daṇḍa*)¹ of Speech, control of the Mind, control of Action,—he who has these three constantly in his mind is said to be the (real) *Tri-Daṇḍa*. Possessed of these three kinds of control in his relations to all beings and having all Desire and Anger well under control, he attains the highest aim of life.”

Their characteristics are thus described by DAKṢA:

“Control of Speech, of the Mind, of Action,—whosoever carries these three constantly about him is spoken of as the (real) *Tri-Daṇḍin*. In the case of the first, he should observe Silence and in the case of the third, complete Abstinence from Desire. As for the second, the practice of *Prāṇāyāma* is prescribed.”

²³⁴ The original editor changed “non-duality” to “duality” by hand

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¹ That is to say the word “*Daṇḍa*” which means “stick” as well as “control” is made to mean control of speech, control of mind, control of body;—these are the three sticks ordained as the symbol of an ordinary *Saṁnyāsin*.

Another *Smṛti* has the reading “Control of Action (consists in) moderation in diet.” These marks of the *Tri-Daṇḍin* have also to be observed by the *Parama-harṁsa*. Says PITĀMAHA with this view in mind:

“The *Yogin-Parama-harṁsa* is the one belonging to the fourth Order spoken of in the *Veda*; he is possessed of Forbearance and Observance; he is Viṣṇu incarnate and the bearer of the three *Daṇḍas*.”

It being so, even as Silence and other virtues are to be considered to be each a *Daṇḍa*, in consequence of their being useful in controlling Speech, etc., so also should *Gnosis*, which dispels Ignorance and its effects, be looked upon as a *Daṇḍa*. That *Parama-harṁsa* alone who carries this *Daṇḍa* of pure *Gnosis* is known as *Eka-Daṇḍin* in the real²³⁶ sense of the word. It may sometime happen that this mental *Daṇḍa* of *Gnosis* might escape the Mind for a moment, in consequence of some distraction; with a view to obviate such a contingency, the bamboo-stick is borne by way of serving as an aid to memory. That *Parama-harṁsa* who, not knowing this essential hidden truth of the *Veda*, should delude himself into the belief, that he has gained the End of Existence, by simply changing into the grab which *Saṁnyāsa* enjoins and thus goes about with a bamboo stick in hand – that person finds his place in the most terrible infernal regions, called *Mahā-raurava*, full of various kinds of torments. The reason for this is as follows: Seeing that one is clad in the grab of a *Parama-harṁsa* and mistaking him for an Enlightened Knower of the Truth, all people treat him with a sumptuous meal at their houses. This fellow, being intent on satisfying the palate, makes no distinction whatsoever, as to what he should take and what not, gorges himself to surfeit and thus commits a sin through such conduct. “The *Saṁnyāsīn* is not (touched) by polluted food;” “He should beg (alms) of all the four *Varṇas*;” – these and similar texts from the *Smṛtis*, refer to the Enlightened Knower alone. But, as the one under consideration is an ignoramus, it is fit and proper that hell should form his abode. It is because of this that Manu prescribes the rule about alms, with a view to regenerate such bogus (ignorant) *Saṁnyāsīns*:

“One should never desire to obtain alms, by having recourse to fore-telling portents or interpreting signs, by Astrology or Medicine, or by parading his proficiency in Grammar and Logic. He should go about for alms but once and never be attached thereto overmuch. For, the Ascetic attached to alms is thereby attached (lured) also to objects of enjoyment.”

As²³⁷ to the *Saṁnyāsīn* who is engaged in the practice of *Gnosis*, it has been said:

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“The *Parama-haṁsa* may eat either once or twice (as he likes), but he should, by all means, constantly keep up the flow of *Gnosis* within.”

It being so, he alone is the *Parama-haṁsa* in the right sense of the word, who carries the superior *Daṇḍa* of *Gnosis*, bearing in mind the obvious difference of superiority and inferiority respectively between the stick of *Gnosis* and the bamboo stick.

Let the Enlightened *Parama-haṁsa* have by all means this *Daṇḍa* of *Gnosis* alone and not be compelled to carry the bamboo *Daṇḍa*. But then the question arises, as to how he should regulate himself in other matters touching his conduct. The text proceeds to answer this:

“Clad only in the directions, not obliged to salute (others), nor take part in rituals for propitiating the manes of the departed ancestors, affected by neither slander nor praise, the Mendicant should keep an open mind (adopt an attitude of non-committal). No invocation, nor sending away, no incantation, nor meditation nor devotion, neither connotation nor denotation, neither the sense of separation nor of identity, neither *meum* nor *tuum*, nor all, nor (the rest) – the Mendicant has not even a residential abode. He should not at all (gather round him) a set of disciples, nor even have a look at them.”

Clad only in the directions, *i.e.*, having the vacant space around as covering, in other words, in a state of nature. What the *Smṛti* lays down in:

“Above the knees and below the navel, should he wear one piece of cloth and with a second one to cover the upper part of the body, should he go about for alms;” refers²³⁸ to such, as are not *Yogins*. It is with this difference in mind that it has been said before: “Even that is absolutely not necessary.”

Even though it has been said in yet another *Smṛti*:

“Salutation must be made to one who is a prior *Saṁnyāsin* and belongs to the same Order and never to any one else,”

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yet, as²³⁹ it refers to such, as are no *Yogins*, there is no necessity for the *Parama-hamṣa* to make any salutation. Hence has it been said, while defining a *Brāhmaṇa*, “who has no salutation to offer, nor praise to bestow”. Taking part in “rituals connected with the propitiation of the manes of departed ancestors” by offering oblations at holy places, like the *Gayā*, *Prayāga*, etc., through blind faith, is prohibited (in his case). By the word “slander” occurring in the previous text “He (stands), having given up slander, etc.,” the vexation caused by one’s being subjected to slander emanating from others is sought to be warded off, while by the “slander or praise” referred to here is meant what emanates from the *Parama-hamṣa* himself, directed towards others. The non-committal attitude refers to the absence of his being tied down to any conventions or forms in daily life. As what the *Smṛti* enjoins relating to Divine worship, in the words:

“Going about for alms, telling the beads of the rosary, cleanliness, bath, meditation, the worship of the gods—these six should always be implicitly observed as the mandate of a Ruler,”

relates²⁴⁰ only to one who is not a *Yogin*, with this in mind, the words “no invocation, etc.,” have been used. The difference²⁴¹ between “Meditation” and “Devotion” consists in the fact that in the case of the former the pondering over is occasional, while in the case of the latter it is incessant. As the *Yogin* has no concern whatever with temporal intercourse of the nature of praise, slander and the like, or likewise with spiritual duties enjoined by the *Sāstras*, such as divine worship and the like, so he has nothing to do with what pertain to the philosophy of *Gnosis*, such as questions connected with connotation and denotation. Whereas that Supreme Consciousness, which is the Witness of all, is the connotation of the term. “Thou” in the Great Text “Thou art That,” the consciousness which is encased in the body is not, but is merely its denotation. The latter stands quite apart from the import of “That” in the said text, while the former is identical with it. The term “*Meum*” is capable of comprising within its compass and denoting all activities depending on one’s own body, while those depending on another’s body are comprised in the term “*Tuum*”. The two kinds, *viz.*, the connotation and the denotation of “Thou” in the great text, are both endowed with consciousness and the unconscious world besides this is what may be comprised in the word “all” occurring in “nor all”. These and similar thoughts never trouble the *Yogin’s* mind, inasmuch as his mind is for ever resting in the *Brahman*.

²³⁹ Incomplete para

²⁴⁰ Incomplete para

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Hence the Mendicant “has not even a residential abode” for, if he acquires any such abode, as a monastery, as his permanent residence, he should thereby become subject to the sense of *Meum* in relation to it and his mind will often be distracted by indulging in thoughts connected with its loss or improvements to be effected ²⁴²to it. Says GAUḌA-PĀDĀCĀRYA with all this in view:

“That Ascetic which is above praise and salutation, is beyond the duty of offering oblations to the manes of his ancestors and has his place of residence, neither changing nor fixed, is tied down by no conventions.”

Just as he should not take his residence in a monastery, so also, he should not keep even a single utensil made of gold, silver or any other metal, for alms and for use in austerities. So says YAMA:

“Utensils made of gold or of black iron are not meant for Ascetics; hence the Mendicant should have nothing to do with any of them.”

Also MANU:

“He may keep unbroken utensils, made of materials other than metals; their purification with mere clay is prescribed, even as of the ladle in a sacrifice. The utensil may be of either the pot-gourd, wood, clay or the bamboo; for, these alone are the utensils prescribed to the Ascetic by Manu, the son of Svayaṁ-bhū.”

Also BODHĀYANA:

“He should eat of leaves plucked with his own hands, or sere ones shed of their own accord, but never use the leaf of the Banyan or the holy Fig or the *Karañja*. Even when reduced to the narrowest straits, should be never eat off a bronze-plate, — for one eating off a bronze-plate verily eats filth, — nor off a plate of gold, silver, copper, clay, tin or lead.”

Further he should not receive the world, *viz.*, persons, that is to say, pupils. Says MANU:

“He should always go about all alone, seeking no aid for accomplishing his purpose in life. Concerned with the success of himself alone, he does not give up (anything) nor is given up.”

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Also MEDHĀTITHI:

“A place of residence, non-acquisition of the (prescribed) utensil, laying by a store (for future use), the taking of pupils²⁴³, sleeping by day, idle gossip—these six impede the Ascetic’s tenour of life. Staying beyond one day in a village and over five in a city at any time, other than in the rainy season is what is meant by a ‘place of residence’. ‘Non-acquisition of the (prescribed) utensil’ refers to the non-possession of even a single utensil made of pot-gourd, etc., detailed above, by the Mendicant who has to subsist on alms alone. ‘Laying by a store’ refers to laying by an odd stick or the like, for use at some future time, in addition to the stick, etc., in actual daily use. ‘Taking of pupils’ refers to accepting pupils for the advantage of personal service, courting the adoration of others or gaining esteem (in other people’s eyes), but not out of humane considerations. *Gnosis* is Day, both being all light; Ignorance is Night; Indifference towards the practice of *Gnosis* is ‘Sleeping by day’ ‘Idle gossip’ consists in pronouncing benediction and making enquiries along the path, leaving aside matters relating to the *Atman*, going about for alms or adoration of the celestials”

Not only should he not take the world, that is to say, disciples, but he should not, even so much as, see them, for, even such seeing creates bondage. By the words “nor (the rest)” occurring in the text, it should be understood that the Ascetic should not commit also such other things (as are) prohibited in the *Smṛti*. These (prohibited things) are pointed out by MEDHĀTITHI;

“The Ascetic should never touch these six: movables, immovables, seeds, metals, poisons and arms, even as he would not, urine and faeces. He should avoid at a distance Chemistry, Grammar, Astrology, Trade and the various arts and crafts, even as he would, another’s wife.”

Thus is described the avoidance of all those impediments connected with temporal and scriptural things, that stand in the way of Ascetic. Now, the text proceeds to point out, by way of question and answer, the greatest impediment in his way and enjoins its avoidance altogether:

“If asked ‘Is there any great impediment?’ the answer is ‘Surely there is great impediment.’ For the²⁴⁴ reason that, should Gold be eyed by the Mendicant with

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eagerness, he becomes the killer of the *Brahman*; for the reason that, should Gold be touched by the Mendicant with eagerness, he becomes a *Paulkasa*; for the reason that, should Gold be taken by the Mendicant with eagerness, he becomes the killer of his Self;—for that very reason should Gold be not looked at, touched or taken with eagerness by the Mendicant.”

That impediment that encompasses in its range a large number of things is, of course, a great impediment. Having asserted that there is great impediment, the Lord mentions Gold as such impediment. If Gold is looked at with eagerness, that is to say, full of keen desire, then, the Mendicant becomes the killer of the *Brahman*. Impelled by this greed for Gold, he always puts forth effort in the direction of its acquisition and preservation; not only so, but, by way of refutation of such vain endeavour, he sets about the task of vilifying the teachings of the *Vedānta*, which go to explain the illusory nature of the phenomenal world and clings strongly to its reality. In this manner, that secondless *Brahman*, the truth of which is so well established by the *S'āstra* is, as it were, killed by the Mendicant. Hence he verily becomes the killer of the *Brahman*. So also says the *Smṛti*:

“He who says that there is no *Brahman*, he who sets himself against the Knower of the *Brahman* and he who cherishes that, which is not really the *Brahman*, as the real *Brahman*, these three are all killers of the *Brahman*.”

Also,

“He should be known as the killer of the *Brahman*, who is a renegade beyond the pale of all recognized schools of thought.”

If Gold²⁴⁵ is touched with eagerness, then the Mendicant, who touches it, is degraded to the condition of a *Paulkasa*, i.e., a veritable *Mleccha*. Such a degradation is thus prescribed in the *Smṛti*:

“That Mendicant verily has his degradation, who is (guilty) of committing these two (sins), viz., consciously parting with his semen and laying by a store of wealth.”

Nor should Gold be *taken* with eagerness. If it is taken, the Mendicant, by this his act, becomes the killer of the detached Self, which is all Consciousness, and is the Witness of the body and the senses; for, he thereby deprives his Self of its natural,

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detached state and construes it as the enjoyer of Gold and the like. About the grossly sinful nature of such an unnatural construing, the *Smṛiti* says:

“He who construes the Self, which is otherwise by nature, as other than what it really is – what sin is not committed by that thief, who is stealing his own Self?”

Moreover to the killer of the Self are ascribed, by the *S'ruti*, several worlds, which are devoid of even the least tinge of happiness and full of a thousand forms of dire pain and misery:

“Those, verily, are the spheres of the demons (*Asuryāḥ*), all enveloped in thick darkness. Them, those, *i.e.*, such as are killers of the Self, reach after death.”

In the *looking at* and the *touching of* Gold spoken of in the text, are respectively implied the hearing about and the talking about Gold. In the *taking of* Gold is similarly implied dealing with Gold. The meaning is that everything connected with Gold – whether hearing about it or describing its merits or dealing with it, such as by purchasing, etc., with eagerness, is as much sinful as the looking at, the touching and the taking of it, spoken²⁴⁶ of in the text. As looking at Gold and other similar acts, with eagerness, are the causes of sin, the Mendicant should hence avoid looking at Gold or touching it or taking it, etc. The advantage derived from such avoidance of Gold is thus set forth:

“Whoever has his standby in the Self, – all desires harboured in his mind altogether turn away; he winces not under pain; he is indifferent to pleasure. (There is) utter abandonment of attachment (of any kind); detachment from all things, good or bad; he neither hates nor rejoices; activity of all his senses entirely ceases.”

As children, wife, house, property and such other objects of desire are dependent on Gold (*i.e.*, wealth), when Gold is abandoned, those desires of every kind harboured in the Mind, turn away, *i.e.*, do not any more stay in the Mind. When desires cease, neither sorrow nor desire is caused by the pain or pleasure arising from previous *Karma*. This has been fully explained, when dealing with the *Sthitaprajña*. As temporal pain and pleasure cause distraction, even in the case of desire for enjoyment in the other world, there should arise a sense of utter abandonment. For, it is only one, who has desire for the pleasures of this world, that yearns for enjoyment in the other world, inferred from the example of the former. Hence, it is but proper, that he, who is indifferent to temporal pleasure, should likewise be indifferent to the pleasure that might await him in the life after death. It being so, he becomes entirely detached from

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all things good or bad, that is to say, agreeable or disagreeable, everywhere, *i.e.*, in this world, as well as in the next. This also equally applies to hatred and rejoicing²⁴⁷, for, such an Enlightened Knower hates not even his direst enemy, nor does he rejoice at the sight of any one doing good to him. That person, who, thus devoid of hatred or rejoicing, stands ever in the *Atman*, has the activity, *i.e.*, trend of all his senses at an end. With such cessation of activity of his senses, there will be no manner of impediment to (his attaining) Ecstatic Trance.

The question “What is their condition?” has been answered before, in brief and at length; the same has been enlarged upon in this place, in connection with the discourse relating to the avoidance of (all contact whatever with) gold.

The text then proceeds to conclude the subject of the Renunciation-of-the-Enlightened:

“(He) becomes fully satisfied in the complete discharge of every duty, by realizing: ‘I am that *Brahman* which is All Transcendent Bliss and the One (fountain source of all) Consciousness.’ ”

This *Yogin-Parama-hamsa* reaches the delightful condition of fulfilling all duties whatever, on his ever realizing “That *Brahman* described in the *Upaniṣads* as that Supreme Self which is All Bliss and the One Consciousness—I am that *Brahman*”. So also says the *Smṛti*:

“Regaling in the nectar of *Gnosis* to his heart’s content, fully satisfied in the complete discharge of every duty, there remains nothing for the *Yogin* to do: if at all there is anything which remains, then he cannot be reckoned as having attained *Gnosis*.”

May the Lord *Vidyā-tīrtha*, dispelling the darkness from the heart, by (the torchlight of) *Jīvan-mukti-viveka*, give²⁴⁸ us the Supreme End of human Existence in its entirety.

End of the Fifth Chapter on the “Renunciation-of-the-Enlightened.”

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A GLOSSARY ²⁴⁹OF TECHNICAL TERMS

- AGNI-HOTRA-GRHA – the house where the sacred fires are kept.
Adhi-mātra – excessive.
Anumāna – inference.
Antar-aṅga – intimate; immediate.
Anvaya – positive aspect.
Abhimāna – conceit.
Abhyāsa – application.
Aloluptva – uncovetousness.
Asaṁprajñāta-samādhi – the state of Ecstatic Trance.
Āgama – testimony.
Ātmānubhava – self-realization.
Ānus'ravika – scriptural.
Ās'rama – stage of life.
Āsana – posture.
Īs'vara-praṇidhāna – resignation to Īs'vara.
Uc-chvāsa – inspiration.
Udita – revived.
Upasarga – obstacle.
Upekṣā – indifference.
Ṛtaṁ-bhara – truth-bearing.
Ekāgratā – one-pointedness; concentration.
Karuṇā – compassion.
Kaivalya – alone-ness; liberation.
Guṇātīta – one beyond the three properties.
Citta – the thinking principle.
Citta-vṛtti – transformation or function of the mind.
Jala²⁵⁰-pavitra – filter-cloth.
Jijñāsu – seeker after knowledge.
Jīvan-mukti – liberation-in-this-life.
Jñānin – the enlightened.

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Tapas – mortification; penance.
Tamas – grossness.
Tivra-saṁvega – one whose feeling is ardent.
Dambha – hypocrisy.
Darpa – arrogance.
Dvandva – pairs of opposites.
Dveṣa – hate.
Dhāraṇā – contemplation.
Dhyāna – absorption.
Niḥ-s'vāsa – expiration.
Nididhyāsana – assimilation.
Niyama – observance.
Nirodha – interception.
Nir-bija – seedless.
Para-vairāgya – supreme renunciation.
Puruṣa-yatna – free action.
Pauruṣa – free action.
Prati-saṁkrama – change.
Pratyakṣa – direct cognition.
Pratyāhāra – withdrawing.
Pramāṇa – right knowledge.
Prastara – a clump of kus'a-grass.
Prāṇa – vital breath.
Prārabdha-karma – the chain of necessity.
Bahir-aṅga – mediate.
Brahma-carya – continence.
Brāhmaṇa – one who has realized the Brahman.
Madhya – moderate.
Manana – reflection.
Mano-nās'a – dissolution of the mind.
Muditā²⁵¹ – complacency.
Munitva – melting in silence.
Mṛdu – mild.
Maitrī – friendship.
Moha – delusion.
Rajas – energy.

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Rāga – love.
 Varṇa – caste.
 Vāsanā – impression; latent desire.
 Vāsanā -kṣaya – obliteration of latent desire.
 Vikalpa – fancy.
 Vijñāna – self-realization.
 Videha-mukti – liberation following the dissolution of the body.
 Vidvat-saṁnyāsa – renunciation-of-the-enlightened.
 Viparyaya – wrong knowledge.
 Virakti – detachment.
 Virāma – suspension.
 Vividiṣā-saṁnyāsa – renunciation-of-the-seeker.
 Viveka – discrimination.
 Vīrya – energy.
 Vairāgya – detachment.
 Vyatireka – negative aspect.
 Vyaṣṭi – microcosm.
 Vyutthāna – distraction.
 S'ānta – repressed.
 S'eṣa – remnant.
 S'oka – sorrow.
 S'auca – purity.
 S'ravaṇa – study.
 S'ruta – revelation.
 Saṁjñā – consciousness.
 Saṁprajñata-samādhi – the state of ordinary concentration.
 Saṁskāra²⁵² – impression.
 Saṅga – attachment.
 Satkāra – devotion.
 Sattva – placidity.
 Samaṣṭi – macrocosm.
 Samādhi – trance.
 Samāpatti – meditation.
 Sarvārthatā – distraction.
 Sthita-prajña – one lost in ecstasy.
 Smaya – pride.
 Svādhyāya – study.
 Hṛdaya-granthi – the knot in the heart.