

जीवन्-मुक्ति-विवेक

JIVAN
MUKTI
VIVEKA

Swami Vidyāranya



WAWA- KIN- KIN- KIN- KIN-

JĪVAN-MUKTI-VIVEKA

of
SWĀMĪ VIDYĀRĀṆYA

Translated by
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PUBLISHER'S NOTE

The *Jivan-mukti-Viveka* of the great Swāmi Vidyāraṇya is an important Sanskrit classic of the Vedānta literature. The book has won warm appreciation over the centuries at the hands of the keen students of Vedānta since its first appearance. The need for an English translation of the book which will be at once lucid and faithful to the original was keenly felt. We have, therefore, great satisfaction in presenting to the readers the original text with a dependable English rendering of the book done by Swami Mokshadananda, a senior learned monk of the Ramakrishna Order. We acknowledge our indebtedness to him. Our sincere thanks are due to him and also to several other monks, specially to Swami Nischalananda, who have laboured hard to bring out the publication.

It is hoped that the readers will be much benefited by a study of the book.

3 August 1996
Calcutta

PUBLISHER

1

1. The first part of the document is a list of the names of the members of the committee.

CONTENTS

Preface	<i>vii</i>
Chapter 1. On the Evidence of Jivanmukti	1
Chapter 2. On the Effacement of the Latent Impressions	75
Chapter 3. On the Dissolution of the Mind	181
Chapter 4. The Purpose that the Accomplishment of Jivanmukti Serves	276
Chapter 5. An Enquiry into the Renunciation of the Knower	315
Index to Quotations	365
Index	385

PREFACE

Swāmi Vidyāranya—the fourteenth century statesman, savant, and saint—was known as Mādhavācārya before taking sannyāsa. He played a very important role in the founding of Vijayanagara Empire; and was adviser—in spiritual as well as temporal affairs—to the first three kings of Vijayanagara, namely, Harihara I (crowned A.D. 1336), Bukka I, and Harihara II.

A prolific writer with encyclopaedic knowledge, Vidyāranya has to his credit many important works on various subjects—ranging from Astronomy to Vedānta. At a ripe age he wrote *Pañcadaśī* and *Jīvanmukti-Viveka*—two excellent works for the advanced students of Vedānta and seekers of Jīvanmukti.

Jīvanmukti, the subject-matter of the present treatise, is a problem of Indian Philosophy. The Vedānta proper, which is based entirely upon the teachings of the Upaniṣads, the *Brahmasūtras*, and the *Bhagavad-Gītā*, and which is otherwise called Advaita-Vedānta philosophy, advocates Jīvanmukti or freedom in life.

The *Jīvanmukti-Viveka* deals with its subject systematically as well as traditionally. There are five Prakaraṇas—chapters. In the first chapter, after describing the two kinds of Sannyāsa, namely Vividiṣā-Sannyāsa and Vidvat-Sannyāsa, the nature, scope and scriptural evidence of Jīvanmukti are presented along with the characteristics of a Jīvanmukta.

The second and third chapters deal with the means to Jīvanmukti and Videhamukti, namely Tattva-Jñāna—the

knowledge of Reality; Vāsanā-kṣaya—the effacement of latent desires; and Manonāśa—the dissolution of mind.

The fourth chapter deals with the purposes of Jīvanmukti, namely, Jñāna-rakṣā—the preservation of knowledge; Tapas—penance (i.e., sapta yoga-bhūmis—the seven successive stages of yoga); Viśamvādābhāva—absence of controversy, either in the form of dispute or censure; Duḥkha-nāśa—cessation of pain; and Sukhāvīrbhāva—manifestation of bliss. The fifth chapter deals at length with Vidvat-Sannyāsa—renunciation of the knower which is helpful to Jīvanmukti.

Although formal Sannyāsa—both Vividiṣā- and Vidvat-Sannyāsas—has been emphasized and encouraged, the knowledge of Reality—Brahma-Jñāna, can be acquired by anyone in any Āśrama—stage of life, viz., Brahmacharya, Gārhaṣṭhya, or Vānaprastha, by renouncing mentally while performing one's peculiar Āśrama-duties. But to all knowers of Reality Vidvat-Sannyāsa is advised for unimpeded joy of Jīvanmukti.

Vidyāraṇya defends his points by cogent arguments, and also supports them by quoting passages from the Upaniṣads, *Bhagavad-Gītā*, *Yoga-Vāsiṣṭha*, *Bhāgavata*, *Mahābhārata*, *Purāṇas*, *Smṛtis*, and *Dharma-Śāstras*.

Effort has been made to make the present translation faithful as well as plain and easy. We take this opportunity to express our grateful thanks to the authorities and staff of Advaita Ashrama for their patience and for taking so much trouble to publish this work. Our obligations to the existing English translations of scriptural texts are many. Therefore we refrain from acknowledging them individually.

TRANSLATOR

सांकेतिकशब्दानां वर्णानुक्रमणिका

अमृतनादोप०	अमृतनादोपनिषत्
उप०	उपनिषत्
ऋ० स०	ऋग्वेदसंहिता
कठ उप०; कठोप०	कठोपनिषत्
छां० उप०	छान्दोग्योपनिषत्
तै० आ०	तैत्तिरीयारण्यकम्
तै० ब्रा०	तैत्तिरीयब्राह्मणम्
तै० स०	तैत्तिरीयसंहिता
नारद-परि० उप०	नारदपरिव्राजकोपनिषत्
नृ० पूर्वतापनी उप०	नृसिंहपूर्वतापनीयोपनिषत्
परम० उप०	परमहंसोपनिषत्
भाग०	श्रीमद्भागवतम्
मनु०	मनुसंहिता
मु० उप०	मुण्डकोपनिषद्
यो० सू०	पातञ्जलयोगसूत्रम्
रामायणम्	वाल्मीकिरामायणम्
ल० वा०	लघुयोगवासिष्ठरामायणम्
वि० पुराणम्	विष्णुपुराणम्
श्वे० उप०	श्वेताश्वतरोपनिषत्

ABBREVIATIONS

An. Up.	Annapūrṇā Upaniṣad
BG	Bhagavad-Gītā
Bṛ. Up	Bṛhadāraṇyaka Upaniṣad
Br. Up. Bh. Var.	Bṛhadaraṇyaka Upaniṣad Bhāṣya Vārttika
J. Up.	Jābāla Upaniṣad
K. Up.	Kātha Upaniṣad
KB. Up.	Kauṣītakī-Brāhmaṇa-Upaniṣad
Kv. Up.	Kaivalya Upaniṣad
La. Yo.	Laghu-Yoga-Vāsiṣṭha Rāmāyaṇa
LYV	Laghu-Yoga-Vāsiṣṭha Rāmāyaṇa
Mbh.	Mahābhāratam (Critical ed., BORI, Poona)
Mund. Up.	Muṇḍaka Upaniṣad
Narada P. Up.	Nārada Parivrājaka Upaniṣad
Narada Pari. Up.	Nārada Parivrājaka Upaniṣad
RVS	Rg-Veda Samhitā
S.L.	Saubhāgya-lakṣmī Upaniṣad
Svet. Up.	Svetāsvatara Upaniṣad
T.A.	Taittirīya Āraṇyakam
Up.	Upaniṣad
V. Up.	Varāha Upaniṣad
Y.D.S.	Yatidharmasamgraha
Y. V.	Yoga-Vāsiṣṭha Ramayana
Yoga Sutras	Patañjali's Yoga-Sutras

ॐ

परब्रह्मणे नमः

जीवन्मुक्तिविवेकः

JĪVAN-MUKTI-VIVEKA

An Inquiry into the Nature of Emancipation
while still Alive

प्रथमं जीवन्मुक्तिप्रमाणप्रकरणम्

FIRST CHAPTER

On the Evidence of Jivanmukti

यस्य निःश्वसितं वेदा यो वेदेभ्योऽखिलं जगत्।

निर्ममे तमहं वन्दे विद्यातीर्थमहेश्वरम् ॥१॥

I pray to Vidyātirtha, the Lord Supreme, who created the whole universe out of the Vedas which are his very breath.

वक्ष्ये विविदिषान्यासं विद्वन्न्यासं च भेदतः।

हेतू विदेहमुक्तेश्च जीवन्मुक्तेश्च तौ क्रमात् ॥२॥

I am going to expound the renunciation of the seeker and the renunciation of the knower, distinguishing the one from the other, which are the cause of 'liberation after death', i.e. deliverance through release from the body, and 'liberation in life', i.e. emancipation while still alive, respectively.

सन्न्यासहेतुर्वैराग्यं यदहर्विरजेत् तदा ।
प्रब्रजेदिति वेदोक्तेस्तद्भेदस्तु पुराणगः ॥३॥

The cause of renunciation is the feeling of disgust towards worldly things, as is prescribed in the Veda— 'The day one has aversion for the world, he should renounce' (*Jābāla Up.4*). The variety of this renunciation is found in the Purāṇas.

विरक्तिर्द्विविधा प्रोक्ता तीव्रा तीव्रतरेति च ।
सत्यामेव तु तीव्रायां न्यस्येद् योगी कुटीचके ॥४॥
शक्तो बहूदके तीव्रतरायां हंससंज्ञिते ।
मुमुक्षुः परमे हंसे साक्षाद् विज्ञानसाधने ॥५॥

Indifference to worldly objects is said to be of two kinds : strong and stronger. In the case of strong dislike the renouncer stays in the stage of a *kuṭīcaka*, i.e. of a *yogi* who stays in a hut etc., away from the locality permanently ; and when able, he enters into the *bahūdaka* state, i.e. one who moves on to places without any permanent abode. With stronger aversion, desiring liberation, he attains to the state of a *hamsa* which, when mature, leads him to the state of a *paramahamsa*, the direct means to the ultimate knowledge.

पुत्रदारधनादीनां नाशे तात्कालिकी मतिः ।
धिकं संसारमितीदृक् स्याद् विरक्तेर्मन्दता हि सा ॥६॥

Such thought as 'the worldly life is not worth it', occurs temporarily in the loss of a son or wife or wealth, which is considered to be weak detachment.

अस्मिन् जन्मनि मा भूवन् पुत्रदारादयो मम ।
इति या सुस्थिरा बुद्धिः सा वैराग्यस्य तीव्रता ॥७॥

The determination not to have a child, wife, etc., in this life is said to be strong detachment.

पुनरावृत्तिसहितो लोको मे मास्तु कश्चन ।
इति तीव्रतरत्वं स्यान्मन्दे न्यासो न कोऽपि हि ॥८॥

Such thought as: 'For me the world with its cycle of rebirth etc., shall not be,' is considered the stronger detachment. There cannot be any renunciation in weak detachment.

यात्राद्यशक्तिशक्तिभ्यां तीव्रे न्यासद्वयं भवेत् ।
कुटीचको बहूदश्चेत्युभावेतौ त्रिदण्डिनौ ॥९॥

In strong detachment two kinds of renunciation namely, the *kuṭīcaka* and the *bahūdaka* varieties are possible with, respectively, the absence or presence of the ability to move from place to place etc. Both of them are *tridaṇḍins* (carrying three thin staffs knotted together).

द्वयं तीव्रतरे ब्रह्मलोकमोक्षविभेदतः ।
तल्लोके तत्त्वविद्धंसो लोकेऽस्मिन् परहंसकः ॥१०॥

The other two varieties of *sannyāsa* namely, *hamsa* and *paramahamsa*, are possible in stronger aversion to worldly life and its goods. The difference between them is that the former leads to *brahmaloka* and the latter to *mokṣa*, i.e. to complete liberation. The *hamsa sannyāsīn* realizes the absolute truth in *brahmaloka* whereas the *paramahamsa sannyāsīn* attains the same here and now.

एतेषां तु समाचाराः प्रोक्ताः पाराशरस्मृतौ ।
व्याख्यानेऽस्माभिरत्रायं परहंसो विविच्यते ॥११॥

While commenting on the *Pārāśara-smṛti*, the forms and practices of all these varieties of *sannyāsīns* have been dealt with ; here we take up only the *paramahamsa* variety for discussion.

जिज्ञासुर्ज्ञानवांश्चेति परहंसो द्विधा मतः।
 प्राहुर्ज्ञानाय जिज्ञासोर्न्यासं वाजसनेयिनः ॥१२॥

There are two kinds of *paramahamsas*: seeker and knower. According to the *Vājasaneyya* school of the Vedas a *seeker's* renunciation is for the attainment of knowledge.

‘प्रब्राजिनो लोकमेतमिच्छन्तः प्रव्रजन्ति हि’।
 एतस्यार्थस्तु गद्येन वक्ष्यते मन्दबुद्धये ॥१३॥

‘*Sannyāsins* desiring this *loka* (*ātmaloka*) renounce their worldly life’ (*Br. Up.* 4.4.22, adapted)*. The meaning of this text is being elaborated in prose to help those who are slow to understand.

लोको हि द्विविधः, आत्मलोकोऽनात्मलोकश्चेति।

There are two kinds of worlds: one is *ātmaloka*— the world of the Self and the other is *anātmaloka*— the world of the non-Self.

तत्रानात्मलोकस्य त्रैविध्यं बृहदारण्यके तृतीयाध्याये श्रूयते—‘अथ त्रयो वाव लोका मनुष्यलोकः पितृलोको देवलोक इति। सोऽयं मनुष्यलोकः पुत्रेणैव जय्यो नान्येन कर्मणा, कर्मणा पितृलोको विद्यया देवलोकः’ (५.१६) इति।

In the third chapter of the *Bṛhadāraṇyaka Upaniṣad* three kinds of the *anātmaloka* have been described: ‘Indeed, there are then three worlds—*lokas*: the world of men, the world of the manes, and the world of the gods. The world of men is attainable only by (procreating) a son and by no other religious rites; the world of the manes by religious acts; and the world of gods by knowledge’ (*Br. Up.* 1.5.16).

आत्मलोकश्च तत्रैव श्रूयते — ‘यो ह वा अस्माल्लोकात् स्वं लोकमदृष्ट्वा प्रैति स एनमविदितो न भुनक्ति’ (४.१५) इति; ‘आत्मानमेव लोकमुपासीत स य आत्मानमेव लोकमुपास्ते न हास्य कर्म क्षीयते’ (४.१५) इति च।

The world of the Self is also described there: ‘Whoever without knowing his own world, i.e. *ātmaloka*, passes away from this world (of men), being unknown, is not protected by the *ātmaloka*’ (*Br. Up.* 1.4.15.). And also thus: ‘One should be in the pursuit of this *ātmaloka*; he who devotes himself to this *ātmaloka*, his efforts do not fail him’ (*ibid.*).

* The actual text reads : एतमेव प्रब्राजिनो लोकमिच्छन्तः प्रव्रजन्ति।

यो मांसादिकपिण्डलक्षणात् स्वं लोकं परमात्माख्यम् 'अहं ब्रह्मास्मि' इत्याविदित्वा प्रियते स स्वो लोकः परमात्माविदितोऽविद्यया व्यवहितः सन्नेनमवेदितारं प्रेतं मृतं न भुनक्ति शोकमोहादिदोषापनयनेन न पालयति। उपासकस्य ह निश्चितं कर्म न क्षीयते एकफलदानेनोपक्षीणं न भवति, कामितसर्वफलं मोक्षं च ददातीत्यर्थः।

He who, not knowing from the lump of flesh etc., his own world called *paramātmā* or the Supreme Self as one with him, i.e. not realizing as 'I am Brahman', dies, him, that his own world, the Supreme Self, being unknown as his own self since separated by ignorance, does not relieve from the pangs of sorrow, delusion etc. Also, the seeker's acts of devotion do not exhaust by giving one or two results but lead him to *mokṣa*—through Self-realization, which is the fulfilment of all desires.

षष्ठाध्यायेऽपि— 'किमर्था वयमध्येष्यामहे किमर्था वयं यक्ष्यामहे' (ऐ० आ० ३.२.६) 'किं प्रजया करिष्यामो येषां नोऽयमात्मायं लोकः' (४.४.२२) इति। 'ये प्रजामिषिरे (ऽधीरा) ते श्मशानानि भेजिरे। ये प्रजां नेषिरे (धीरा) तेऽमृतत्वं हि भेजिरे।' एवं च 'एतमेव प्रव्राजिनो लोकमिच्छन्तः प्रव्रजन्ति' (४.४.२२) इत्यत्रात्मलोको विवक्षित इति गम्यते, 'स वा एष महानज आत्मा' (४.४.२२) इति प्रक्रान्तस्यात्मन एतच्छब्देन परामृष्टत्वात्। लोक्यतेऽनुभूयत इति लोकः। तथा चात्मानुभवमिच्छन्तः प्रव्रजन्तीति श्रुतेस्तात्पर्यार्थः संपद्यते। स्मृतिश्च—

'ब्रह्मविज्ञानलाभाय परहंससमाह्वयः।

शान्तिदान्त्यादिभिः सर्वैः साधनैः सहितो भवेत्' ॥इति॥

— (नारद. परि. उप. ६.२६) इति ॥

In the sixth chapter also: 'What should we study for? What should we worship gods for?' (*Aitareya Aranyaka* 3.2.6). 'What should we do with children since to us this world of the Self is supreme?' (*Br. Up.* 4.4.22). 'Who desire progeny go to the crematorium, who do not, they achieve immortality'*. Thus in the text quoted in the verse 13: 'desirous of only this world *sannyāsins* renounce', 'this world' means *ātmaloka*. In the text beginning with: 'He

* An adapted text quoted by Ācārya Śaṅkara Bhagavatpāda in his *bhāṣya* on the *Chāndogya Upaniṣad*(5.10 1) among others; the whole text is quoted by Maḥarṣi

indeed is this great, unborn *ātmā* (*Br. Up.* 4.4.22), the *ātman* is referred to by the word 'this'. That which is seen, experienced, realized, is *loka*. So, the implied meaning of the text is: 'Desirous of Self-realization renounce'. There is a *smṛti* also : 'one who is named as a *paramahansa* should acquire the qualities such as control of mind, body, and the senses, which are considered the means to the realization of the knowledge of Brahman' (*Narada Pari. Up.* 6.26.).

इह जन्मनि जन्मान्तरे वा सम्यगनुष्ठितैर्वेदानुवचनादिभिरुत्पन्नया विविदिषया संपादितत्वाद्यं विविदिषासंन्यास इत्यभिधीयते। अयं च वेदनहेतुः संन्यासो द्विविधः, जन्मापादककाम्यकर्मादित्यागमात्रात्मकः, प्रैषोच्चारणपूर्वक-दण्डधारणाद्याश्रमरूपश्चेति।

'पुंजन्म लभते माता पत्नी च प्रैषमात्रतः। ब्रह्मनिष्ठः सुशीलश्च ज्ञानी चैतत्प्रभावतः॥' त्यागश्च तैत्तिरीयादौ श्रूयते— 'न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः' (तै. आ. १०.१०.२१) इति। अस्मिंश्च त्यागे स्त्रियोऽप्यधिक्रियन्ते। ['भिक्षुकी' इत्यनेन स्त्रीणामपि प्राग्विवाहाद्वा वैधव्यादूर्ध्वं वा संन्यासेऽधिकारोऽस्तीति दर्शितम्; तेन भिक्षाचर्यं मोक्षशास्त्रश्रवणमेकान्त आत्मध्यानं च ताभिः कर्तव्यम्, त्रिदण्डादिकं च धार्यम्; इति मोक्षधर्मे चतुर्धरीटीकायां सुलभाजनकसंवादे।] शारीरकभाष्ये 'वाचकनवी' इत्यादि श्रूयते देवताधिकरणन्यायेन विधुरस्याधिकारप्रसङ्गेन तृतीयाध्याये चतुर्थपादे। अत एव मैत्रेयीवाक्यमाम्नायते— 'येनाहं नामृता स्यां किमहं तेन कुर्यां यदेव भगवान् वेद तदेव मे ब्रूहि' (४.५.४) इति। ब्रह्मचारिगृहस्थवानप्रस्थानां केनचिन्निमित्तेन संन्यासाश्रमस्वीकारे प्रतिबद्धे सति, स्वाश्रमधर्मेष्वनुष्ठीयमानेष्वपि वेदनार्थो मानसः कर्मादित्यागो न विरुध्यते, श्रुतिस्मृतीतिहासपुराणेषु लोके च तादृशां तत्त्वविदां बहूनामुपलम्भात्। यस्तु दण्डधारणादिरूपो वेदनहेतुः परमहंसाश्रमः, स पूर्वैराचार्यैर्बहुधा प्रपञ्चित इत्यस्माभिरुपरम्यते। इति विविदिषासंन्यासः॥१॥

Āpastamba with the words :

अथ पुराणे श्लोकावुवाहरन्ति :-
 अष्टाशीतिसहस्राणि ये प्रजामिषि रूषयः।
 दक्षिणेनार्यम्णः पन्थानं ते श्मशानानि भेजिरे ॥३॥
 अष्टाशीतिसहस्राणि ये प्रजां नेषि रूषयः।
 उत्तरेणार्यम्णः पन्थानं तेऽमृतत्वं हि कल्पते ॥४॥

—Āpastamba-dharma-sūtras (2.9.23:3,4).

VIVIDIṢĀ SANNYĀSA.

In this life or in the previous ones, by the study of the Vedas and other religious acts, as enjoined by the Vedas, the desire for Self-realization arises; the renunciation brought about by this desire is called the 'renunciation of the seeker'. This renunciation, which is the means to knowledge, is of two kinds: renunciation of such acts only which, done with selfish motives, lead to rebirth etc., and the other is taking to orders by muttering the *praiṣa* formula and accepting the *daṇḍa* (staff) etc. 'In consequence of *praiṣoccāraṇam*—muttering of *praiṣa*, the renouncer becomes a knower of the Self, amiable and absorbed in the contemplation of Brahman; and his mother and wife are reborn as males' (source untraced).

The *Taittirīya* school of the Vedas and other Upaniṣads speak of renunciation: 'Some have achieved immortality not by work, nor by progeny, nor by wealth, but by renunciation alone' (*T.A. 10.10.21; K.v. Up. 1.3*).

Ladies also have right to this renunciation. By the use of the word *bhikṣukī* i.e. a female mendicant, it is shown that either before marriage or after the death of the husband, ladies have right to *sannyāsa*. *The caturdharī tīkā** on the *Mokṣadharmaparvan* (*Mahābhārata*, 12.168 through 12.353) concludes while dealing with the discourse between Sulabhā and Janaka that, as their male counterpart, ladies are entitled to subsist on alms, to study the scriptures dealing with emancipation i.e. Upaniṣads etc., to meditate on the Self in seclusion, and to carry the *tridaṇḍa*—three thin sticks tied together, symbols of *sannyāsa*.

* The part of the text beginning with '*bhikṣukī-iti-anena*' and ending with '*sulabhā-janaka-samvāde*' seems to be an interpolation as the *caturdharī-tīkā* of Nilakaṇṭha Sūri was not written until the last quarter of the seventeenth century AD, vide *Mahābhārata* (ed. V. S. Sukthankar), Ādiparvan, Prolegomena, p. LXV.

—Translator.

Debating on the right of a widower to *sannyāsa*, following the argument in the *devatādhikaraṇa* in the fourth chapter of the third book of the Śārīrakabhāṣya the name Vācaknavī and others have been adduced. So the words of Maitreyī are mentioned, 'With that (wealth) what should I do, which won't lead me to the final emancipation? Tell me that what your holiness knows' (*Bṛ. Up. 4.5.4*).

Students, householders and hermits who for some reason could not take to *sannyāsa*, even performance of their peculiar duties of the respective *āśramas* is not incompatible with the mental renunciation for attaining knowledge.

There is no dearth of references to such enlightened ones in the Vedas, Smṛtis, Purāṇas, and Itihāsas, as also in the present day society. The state of *paramahansa* marked by the bearing of the staff etc. and considered a means to knowledge, needs no further elaboration by us since earlier teachers have dealt with it comprehensively. So much for the renunciation of the seeker.

VIDVATSANNYĀSA

अथ विद्वत्संन्यासं निरूपयामः ।

Now the renunciation of the 'Knower' will be dealt with.

सम्यगनुष्ठितैः श्रवणमनननिदिध्यासनैः परं तत्त्वं विदितवद्भिः संपाद्यमानो विद्वत्संन्यासः । तं च याज्ञवल्क्यः सम्पादयामास ।

Taking to orders by such men who, by correctly following the scheme, namely, study, reflection and meditation, have attained the highest Truth, is called the renunciation of the 'Knower'. Yājñavalkya did this.

तथा हि—विद्वच्छिरोमणिर्भगवान् याज्ञवल्क्यो विजिगीषुकथायां बहुविधेन तत्त्वनिरूपणेनाश्वलप्रभृतीन् विप्रान् विजित्य, वीतरागकथायां

संक्षेपविस्तराभ्यामनेकधा जनकं बोधयित्वा, मैत्रेयीं बुबोधयिषुस्तस्यास्त्वरया तत्त्वाभिमुख्याय स्वकर्तव्यं संन्यासं प्रतिजज्ञे। ततस्तां बोधयित्वा संन्यासं चकार। तदुभयं मैत्रेयीब्राह्मणस्याद्यन्तयोराम्नायते— ‘अथ ह याज्ञवल्क्योऽन्यद्वृत्त-मुपाकरिष्यन्मैत्रेयीति होवाच याज्ञवल्क्यः प्रब्रजिष्यन्वा अरेऽहमस्मात् स्थानादस्मि’ (४.५.१,२) इति, ‘एतावदरे खल्वमृतत्वमिति होक्त्वा याज्ञवल्क्यो विजहार’ (४.५.१५) इति च।

Thus, the greatest among the learned, his holiness Yājñāvalkya defeated Aśvala and others in debate by convincingly establishing the Truth in various ways; and convinced Janaka in different ways by discussing in brief and in detail the highest degree of detachment; and then desiring to instruct Maitreyī and to turn her mind quickly to this Truth, he declared his decision to renounce the worldly life. Thus, having instructed her, he took to *sannyāsa*. Both of these have been described in the beginning and at the end of the *Maitreyī Brāhmaṇa* respectively— ‘Thus Yājñāvalkya, who was about to accept the life of a *sannyāsīn* said: “O Maitreyī! I am going to give up this life of a householder and taking to *pravrajyā*. For, this, indeed, leads to immortality (final emancipation)”, saying this Yājñāvalkya left’ (*Br. Up.* 4.5.2. and 4.5.15).

कहोलब्राह्मणेऽपि विद्वत्संन्यास आम्नायते—‘एतं वै तमात्मानं विदित्वा ब्राह्मणाः पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ भिक्षार्च्यं चरन्ति’ (३.५.१) इति। न चैतद्वाक्यं विविदिषासंन्यासपरमिति शङ्कनीयम्, पूर्वकालवाचिनः ‘विदित्वा’ इति क्त्वाप्रत्ययस्य ब्रह्मविद्वच्चिनो ब्राह्मणशब्दस्य वा बाधप्रसङ्गात्। न चात्र ब्राह्मणशब्दो जातिवाचकः, वाक्यशेषे पाण्डित्यबाल्यमौनशब्दाभिधेयैः श्रवणमनननिदिध्यासनैः साध्यं प्रायसाक्षात्कारमभिप्रेत्य ‘अथ ब्राह्मणः’ (३.५.१) इत्यभिहितत्वात्।

In the *Kahola Brāhmaṇa* also this ‘renunciation of the knower’ is mentioned thus: ‘Having realized this very Self, *brāhmaṇas* become mendicants, giving up desires for offspring, wealth and heaven (other worlds) etc.’ (*Br. Up.* 3.5.1).

This Upaniṣadic text should not be considered to refer to the renunciation of the seeker, because, that will not agree with the 'ktvā' suffix in *viditvā* indicating the past time, and the word *brāhmaṇa*, meaning one who has known Brahman, the Supreme Self. The word *brāhmaṇa* does not here mean *brāhmaṇa* as a class, since the Upaniṣadic passage ends with 'thence *brāhmaṇa*' (*Br. Up.* 3.1.5), indicating the realization of Brahman, the Supreme Self, by the prescribed method of study, reflection, and meditation, which are described there as learning, childhood, and silence.

ननु तत्र विविदिषासंन्यासोपेतः पाण्डित्यादौ प्रवर्तमानोऽपि ब्राह्मणशब्देन परामृष्टः 'तस्माद् ब्राह्मणः पाण्डित्यं निर्विद्य बाल्येन तिष्ठासेत्' (३.५.१) इतीति चेत्; मैवम्, भाविनीं वृत्तिमाश्रित्य तत्र ब्राह्मणशब्दस्य प्रयुक्तत्वात्, अन्यथा कथम् 'अथ ब्राह्मणः' (३.५.१) इति साधनानुष्ठानोत्तरकालवाचिनमथशब्दं प्रयुञ्जीत ?

It cannot be doubted that the word *brāhmaṇa* refers to the seeker still engaged in 'learning' etc. in the text—'Therefore let a *brāhmaṇa*' (*Br. Up.* 3.5.1) because the word *brāhmaṇa* has been used with reference to the future state of the seeker; otherwise how could the particle 'thence'—*atha*, meaning 'after the completion of all the conditions of Self-realization' be used ?

शारीर्ब्राह्मणेऽपि विद्वत्संन्यासविविदिषासंन्यासौ स्पष्टं निर्दिष्टौ—'एतमेव विदित्वा मुनिर्भवति, एतमेव प्रव्राजिनो लोकमिच्छन्तः प्रव्रजन्ति' (४.४.२२) इति ।

In the *Śārīra-Brāhmaṇa* also, the renunciation of the seeker and the renunciation of the knower are clearly pointed out—'Knowing It alone one becomes a sage—*muni*; desiring this world (the Self) alone, monks renounce their homes' (*Br. Up.* 4.4.22).

मुनित्वं मननशीलत्वम् ; तच्चासति कर्तव्यान्तरे सम्भवतीत्यर्थात् संन्यास एवाभिधीयते। एतच्च वाक्यशेषे स्पष्टीकृतम्— ‘एतद्भ स्म वैतत्पूर्वे विद्वांसः प्रजां न कामयन्ते किं प्रजया करिष्यामो येषां नोऽयमात्मायं लोक इति, ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ भिक्षाचर्यं चरन्ति’ (४.४.२२) इति। ‘अयं लोकः’ इत्यपरोक्षेणानुभूयमान इत्यर्थः।

The sagehood is the state of reflection. And that is possible when there is no other duty to be performed. So, by this, *sannyāsa* alone is indicated. This has also been stated clearly in the remaining portion of the text: This is (the reason for it):— ‘The ancient sages, it is said, did not desire children (thinking) “What shall we achieve through children—we, who have attained this Self, this world?” They, it is said, renounced their desire for sons, for wealth and for the worlds, and lived a mendicant’s life’ (*Bṛ. Up.* 4.4.22).

The words ‘this world’ (in the text) mean that this Self is being directly and immediately experienced.

नन्वत्र मुनित्वेन फलेन प्रलोभ्य विविदिषासंन्यासं विधाय वाक्यशेषे स एव प्रपञ्चितः ; अतो न संन्यासान्तरं कल्पनीयम्।

Objection: The sagehood as the end is put forth as an inducement to the renunciation of the seeker, which, after prescribing, has been enlarged in the remaining text ; so, no other kind of *sannyāsa* should be imagined.

मैवम्, वेदनस्यैव विविदिषासंन्यासफलत्वात्। न च वेदनमुनित्वयोरेकत्वं शङ्कनीयम्, ‘विदित्वा मुनिर्भवति’ इति पूर्वोत्तरकालीनयोस्तयोः साध्यसाधनभावप्रतीतेः।

Reply : No, this cannot be since knowledge alone is the end of *vividīṣā-sannyāsa*. Nor can knowledge and sagehood be supposed to be identical, since in ‘Knowing (It) (one) becomes (a) sage’ (*Bṛ. Up.* 4.4.22), knowing precedes sagehood and they have, as it appears, the relation of cause and effect.

ननु वेदनस्यैव परिपाकातिशयरूपमवस्थान्तरं मुनित्वम्, अतो वेदनद्वारा पूर्वसंन्यासस्यैवैतत्फलमिति चेत्, बाढम् ; अत एव साधनरूपात् संन्यासादन्यं फलरूपमेतं संन्यासं ब्रूमः ।

If it is maintained that sagehood is but the mature state of knowledge, and as such, the result of *vividīṣā-sannyāsa* attained through knowledge, we confirm ; which is why we say this resultant *sannyāsa* is different from the other *sannyāsa* which is the means.

यथा विविदिषासंन्यासिना तत्त्वज्ञानाय श्रवणादीनि सम्पादनीयानि, तथा विद्वत्संन्यासिनापि जीवन्मुक्तये मनोनाशवासनाक्षयौ सम्पादनीयौ । एतच्चोपरिष्ठात् प्रपञ्चयिष्यामः ।

As a *sannyāsin* in the seeker's stage should perform study etc. for the realization of the ultimate Truth, so the one in the knower's stage should practise cessation of the mind and the effacement of the desires in order to attain *jīvanmukti* or Liberation in life . We shall deal with these in detail later on.

सत्यप्यनयोः संन्यासयोरवान्तरभेदे परमहंसत्वाकारेणैकीकृत्य 'चतुर्विधा भिक्षवः' इति स्मृतिषु चतुःसंख्योक्ता । पूर्वोत्तरयोरुभयोः संन्यासयोः परमहंसत्वं जाबालश्रुतावगम्यते । तत्र हि जनकेन संन्यासे पृष्टे सति, याज्ञवल्क्योऽधिकारविशेषविधानेनोत्तरकालानुष्ठेयेन च सहितं विविदिषासंन्यासमभिधाय, पश्चादत्रिणा यज्ञोपवीतरहितस्याक्षिप्ते ब्राह्मण्ये सति, पश्चादात्मज्ञानमेव यज्ञोपवीतमिति समादधौ । अतो बाह्ययज्ञोपवीताभावात् परमहंसत्वं निश्चीयते ।

Although there is difference between these two renunciations, including them in the *paramahansa* category the *smṛti* texts speak of four kinds of *sannyāsins*: "There are four kinds of mendicants' (*Mahābhārata*, 13.129.29; *Laghu-Viṣṇu Smṛti* 4.11). That the former and the latter *sannyāsas*, both are of the *paramahansa* class, is known from the *Jābāla Upaniṣad*. In the *Jābāla Upaniṣad Yājñavalkya*, on being asked by Janaka about *sannyāsa*, speaks

about the special duties according to the stages of life which are to be performed according to the scheme, and then about the seeker's renunciation (*vividīṣā sannyāsa*) (*J. Up. 4*). Afterwards when Atri objects that a *brāhmaṇa* without a sacred-thread is no *brāhmaṇa*, he solves the problem by saying that the self-knowledge is the real sacred-thread (*J. Up. 5*). So, from the absence of the external sacred thread, his belonging to the *paramahansa* class is determined.

तथान्यस्यां कण्डिकायाम् 'त्र परमहंसा नाम' (६) इत्युपक्रम्य संवर्तकादीन्बहून्ब्रह्मविदो जीवन्मुक्तानुदाहृत्य 'अव्यक्तलिङ्गा अव्यक्ताचारा अनुमत्ता उन्मत्तवदाचरन्तः' (६) इति विद्वत्संन्यासिनो दर्शिताः ।

So, in another (sixth) *kaṇḍikā* of the same, beginning with, '*Paramahansas are*', citing the examples of Samvartaka, Āruṇi, etc., many knowers of Brahman, i.e., realized souls, who are *jīvanmuktas*, *vidvat-sannyāsins* are shown by saying thus: 'they are without the signs of *āśrama*, bound by no forms of conduct, although not mad but behaving like mad men' (*J. Up. 6*).

तथा 'त्रिकाण्डं कमण्डलुं शिष्यं पात्रं जलपवित्रं शिखां यज्ञोपवीतं चेत्येतत्सर्वं भूः स्वाहेत्यप्सु परित्यज्यात्मानमन्विच्छेत्' (६) इति त्रिदण्डिनः सत एकदण्डलक्षणं विविदिषासंन्यासं विधाय तत्फलरूपं विद्वत्संन्यासमेवमुदाजहार— 'यथाजातरूपधरो निर्द्वन्द्वो निष्परिग्रहस्तत्र ब्रह्ममार्गो सम्यक्सम्पन्नः शुद्धमानसः प्राणसंधारणार्थं यथोक्तकाले विमुक्तो भैक्षमाचरन्नुदरपात्रेण लाभालभयोः समो भूत्वा शून्यागारदेवगृहतृणकूटवल्मीकवृक्षमूलकुलालशालाग्निहोत्रगृहनदीपुलिनगिरिकुहरकन्दरकोटरनिर्झरस्थण्डिलेष्वनिकेतवास्यप्रयत्नो निर्ममः शुक्लध्यानपरायणोऽध्यात्मनिष्ठः शुभाशुमकर्मनिर्मूलनपरः संन्यासेन देहत्यागं करोति, स परमहंसो नाम' (६) इति ।

And the manner of taking to the seeker's renunciation marked by one staff has been prescribed for *tridaṇḍins* thus: 'These staffs, water-pot, begging-bowl with the suspension-strainer, topknot, and sacred-thread, all these to be offered to the *bhūloka* i.e. the earth, reciting the formula: "oblation to *bhūḥ*" and throwing them into water

and seek the Self'. Then *vidvat-sannyāsa*, the knower's renunciation, which is the end of the former (since it leads to the latter through Self-knowledge), is described thus: 'The *paramahansa* is precisely he who is like a new-born baby, whose mind is free from the effects of the pairs of opposites, devoid of all possessions, who is firmly established in the way of Brahman i.e. the final emancipation, whose mind is free from all desires, who, just to maintain life without any obligation, goes about begging at the prescribed time, using his belly as the begging bowl, and is unperturbed whether he gets it or not, without a fixed dwelling, lives in anywhere from a derelict house, a temple, a hay-stack, under a tree, in a pottery, in a house where sacrificial fire is kept, on the riverside, in a mountain-cave or chasm, in a hollow tree, through a sacrificial place built near a spring, devoid of any effort, without the feeling of "I and mine", ever meditating on the pure Spirit, grounded in the supreme Self, extirpating all good as well as evil actions, gives up his body with complete detachment' (*J. Up. 6*).

तस्मादनयोरुभयोः परमहंसत्वं सिद्धम् । समानेऽपि परमहंसत्वे सिद्धे विरुद्धधर्माक्रान्तत्वादवान्तरभेदोऽप्यभ्युपगन्तव्यः । विरुद्धधर्मत्वं चारुणिकोपनिषत्परमहंसोपनिषदोः पर्यालोचनायामवगम्यते । 'केन भगवन् कर्माणि अशेषतो विसृजामि' (१) इति शिखायज्ञोपवीतस्वाध्यायगायत्रीजपाद्यशेषकर्मत्यागरूपे विविदिषासंन्यासे शिष्येणारुणिना पृष्टे सति, गुरुः प्रजापतिः 'शिखां यज्ञोपवीतम्' (१) इत्यादिना सर्वत्यागमभिधाय, 'दण्डमाच्छादनं कौपीनं च परिग्रहेत्' (१) इति दण्डादिस्वीकारं विधाय, 'त्रिसंध्यादौ स्नानमाचरेत्, संधिं समाधावात्मन्याचरेत्, सर्वेषु वेदेष्वारण्यकमावर्तयेत् उपनिषदमावर्तयेत् (२) इति वेदनहेतूनाश्रमधर्माननुष्ठेयतया विधत्ते ।

From the foregoing text, *paramahansahood* of them both is established. Although their state of being *paramahansa* is valid equally, their mutual differences are to be admitted for they possess some opposite qualities. By the detailed consideration of *Āruṇika* and *Paramahansa Upaniṣads* the contradistinction of these two *sannyāsas* be-

comes clear. 'O Lord ! How can I renounce all the actions ?' The disciple Āruṇi asks his teacher Prajāpati about the renunciation of all actions, i.e., the seeker's renunciation marked by the giving up of the tuft of hair on the head, the sacred thread, the study of the Vedas, the muttering of the Gāyatrī hymn etc. The teacher Prajāpati gives him instructions on renouncing all actions by saying 'the tuft of hair' etc. and enjoins to accept a staff, mantle, and loincloth, by saying 'You should accept the staff etc'. And then he goes on to prescribe, 'You should take bath at the three *sandhyās*, during meditation concentrate on the Self, study the *Āraṇyaka* part of the Vedas, and the Upaniṣads'. Thus the special duties of the sannyāsa period of life—which lead to knowledge—are prescribed for practice.

अथ योगिनां परमहंसानां कोऽयं मार्गः ? इति विद्वत्संन्यासे नारदेन पृष्टे सति, गुरुर्भगवान् प्रजापतिः 'स्वपुत्रमित्र—' इत्यादिना पूर्ववत् सर्वत्यागमभिधाय, 'कौपीनं दण्डमाच्छादनं च स्वशरीरोपभोगार्थाय लोकस्थोपकारार्थाय च परिग्रहेत्' इति दण्डादिस्वीकारस्य लौकिकत्वमभिधाय, 'तच्च न मुख्योऽस्ति' इति शास्त्रीयत्वं प्रतिषिध्य, 'कोऽयं मुख्य इति चेदयं मुख्यो न दण्डं न शिखां न यज्ञोपवीतं न चाच्छादनं चरति परमहंसः', इति दण्डादिलिङ्गराहित्यस्य शास्त्रीयतामुक्त्वा 'न शीतं न चोष्णम्' इत्यादिवाक्येन 'आशाम्बरो निर्मस्कारः' इत्यादिवाक्येन च लोकव्यवहारातीतत्वमभिधाय, अन्ते, 'यत्पूर्णांनन्दैकबोधस्तद्ब्रह्माहमस्मीति कृतकृत्यो भवति' इत्यन्तेन ग्रन्थेन ब्रह्मानुभवमात्रपर्यवसानमाचष्टे। अतो विरुद्धधर्मोपेतत्वादस्त्येवानयोर्महान्भेदः।

On being asked, 'what is the course for the *yogis*, who are *paramahansas*?' by Nārada, the teacher, Lord Prajāpati advises as before, the total renunciation of everything saying: 'own sons, friends, etc.' and then says: 'the loincloth, the mantle and the staff should be accepted for one's own use and for the benefit of the people at large.' Thus indicating that the acceptance of the staff etc. is only customary and by saying: 'they are not the main thing' (not the essential condition of Self-realization), their being a part of the sacred text is forbidden.

‘Then what is the chief condition?’ ‘This is the chief—neither the staff, nor the topknot, nor the sacred-thread, nor the cloak, without all these moves the *paramahansa*’. Thus the absence of the staff etc., the symbols of this *sannyāsa*, is the textual commandment; saying this: ‘neither cold nor heat (affects the *paramahansa*)’; and with these words: ‘wearing the sky’s regions as his garment (i.e. naked) and for him no convention of salutation etc.’, it is thus shown that the *paramahansa* is absolutely free from all social norms and conventions. And concludes the discourse by saying: ‘That what is ever full and bliss and knowledge that is Brahman and I am That (Brahman)’ and thus becomes content. Realizing the Self in this manner is the end and the fulfilment of life. Thus there is a great difference between them for their contradistinctions.

स्मृतिष्वप्ययं भेद उक्तदिशा द्रष्टव्यः ।

‘संसारमेव निःसारं दृष्ट्वा सारदिदृक्षया ।

प्रव्रजन्त्यकृतोद्वाहाः परं वैराग्यमाश्रिताः ॥’

—(बृहस्पतिस्मृतौ ३.३६) ॥

‘प्रवृत्तिलक्षणो योगो ज्ञानं संन्यासलक्षणम् ।

तस्माज्ज्ञानं पुरस्कृत्य संन्यस्येदिह बुद्धिमान् ॥

—(महाभारते १४.४३.३९) ॥

इत्यादि विविदिषासंन्यासः ।

‘यदा तु विदितं तत्स्यात् परं ब्रह्म सनातनम् ।

तदैकदण्डं संगृह्य सोपवीतां शिखां त्यजेत् ।

ज्ञात्वा सम्यक् परं ब्रह्म सर्वं त्यक्त्वा परिव्रजेत् ॥’

इत्यादि विद्वत्संन्यासः ।

In the *smritis* also this distinction should be noted. ‘Finding this worldly life to be meaningless, seekers having a very high degree of detachment, even before marriage take to the order of *sannyāsins*’ (*Nārada P. Up. 3.15*). ‘Yoga

is characterized by action and knowledge is characterized by renunciation ; so the intelligent one, holding the knowledge as aim and end of life, renounces this worldly life' (ibid 3.16, also *Mahābhārata* 14.43.39).

The foregoing *smṛti* text deals with the seeker's renunciation and now about the knower's renunciation thus :

'When that eternal, supreme Brahman (supreme Self) becomes known (in a way), then the seeker, holding one staff, gives up along with the sacred thread the topknot ; but when the supreme Brahman is realized directly and immediately, giving up everything the ascetic, going out, becomes a mendicant' (*Nārada P. Up.* 3.17).

ननु कलाविद्यास्विव कदाचिदौत्सुक्यमात्रेणापि वेदितुमिच्छा संभवति, एवं विद्वत्ताप्यापातदर्शिनः पण्डितंमन्यस्यात्रावलोक्यते, न च तौ प्रव्रजितौ दृष्टौ, अतो विविदिषाविद्वत्ते कीदृशे विवक्षिते इति चेत्। उच्यते—यथा तीव्रायां बुभुक्षायामुत्पन्नायां भोजनादन्यो न रोचते व्यापारः, भोजने च विलम्बोऽपि सोढुं न शक्यते, तथा जन्महेतुषु कर्मस्वत्यन्तमरुचिर्वेदनसाधनेषु च श्रवणादिषु त्वरा महती संपद्यते, तादृशी विविदिषा संन्यासहेतुः।

Objection : As in other Arts and Sciences, someone may have a longing for the knowledge of the Self, someone else may have a semblance of knowledge—such conceited fellows are found here ; but they are not seen to renounce. So, what kind of knowledge and desire for knowledge are meant ?

Reply : The answer is this : As nothing except food appeals to a very hungry man, and delay in eating is intolerable for him, so, strong dislike for the actions which lead to birth (i.e. *samsāra*), and a great hurry towards the study etc., which lead to knowledge, is arisen ; such a state of mind that is great desire for knowledge leads to *sannyāsa*.

विद्वत्ताया अवधिरुपदेशसाहसूर्यामभिहितः —

‘देहात्मज्ञानवज्ज्ञानं देहात्मज्ञानबाधकम्।

आत्मन्येव भवेद्यस्य स नेच्छन्नपि मुच्यते ॥’

— (उपदेशसाहसूर्याम् ४.५) इति।

श्रुतावपि—

‘भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः।

क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे ॥’

— (मुण्डकोपनिषदि २.२.८) इति।

In the *Upadeśa Sāhasrī* (4.5) the scope of learning is given thus: ‘People identify themselves with their bodies, think they are bodies. This body-consciousness is sublated by the identification with the Self i.e. by such consciousness as “I am the Self”; who has realized this he is liberated, even if he does not want it’. In the *Muṇḍaka Upaniṣad* (2.2.8) also thus: ‘The knot of the heart i.e. the identifying factor of the body and the Self, is rent asunder; all doubts are destroyed; all *karma* i.e. the latent impressions, are annihilated, when the Supreme is perceived’.

परमपि हैरण्यगर्भादिकं पदमवरं यस्मादसौ परावरः, हृदये बुद्धौ साक्षिणस्तादात्म्याध्यासोऽनाद्यविद्यानिर्मितत्वेन ग्रन्थिवद् दृढसंश्लेषरूपत्वाद् ग्रन्थिरित्युच्यते। आत्मा साक्षी वा कर्ता वा, साक्षित्वेऽप्यस्य ब्रह्मत्वमस्ति वा न वा, ब्रह्मत्वेऽपि तद्बुद्ध्या वेदितुं शक्यं वा न वा, शक्यत्वेऽपि तद्वेदनमात्रेण मुक्तिरस्ति वा न वा इत्यादयः संशयाः। कर्माण्यनारब्धान्यागामिजन्मकारणानि। तदेतद् ग्रन्थ्यादित्रयमविद्यानिर्मितत्वादात्मदर्शिनो निवर्तते।

स्मृतावप्ययमर्थ उपलभ्यते—

The state of the *Hiranyagarbha* etc. (which is attainable by an individual through Sacrifice etc.) is the highest (in this world)—*param*; even that is inferior—*avara*, to that which is called the Supreme—*parāvara* (that is, Brahman). The superimposition of the identity of the witness with the intellect through the beginningless ignorance is like a knot entangling these two firmly, hence called ‘a knot’.

Whether the Self is (merely) a witness or an agent (also) ? Conceding it is the witness, is it Brahman, the supreme Self or not ? Even if it is Brahman, is it intelligible or not ? If intelligible, does the mere knowledge of It leads to liberation ? These are the doubts—*samsāyāḥ*. *Karma*—the latent impressions of actions are the cause of the future birth. These three things i.e., the knot, the doubts, and the potential actions are made of ignorance—*avidyā*, hence by the knowledge of the Self they become non-existent. In the *smṛti* text also the same sense is found:

‘यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते ।
हत्वापि स इमाल्लोकान्न हन्ति न निबध्यते ॥’

— (भगवद्गीतायाम् १८.१७) इति ।

‘Who does not think of himself as the agent of actions, whose conscience is clear, even if he kills the whole world, he never kills, nor is bound’ (*Bhagavad Gītā* 18.17).

यस्य ब्रह्मविदो, भावः सत्ता, स्वभाव, आत्मा, नाहंकृतोऽहंकारेण तादात्म्याध्यासादन्तर्नाच्छादितः । बुद्धिलेपः संशयः । तदभावे त्रैलोक्यवधेनापि न बध्यते, किमुतान्येन कर्मणेत्यर्थः । नन्वेवं सति विविदिषासंन्यासफलेन तत्त्वज्ञानेनैवागामिजन्मनो वारितत्वाद्द्वर्तमानजन्मशेषस्य भोगमन्तरेण विनाशयितुमशक्यत्वात् किमनेन विद्वत्संन्यासप्रयासेनेति चेत् । मैवम्, विद्वत्संन्यासस्य जीवन्मुक्तिहेतुत्वात् । तस्माद्देदनाय यथा विविदिषासंन्यास एवं जीवन्मुक्तये विद्वत्संन्यासः संपादनीयः । इति विद्वत्संन्यासः ॥२॥

Whose—*yasya*, means the knower of Brahman ; being—*bhāvaḥ*, means the true state or truth or reality, the true essence, nature, own state of being i.e. the Self ; not conceived as the agent of actions—*nāhamkṛtaḥ*, means (due to superimposed identification of the self with the mind one conceives oneself as the agent) whose mind is not clouded by the ego. Attachment of the intellect—*buddhilepaḥ*—is doubt. In the absence of these (two things—the ego and the doubt) one is never subjected to bondage by any action, even by destroying the three worlds.

Objection : Well, if such is the state of affairs, there is no point in taking so much trouble for the renunciation of the knower—*vidvatsannyāsa*. Since the seeker's renunciation—*vividiṣā sannyāsa*—itself leads to the realization of the ultimate reality which, in its turn, prevents future birth, and the remaining portion of the existing life has to be lived through because there is no other way to get rid of it, (the *vidvat-sannyāsa* is of no use).

Reply : No. That cannot be ; since the end of *vidvat-sannyāsa* is liberation in this life ; for the attainment of knowledge *vividiṣā-sannyāsa* is necessary. Similarly for the attainment of liberation in life *vidvat-sannyāsa* is necessary. Thus far about *vidvat-sannyāsa*.

अथ केयं जीवन्मुक्तिः किं वा तत्र प्रमाणम् कथं वा तत्सिद्धिः सिद्धौ वा किं प्रयोजनमिति चेत् ।

Objection : Now the question is : What is this liberation in life ? What evidence regarding this is there ? if there is any, how can this be accomplished ? Even if accomplished, what purpose will that serve ?

उच्यते—जीवतः पुरुषस्य कर्तृत्वभोक्तृत्वसुखदुःखादिलक्षणश्चित्तधर्मः क्लेशरूपत्वाद्बन्धो भवति, तस्य निवारणं जीवन्मुक्तिः ।

Reply : The answer is : A man in his life experiences pleasure and pain through the functions of his mind conceiving himself as the performer of all actions and enjoyer of their fruits ; these cares of life are the bondage (being worn with cares, he is unable to taste the bliss, which is his nature) the cessation of which is liberation in life.

नन्वयं बन्धः किं साक्षिणो निवार्यते, किं वा चित्तात् ? नाद्यः, तत्त्वज्ञानेनैव निवारितत्वात् । न द्वितीयः, असंभवात् । यदा तु जलाद् द्रवत्वं निवार्येत वह्नेर्वोष्णत्वं तदा चित्तात् कर्तृत्वादिनिवारणसंभवः, स्वाभाविकत्वं तु सर्वत्र समानम् ।

Objection : The question is : Whether this bondage is of the witness or of the mind ? For, if it is of the witness, it is removed by the knowledge of the reality ; and if it is of the mind, it is not possible, since it is inherent in the thing itself. The agency of the mind in all actions could be removed if and when the fluidity from water or the heat from fire could be removed. Which is not possible since these are equally natural to such things.

मैवम्, आत्यन्तिकनिवारणासंभवेऽप्यभिभवस्य संभवात् । यथा जलगतं द्रवत्वं मृत्तिकामेलनेनाभिभूयते वह्नेरौष्ण्यं मणिमन्त्रादिना, तथा सर्वाश्चित्तवृत्तयो योगाभ्यासेनाभिभवितुं शक्यन्ते ।

Reply : Not so. Though it is not possible to remove it completely but it can be prevailed over.

As the fluidity is counterbalanced by adding earth to water, and the heat of fire by the help of a jewel or incantation, similarly each and every state of mind can be neutralized by the practice of *yoga*—concentration.

ननु प्रारब्धं कर्म कृत्स्नाविद्यातत्कार्यनाशने प्रवृत्तस्य तत्त्वज्ञानस्य प्रतिबन्धं कृत्वा सफलदानाय देहेन्द्रियादिकमवस्थापयति, न च सुखदुःखादिभोगश्चित्तवृत्तिं विना संपादयितुं शक्यते, ततः कथमभिभवः ?

Objection : But the *prārabdha karma* (the *karma* which has started the present life and will remain active till the end) will maintain the body and its senses etc. in order to fructify itself, because experiencing of pleasure and pain etc. are impossible without the mind being in its proper functioning state. So, the *prārabdha karma* will prevent the knowledge from destroying the ignorance along with its effects in its entirety. So no neutralization is possible.

मैवम्, अभिभवसाध्याया जीवन्मुक्तेरपि सुखातिशयरूपत्वेन प्रारब्धफल एवान्तर्भावात्। तर्हि कर्मैव जीवन्मुक्तिं संपादयिष्यति, मा भूत्पुरुषप्रयत्न इति चेत्; कृषिवाणिज्यादावपि समानः पर्यनुयोगः।

Reply: It cannot be said so. The liberation in life, which is the result of the neutralization, is of the nature of supreme happiness, hence comes within the purview of the *prārabdha karma*. Nor can it be said that the liberation in life can be achieved by *prārabdha karma* alone, so there is no need of human effort, since similar objections can be raised in the case of agriculture, business etc.

कर्मणः स्वयमदृष्टरूपस्य दृष्टसाधनसंपत्तिमन्तरेण फलजननासमर्थत्वादपेक्षितः कृष्यादौ पुरुषप्रयत्न इति चेत्,

Objection: *Karma* is invisible in nature and needs some visible aids to produce result, i.e. *karma* is ineffective till some means are adopted. So, agriculture etc. depend upon human effort etc.

जीवन्मुक्तावपि समं समाधानम्। सत्यपि पुरुषप्रयत्ने कृष्यादेः फलपर्यवसानं यत्र न दृश्यते तत्र प्रबलेन कर्मान्तरेण प्रतिबन्धः कल्पनीयः। तच्च प्रबलं कर्म स्वानुकूलवृष्ट्यभावादिरूपां दृष्टसामग्रीं संपाद्यैव प्रतिबध्नाति।

Reply: This applies equally to the case of the liberation in life, i.e. with the help of *yoga*-exercise the result is effected.

In spite of human efforts etc. where the expected result of agriculture etc. is not obtained it is imagined that a stronger *karma* is obstructing the course. That very powerful *karma* by creating favourable as well as visible means—such as drought etc.—obstructs.

स च प्रतिबन्धो विरोधिना प्रबलतरेणोत्तम्भकेन कारीरीष्ट्यादिरूपेण कर्मणापनीयते। तच्च कर्म स्वानुकूलां वृष्टिलक्षणां दृष्टसामग्रीं संपाद्यैव प्रतिबन्धमपनयति। किं बहुना? प्रारब्धकर्मण्येवात्यन्तभक्तेन भवता

योगाभ्यासरूपस्य पुरुषप्रयत्नस्य वैयर्थ्यं मनसापि चिन्तयितुमशक्यम् । अथवा प्रारब्धं कर्म यथा तत्त्वज्ञानात्प्रबलं तथा तस्मादपि कर्मणो योगाभ्यासः प्रबलोऽस्तु । तथा च योगिनामुद्दालकवीतहव्यादीनां स्वेच्छया देहत्याग उपपद्यते ।

That obstruction is counteracted by far stronger rival obstructing *karma* such as *karīrī* sacrifice etc.; that *karma* generating favourable visible means, such as rain etc., removes the obstruction. Without further elaboration we say that the futility of human efforts, such as, the practice of *yoga* etc. you, who are obsessed with *prārabdha-karma*, cannot even imagine. Or let it be thus: as the operating (*prārabdha*) *karma* is stronger than knowledge, similarly let the practice of *yoga* be more powerful than the *prārabdha karma*. In this manner the giving up of their bodies by the *yogis*, such as Uddhālaka and Vītahavya etc., is justified.

यद्यप्यल्पायुषामस्माकं तादृशो योगो न संभवति, तथाऽपि कामादिरूपचित्तवृत्तिनिरोधमात्रे योगे को नाम प्रयासः ? यदि शास्त्रीयस्य प्रयत्नस्य प्राबल्यं नाङ्गीक्रियते तदा चिकित्सामारभ्य मोक्षशास्त्रपर्यन्तानां सर्वेषामानर्थक्यं प्रसज्येत ।

It may be that for short-lived men like us, such *yoga* may not be accomplished, but there can be hardly any difficulty in controlling such mental states as desires etc.

If the efficacy of human efforts prescribed by the competent authority i.e. the sacred texts etc. is not accepted then all the authoritative disciplines right from medicine through the holy texts on liberation become useless.

न हि कदाचित् कर्मफलसंवादमात्रेण दौर्बल्यमापादयितुं शक्यम् ; अन्यथा कदाचित्कं पराजयं दृष्ट्वा सर्वैर्भूषैर्जाश्वादिसेनोपेक्ष्येत । अत एवानन्दबोधाचार्या आहुः—‘न ह्यजीर्णभयादाहारपरित्यागः, भिक्षुकभयाद्वा स्थाल्यनधिश्रयणम्, यूकाभयाद्वा प्रावरणपरित्यागः’* इति ।

Sometimes result does not tally with the effort. By that alone the uselessness of effort cannot be proved. Otherwise

The actual text reads :

यूकाभयाद्वा परिधानविमोक्षः शीतार्तस्य इति । vide *Pramāṇamālā*, p.21

all kings having experienced defeat sometime or other, wouldn't have paid any attention to their armed forces comprising elephants, cavalry etc. For this Ānandabodhācārya said: fearing indigestion nobody gives up food, fearing beggars no one ceases to cook, fearing lice no one throws away wrappers (*Pramāṇa-mālā*, p. 21).

शास्त्रीयप्रयत्नस्यप्राबल्यं वसिष्ठरामसंवादे विस्पष्टमवगम्यते 'सर्वमेवेह हि सदा' इत्यारभ्य 'तदनु तदप्यवमुच्य साधु तिष्ठ' इत्यन्तेन ग्रन्थेन ।

Efficacy of efforts prescribed by the sacred texts is known clearly from the dialogue between Vasiṣṭha and Rāma—beginning with 'Everything here always' (*Y. V. 2. 4. 8*) etc., through 'After that giving up even that' (*Y. V. 2. 9. 43*) etc., in the book *Yogavāsiṣṭha*.

वसिष्ठः—'सर्वमेवेह हि सदा संसारे रघुनन्दन ।

सम्यक्प्रयुक्तात् सर्वेण पौरुषात् समवाप्यते ॥'

—(योगवासिष्ठे मुमुक्षुव्यवहारप्रकरणे ४.८) ॥

सर्वं पुत्रवित्तस्वर्गलोकब्रह्मलोकादिफलम् । पौरुषं पुत्रकामेष्टिकृषिवाणिज्य-
ज्योतिष्टोमब्रह्मोपासनालक्षणः पुरुषप्रयत्नः ।

Vasiṣṭha : 'O Scion of the Raghus, everything can always be surely acquired by everyone in this world through proper application of efforts' (*Yogavāsiṣṭha* 2.4.8).

Everything—*sarvam*—means sons, wealth, heavenly abode and the world of *Brahma* etc. as result. Human efforts—*pauruṣam*—means sacrifice to beget children, agriculture, commerce, *jyotiṣṭoma* sacrifice, worship of *brahman* etc., such human efforts.

'उच्छास्त्रं शास्त्रितं चेति पौरुषं द्विविधं स्मृतम् ।

तत्रोच्छास्त्रमनर्थाय परमार्थाय शास्त्रितम् ॥' (तत्रैव ५.५) ॥

'उच्छास्त्रं परद्रव्यापहारपरस्त्रीगमनादि । शास्त्रितं नित्यनैमित्तिकानुष्ठानादि ।
अनर्थो नरकः अर्थेषु स्वर्गादिषु परमो मोक्षः परमार्थः ।

Vasiṣṭha : 'Efforts are divided into two categories— one that has been enjoined by the sacred texts and the other

which is prohibited. By acting in the prohibited way evil fruit is effected and by the prescribed effort good fruit results' (ibid 2.5.5).

Efforts against the injunctions of sacred texts—*ucchāstram*—means adultery, thieving etc.; and efforts according to the injunctions—*śāstritam*—means observance of daily and occasional rites etc. Evil—*anarthaḥ*—is hell, and good—*arthaḥ*—is heaven etc., among them—*arthesu*, the highest—*param*, is liberation—*paramārthaḥ*—the supreme Good.

‘आबाल्यादलमभ्यस्तैः शास्त्रसत्संगमादिभिः ।

गुणैः पुरुषयत्नेन सोऽर्थः संपाद्यते हितः ॥’^१ (तत्रैव ५.२८) ॥

अलं संपूर्णं सम्यगित्यर्थः । गुणैर्युक्तेनेत्यध्याहारः । हितः श्रेयोरूपः ।

Vasiṣṭha: ‘Good qualities—such as study of *śāstras*, keeping company of holy men etc.— are acquired by proper practice right from the early life; these accompanied by efforts achieve the good result’ (ibid 2.5.28).

(The word) *alam* means fully and correctly; after ‘qualities’— *guṇaiḥ*, *yuktena* is to be understood, i.e. having the qualities or together with the qualities; *hitaḥ* (conducive to good) means bliss of final emancipation.

श्रीरामः— ‘प्राक्तनं वासनाजालं नियोजयति मां यथा ।

मुने तथैव तिष्ठामि कृपणः किं करोम्यहम् ॥’

—(तत्रैव ९.२३) ॥इति ।

वासना धर्माधर्मरूपा जीवगताः संस्काराः ।

Śrī Rāma: ‘O Sage (Vasiṣṭha)! the impressions of my former actions (potential desires) lead me to whatever

१. The original text reads : स्वार्थः सम्प्राप्यते यतः after गुणैः पुरुषयत्नेन ।

action by whatever manner. I, being completely powerless, have to comply' (ibid 2.9. 23).

Vāsanā means good and evil desires in an individual.

वसिष्ठः— 'अत एव हि हे राम^१ श्रेयः प्राप्नोषि शाश्वतम् ।
स्वप्रयत्नोपनीतेन पौरुषेणैव नान्यथा ॥'
— (तत्रैव ९.२४) ॥

यतो वासनापरतन्त्रो भवानत एव हि पारतन्त्र्यनिवारणाय स्वोत्साहसंपादितो मनोवाक्कायजन्यः पुरुषव्यापारोऽपेक्षितः ।

Vasiṣṭha : 'O Rāma, for this (your dependence on your former actions) you need to exert yourself and accompanied by your efforts you will accomplish the eternal bliss ; there is no other way' (ibid 2.9.24).

Since you are subject to the impressions of your past actions, to get rid of this subjection you need to take the initiative with full enthusiasm for an all-out effort— physical, mental and verbal.

'द्विविधो वासनाव्यूहः शुभश्चैवाशुभश्च ते ।
प्राक्तनो विद्यते राम द्वयोरैकतरोऽथवा ॥' (तत्रैव ९.२५) ॥
किं धर्माधर्मावुभावपि त्वां नियोजयत उतैकतर इति विकल्पः । एकतरपक्षेऽपि शुभोऽशुभो वेत्यर्थात्सिद्धो विकल्पः ।

Vasiṣṭha : 'Desires are of two kinds, good and evil ; your desires, O Rama! derived from former actions, do they belong to both the kinds or to any one of the two ?' (ibid 2.9. 25).

Both good and evil are leading you or either of them— this is the alternative ; the other alternative implied is: if not both then which one ? Good or evil ?

1. The original reading is अत एव हि राम त्वम् ।

‘वासनौघेन शुद्धेन तत्र चेदपनीयसे ।
तत्क्रमेणाशु तेनैव पदं प्राप्स्यसि शाश्वतम् ॥’
— (तत्रैव ९.२६) ॥

तत्र तेषु पक्षेषु । तत्तर्हि । तेनैव क्रमेण शुभवासनाप्रापितेनैवाचरणेन प्रयत्नान्तरनिरपेक्षेण । शाश्वतं पदं मोक्षम् ।

Vasiṣṭha: ‘Of the three alternatives if you are led by the good desires, then, in that manner alone, you will attain to that eternal state’ (ibid 2.9. 26).

Of them—*tatra*—means amongst the alternatives; *tat* means then; *tenaiva krameṇa*—by that way alone, means independent of any other effort, the very activities brought about by good desires; eternal state—*śāśvatam padam*, means liberation.

‘अथ चेदशुभो भावस्त्वां योजयति संकटे ।
प्राक्तनस्तदसौ यत्नाज्जेतव्यो भवता स्वयम् ॥’
—(तत्रैव ९.२७) ॥

भावो वासना । तत्तर्हि । यत्नोऽशुभविरोधिशाल्मीयधर्मानुष्ठानम् । तेन स्वयं जेतव्यः, न तु युद्धे मृत्युमुखेनेव पुरुषान्तरमुखेन जेतुं शक्यः ।

Vasiṣṭha: ‘But if the evil desires are leading you to the difficulties then personally you are to exert in order to vanquish that former impression’ (ibid 2.9.27).

Bhāvaḥ is desire; *tat* means then; *yatnaḥ* means practice of anti-evil rites prescribed by the sacred texts. By the help of that and with own effort; not by working through other men such as by soldiers a battle is won.

‘शुभाशुभाभ्यां मार्गाभ्यां वहन्ती वासनासरित् ।
पौरुषेण प्रयत्नेन योजनीया शुभे पथि ॥’ (तत्रैव ९.३०) ॥

उभयपक्षे तु शुभभागस्य प्रयत्ननैरपेक्ष्येऽप्यशुभभागं शास्त्रीयप्रयत्नेन निवार्य
शुभमेव तस्य स्थाने समाचरेत् ।

Vasiṣṭha : ‘Desires, like rivers, flow through good and evil courses ; by manly effort it should be directed to good channel’ (ibid 2.9.30).

In the case of both kinds being present, the good lot is not in need of any guidance. But for the evil, the course should be changed and directed to good by methods sanctioned by the *śāstras*.

‘अशुभेषु समाविष्टं शुभेष्वेवावतारय ।
स्वमनः पुरुषार्थेन बलेन बलिनां वर ॥’
—(तत्रैव ९.३१) ॥

अशुभेषु परस्त्रीद्रव्यादिषु । शुभेषु शास्त्रार्थदेवताध्यानादिषु । पुरुषार्थेन
पुरुषप्रयत्नेन । बलेन प्रबलेन ।

Vasiṣṭha: ‘O great among the powerful ! If your mind is attached to evil, then, by powerful efforts, bring it down to good course’ (ibid 2.9. 31).

Evil—*aśubha*, means desire for theft, adultery etc ; good—*śubha* means contemplating the essence of *śāstras* and gods ; *puruṣārthena* means by manly efforts ; *balena* means by very powerful.

‘अशुभाच्चालितं याति शुभं तस्मादपीतरत् ।
जन्तोश्चित्तं तु शिशुवत् तस्मात् तच्चालयेद्बलात् ॥११॥’
—(तत्रैव ९.३२) ॥

यथा शिशुर्मृद्द्रक्षणान्निवार्य फलभक्षणे योज्यते, मणिमुक्ताद्याकर्षणान्निवार्य कन्दुकाद्याकर्षणे योज्यते तथा चित्तमपि सत्सङ्गेन दुःसङ्गात्तद्विपरीतविषयान्निवारयितुं शक्यम् ।

Vasiṣṭha : 'The mind of an individual resorts to good when removed from evil ; also it may be the other way round. The mind is like a child, so, it should be disciplined rigorously' (ibid 9.32).

As a child is prevented from eating earth and induced to eat fruit or prevented from catching pearls, jewels, etc. and let to play with ball etc., similarly the mind, with the help of good company, can be prevented from being in bad company and objects of attraction which are not good.

‘समतासान्त्वनेनाशु न द्रागिति शनैः शनैः ।

पौरुषेण प्रयत्नेन लालयेच्चित्तबालकम् ॥’

— (तत्रैव ९.३३) ॥

चपलस्य पशोर्बन्धस्थाने प्रवेशनाय द्वावुपायौ भवतः । हरिततृणप्रदर्शनं कण्डूयनादिकम्, वाक्यपारुष्यं दण्डादिभर्त्सनं चेति । तत्राद्येन सहसा प्रवेश्यते, द्वितीयेनेतस्ततो धावञ्शनैः शनैः प्रवेश्यते । तथा शत्रुमित्रादिसमत्वबोधनं प्राणायामप्रत्याहारादिपुरुषप्रयत्नश्चेत्येतौ द्वौ चित्तशान्त्युपायौ । तत्राद्येन मृदुयोगेन शीघ्रं लालयेत् । द्वितीयेन हठयोगेन द्रागिति न लालयेत्, किंतु शनैः शनैः ।

Vasiṣṭha : 'The mind, which is like a child, should be trained to tranquillity by persuasion and consolation and caressing ; in this soothing manner it is disciplined at once. But trying to expedite the matter, resorting to stronger measures only brings the desired effect gradually' (ibid 2.9.33).

There are two ways to stall a refractory animal. The one is by fondling and tempting with fresh grass, and the other is by berating and beating with a rod. By the first method the animal is led to its stall at once but by the second way the animal, running hither and thither i.e. resisting till the end,

is perforce entered gradually. Similarly in persuading the mind to equanimity, by convincing it that there is no distinction between a friend and foe and the manly effort such as controlling of breath and restraining of mental function— these are the two ways. By the first way i.e. easy and comfortable way of training, the mind becomes calm soon but by the forceful way of physical *yoga* the result is achieved only by degrees.

‘द्रागभ्यासवशाद्याति यदा ते वासनोदयम् ।
तदाभ्यासस्य साफल्यं विद्धि त्वमरिमर्दन ॥

— (तत्रैव ९.३५) ॥

मृदुयोगाभ्यासाच्छीघ्रमेव सद्वासनोदये सति साफल्यमभ्यासस्य मन्तव्यम्, न त्वल्पकालत्वेनासंभावना शङ्कनीया ।

Vasiṣṭha : ‘O destroyer of enemies ! when good desires arise in your mind soon after the practice of *yoga*, know it then to be the fruit of your repeated efforts’ (ibid 2.9.35).

When by the practice of easy *yoga* i.e. *rājayoga* (not *hathayoga*) good desires are arisen, it should be appreciated as the result of practice ; one should not doubt the impossibility of it because it happened so soon.

‘संदिधायामपि भृशं शुभामेव समाहर ।

शुभायां वासनावृद्धौ तात दोषो न कश्चन ॥

— (तत्रैव ९.३८) ॥

शुभवासनाभ्यस्यमाना संपूर्णा वा न वेति यदा संदेहस्तदापि शुभामभ्यस्येदेव । तद्यथा सहस्रजपे प्रवृत्तस्य दशमी शतसंख्या यदा संदिधा, नदा पुनरपि शतं जपेत्; असंपूर्तौ संपूर्तिः फलिष्यति, संपूर्तौ तु तदवृद्ध्या न सहस्रजपो दुष्यति, तद्वत् ।

Vasiṣṭha : ‘Even if you are in doubt, carry on with the practice to acquire good impressions ; O dear ! there is no harm whatever in increasing of good desires’ (ibid 2.9.38).

While practising good desires doubt may arise about the completion of the practice ; in such case one should go on with the practice. Such as in the case where one has started

to repeat some *mantra* one thousand times and, while repeating and keeping count, doubts the tenth hundred, then, should again repeat it for another hundred. If it was incomplete, now will be completed and in case it was complete, the increase in no way harms the thousand *japa*.

‘अव्युत्पन्नमना यावद्भवानज्ञाततत्पदः ।
गुरुशास्त्रप्रमाणैस्तु निर्णीतिं तावदाचर ॥’

— (तत्रैव ९.४१) ॥

Vasiṣṭha : ‘As long as your mind is not capable of reflecting the unity of Brahman and Ātman, and that Supreme state is not yet realized, continue to practise, in accordance with the teacher, scripture, and other valid evidence’ (ibid 2.9.41).

‘ततः पक्वकषायेण नूनं विज्ञातवस्तुना ।
शुभोऽप्यसौ त्वया त्याज्यो वासनौघो निरोधिना ॥’

— (तत्रैव ९.४२) ॥

‘And when the obstacle in the form of love-hate desires is ripe i.e. will cause no more hindrance, and you have the direct and immediate awareness of the ultimate reality, then you, striving for complete calm of the mind, should give up all collection of desires, even the good ones’ (ibid 2.9.42).

‘यंदतिसुभगमार्यसेवितं त-
च्छुभमनुसृत्य मनोज्ञभावशुद्ध्या ॥

अधिगमय पदं सदा विशोकं

तदनु तदप्यवमुच्य साधु तिष्ठ ॥’

— (तत्रैव ९.४३) इति ॥

स्पष्टोऽर्थः । तस्माद्योगाभ्यासेन कामाद्यभिभवसंभवाज्जीवन्मुक्तौ न विवदितव्यम् । इति जीवन्मुक्तिस्वरूपम् ॥३॥

‘With the help of the good desires you should follow the path treaded by great *ṛṣis* leading to the greatest good, and realize the state which is *advaita*; afterwards, give up every thing i.e. those means by which *advaita* knowledge

is accomplished, and stay well in your real form' (ibid 2.9.43).

The meaning of the foregoing verses is clear. So by practice of *yoga* lust etc. can be neutralized; hence 'Liberation in Life' should no more be argued against. Thus the nature of *jīvanmukti* is explained.

श्रुतिस्मृतिवाक्यानि जीवन्मुक्तिसद्भावे प्रमाणानि। तानि च कठवल्ल्यादिषु पठ्यन्ते—तत्र 'विमुक्तश्च विमुच्यते' (५.१) इति कठवल्ल्याम्। जीवन्नेव दृष्टबन्धनात् कामादेर्विशेषेण मुक्तः सन् देहपाते भाविबन्धाद्विशेषेण मुच्यते। वेदनात् प्रागपि शमदमादिसंपादनेन कामादिभ्यो मुच्यत एव, तथाप्युत्पन्नां कामादीनां तत्र प्रयत्नेन निरोधः; अत्र तु धीवृत्यभावादानुत्पत्तिरेव; ततो विशेषेणेत्युच्यते। तथा प्रलये देहपाते च सति कंचित्कालं भाविदेहबन्धान्मुच्यते; अत्र त्वात्यन्तिको मोक्ष इत्यभिप्रेत्य विशेषेणेत्युक्तम्।

The existence and attainability of *jīvanmukti* is indicated by the Vedic and smṛti texts. They are found in the *Kathavallī* and other texts. There in the *Kathavallī* it reads : '(The) "especially liberated" is liberated outright' (K. Up. 5.1). While alive, being particularly free from the visible bondage of lust etc. becomes altogether free from the future bondage after the fall of this body. Even prior to knowledge by practising control of (the internal and external organs) the mind etc. one becomes free from desires etc. But in this case the control of desire etc. that has arisen is by efforts; in the case of a *jīvanmukta* desire etc. do not arise since there is no transformation of the mind; hence it is said, 'especially liberated'. And similarly, during the dissolution of the universe and after the fall of the body an individual is liberated for sometime from the bondage of the future body. But in the case of the *jīvanmukta* the liberation is outright, and having this in mind it is said, 'especially'.

बृहदारण्यके पठ्यते—

‘यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥’

—(४.४.७) इति ॥

The *Bṛhadāraṇyaka* reads : ‘When all the desires that dwell in his heart are gone, then he, having been a mortal, becomes immortal, and attains Brahman in this very body’ (*Br. Up.* 4.4.7).

श्रुत्यन्तरेऽपि—‘सचक्षुरचक्षुरिव सकर्णोऽकर्ण इव समना अमना इव सप्राणोऽप्राण इव’* इति । एवमन्यत्राप्युदाहार्यम् । स्मृतिषु जीवन्मुक्तः स्थितप्रज्ञभगवद्भक्तगुणातीतब्राह्मणातिवर्णाश्रम्यादिनामभिस्तत्र तत्र व्यवहियते । वसिष्ठरामसंवादे—‘नृणां ज्ञानैकनिष्ठानाम्’ इत्यारभ्य ‘सत्किंचिदवशिष्यते’ इत्यन्तेन ग्रन्थेन जीवन्मुक्तः पठ्यते ।

In another Śruti also it is said : ‘Though with eyes, is, as if, without eyes; though with ears, is, as if, without ears; though with mind, is, as if, without mind; though with life, is, as if, without life.’* Examples of the same are found in other texts also.

In different Smṛtis a *jīvanmukta* is indicated by different names, such as: *sthītaprajñā*—who has attained to the highest knowledge which is unshakeable; *bhagavadbha-
kta*—who is completely merged in God; *guṇātīta*—one who has transcended this phenomenal existence composed of the three *guṇas* or qualities; *brāhmaṇa*—who has attained the Self; *atīvarṇāśramin*—one who is beyond the reach of the four classes and the four stages in social life etc.

In the conversation between Vasiṣṭha and Rāma, a *jīvanmukta* has been described in the part of the text beginning with ‘among men who are absorbed in knowl-
edge’ (YV 3.9.2) to ‘the existence alone remains’ (ibid 3.9.47).

*Text quoted by Ācārya Śaṅkara in his commentary on *brahmasūtra* 1.1.4.

वसिष्ठः— 'नृणां ज्ञानैकनिष्ठानामात्मज्ञानविचारिणाम्।

सा जीवन्मुक्ततोदेति विदेहोन्मुक्ततेव या ॥८८॥'

— (लघुयोगवासिष्ठे ५.८८) ॥

ज्ञानैकनिष्ठत्वं लौकिकवैदिककर्मत्यागः। देहेन्द्रियसदसद्भावमात्रेण मुक्तिद्वयस्य विशेषो न त्वनुभवतः द्वैतप्रतीतेरुभयत्राभावात्।

Vasiṣṭha : 'Among men who are in the pursuit of knowledge alone by contemplating Self-knowledge, that state of "liberation in life" arises which is like the liberation after the dissolution of the body' (*Laghu Yogavāsiṣṭha Rāmāyaṇa* 5.88).

The state of being in the 'pursuit of knowledge alone'—*jñānaikaṇiṣṭhā*—means giving up of all other works, Vedic as well as secular. The two types of liberation mentioned are distinguished only by the presence or absence of the body and the sense-organs; the experience is the same, because the awareness of plurality is absent in both of them.

श्रीरामः— 'ब्रह्मन्विदेहमुक्तस्य जीवन्मुक्तस्य लक्षणम्।

ब्रूहि येन तथैवाहं यते शास्त्रजया दृशा ॥८९॥*

— (तत्रैव ५.८९) ॥

Śrī Rāma : 'O Brahman! tell me the peculiarities of *videhamukta* and *jīvanmukta* so that I may try towards that end according to the directions of the scriptures' (*ibid.* 5.89).

वसिष्ठः— 'यथास्थितमिदं यस्य व्यवहारवतोऽपि च।

अस्तं गतं स्थितं व्योम स जीवन्मुक्त उच्यते ॥९०॥

— (तत्रैव ५.९०) ॥

इदं प्रतीयमानं गिरिनदीसमुद्रादिकं जगत्प्रतिपत्तुर्देहेन्द्रियव्यवहारेण सह महाप्रलये परमेश्वरेणोपसंहृतं सत्स्वरूपोपमर्देनास्तं गतं भवति। अत्र तु न तथा ;

*यते शास्त्रगया दृशा; शास्त्रदृशाधिया; इति पाठौ ॥

किं तु विद्यत एव देहेन्द्रियादिव्यवहारः । गिरिनद्यादिकं च परमेश्वरेणानुपसंहतत्वाद् यथापूर्वमवतिष्ठमानं सत्सर्वैरन्यैः प्राणिभिर्विस्पष्टमवलोक्यते । जीवन्मुक्तस्य तत्प्रत्यायकधीवृत्यभावात् सुषुप्ताविव सर्वमस्तं गतं भवति । स्वयं प्रकाशमानं चिद्ब्रह्मोम केवलमवशिष्यते । बद्धस्य सुषुप्तौ तात्कालिकधीवृत्यभावसाम्येऽपि भाविधीवृत्तिबीजसद्भावात् जीवन्मुक्तत्वम् ।

Vasiṣṭha : 'He is the *jīvanmukta* to whom this world of senses has ceased to exist although he lives and moves in it, and only the all-pervading *vyoman* i.e. Knowledge exists' (ibid 5.90).

This apparent world of mountains, rivers and oceans etc. along with the perceiving individuals and their body and senses etc. having been dissolved by the Great Lord at the end of a cycle, devoid of forms since destroyed, becomes non-existent. But in this case it is not so, because body, senses and their use remain functioning. The mountains, rivers, etc. not being withdrawn by the Great Lord, existent as before, are perceived by other beings clearly. But in the case of the *jīvanmukta*, since there is no mental transformation, everything becomes non-existent as in deep sleep. The self-effulgent, all-pervading Intelligence alone remains. During deep sleep the absence of mental transformation is, for the time being, equal to that of a *jīvanmukta*, but it cannot be equated with the state of a *jīvanmukta* since (in deep sleep) there remain the seeds for future mental transformations.

वसिष्ठः— 'नोदेति नास्तमायाति सुखे दुःखे मुखप्रभा ।

यथाप्राप्ते स्थितिर्यस्य स जीवन्मुक्त उच्यते ॥९१॥'

— (तत्रैव ५.९१) ॥

मुखप्रभा हर्षः । मूकचन्दनसत्कारादिसुखे प्राप्तेऽपि संसारिण इव हर्षो नोदेति । मुखप्रभास्तमयो दैन्यम् । धनहानिधिक्कारादिदुःखे प्राप्तेऽपि न दीनो भवति । इदानीं तनस्वप्रयत्नविशेषमन्तरेण प्रारब्धकर्मापादितपूर्वप्रवाहागतभिक्षान्नादिकं यथाप्राप्तम्, तस्मिन् स्थितिर्देहरक्षा । समाधिदाढ्येन मूकचन्दनादिप्रतीत्यभावात्,

कदाचिद् व्युत्थानदशायामापाततः प्रतीतावपि विवेकदाईयेनैव
हेयोपादेयत्वबुद्धयभावाद्धर्षादिराहित्यमुपपद्यते ।

Vasiṣṭha : 'Whose face neither beams in pleasure nor becomes drawn in pain, whose body is maintained by chance feeding alone, he is called the *jīvanmukta*' (Ibid. 5.91).

Facial glow indicates happiness. Even after receiving garlands of flowers, sandal-paste, and honour etc. which cause pleasure, his face, unlike ordinary mortals, does not flush. Disappearance of flush indicates affliction. Loss of wealth, opprobrium etc. which cause grief to others but a *jīvanmukta* is not affected.

Yathāprāptam—whatever comes of its own accord—means without any effort at the present time, alms etc. brought about by the *prārabdhakarma*, through the usual course ; *tasminsthitiḥ*—remain on that, means maintenance of body. When in intense concentration he is unaware of garland of flowers etc. though when arisen from such meditation apparently he perceives such objects, by the sheer strength of discrimination he has no thought of accepting or rejecting a thing ; hence 'absence of pleasure' etc. is justified.

वसिष्ठः— 'यो जागर्ति सुषुप्तिस्थो यस्य जाग्रन्न विद्यते ।

यस्य निर्वासनो बोधः स जीवन्मुक्त उच्यते ॥९२॥'

— (तत्रैव ५.९२) ॥

चक्षुरादीन्द्रियाणां स्वस्वगोलकेष्ववस्थानेनोपरत्यभावाज्जागर्ति ।
मनोवृत्तिरहितत्वात् सुषुप्तिस्थः । अत एव 'इन्द्रियैरर्थोपलब्धिः' इत्येतस्य
जागरणलक्षणस्याभावाज्जाग्रन्न विद्यते । सत्यपि बोधे जायमानो
ब्रह्मवित्त्वाभिमानादिभिर्भोगार्थापादितकामादिभिश्च धीदोषो वासना ; वृत्तिराहित्येन
तद्दोषाभावान्निर्वासनत्वम् ।

Vasiṣṭha : 'He is called a *jīvanmukta* who is awake though in deep sleep, for whom there is no waking state, (and) whose knowledge is devoid of desires' (ibid. 5.92).

'Awake'—*jāgarti*—because all his eyes etc. senses are functioning in their respective places. 'In deep sleep'—*susuptisthaḥ*—because of the absence of the mental states. 'No wakeful state'—*jāgranna vidyate* because waking state is known by the perceiving of objects through sense which is not there. 'Knowledge devoid of desires'—*nirvāsanah bodhaḥ*—because even in knowledge such pride as 'I am the knower of Brahman' arises, again by the objects of enjoyment the desires etc. are generated; these and the pride tarnish the mind, which (tarnish) is *vāsanā*; since his mind is free from such transformations, such taints are absent.

वसिष्ठः— 'रागद्वेषभयादीनामनुरूपं चरन्नपि ।

योऽन्तर्व्योमवदत्यच्छः स जीवन्मुक्त उच्यते ॥९३॥'

— (तत्रैव ५.९३) ॥

रागानुरूपं भोजनादिप्रवृत्तिः । द्वेषानुरूपं बौद्धकापालिकादिभ्यो विमुखत्वम् । भयानुरूपं सर्पव्याघ्रादिभ्योऽपसर्पणम् । आदिशब्देन मात्सर्यानुरूपमितरयोगिभ्य आधिक्येन समाध्यनुष्ठानम् । सत्यपि व्युत्थानदशायामीदृश आचरणे पूर्वाभ्यासेन प्रापिते विश्रान्तचित्तस्य कालुष्यरहितत्वादत्यच्छत्वम् । यथा व्योम्नि धूमधूलिमेघादियुक्तेऽपि निर्लेपस्वभावत्वादतिशयेन स्वच्छत्वं तद्वत् ।

Vasiṣṭha : He is the *jīvanmukta* who, although responsive to the spurs of love, hate, fear and the like, is absolutely pure in heart as the *ākāśa* ' (La. Yo.5.93).

Responses to love etc. are of such nature as eating etc. ; to hatred such as turning away from the Bauddhas, Kāpālikas etc.; and to fear, such as to move away from snakes, tigers etc. Other stimulations such as jealousy, is responded by the heightened practice of concentration from other *yogis*. During the interval though such accustomed behaviour is found, the mind remains pure because it has attained tranquillity, as the sky inspite of the presence of dust, smoke, clouds etc. remains clear, which is its nature.

वसिष्ठः— 'यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते ।

कुर्वतोऽकुर्वतो वापि स जीवन्मुक्त उच्यते ॥९४॥'

— (तत्रैव ५.९४) ॥

पूर्वार्धं विद्वत्संन्यासप्रस्तावे व्याख्यातम् । लोके बद्धस्य पुरुषस्य शास्त्रीयं कर्म कुर्वतः 'अहं कर्ता' इति चिदात्माहंकृतो भवति, 'भावि स्वर्गं प्राप्स्यामि' इति हर्षेण बुद्धिर्लिप्यते । अकुर्वतस्तु 'त्यक्तवानस्मि' इत्यहंकृतत्वम्, स्वर्गालाभविषादो लेपः । एवं प्रतिषिद्धकर्मणि लौकिककर्मणि च यथासंभवं योजनीयम् । जीवन्मुक्तस्य तु तादात्म्याध्यासाभावाद्दर्षाद्यभावाच्च न दोषद्वयम् ।

Vasiṣṭha : 'He is the *jīvanmukta* whose inner self is not affected by egotism and whose mind is free from all modifications in spite of his being engaged in śāstric activities or not' (*La. Yo. 5.94*).

The first part of this verse has been explained in the *vidvat sannyāsa* section. When an individual, in bondage, performs some rite according to the scripture, his self is affected as 'I am the doer'. And his mind undergoes transformation with the pleasant thought 'I will go to paradise'. And while not performing becomes affected as 'I have given it up', and the sorry state of the mind is due to the loss of paradise. In this manner this should be understood in reference to other secular actions and actions prohibited in the scriptures. The *jīvanmukta* is free from both, because he has neither the superimposed identification, nor the pleasure etc.

वसिष्ठः— 'यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।

हर्षामर्षभयान्मुक्तः स जीवन्मुक्त उच्यते ॥९५॥'

— (तत्रैव ५.९५) ॥

अधिक्षेपताडनादावप्रवृत्तत्वादेतस्माल्लोको नोद्विजते । अत एवैतस्मिँल्लोकस्याप्यधिक्षेपाद्यप्रवृत्तेः, कस्यचिद् दुष्टस्य तत्प्रवृत्तावप्येतच्चित्ते तादृशविकल्पानुदयाच्चायमपि नोद्विजते ।

Vasiṣṭha : 'The *jīvanmukta* is he who does not frighten the world, nor is he afraid of the world ; he is free from joy, anger and fear as well' (*Laghu Yogavāsiṣṭha* 5.95).

Because he never goes to insult or beat others, so the world is not afraid of him ; for this reason alone no one does any such thing to him ; if ever any wicked fellow does indulge in such activity against him, he remains unperturbed since such things cannot bring about any transformation in his mind.

वसिष्ठः— 'शान्तसंसारकलनः कलावानपि निष्कलः ।

यः सचित्तोऽपि निश्चितः स जीवन्मुक्त उच्यते ॥९६॥'

— (तत्रैव ५.९६) ॥

शत्रुमित्रमानावमानादिविकल्पाः संसारकलनाः शान्ता यस्य सः ।
चतुःषष्टिर्विद्याः कलाः, तत्सद्भावेऽपि तदभिमानव्यवहारयोरभावान्निष्कलत्वम् ।
चित्तस्य स्वरूपेण सद्भावेऽपि वृत्त्यनुदयान्निश्चितत्वम् । 'सचित्तोऽपि निश्चिन्तः'
इति पाठे वासनावशादात्मध्यानवृत्तिसद्भावेऽपि लौकिकवृत्त्यभावान्निश्चिन्तत्वम् ।

Vasiṣṭha : 'The *jīvanmukta* is he, who is free from all worldly behaviour ; who, though skilled in arts, is without any ; who is, as it were, without a mind, though having it' (*Ibid.* 5.96).

Friend, foe, honour, dishonour, etc. all these alternatives are but the ways of the world, which are no more in him. Sixtyfour kinds of arts are called *kalā*; although he is accomplished in them, neither he uses them nor he is proud of them ; so he is as if without them. The mind as such is surely with him, but because of the absence of any modification, he is, as if without it. In case the reading is *sacintopiniścintah*, the meaning will be : 'by the force of former impressions his mind takes on the form of contemplating the Self, but free of other worldly transformations, so as if without it'.

वसिष्ठः— 'यः समस्तार्थजातेषु व्यवहार्यपि शीतलः ।
परार्थेष्विव पूर्णात्मा स जीवन्मुक्त उच्यते ॥९७॥'
— (तत्रैव ५.९७) ॥

परगृहे विवाहोत्सवादौ स्वयं गत्वा तत्प्रीत्यै तदीयकार्येषु व्यवहरन्नपि लाभालाभयोर्हर्षविषादरूपं बुद्धिसंतापं न प्राप्नोति यथा, एवमयं मुक्तः स्वकार्येऽपि शीतलः । न केवलं संतापाभावाच्छीतलत्वम् किं तु पूर्णस्वरूपानुसंधानादपि । इति जीवन्मुक्तलक्षणम् ॥४॥

Vasiṣṭha : 'The *jīvanmukta* is he who, although dealing with all sorts of things remains cool, as if the matter concerns someone else and he, whose self is whole' (Ibid. 5.97).

As one having gone to someone else's house on some occasion such as marriage etc. and to please him partakes in the activities there personally, and remains unaffected by the joy or sorrow caused by gain or loss similarly the liberated one remains cool even in matters concerning himself. He is cool not only for the absence of anxiety but also for the awareness of his self as complete whole. Thus far the characteristics of the *jīvanmukta*.

अथ विदेहमुक्तलक्षणम्—

'जीवन्मुक्तपदं त्यक्त्वा स्वदेहे कालसात्कृते ।
विशत्यदेहमुक्तत्वं पवनोऽस्पन्दतामिव ॥९८॥

— (तत्रैव ५. ९८) ॥

यथा वायुः कदाचिच्चलनं त्यक्त्वा निश्चलरूपेणावतिष्ठते, तथा मुक्तात्माप्युपाधिकृतं संसारं त्यक्त्वा स्वरूपेणावतिष्ठते ।

Now about the *videhamukta* :

Vasiṣṭha : 'When the life expires the body dissolves and giving up the state of *jīvanmukta*. He enters the state of

Liberation after the disembodiment, just like the wind becomes motionless' (Ibid 5.98).

As the wind sometimes stops blowing and comes to a calm, motionless state, similarly the liberated soul also leaving this world made of the limiting adjuncts remains in its own form.

‘विदेहमुक्तो नोदेति नास्तमेति न शाम्यति ।

न सन्नासन्न दूरस्थो न चाहं न च नेतरः ॥९९॥’

— (तत्रैव ५.९९) ॥

उदयास्तमयौ हर्षविषादौ । न शाम्यति न च तत्परित्यागी, लिङ्गदेहस्यात्रैव लीनत्वात् । सद्वाच्यो जगद्धेतुरविद्यामायोपाधिर्न प्राज्ञेश्वरः, असद्वाच्यो नापि भूतभौतिकः । न दूरस्थ इत्युक्त्या न मायातीतः । न चेत्युक्त्या स्थूलभुक्समीपस्थोऽपि निषिध्यते । अहं न चेति न समष्टिश्च । नेतर इति न व्यष्टिश्च । व्यवहारयोग्यो विकल्पः कोऽपि नास्तीत्यर्थः ।

Vasiṣṭha : ‘He who is liberated after death neither rises nor sets, he does not repose. He is not existent nor non-existent. He is neither away nor (here) and he is neither “I” nor “the other” ’ (Ibid. 5.99).

The rising and setting— *udayāstamayau*, means joy and sorrow ; does not repose— *na śāmyati*, means does not give them up, because his subtle body (consisting of the mind etc.) has dissolved here alone. Existent— *sat*, means *prājñā* conditioned by *avidyā* and *Īśvara* conditioned by *māyā* which are the cause of the world— the disembodied liberated one is neither ; nor is he non-existent— *asat*—that is, matter or material object which is the effect.

† *Na dūrasthaḥ* means he is not beyond *māyā*. *Na ca*, these two words signify that He is not near, that is, He being near at hand does not experience the gross objects of sense.

Neither 'I'— *aham na ca*, means not *samaṣṭi* i.e. not *Virāt*, nor *Hiraṇyagarbha*, nor *Īśwara*.

Not 'the other'— *netara* means not *vyasṭi*, i.e. not *Viśwa*, nor *Taijasa* nor *Prājña*. In him there is no diversity or alternatives related to usual practice.

‘ततः स्तिमितगम्भीरं न तेजो न तमस्ततम् ।
अनाख्यमनभिव्यक्तं सत्किंचिदवशिष्यते ॥१००॥’
— (तत्रैव ५.१००) ॥

एवंविधया विदेहमुक्त्या सादृश्योक्तेर्जीवन्मुक्तावपि यावद्यावन्नि-
र्विकल्पातिशयस्तावत्तावदुत्तमत्वं द्रष्टव्यम् ॥

Vasiṣṭha : ‘Then there remains something existent which is calm and deep, not light nor covered in pervading darkness, unnameable and unmanifest’ (Ibid. 5.100).

The resemblance of *jīvanmukti* with *videhamukti* is described in the foregoing verses ; greater the eminence of undifferentiatedness in *jīvanmukti* it is better to that extent.

भगवद्गीतासु द्वितीयाध्याये स्थितप्रज्ञः पठ्यते—
अर्जुन उवाच—

‘स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।
स्थितधीः किं प्रभाषेत किमासीत् ब्रजेत किम् ॥५४॥’

प्रज्ञा तत्त्वज्ञानम् । तद् द्विविधं स्थितमस्थितं चेति । यथा जारेऽनुरक्ताया नार्याः सर्वेष्वपि व्यवहारेषु बुद्धिर्जारमेव ध्यायति, प्रमाणप्रमितानि क्रियमाणान्यपि गृहकर्मणि सद्य एव विस्मर्यन्ते, तथा परवैराग्योपेतस्य योगाभ्यासपाटवेनात्यन्तवशीकृतचित्तस्योत्पन्ने तत्त्वज्ञाने बुद्धिर्जारमिव नैरन्तर्येण तत्त्वं ध्यायति ; तदिदं स्थितं प्रज्ञानम् । उक्तगुणरहितस्य केनापि पुण्यविशेषेण कदाचिदुत्पन्नेऽपि तत्त्वज्ञाने गृहकर्मवत्तत्रैव तत्त्वं विस्मर्यते ; तदिदमस्थितं प्रज्ञानम् ।

In the second chapter of the *Bhagavadgītā* the *sthītaprajña* has been mentioned thus :

Arjuna said : 'What is the definition of him, who is steady in the supreme knowledge and in profound meditation ? O Keśava ! how does he, whose intelligence is stable, speak and sit and walk ?' (*Bhagavadgītā* 2.54).

Supreme Knowledge—*prajñā*, means the knowledge of the Reality. That is of two kinds—one is abiding and the other is not so. As in the case of a woman who is involved in an illicit love affair, and always thinks of her paramour in all her activities, while attending to the house-work which she perceives normally through her senses, easily forgets, similarly one who has attained the highest degree of detachment, and who has fully controlled his mind by expertise accomplished through practice of *yoga* and on whom has dawned the highest knowledge, like the lover, constantly thinks of the Truth— and this is 'abiding knowledge'.

Someone without such qualities as mentioned, but by the force of some merit, sometime may realize the Truth ; but soon forgets it as the lover forgets the housework, and this is unsteady knowledge.

एतदेवाभिप्रेत्य वसिष्ठ आह—

‘परव्यसनिनी नारी व्यग्रापि गृहकर्मणि ।

तदेवास्वादयत्यन्तः परसंगरसायनम् ॥५८ ॥

एवं तत्त्वे परे शुद्धे धीरो विश्रान्तिमागतः ।

तदेवास्वादयत्यन्तर्बहिर्व्यवहरन्नपि ॥५९॥’

— (लघुयोगवासिष्ठे २७. ५८, ५९) इति ॥

तत्र स्थितप्रज्ञः कालभेदाद् द्विविधः, समाहितो व्युत्थितश्च । तयोरुभयोर्लक्षणं पूर्वोत्तराभ्यामर्धाभ्यां पृच्छति—समाधिस्थस्य स्थितप्रज्ञस्य का भाषा ? कीदृशैर्लक्षणवाचकैः शब्दैः सर्वैरयं भाष्यते ? व्युत्थितः स्थितप्रज्ञः कीदृशं वाग्व्यवहारं करोति ? तस्योपवेशनगमने मन्देभ्यो विलक्षणे कीदृशे ?

Vasiṣṭha said with this point in mind :

‘A woman having affairs with a paramour, though engaged in housework, inwardly enjoys the lovemaking experienced earlier, similarly the wise one who has found repose in the immaculate, ultimate Reality, inwardly rejoices in that experience though engaged in worldly activities outwardly’ (*Laghuyogavāsīṣṭha* 27.58,59).

There are two states of *sthitaprajñā* according to time: One fixed in abstract meditation and the other arisen from that. Their characteristics are being asked by Arjuna by the first and second half of the verse respectively. What is the definition of a *sthitaprajñā* who is in profound meditation? By what kind of descriptive words he is spoken of by all? How a risen *sthitaprajñā* speaks? His sitting and walking are in what way different from ordinary people?

श्रीभगवानुवाच—

प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान् ।

आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥५५॥’

— (श्रीमद्भगवद्गीतायाम् २.५५) ॥

कामास्त्रिविधाः, बाह्या आन्तरा वासनामात्ररूपाश्चेति । उपार्जितमोदकादयो बाह्याः, आशामोदकादय आन्तराः, पथिपतिततृणादिवदापाततः प्रतीता वासनारूपाश्च । समाहितोऽशेषधीवृत्तिसंक्षयात् सर्वान् परित्यजति । अस्ति चास्य मुखप्रसादलिंगगम्य संतोषः । स च न कामेषु किं त्वात्मन्येव, कामानां त्यक्तत्वात्, बुद्धेः परमानन्दरूपेणात्मतत्त्वाभिमुखत्वाच्च । न चात्र संप्रज्ञातसमाधाविवात्मानन्दो मनोवृत्त्योल्लिख्यते, किं तु स्वप्रकाशचिद्रूपेणात्मना । संतोषश्च न वृत्तिरूपः, किं तु तत्संस्काररूपः । एवंविधैर्लक्षणवाचकैः शब्दैः समाहितो भाष्यते ।

The Lord said : ‘O Pārtha (son of Pṛthā)! when a man renounces all the desires which are in his mind and becomes contented with the Self in himself, then he is called *sthitaprajña*—firmly established in the highest Knowledge, (*Bhagavadgītā* 2.55).

Desires are of three kinds, material, mental and potential. Sweets already obtained are material or external, the hope

for obtaining sweets is mental or internal, and desires which are just casually felt, as one chances upon grass while going on his way, and remain as latent desires in the mind.

One who is in intense contemplation, because of the total absence of mental modifications, gives up all the three kinds of desires. His contentment is known from his happy looks. This contentment is not due to the fulfilment of desires, but of the Self. His mind, having been freed from all desires, has become blissful, going nearest to the Self (because it is the supreme Bliss).

In *samprajñāta samādhī*—a variety of concentration where the object of meditation remains distinct from the meditation subjects, the mental transformation takes the form of the bliss of the Self, not so in this case. Here in *samādhī*, the Self—which is self-effulgent, self-manifest, knowledge and bliss absolute—remains manifest. The contentment also is not in the form of a mental state but only as the impression of that form. The man who is in abstract meditation is described by these words denoting the peculiarities.

‘दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥’
— (तत्रैव २.५६)

दुःखं रागादिनिमित्तजन्या रजोगुणविकाररूपा संतापात्मिका प्रतिकूला चित्तवृत्तिः । तादृशे दुःखे प्राप्ते सति ‘अहं पापः, धिङ्माम् दुरात्मानम्’ इत्यनुतापात्मिका तमोगुणविकारत्वेन भ्रान्तिरूपा चित्तवृत्तिरुद्वेगः । यद्यप्ययं विवेक इवाभाति तथाऽपि पूर्वस्मिञ्जन्मनि चेत्यापप्रवृत्तिप्रतिबन्धकत्वात् सप्रयोजनो भवति, इदानीं तु निष्प्रयोजन इति भ्रान्तित्वं द्रष्टव्यम् । सुखं राज्यपुत्रलाभादिनिमित्तजन्या सात्त्विकी प्रीतिरूपानुकूला चित्तवृत्तिः । तस्मिन्सुखे संत्यागामिनस्तादृशस्य सुखस्य कारणं पुण्यमननुष्ठाय वृथैव तदपेक्षा तामसी चित्तवृत्तिः स्पृहा । तत्र च सुखदुःखयोः प्रारब्धकर्मप्रापितत्वाद् व्युत्थितचित्तस्य वृत्तिसंभवाच्च तदुभयमुपपद्यते । उद्वेगस्पृहे तु न विवेकिनः संभवतः । तथा

रागभयक्रोधाश्च तामसत्वेन कर्मणा प्रापितत्वाभावान्नास्य विद्यन्ते ।
 एवंलक्षणलक्षितः स्थितधीः स्वानुभवप्रकटनेन
 शिष्यशिक्षार्थमनुद्वेगनिःस्पृहत्वादिगमकं वचो भाषत इत्यर्थः ।

‘He, who is not worried in sorrow and does not hanker after happiness, he from whom passion, fear and anger have gone away, he is called a sage of steady wisdom’ (*Bhagavadgītā* 2.56).

Sorrow—*duḥkham*— is an unfavourable mental state which arises from attachment etc ; it is a transmutation of *rajoguṇa* and causes anguish. Having been afflicted thus, such remorse as ‘I am a sinner, fie upon me, the evil one’ etc. arises which is a transmutation of *tamoguṇa* in the form of error. Such mental transformation is anxiety—*udvegaḥ*.

This anxiety—*udvegaḥ*—although looks like discrimination—*vivekaḥ*—between good and bad— is not really so. Had it been in the previous lives it would have prevented evil action and as such would have been useful ; now it serves no purpose, hence it is considered as a delusion.

Happiness—*sukham*— is that pleasing and favourable mental state which is formed by *sattvagūṇa* and caused by the gain of a kingdom, a son and the like.

After the experience of such happiness, hankering after the same thing to happen again without performing the requisite meritorious actions and hoping in vain, such happiness is the mental state formed out of *tamoguṇa*— which is eager desire— *spr̥hā*.

The sage when risen from meditation may have mental transformations, and experience of pleasure and pain are justified inasmuch as they are brought about by the *prārabdha karma*. But anxiety and craving are not possible

for a discriminating soul. Similarly passion, fear and anger being products of *tamoguna*, and not brought about by action, do not exist in him.

This man of steady wisdom known by these distinguishing marks, speaks to his disciples his experiences to educate them implying absence of anxiety and craving.

‘यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् ।
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥’ (तत्रैव २.५७) ॥

यस्मिन्सत्यन्यदीये हानिवृद्धी स्वस्मिन्नारोप्येते
तादृशोऽन्यविषयस्तामसवृत्तिविशेषः स्नेहः । सुखहेतुः स्वकलत्रादिः शुभो विषयः ।
तद्गुणकथनादिप्रवर्तिका धीवृत्तिरभिनन्दः । अत्र गुणकथनस्य
परप्ररोचनार्थत्वाभावेनव्यर्थत्वात्तद्धेतुरभिनन्दस्तामसः । असूयोत्पादनेन दुःखहेतुः
परकीयविद्यादिरेनं प्रत्यशुभो विषयः । तन्निन्दाप्रवर्तिका धीवृत्तिर्द्वेषः । सोऽपि
तामसः, तन्निन्दाया निवारणार्थत्वाभावेन व्यर्थत्वात् । त एते तामसा धर्माः कथं
विवेकिनि संभवेयुः ?

‘He who is without affection on any side, does not rejoice or loathe as he gains good or evil, his wisdom is firmly set’ (*Bhagavadgītā* 2.57).

Affection—*snehah*—is that particular type of mental transformation concerning others caused by *tamoguna* which when takes place causes superimposition of others’ loss and gain on himself.

Good—*śubhaḥ*—means pleasing things such as one’s wife etc. Rejoicing—*abhinandaḥ*—is that mental state which leads one to extol those wife etc. Here the object of extolling wife etc. is not to inspire others. Hence it is futile and the mental state (‘joy’) which causes this is a form of *tamoguna*.

Evil—*aśubhaḥ*—is displeasing things such as acquirements etc. of another which brings about jealousy. Loathing—

dveṣaḥ—is that mental state which induces one to detract another (with acquirements). This is also of *tamoguṇa*, because of the futility of such disparagement, since this is not aimed at stopping anybody from anything. These being made of *tamoguṇa* how can they happen to one with discrimination ?

‘यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥२.५८॥’
— (तत्रैव २.५८)॥

व्युत्थितस्य समस्ततामसवृत्त्यभावः पूर्वश्लोकाभ्यामभिहितः । समाहितस्य तु वृत्तय एव न सन्ति, कुतस्तामसत्वशङ्केत्यभिप्रायः ।

‘When, again, he withdraws his senses from the objects of sense on every side, as a tortoise draws in its limbs (into its shell), then his knowledge is firmly set’ (*Bhagavadgītā* 2.58).

It has been said by the previous two stanzas that in a *sthitaprajñā* even when he is not in profound meditation, there is an absence of all the *tāmasa* transformations. And when in profound meditation there are no transformations at all ; how then, the stanza implies, can there be any doubt of *tāmasa* transformations ?

‘विषया विनिवर्तन्ते निराहारस्य देहिनः ।
रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥५९॥’
— (तत्रैव २.५९) ॥

प्रारब्धं कर्म सुखदुःखहेतून्कांश्चिद्विषयांश्चन्द्रोदयान्धकारादिरूपान् स्वयमेव सम्पादयति, अन्यांस्तु गृहक्षेत्रादीन् पुरुषोद्योगद्वारेण । तत्र चन्द्रोदयादयः पूर्णेन्द्रियादिसंहारलक्षणेन समाधिर्नैव निवर्तन्ते, नान्यथा । गृहादयस्तु समाधिमन्तरेणापि निवर्तन्ते । आहरणमाहार उद्योगः । निरुद्योगस्य गृहादिविषया

निवर्तन्ते, रसस्तु न निवर्तते। रसो मानसी तृष्णा। सापि परमानन्दरूपस्य परस्य ब्रह्मणो दशनि सति स्वल्पानन्दहेतुभ्यो निवर्तते, 'किं प्रजया करिष्यामो येषां नोऽयमात्माऽयं लोकः' (बृहदारण्यके उपनिषदि ४.४.२२) इति श्रुतेः।

'The objects of sense turn away from the abstinent man, but the longing for them remains. But his longing also ceases who sees the Supreme' (Ibid. 2.59).

Some objects, causing pleasure and pain, are brought about by the *prārabdha karma* alone such as rising of the moon, darkness etc.; others such as house, land etc., by the help of human efforts. The rising of the moon etc. cease to exist during the abstract meditation when all the senses are completely withdrawn and by no other way. But the house etc. cease even without *samādhi*.

Āharaṇam—accomplishing—*āhārah*—bring to pass, is *udyogaḥ* i.e. strenuous and continuous endeavour.

The house and the like turn away from the unenterprising. *Rasa* means mental thirst i.e. the strong desire for the house etc. remains. This longing for the sense objects of little joy ceases to be finding the Self which is Bliss absolute.

The Upaniṣad has it : 'What shall we achieve through children, we who have attained this Self, this world' (*Bṛhadāraṇyaka Up.* 4.4.22).

‘यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः।

इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः॥६०॥

तानि सर्वाणि संयम्य युक्त आसीत मत्परः।

वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता॥६१॥’

— (तत्रैव २.६०, ६१) ॥

उद्योगत्यागब्रह्मदर्शनप्रयत्नं कुर्वतोऽपि कादाचित्कप्रमादपरिहाराय संमाध्यभ्यासः। तदेतत्किमासीतेतिप्रश्नोत्तरम्।

'The turbulent senses, O son of Kunti (Arjuna), do carry off by force the mind of even a discerning man, ever striving after perfection (*Bhagavadgītā* 2.60).

‘Having brought all those senses under control, he should absorbedly concentrate on Me; for he, whose senses are under control, his knowledge is firmly set’ (Ibid 2.61).

In spite of his attempts to shun personal efforts and to realize the Self there may be chance negligence; to avoid this he should practise abstract meditation. So this is in answer to the question ‘How does he sit?’

‘ध्यायतो विषयान्मुंसः सङ्गस्तेषूपजायते ।
सङ्गात्संजायते कामः कामात्क्रोधोभिजायते ॥६२॥’

‘क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥६३॥’
— (तत्रैव २.६२, ६३) ॥

असति समाध्यभ्यासे प्रमादप्रकार उपन्यस्तः । सङ्गो ध्येयविषयसंनिधिः, संमोहो विवेकपराङ्मुखत्वम्, स्मृतिविभ्रमस्तत्त्वानुसंधानाभावः, बुद्धिनाशो विपरीतभावनोपचयदोषेण प्रतिबद्धस्य ज्ञानस्य मोक्षप्रदत्वसामर्थ्याभावः ।

‘When a man ponders the objects of sense, attachment to them is born. From attachment springs longing, and from longing anger is produced.

‘From anger comes bewilderment, from bewilderment loss of memory, from loss of memory proceeds ruin of discrimination and from ruin of discrimination he perishes’ (*Bhagavadgītā* 2.62,63).

In the absence of the practice of *samādhi* how negligence takes place is described. Attachment—*saṅgaḥ*—means vicinity of the object of thought; bewilderment—*sammohaḥ*—means turning away from discrimination; loss of memory—*smṛtīvibhramaḥ*, means want of seeking the Truth. The ruin of discrimination—*buddhināśaḥ*—means the inability of

knowledge to liberate through obstacles formed out of opposite thoughts.

‘रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥६४॥’

— (तत्रैव २.६४) ॥

विधेयात्मत्वं वशीकृतमनस्त्वम् । प्रसादो नैर्मल्यं बन्धराहित्यम् ।
समाध्यभ्यासयुक्तस्तद्वासनाबलाद् व्युत्थानदशायामिन्द्रियैर्व्यवहरन्नपि प्रसादं
सम्यक्प्राप्नोति । तदेतत्किं ब्रजेतेतिप्रश्नोत्तरम् । उपरितनेनापि बहुना ग्रन्थेन स्थितप्रज्ञः
प्रपञ्चितः ।

‘But a man, with a disciplined mind, moving among the sense-objects with the senses under control and free from love and hate, attains to tranquillity’ (*Bhagavadgītā* 2.64).

Vidheya-ātmā—the self (the mind) which is subject to discipline—means the controlled mind. *Prasādam*—purity—means free from hindrance. He who practises *samādhi*, although dealing with the objects through senses during the wakeful state, attains to the perfect purity by the force of *samādhi* impressions. This is in answer to ‘How does he move’? *Sthitaprajña* has been described in the following several verses.

नेनु प्रज्ञायाः स्थित्युत्पत्तिभ्यां प्रागपि साधनत्वेन रागद्वेषादिराहित्यमपेक्षितम् ।

It may be asked that as means to the realization of the supreme Truth, it is necessary to be free from love and hate etc., and also after the realization to make it firmly set.

बाढम्; तथाप्यस्ति विशेषः, स च श्रेयोमार्गकारैर्दर्शितः—

‘विद्यास्थितये प्राग्ये साधनभूताः प्रयत्ननिष्पाद्याः ।

लक्षणभूतास्तु पुनः स्वभावतस्ते स्थिताः स्थितप्रज्ञे ॥

जीवन्मुक्तिरितीमां वदन्त्यवस्थां स्थितात्मसंबोधाम् ।

बाधितभेदप्रतिभामबाधितात्मावबोधसामर्थ्यात् ॥’ इति ।

Indeed so. But there is some distinction, and that has been pointed out by the author of the *Śreyomārgaḥ*:

‘All that lead to the realization are to be brought about by effort; they are the means. When the knowledge becomes steady in him, those remain in him as intrinsic characteristics.

‘This state of abiding Self-knowledge is called the “Liberation in Life”, *jīvanmukti*, wherein all sense of separateness is counteracted in consequence of the unhindered Self-knowledge.’

भगवद्भक्तो द्वादशाध्याये भगवता वर्णितः—

‘अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।
निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥१३॥
सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः ।
मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥१४॥’
— (श्रीमद्भगवद्गीतायाम् १२.१३, १४) ॥

ईश्वरार्पितमनस्त्वेन समाहितस्यान्यानुसंधानाभावात्, व्युत्थितस्याप्यु-
दासीनानुसंधानेन हर्षविषादाभावाच्च सुखदुःखसाम्यम् । एवं वक्ष्यमाणेष्वपि
द्वन्द्वेषु द्रष्टव्यम् ।

Bhagavadbhaktaḥ—the true devotee of God has been described in the twelfth chapter (of the *Bhagavadgītā*) by the Lord (Kṛṣṇa):

‘He who hates none and is friendly and compassionate towards all, (who is) free from egoism and the sense of mine, even-minded in pain and pleasure, and patient, ever content, steady in meditation, self-controlled, resolute, with (his) mind and understanding fixed on Me, he, who is thus devoted to Me, is dear to Me (*Bhagavadgītā* 12.13,14).

In the *samādhi* state the mind is fixed on God hence there cannot be any other thought, but when not in *samādhi* though the mind thinks of the objects, has no feeling of

happiness or sorrow because of the indifference ; thus even-mindedness in pleasure and pain. Thus in the following stanzas also the pairs of opposites are to be understood.

‘यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।
हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥१५॥

‘He, by whom the world is not troubled, and who is not troubled by the world ; who is freed from joy, envy, fear and anxiety— he is dear to Me (Ibid 12.15).

‘अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।
सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥१६॥

‘He, who has no expectation, is pure, skillful (in action), unconcerned and untroubled, who has renounced all undertaking— he, My devotee, is dear to Me (Ibid 12.16).

‘यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।
शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥१७॥

‘He, who neither rejoices nor hates, neither grieves nor desires, and who has renounced good and evil and who is full of devotion, is dear to Me (Ibid 12.17).

‘समः शत्रौ च मित्रे च तथा मानापमानयोः ।
शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥१८॥
‘तुल्यनिन्दास्तुतिर्मौनी सन्तुष्टो येन केनचित् ।
अनिकेतःस्थिरमतिर्भक्तिमान् मे प्रियो नरः ॥१९॥’ इति ।

‘He, who is alike to friend and foe, also to good and evil repute, and who is alike in cold and heat, pleasure and pain and who is free from attachment, to whom censure and praise are equal, who is silent, content with anything (that comes), homeless, steady-minded, full of devotion— that man is dear to Me’ (Ibid 12.18,19).

अत्रापि पूर्ववद्विशेषो वार्त्तिककारैर्दर्शितः—

‘उत्पन्नात्मप्रबोधस्य ह्यद्वेष्यत्वादयो गुणाः ।

अयत्नतो भवन्त्यस्य न तु साधनरूपिणः ॥’

— (नैष्कर्म्यसिद्धौ ४.६९) इति ॥

Here also, as previously, some distinction is shown by the Vārttikakāra (Sureśvarācārya in *Naiṣkarmyasiddhiḥ*): ‘In a Self-realized person such merit as lack of hatred etc. are present without any effort, not as means to an end (as in the case of an aspirant)’ (ibid 4.69).

गुणातीतश्चतुर्दशाध्याये वर्णितः—

Guṇātīta—‘beyond the three modes’ (*guṇas*)—is described in the fourteenth chapter of the *Bhagavadgītā*:

अर्जुन उवाच —

‘कैलिङ्गैस्त्रीन्गुणानेतानतीतो भवति प्रभो ।

किमाचारः कथं चैतांस्त्रीन्गुणानतिवर्तते ॥२१॥’

— (श्रीमद्भगवद्गीतायाम् १४.२१) ॥

त्रयो गुणाः सत्त्वरजस्तमांसि; तेषां परिणामविशेषात्सर्वः संसारः प्रवर्तते; अतो गुणातीतत्वमसंसारित्वम्; जीवन्मुक्तत्वमिति यावत् । लिङ्गानि पेषामेतदीयगुणातीतत्वबोधकानि । आचार आचरणम्, तदीयमनःसंचारप्रकारः । कथमिति साधनप्रकारप्रश्नः ।

Arjuna said : ‘By what marks is he, O Lord, who has risen above these three modes (known) ? What is his way of life ? And how does he get beyond these three modes ?’ (*Bhagavadgītā* 14.21).

The three modes—*guṇāḥ* (constituents) are *sattva*—lightness/goodness, *rajas*—movement/passion and *tamas*—heaviness/dullness; all mental and material phenomena are the outcome of the evolution of them. Hence the state of ‘beyond the three modes’ is being not of the world, i.e. the state of Liberation in Life. Marks—*liṅgāni*

—indicate to others about the state of ‘beyond the modes’ of someone. *Ācārah*—conduct, way of life—the manner in which his mind will react— (under given conditions). How— *katham*, means asking about the ways that will lead to the *guṇātīta* state.

श्रीभगवानुवाच —

‘प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।
 न द्वेष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति ॥२२॥
 उदासीनवदासीनो गुणैर्यो न विचाल्यते ।
 गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते ॥२३॥
 समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।
 तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥२४॥
 मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।
 सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥२५॥

The blessed Lord said : ‘He, O Pāṇḍava (Arjuna), who does not abhor illumination, activity and delusion when they arise nor longs for them when they cease ;

‘He who is seated like one unconcerned, unperturbed by the modes, stands apart, does not waver knowing that it is only the modes that act ;

‘Alike in pleasure and pain, abiding in his own Self who looks upon a clod of earth, a stone and a piece of gold as of equal worth, alike to things pleasant and unpleasant, resolute, who regards both censure and adulation as one ;

‘He who is the same in honour and disgrace and the same to friends and foes, who has given up all undertakings, he is said to have gone beyond the modes (*Bhagavadgītā* 14. 22-25).

‘मां च योऽव्यभिचारेण भक्तियोगेन सेवते।

स गुणान्समतीत्यैतान्ब्रह्मभूयाय कल्पते ॥२६॥’

— (तत्रैव १४.२६) ॥

‘He, who serves Me with unvarying devotion of love, transcends the three modes, he too is fit for becoming Brahman’ (Ibid 14.26).

प्रकाशप्रवृत्तिमोहाः सत्त्वरजस्तमोगुणाः। ते च जाग्रत्स्वप्नयोः प्रवर्तन्ते ; सुषुप्तिसमाधिशून्यचित्तवृत्तित्वावस्थासु निवर्तन्ते। प्रवृत्तिश्च द्विविधा, अनुकूला प्रतिकूला चेति। तत्र मूढो जागरणे प्रतिकूलप्रवृत्तिं द्वेषि, अनुकूलप्रवृत्तिमाकाङ्क्षति। गुणातीतस्य त्वनुकूलप्रतिकूलाध्यासाभावाद् द्वेषाकाङ्क्षे न स्तः। यथा द्वयोः कलहं कुर्वतोःखलोकयिता कश्चित्तटस्थः स्वयं केवलमुदास्ते, न तु जयपराजयाभ्यामितस्ततश्चाल्यते, तथा गुणातीतो विवेकी स्वयमुदास्ते। गुणा गुणेषु वर्तन्ते, न त्वहमितिविवेकादौदासीन्यम्। अहमेव करोमीत्यध्यासो विचलनम्, न चास्य तदस्ति। तदिदं किमाचार इत्यस्य प्रश्नस्योत्तरम्। समदुःखसुखादीनि लिङ्गान्यव्यभिचारिभक्तिसहितज्ञानध्यानाभ्यासेन परमात्मसेवा चेति गुणात्ययसाधनप्रश्नस्योत्तरम् ॥

Illumination, activity and delusion are the three modes— *sattva*, *rajas*, and *tamas*. They are active during the wakeful state and dream; they cease to act in the states of deep sleep, concentration, and vacant-mindedness.

Activity is of two kinds : agreeable and disagreeable. There in the waking state the unwise hates the disagreeable actions and seeks the agreeable ones. But the *guṇātīta* has no superimposed impression of agreeable or disagreeable actions, hence he has neither hatred nor desire. The discerning *guṇātīta* remains entirely unconcerned, even as the spectator, standing apart, watching the parties fighting each other remains unconcerned with the issue and unmoved either way by the success or defeat. This unconcern is due to the understanding that the modes act upon themselves and not I. Such wrong notion as ‘I am the doer’

is the cause of restlessness, and this he has not. So this is in answer to the question— 'How does he act?'

Feeling alike to pleasure and pain etc. are the marks by which a *guṇātīta* is known. Rendering service to the supreme Self by the practice of knowledge and meditation along with unfailing devotion of love are the means to be adopted by him—this is in answer to the question—'How to transcend the modes?'

ब्राह्मणो व्यासादिभिर्वर्णितः —

‘अनुत्तरीयवसनमनुपस्तीर्णशायिनम् ।

बाहूपधायिनं शान्तं तं देवा ब्राह्मणं विदुः ॥’

— (महाभारते शान्तिपर्वणिमोक्षधर्मे २६१.२९) ॥

ब्राह्मणशब्दो ब्रह्मविद्वाचीति 'अथ ब्राह्मणः' इति श्रुत्या वर्णितम्, ब्रह्मविदश्च विद्वत्संन्यासाधिकारात् । 'यथाजातरूपधरो' (जाबालोपनिषदि ६), 'नाच्छादनं चरति परमहंसः' (परमहंसोपनिषदि १-२) इत्यादि श्रुत्या परिग्रहराहित्यस्य मुख्यत्वाभिधानादनुत्तरीयत्वादिकं तस्य युक्तम् ।

Brāhmaṇaḥ—the knower of Brahman—is described by Vyāsa and other sages thus :

'He, who has no garments whatever either to cover the upper or the lower portions of his body, sleeps on the bare ground with nothing spread over it, using his arm as pillow, and is ever calm, is known to be the *brāhmaṇa* by the gods' (*Mahābhārata, śāntīparvan, mokṣadharmaparvan* 261.29).

The word *brāhmaṇaḥ* here denotes the knower of the supreme Self, as described by the *śruti* text—'Then (is the) knower of Brahman' (*Bṛ. Up.* 3.5.1). For, he alone is entitled to the 'renunciation of the knower'—*vidvatsa-nnyāsaḥ*. Such *śruti* text as—'The *Paramahansa* as he

was born roams about unclad' (*Jābālopaniṣad* 6.3 and *Paramahamsopaniṣad* 1-2 adapted) etc. show the importance of absence of possessions; hence 'has no garments whatever' etc. are quite appropriate.

‘येन केनचिदाच्छन्नो येन केनचिदाशितः ।
यत्रक्वचनशायी स्यात्तं देवा ब्राह्मणं विदुः ॥’
— (महाभारते ५.९७.१४) ॥

देहनिर्वाहायाशनाच्छादनशयनस्थानापेक्षायामप्यशनादिगतौ गुणदोषौ
नान्विष्येते, उदरपूणपुष्ट्यादिरूपस्य निर्वाहस्य समत्वान्निष्प्रयोजनस्य
गुणदोषविचारस्य चित्तदोषत्वात् ।

‘The gods know him to be a *brāhmaṇa* who is covered by any garment and fed by any food and sleeps at any place’ (*Mahābhārata* 5.97.14).

Food, clothing and a place to sleep are of course required to maintain the body or life, but he does not look for their qualities—good or bad, since satiety and sustenance and the like are equal (whether qualities are considered or not); and consideration of quality serves no purpose, which is rather a bad quality of the mind.

अत एव भागवते पठ्यते —

‘किं वर्णितेन बहुना लक्षणं गुणदोषयोः ।
गुणदोषदृशिर्दोषो गुणस्तूभयवर्जितः ॥’ इति ।
— (श्रीमद्भागवते ११.१९.४५) ॥

With this in view it is said in the *Bhāgavata* :

‘There is no point in dwelling upon the nature of merit and demerit since consideration of merit and demerit is in itself a demerit and the absence of it is merit’ (*Bhāgavata* 11.19.45)

‘कन्थाकौपीनवासास्तु दण्डधृद्धानतत्परः ।

एकाकी रमते नित्यं तं देवा ब्राह्मणं विदुः ॥’

— (विश्वेश्वरकृते यतिधर्मसंग्रहे पृ० ३७) ॥

‘The gods know him to be a *brāhmaṇa* who, in loincloth and patched garment, bearing the staff, absorbed in meditation, abides ever alone’ (*Yatidharmasamgraha* of Viśveśvara, p. 37).

ब्रह्मोपदेशादिना प्राण्यनुजिघृक्षायामुत्तमत्वज्ञापनेन श्रद्धामुत्पादयितुं दण्डकौपीनादिलिङ्गं धारयेत्, ‘कौपीनं दण्डमाच्छादनं च स्वशरीरोपभोगार्थाय लोकोपकारार्थाय च परिग्रहेत्’ (परम. उप. १) इति श्रुतेः। अनुजिघृक्षयापि स्वयं तदीयां गृहकृत्यादिवार्त्तां न कुर्यात्, किं तु ध्यानपरो भवेत्। ‘तमेवैकं जानथ आत्मानमन्या वाचो विमुञ्चथ (मुण्डकोपनिषदि २.२.५)’ इति श्रुतेः,

‘तमेव धीरो विज्ञाय प्रज्ञां कुर्वीत ब्राह्मणः ।

नानुध्यायाद् बहूँशब्दान्वाचो विग्लापनं हि तत् ॥’

— (बृहदारण्यके उप. ४.४.२१) ।

इति श्रुतेश्च ।

He should put on the loincloth, carry the staff and such other marks to inspire faith among the people regarding his eminence in favouring them with the instructions about the supreme Self ; for it is said in the *śruti* — ‘the loincloth, the staff and a wrapper he should possess in order to benefit the people and for his personal use also’ (*Paramahaṁsa Upaniṣad* 1).

The *brāhmaṇa* though intent on showing kindness to the householder should not indulge in worldly talks but remain absorbed in meditation, because the Upaniṣad says— ‘Know that one *ātman* (Self) alone, give up other talks’ (*Muṇḍaka Up.* 2.2.5), and also says the *Bṛhadāraṇyaka Up.*— ‘The *brāhmaṇa*, who is resolute, should know “That Self” alone (from the scriptures and instructions of *ācāryas*) and then strive for the superior wisdom (through

the practice of *samādhi*, should not indulge in contemplating many words since they tire the organ of speech, the vocal chord' (4.4.21).

ब्रह्मोपदेशस्त्वन्या वाङ् न भवतीति न ध्यानविरोधी । तच्च ध्यानमेकाकित्वे निर्विघ्नं भवति अत एव स्मृत्यन्तरेऽभिहितम्—

‘एको भिक्षुर्यथोक्तः स्याद्द्वावेव मिथुनं स्मृतम् ।

त्रयो ग्रामः समाख्यात ऊर्ध्वं तु नगरायते ॥

नगरं नहि कर्तव्यं ग्रामो वा मिथुनं तथा ।

राजादिवार्त्ता तेषां स्याद्भिक्षावार्त्ता परस्परम् ॥’ इति ।

— (दक्षस्मृतौ ७.३५-३७) ॥

Teachings about Brahman do not constitute other talks hence not opposed to meditation. That meditation becomes unimpeded when one is alone. It is enjoined in other *smṛti* thus:— ‘A religious mendicant, when alone, is really so, as has been enjoined. When two of them get together they are called a pair; three of them make a village and more than three make a city. So a mendicant should avoid making a city, a village or a pair, since they will be talking politics etc. among themselves and about the availability of alms’ (*Dakṣa Smṛti* 7: 35-37).

‘निराशिषमनारम्भं निर्नमस्कारमस्तुतिम् ।

अक्षीणं क्षीणकर्माणं तं देवा ब्राह्मणं विदुः ॥’

— (महाभारते मोक्षधर्मपर्वणि २३७.२४) ।

‘The gods consider him a *brāhmaṇa* who neither blesses nor has any initiative to action; neither does he salute nor praise anybody; who is never dejected and whose desire for work is annihilated’ (Mbh. 12.237.24).

विशिष्टैः संसारिभिः प्रणमतां पुरुषाणामाशीर्वादः प्रयुज्यते । यस्य यदपेक्षितं तं तं प्रति तदभिवृद्धिप्रार्थनमाशीः । तथा च पुरुषाणां भिन्नरुचित्वात् तदभिमतान्वेषणे व्यग्रचित्तस्य लोकवासना वर्धते । सा च ज्ञानविरोधिनी । तथा च स्मृत्यन्तरम्—

‘लोकवासनया जन्तोः शास्त्रवासनयापि च ।

देहवासनया ज्ञानं यथावन्नैव जायते ॥’

(मुक्तिकोपनिषदि २.२; सूतसंहितायाम् यज्ञवैभवखंडे पूर्वार्धे १४.१५;
विवेकचूडामणौ २०२) ॥

Distinguished householders give blessings to men who salute them. Wishing success in achieving one’s desires is called blessing. Since men desire different things in their life, it creates mental unrest in him who tries to know these things and leads to the attraction for worldly people. This is opposed to knowledge. Another *smṛti* has it thus: ‘One cannot realize the Truth in its proper form, being distracted by the desire for people, scriptures, and one’s own body’ (*Muktikopaniṣad* 2.2).

एतच्चारम्भनमस्कारादिष्वपि द्रष्टव्यम् । आरम्भः स्वार्थं परोपकारार्थं वा
गृहक्षेत्रादिसंपादनप्रयत्नः । तावेतावाशीर्वादारम्भौ मुक्तेन त्याज्यौ । न
चाशीर्वादाभावे प्रणमतां नृणां खेदः शङ्कनीयः, लोकवासनाखेदयोरुभयोः
परिहाराय निखिलाशीर्वादप्रतिनिधित्वेन नारायणशब्दप्रयोगात् । आरम्भस्तु
सर्वोऽपि दुष्ट एव । तथा च स्मृतिः —

‘सर्वारम्भा हि दोषेण धूमेनान्निरिवावृताः ।’

— (श्रीमद्भगवद्गीतायाम् १८.४८) इति ।

It is to be understood that the same is true in the cases of salutation, undertaking of project etc.

The effort to gain houses, land, etc. either for personal use or for the benefit of others is called the initiative of action. Blessing and initiative—these two things are to be given up by a liberated person.

It cannot be argued that if not blessed a saluting man will feel unhappy because, to exclude unhappiness in others and to avoid attraction for the worldly men in a liberated person, the use of the word *Nārāyaṇa*—representing all blessings—is prescribed. All sorts of initiatives are bad. It is thus said in the *smṛti*: ‘All enterprises are clouded by defects as fire by smoke’ (*Bhagavadgītā* 18.48).

नमस्कारोऽपि विविदिषासंन्यासिनोऽभिहितः —

‘यो भवेत्पूर्वसंन्यासी तुल्यो वै धर्मतो यदि ।

तस्मै प्रणामः कर्तव्यो नेतराय कदाचन ॥’

— (याज्ञवल्क्य उप. १) इति ।

तत्र पूर्वत्वधर्मतुल्यत्वविचारे चित्तं विक्षिप्यते । अत एव नमस्कारमात्र एव बहवः कलहायमाना उपलभ्यन्ते ।

Salutation is prescribed for the *vividīṣā sannyāsin* thus : ‘A senior monk should be saluted if he belongs to the same order of monks but never anyone else is to be saluted’ (*Yājñavalkya Up.* 1).

The mind gets stirred up by the effort to ascertain the seniority of a monk and his order. Hence many are found quarrelling over salutation.

तत्र निमित्तं वार्त्तिककारैर्दर्शितम्—

‘प्रमादिनो बहिश्चिन्ताः पिशुनाः कलहोत्सुकाः ।

संन्यासिनोऽपि दृश्यन्ते दैवसंदूषिताशयाः ॥’

— (बृहदारण्यकोपनिषद्वात्तिके १.४.१५८४) इति ।

The *Vārttikakāra (Sureśvarācārya)* has shown the cause of it thus : ‘There are even *sannyāsins* with vitiated mind due to misfortune who are found to be careless, interested in worldly affairs, backbiting and quarrelsome’ (*Bṛ. Up. Vārttika* 1.4. 1584).

मुक्तस्य नमस्काराभावो भगवत्पादैर्दर्शितः —

‘नामादिभ्यः परे भूमि स्वाराज्ये चेत् स्थितोऽद्वये ।

प्रणमेत् कं तदात्मज्ञो न कार्यं कर्मणा तदा ॥’

— (उपदेशसाहस्र्याम् १७.६४) इति ॥

His Holiness (*Samkarācārya*) has shown that the liberated one has no concern with salutation thus : ‘Whom should the knower of the Self salute if he is established in his own glory, which is infinite, non-dual, and beyond name etc. ? Actions then have no utility (for him)’ (*Upadeśa Sāhasrī* 17.64).

चित्तकालुष्यहेतोर्नमस्कारस्य प्रतिषेधेऽपि सर्वसाम्यबुद्ध्या
प्रसादहेतुर्नमस्कारोऽभ्युपेयते । तथा च स्मृतिः —

‘ईश्वरो जीवकलया प्रविष्टो भगवानिति ।

प्रणमेददण्डवद्भूमावश्चण्डालगोखरम् ॥’

— (श्रीमद्भागवते ३.२९.३४-२, ११.२९.१६-२) इति ।

Although salutation causing tumult is forbidden yet the salutation which brings about perfect tranquillity through the idea of equality of all things is permitted. In this respect the *smṛti* has it thus : ‘One should salute prostrating oneself even before a dog, a *caṇḍāla*, a cow and an ass acknowledging them as God Himself since He, the Almighty, has entered into and is present in everything in the form of an individual soul’ (*Bhāgavata* 3.29.34 & 11.29.16).

स्तुतिर्मनुष्यविषया प्रतिषिध्यते, न त्वीश्वरविषया । तथा च बृहस्पतिस्मृतिः —

‘आदरेण यथा स्तौति धनवन्तं धनेच्छया ।

तथा चेद् विश्वकर्तारिं को न मुच्येत बन्धनात् ॥’ इति ।

— (वराहोपनिषदि ३.१३ ; गरुडपुराणे २२५.५० च) ॥

Praise of men is forbidden but not of God; the *smṛti* of Bṛhaspati has it thus : ‘Who would not be liberated from bondage should he praise the creator of the universe, even as he, desirous of wealth, respectfully praises a wealthy man?’ (*Varāhopaniṣad* 3.13; *Garuḍa-purāṇa* 225.50).

अक्षीणत्वमदीनत्वम् । अत एव स्मृतिः —

‘अलब्ध्वा न विषादी स्यात्काले यद्यशनं क्वचित् ।

लब्ध्वा न हृष्येद्धृतिमानुभयं दैवतन्त्रितम् ॥’ इति ।

Never dejected—*akṣīṇam*—means never miserable; there is a *smṛti* in this regard : ‘He, who is steadfast, should not be sad if somewhere sometimes he does not get a meal, nor should he be happy when he gets it; (getting or not getting) both are controlled by fate’ (*Untraced*; cf. *Srīmad Bhāgavatam* 11.18.33).

क्षीणकर्मत्वं विधिनिषेधानधीनत्वम् 'निस्त्रैगुण्ये पथि विचरतां को विधिः को निषेधः' (शुकाष्टकः) इति स्मरणात् । एतदेवाभिप्रेत्य भगवताप्युक्तम्—

‘त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।

निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥’

— (श्रीमद्भगवद्गीतायाम् २.४५) इति ।

The state of being rid of the desires for work— *Kṣīṇa-karmatvam*, means free from the scriptural injunctions and prohibitions; for, as the *smṛti* has it: ‘What is injunction or prohibition to them who walk the way beyond the three modes?’ (*Sukāṣṭaka*’s refrain). Keeping this in mind the Blessed Lord said :

‘The Vedas deal with the action of the three-fold modes ; but be thou free, O Arjuna, from this three-fold nature ; be free from the pairs of opposites, be ever-balanced, free from (the thought of) getting and keeping, and be possessed of the Self’ (*Bhagavadgītā* 2.45).

नारद :—

‘स्मर्तव्यः सततं विष्णुर्विस्मर्तव्यो न जातुचित् ।

सर्वे विधिनिषेधाः स्युरेतयोरेव किंकराः ॥’

— (नारदपाञ्चरात्रे ४.२.२३) इति ।

Nārada (also said) : ‘Ever remember the Lord Viṣṇu (the all-pervading Self)—never forget Him. All scriptural injunctions and prohibitions are subservient to these two rules (i.e. these two rules are the objects of all *vidhi* and *niṣedha*)’ (Nārada-pāñcarātra 4.2.23).

‘अहेरिव गणान्दीतः समानान्मरणादिव ।

कुणपादिव यः स्त्रीभ्यस्तं देवा ब्राह्मणं विदुः ॥’

— (महाभारते शान्तिपर्वणि मोक्ष० २३७.१३) ।

‘The gods know him to be a *brāhmaṇa*, who is afraid of crowd as of a snake, and of honour as of death, and of woman as of a dead body’ (*Mahābhārata*, *Sāntiparvan* 237.13).

‘राजादिवाक्ता तेषां स्यात्’ इत्युक्तत्वात् सर्पवद्गणाद्भीतिरुपपद्यते, संमानस्यासत्तिकारणतया पुरुषार्थविरोधित्वान्मरणवद्भेयत्वम् । ‘नरकादिव’ इति वा पाठः । अत एव स्मृतिः —

‘Fear of crowd as of a snake’— *sarpavad gaṇādbhītiḥ*— is justified by the fact earlier said thus : ‘they will indulge in politics etc.’. Attachment is caused by honour, which is opposed to the aim and object of life, so, should be shunned as death. As of hell— *narakādiva*— is the other reading of the text. Therefore the *smṛti* has it thus :

‘असंमानात्तपोवृद्धिः संमानात्तु तपः क्षयः ।

अर्चितः पूजितो विप्रो दुग्धा गौरिव सीदति ॥’

— (पद्मपुराणे सृष्टिखण्डे १९.३४०) ॥

एतदेवाभिप्रेत्यावमान उपादेयतया स्मर्यते—

‘Dishonour increases the force of austerity (in the form of meditation), but honour diminishes it; the *vipra* having been worshipped and venerated becomes exhausted like a cow after milking (*Padmapurāṇa, Sṛṣṭikhaṇḍa* 1.19.340).

In keeping with this idea the acceptability of insult is described thus in the *smṛti* :

‘तथा चरेत वै योगी सतां धर्ममनुस्मरन् ।

जना यथावमन्येरन्गच्छेयुर्नैव संगतिम् ॥’

— (नारदपरिव्राजकोपनिषदि ५.३०) इति ॥

‘The *yogi*, remembering the ways of the wise, should behave in such a manner that people treat him with contempt and never go for his company’ (*Nārada Parivrājaka Upaniṣad* 5.30).

स्त्रीषु द्विविधो दोषः, प्रतिषिद्धत्वं जुगुप्सितत्वं चेति । तत्र प्रतिषिद्धत्वमात्रं कदाचिद्रागात् प्रारब्धबलादुल्लङ्घ्यते ।

In women the fault is of two kinds : one is in her being prohibited for the *sannyāsins*, and the other is in her being odious by nature. The prohibition is sometimes violated by one who is deeply attached and forced by powerful *prārabdha karma*.

तदेतदभिप्रेत्याह स्मृतिः —

‘मात्रा स्वप्ना दुहित्रा वा नैकशय्यासनो भवेत् ।

बलवानिन्द्रियग्रामो विद्वांसमपि कर्षति ।’

— (मनु २.२१५) ॥

With this in view, the *smṛti* has it thus : ‘One should never be in the same bed or seat, even with his mother or sister or daughter. For, the powerful groups of organs—of sense as well as of actions—drag down even a wise man’ (*Manusmṛti* 2.215).

तथा च स्मृतिभिर्जुगुप्सा वर्णिता —

‘स्त्रीणामवाच्यदेशस्य क्लिन्ननाडीव्रणस्य च ।

अभेदेऽपि मनोभेदाज्जनः प्रायेण वञ्च्यते ॥’

— (ना. प. उप. ३.२९) ॥

‘चर्मखण्डं द्विधा भिन्नमपानोद्गारधूपितम् ।

यद्रमन्ते नरास्तत्र साहसं किमतः परम् ॥’

— (विश्वेश्वरकृते यतिधर्मसंग्रहे, पृ० ९३) ॥

In the *smṛtis* detestation is described thus : ‘There is little difference between the unmentionable region of a woman and an exuding fistulous sore, but viewing it in a different light one is often deceived’ (*Nārada P. Up.* 3.29). ‘Can there be anything more than the impudence of those men who are fond of that piece of skin with an aperture in the middle and stinking with the foul wind emitted from the posterior opening’ (*Viśveśvara’s Yatidharmasamgraha* p.93).

‘ये रमन्ते नरास्तत्र क्रिमितुल्याः कथं न ते’ इति वा पाठः। अतः प्रतिषेधजुगुप्सयोरुभयोर्विवक्षया कुणपदृष्टान्तोऽत्राभिहितः।

There is another reading : ‘Are they not like worms who are fond of etc.’ The example of a dead body is given here, to express both— prohibition and abomination.

‘येन पूर्णमिवाकाशं भवत्येकेन सर्वदा।
शून्यं यस्य जनाकीर्णं तं देवा ब्राह्मणं विदुः॥’
— (महाभारते शान्तिपर्वणि मोक्षधर्मे २३७.११)

‘The gods know him to be a *brāhmaṇa*, to whom when alone, the *ākāśa* appears to be ever full, and a crowded place appears to be empty’ (*Mahābhārata, Śāntiparvan* 237.11).

संसारिणामेकाकित्वेनावस्थानं भयालस्यादिहेतुत्वाद्वर्ज्यम्।
जनसमूहश्चातथाविधत्वादभ्युपेयः। योगिनस्तु तद्विपरीतत्वम्। एकाकित्वे
प्रत्यविध्नेन ध्यानानुवृत्तौ परिपूर्णं परमानन्दात्मना सर्वमाकाशं पूर्णमिवावभासते।
अतो भयालस्यशोकमोहादयो न भवन्ति,

‘यस्मिन्सर्वाणि भूतानि आत्मैवाभूद् विजानतः।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः॥’
— (ईश. उप. ७) इति श्रुतेः॥

Solitude causes fear, sloth etc. hence the householders should avoid living alone and lead a gregarious life which is free from fear etc. This is entirely opposite in the case of a *yogi*. A *yogi*, being alone, absorbed in unhindered meditation experiences the Self which is the Supreme Bliss pervading the entire space. Hence, to him, fear, sloth, grief and delusion etc. do not occur.

For, as the *Īśa Upaniṣad* has it thus, ‘When, to one who knows, all beings have, verily, become one with his own Self then, what delusion and what sorrow can there be for him who has seen the oneness?’ (*Īśa Up.* 7).

जनाकीर्णं स्थानं राजवार्तादिना ध्यानविरोधित्वादानन्दात्मप्रतीतिरहितं तच्छून्यमिव चित्तं क्लेशयति, जगतो मिथ्यात्वादात्मनः पूर्णत्वाच्चेत्यर्थः ।

A crowded place acts as an obstacle to meditation through all sorts of talk— politics etc., and, the absence of the awareness of the Self therein, which is the Supreme Bliss, afflicts the mind like the void, because of the unreality of the world and the fullness of the Self.

अतिवर्णाश्रमी सूतसंहितायां मुक्तिखण्डे पञ्चमाध्याये विष्णु प्रति परमेश्वरेण वर्णितः —

The *atīvarṇāśramin*—who has transcended the castes and stages of (social) life— has been described by Parameśvara to Viṣṇu in the fifth chapter of the section on Liberation, in the *Sūta Saṁhitā* thus :

‘ब्रह्मचारी गृहस्थश्च वानप्रस्थोऽथ भिक्षुकः ।
अतिवर्णाश्रमी तेऽपि क्रमाच्छ्रेष्ठा विचक्षणाः ॥९॥

‘The student (*brahmacārin*), the householder (*grhastha*) the forest-dweller (*vānaprastha*), the religious mendicant (*bhiksuka*), and the one transcending all (*atīvarṇāśramin*), if they are well-versed in their respective professions then are superior in the order mentioned (i.e. the latter is superior to the former)’ (*Sūta Saṁhitā* 9).

‘अतिवर्णाश्रमी प्रोक्तो गुरुः सर्वाधिकारिणाम् ।
न कस्यापि भवेच्छिष्यो यथाहं पुरुषोत्तम ॥१४॥

‘The *atīvarṇāśramin* is said to be the preceptor of all men who are the rightful claimant of the above-mentioned professions, O Purusottama, like Me, he never becomes a disciple of anybody (*Sūta Saṁhitā* 14).

‘अतिवर्णाश्रमी साक्षाद् गुरुणां गुरुच्यते।

तत्समो नाधिकश्चास्मिँल्लोकेऽस्त्येव न संशयः ॥१५॥

‘The *ativarnāśramin*, it is said, is, verily, the preceptor of all preceptors ; there is no doubt that in this world there is none who is equal or superior to him (Ibid 15).

‘यः शरीरन्द्रियादिभ्यो विभिन्नं सर्वसाक्षिणम्।

पारमार्थिकविज्ञानं सुखात्मानं स्वयंप्रभम् ॥१६॥

परं तत्त्वं विजानाति सोऽतिवर्णाश्रमी भवेत्।

‘He, who knows the Witness of all which is different from the body and senses, self-effulgent, Bliss absolute, and the Supreme Intelligence and the Supreme Truth, becomes the *ativarnāśramin* (Ibid 16, 17).

‘यो वेदान्तमहावाक्यश्रवणेनैव केशव ॥१७॥

आत्मानमीश्वरं वेद सोऽतिवर्णाश्रमी भवेत्।

‘He, who, by hearing the great words of Vedānta, O Kesava, knows the Self who is God, becomes the *ativarnāśramin* (Ibid 5.17-2nd line & 18-1st line).

‘यो वर्णाश्रमनिर्मुक्तमवस्थात्रयसाक्षिणम् ॥१८॥

महादेवं विजानाति सोऽतिवर्णाश्रमी भवेत् ॥

‘He, who knows the great Lord who is free from the caste and stages of life and is the witness of the three states, becomes the *ativarnāśramin* (Ibid 18-2nd & 19 1st line).

‘वर्णाश्रमादयो देहे मायया परिकल्पिताः ॥१९॥

नात्मनो बोधरूपस्य मम ते सन्ति सर्वदा।

इति यो वेद वेदान्तैः सोऽतिवर्णाश्रमी भवेत् ॥२०॥

‘*Varna* and *āśrama* etc. are imaginary things imposed on the body through *Māyā*—delusion—and they have nothing to do with Me, nor are ever in Me who is the Self, which is absolute Intelligence—this he who knows from the Vedānta becomes the *ativarnāśramin*(Ibid 19-2nd line & 20).

‘आदित्यसंनिधौ लोकश्चेष्टते स्वयमेव तु ।
 तथा मत्संनिधानेन समस्तं चेष्टते जगत् ॥२१॥
 इति यो वेद वेदान्तैः सोऽतिवर्णाश्रमी भवेत् ।

‘He, who knows from the Upaniṣad that the universe is active due to My presence, even as men are active themselves in the presence of the sun, becomes the *atīvarṇāśramin* (Ibid 21 & 22- 1st line).

‘सुवर्णे हारकेयूरकटकस्वस्तिकादयः ॥२२॥
 कल्पिता मायया तद्वज्जगन्मध्येव सर्वदा ।
 इति यो वेद वेदान्तैः सोऽतिवर्णाश्रमी भवेत् ॥२३॥

‘He, who knows from the Vedānta that the varieties of ornaments—such as *hāra*, *keyūra*, *kataka* and *swastika*—are composed of gold (and they are nothing but pure gold) even as the universe is ever projected in Me through *Māyā*—delusion, becomes the *atīvarṇāśramin* (Ibid 22- 2nd line & 23).

शुक्तिकायां यथा तारं कल्पितं मायया तथा ।
 महादादि जगन्मायामयं मध्येव कल्पितम् ॥२४॥
 इति यो वेद वेदान्तैः सोऽतिवर्णाश्रमी भवेत् ।

‘He, who knows from the Vedānta that the whole universe beginning with Mahat—the great principle is projected in Me through *Māyā*—delusion, even as the pearl is seen in nacre mistakenly, becomes the *atīvarṇāśramin* (Ibid 24 & 25- 1st line).

‘चण्डालदेहे पश्चादिशरीरे ब्रह्मविग्रहे ॥२५॥
 अन्येषु तारतम्येन स्थितेषु पुरुषोत्तम ।
 व्योमवत्सर्वदा व्याप्तः सर्वसंबन्धवर्जितः ॥२६॥
 एकरूपो महादेवः स्थितः सोऽहं परामृतः ।
 इति यो वेद वेदान्तैः सोऽतिवर्णाश्रमी भवेत् ॥२७॥

‘O Puruṣottama, he becomes the *atīvarṇāśramin* who knows from the Vedānta, that the Great Lord who is one,

devoid of any relation, like the all-pervading space ever pervades all beings, small or big, the body of a *caṇḍāla* or bird or beast or *brāhmaṇa* and all other beings high or low as “I am, indeed, He, the supreme Immortal One” (Ibid 5.25 2nd line & 26-27).

‘विनष्टदिग्भ्रमस्यापि यथापूर्वं विभाति दिक् ।
तथा विज्ञानविध्वस्तं जगन्मे भाति तत्र हि ॥२८॥
इति यो वेद वेदान्तैः सोऽतिवर्णाश्रमी भवेत् ।

‘He, who knows from the Vedānta that the quarters look alike to one, even after the correction of the mistake (by the help of stars etc.) just as the world appears to me even after its negation by the supreme Knowledge, indeed it is not there, becomes the *atīvarṇāśramin* (Ibid 28 & 29- 1st line).

‘यथा स्वप्नप्रपञ्चोऽयं मयि मायाविजृम्भितः ॥२९॥
तथा जाग्रत्प्रपञ्चोऽपि मयि मायाविजृम्भितः ।
इति यो वेद वेदान्तैः सोऽतिवर्णाश्रमी भवेत् ॥३०॥

‘He becomes the *atīvarṇāśramin* who, from the Vedānta, knows that the world of my waking state is a fabrication of Māyā—delusion, even as the world of my dream is the creation of delusion (Ibid 5.29- 2nd line & 30).

‘यस्य वर्णाश्रमाचारो गलितः स्वात्मदर्शनात् ।
स वर्णानाश्रमान्सर्वानतीत्य स्वात्मनि स्थितः ॥३१॥

Through the realization of his Self he has cast aside all the conventions of castes and stages of life, and transcending all such things, he is settled in his Self (Ibid 5.31).

‘यस्त्यक्त्वा स्वाश्रमान्वर्णानात्मन्येव स्थितः पुमान् ।
सोऽतिवर्णाश्रमी प्रोक्तः सर्ववेदार्थवेदिभिः ॥३२॥

‘The man who, giving up his *varṇa* and *āśrama*, is abiding in the Self, is called the *atīvarṇāśramin* by the knowers of the meaning of the Vedas (Ibid 32).

‘न देहो नेन्द्रियं प्राणो न मनो बुद्ध्यहंकृती ।
 न चित्तं नैव माया च न च व्योमादिकं जगत् ॥३३॥
 न कर्ता नैव भोक्ता च न च भोजयिता तथा ।
 केवलं चित्सदानन्दो ब्रह्मैवात्मा यथार्थतः ॥३४॥

‘The Self is neither the body, nor the senses, nor life, nor the mind, nor the intelligence, nor the ego, nor the thinking, nor the Māyā, nor the creation beginning with the space ; not also the doer, nor the enjoyer ; does not also cause these ; in reality, the Self is Brahman, which is Knowledge, Existence and Bliss Absolute (Ibid 33, 34).

‘जलस्य चलनादेव चञ्चलत्वं यथा रवेः ।
 तथाहंकारसंसर्गादिव संसार आत्मनः ॥३५॥

‘As the sun appears to move with the movement of water (in which it is reflected), even so, the Self identified with the ego appears to have *samsāra*—mutations (Ibid 35).

‘तस्मादन्यगता वर्णा आश्रमा अपि केशव ।
 आत्मन्यारोपिता एव भ्रान्त्या ते नात्मवेदिनः ॥३६॥

‘So the *varṇas* and *āśramas*, O Keśava, are although in the ego, they are superimposed on the Self through error alone ; the knower of the Self has no concern with them (Ibid 36).

‘न विधिर्न निषेधश्च न वर्ज्यावर्ज्यकल्पना ।
 आत्मविज्ञानिनामस्ति तथा नान्यज्जनार्दन ॥३७॥

‘O Janārdana, for them, who have realized the Self, there is neither injunction nor prohibition, nor the idea of something to be avoided or not to be avoided ; in fact, nothing else exists for them (Ibid 37).

‘स्वात्मविज्ञानिनां निष्ठामीदृशीमम्बुजेक्षण ।
मायया मोहिता मर्त्या नैव जानन्ति सर्वदा ॥३८॥

‘O lotus-eyed one, the ordinary mortals, under the spell of Māyā—delusion, would never know of such (superhuman) state of the Self-realized ones (Ibid 38).

‘न मांसचक्षुषा निष्ठा ब्रह्मविज्ञानिनामियम् ।
द्रष्टुं शक्या स्वतःसिद्धा विदुषां सैव केशव ॥३९॥

‘This state of the Knowers of Brahman is not visible by the fleshy eyes, but O Keśava, the same, to the knowers, is self-evident (Ibid 39).

‘यत्र सुप्ता जना नित्यं प्रबुद्धस्तत्र संयमी ।
प्रबुद्धा यत्र ते विद्वान्सुषुप्तस्तत्र केशव ॥४०॥

‘Where all beings ever sleep there the self-controlled one is awake; O Keśava, where they are awake, there the knower is asleep (Ibid 40).

‘एवमात्मानमद्वन्द्वं निराकारं निरञ्जनम् ।
नित्यशुद्धं निराभासं सच्चिन्मात्रं परामृतम् ॥४१॥
यो विजानाति वेदान्तैः स्वानुभूत्या च निश्चितम् ।
सोऽतिवर्णाश्रमी प्रोक्तः स एव गुरुत्तमः ॥४२॥’ इति ।

‘He, who knows from the Vedānta and (then) is firmly convinced of It by his own direct and immediate awareness of the Self, which is beyond the opposites, devoid of form, immaculate, ever-pure, devoid of delusion, and which is pure intelligence, Existence and Bliss supreme, is called the *atīvarṇāśramin*, and he alone is the best preceptor—guru’ (Ibid 41, 42).

तदेवम् 'विमुक्तश्च विमुच्यत' इत्यादिश्रुतयो जीवन्मुक्तस्थि-
तप्रज्ञभगवद्भक्तगुणातीतब्राह्मणातिवर्णाश्रमिप्रतिपादकस्मृतिवाक्यानि च
जीवन्मुक्तिसद्भावे प्रमाणानीति स्थितम्। इति जीवन्मुक्तिप्रमाणानि ॥५॥

So, in this way, through the *śruti* texts such as—'Once liberated is liberated again' (*Kātha Upaniṣad* 5.1)— and the *smṛti* texts demonstrating *Jīvanmukta*, *sthitaprajñā*, *bhagavadbhakta*, *guṇātīta*, *brāhmaṇa* and *atīvarṇāśramin* it is conclusively proved that *jīvanmukti* is a reality.

Thus far on the evidence of *jīvanmukti*.

इति श्रीमद्विद्यारण्यप्रणीते जीवन्मुक्तिविवेके प्रथमं
जीवन्मुक्तिप्रमाणप्रकरणम् ॥

Thus in the *jīvanmuktiviveka* written by Śri Vidyāraṇya ends the first chapter on the evidence of *jīvanmukti*.

द्वितीयं वासनाक्षयप्रकरणम् ।

SECOND CHAPTER

On the Effacement of the Latent Impressions

अथ जीवन्मुक्तिसाधनं निरूपयामः । तत्त्वज्ञानमनोनाशवास-
नाक्षयास्तत्साधनम् । अत एव वासिष्ठरामायण उपशमप्रकरणस्यावसाने
'जीवन्मुक्तशरीरणाम्' (लघुयोगवासिष्ठे २८.१) इत्येतस्मिन्प्रस्तावे वसिष्ठ
आह—

Now we will discuss the means to *jīvanmukti*. The knowledge of the Truth, the annihilation of the mind and the effacement of the impressions of the latent desires are the means of *jīvanmukti*; for this, at the end of the part known as the *Upāsama prakaraṇa*, i.e., the chapter on perfect tranquillity of the *Vāsiṣṭha Rāmāyaṇa*, Vasiṣṭha says, while dealing with the body of the *jīvanmuktas* :

‘वासनाक्षयविज्ञानमनोनाशा महामते ।

समकालं चिराभ्यस्ता भवन्ति फलदायिनः ॥११६॥

‘Simultaneous practice of the effacement of the latent impressions, (the means to) knowledge, and the annihilation of the mind, for a long time, O wise (Rāma), brings about the result (*Laghu-yoga-vāsiṣṭha* 28.116).

अन्वयमुक्त्वा व्यतिरेकमाह—

In the above stanza the relation of the means to their end has been shown; now in the absence of the means the result will also be absent is being shown thus :

‘त्रय एते समं यावन्न स्वभ्यस्ता मुहुर्मुहुः ।

तावन्न पदसंप्राप्तिर्भवत्यपि समाशतैः ॥११५॥ इति ॥

‘Until these three means are not repeatedly well practised together, the realization of that state does not take place even by hundreds of years (Ibid 28.115).

समकालाभ्यासाभावे बाधकमाह—

‘एकैकशो निषेव्यन्ते यद्येते चिरयत्नतः ।

तत्र सिद्धिं प्रयच्छन्ति मन्त्राः संकलिता इव ॥११७॥’ इति ।

He describes how it impedes the result if not practised together thus :

‘If they are practised one at a time, even for a long time with arduous efforts, they do not yield result, even as the *mantras*—scriptural formulas—fail to produce result if muttered piecemeal and at an interval’ (Ibid 117).

यथा संध्यावन्दनमार्जने सहविनियुक्तानाम् ‘आपो हि ष्ठा’ (ऋ. सं. १०.९.१) इत्यादीनां तिसृणामृचां मध्ये प्रतिदिनमेकैकस्या ऋचः पाठे शास्त्रीयानुष्ठानं न सिध्यति, यथा वा षडङ्गमन्त्राणामेकैकमन्त्रेण न सिद्धिः, यथा वा लोके शाकसूपौदनादीनामेकैकेन न भोजनसिद्धिः, तद्वत् । चिराभ्यासस्य प्रयोजनमाह—

The three *ṛk* mantras— beginning with *āpo hi ṣṭhā* (RVS 10.9.1)— ‘O waters, you are’ etc. are prescribed for recitation during the purification of one’s self with water which is a part of the twilight religious acts ; if instead of reciting all the three mantras a *ṛk* a day is recited, the scriptural observance does not succeed ; or a mantra with six limbs will not produce result if used one part at a time with interval ; or in the mundane matters such as dinner, if only one course, i.e. either vegetable or soup or rice is served instead of all of them together, the purpose is not served.

The necessity of prolonged practice is described thus :

‘त्रिभिरेतैश्चिराभ्यस्तैर्हृदयग्रन्थयो दृढाः ।

निःशङ्कमेव ऋद्यन्ति बिसच्छेदाद्युणा इव ॥११८॥’ इति ।

‘By prolonged practice of these three means the firm fetters of the heart are undoubtedly broken just as the threads of lotus in its stalk when cut’ (*Laghu-Yoga-Vāsiṣṭha* 28.118).

तस्यैव व्यतिरेकमाह—

‘जन्मान्तरशताभ्यस्ता राम संसारसंस्थितिः ।

सा चिराभ्यासयोगेन विना न क्षीयते क्वचित् ॥११९॥’ इति ।

This is shown contrariwise thus :

‘The appearance of the world, O Rāma, is due to its being experienced through hundreds of births, and without prolonged practice of yoga it can nowhere be dissolved’ (*Ibid* 28.119).

न केवलमेकैकाभ्यासे फलाभावः, किं तु तत्स्वरूपमपि न सिध्यतीत्याह—

‘तत्त्वज्ञानं मनोनाशो वासनाक्षय एव च ।

मिथः कारणतां गत्वा दुःसाध्यानि स्थितानि हि ॥११३॥’ इति ।

Attempted severally, these means not only do not produce the results, they are even impossible to be accomplished—so he says thus :

‘The knowledge of the Truth, the dissolution of the mind and the effacement of the latent desires—these three means being mutually related as cause and effect, make it all the more difficult to attain’ (*Ibid* 28.113).

त्रयाणामेतेषां मध्ये द्वयोर्द्वयोर्मेलनेन त्रीणि द्वन्द्वानि भवन्ति । तत्र मनोनाशवासनाक्षयद्वन्द्वस्यान्योन्यकारणत्वं व्यतिरेकमुखेनाह—

‘यावद्विलीनं न मनो न तावद्वासनाक्षयः ।

न क्षीणा वासना यावत्तावच्चित्तं न शाम्यति ॥११०॥’

Coupled mutually three pairs are derived from these means ; among them the pair consisting of the dissolution of the mind and the effacement of impressions has mutual causal relation which is being described here, negatively thus :

‘Until the mind is dissolved there cannot be effacement of the latent impressions ; and till the latent impressions are not effaced, the mind does not dissolve’ (Ibid 28.110).

प्रदीपज्वालासंतानवद्वृत्तिसंतानरूपेण परिणममानमन्तःकरणद्रव्यं मननात्म-
कत्वान्मन इत्युच्यते । तस्य नाशो नाम वृत्तिरूपपरिणामं परित्यज्य निरुद्धत्वाकारेण
परिणामः । तथा च पतञ्जलिर्योगशास्त्रे सूत्रयामास—

‘व्युत्थाननिरोधसंस्कारयोरभिभवप्रादुर्भावौ निरोधक्षणचित्तान्वयो
निरोधपरिणामः’ (३.९) इति ।

The internal sense-organs taking the form of a series of (mental) modifications, like the series of the flames of a lamp, is called the mind for its mental functions. The dissolution of it means its giving up the changes in the form of transformations and remaining in the form of controlling transformations stopped from taking further modification.

Patañjali has formulated it thus in the *Yoga Sūtras* :

‘When the mental modification subsides and the restraining impression arises (i.e., the mind being withheld from further transformation), this moment of cessation (of transformation) when links up with the mind is called transformation into cessation’ (*Yoga Sūtras* 3.9).

व्युत्थानसंस्कारा अभिभूयन्ते ; निरोधसंस्काराः प्रादुर्भवन्ति ; निरोधयुक्तः
क्षणश्चित्तेनान्वीयते ; सोऽयं मनोनाश इत्यवगन्तव्यम् ।

When the impressions of transformation are neutralized, the impressions of control appear and the moment of

control is connected with the mind—this state is to be known as the dissolution of the mind.

पूर्वापरपरामर्शमन्तरेण सहसोत्पद्यमानस्य क्रोधादिवृत्तिविशेषस्य हेतुश्चित्तगतः संस्कारो वासना, पूर्वपूर्वाभ्यासेन चित्ते वास्यमानत्वात् ।

The mental transformation denoting anger or the like suddenly taking place without giving thought to the past or the future, is due to the latent impressions in the mind, which is also known as *vāsanā*—desire left behind by the previous experiences in the mind (just as a piece of cloth in contact with flower retains the fragrance).

तस्याश्च वासनायाः क्षयो नाम विवेकजन्यायां शान्तिदान्त्यादिशुद्धवासनायां दृढायां सत्यपि बाह्यनिमित्ते क्रोधाद्यनुत्पत्तिः ।

The effacement of this *vāsanā* means non-production of anger etc. even in the presence of an external cause; this happens when the pure impressions such as self-restraint and the like which are brought about by discrimination, are engraved.

तत्र मनोनाशाभावे वृत्तिपूत्यद्यमानासु कदाचिद् बाह्यनिमित्तेन क्रोधाद्युत्पत्तेर्नास्ति वासनाक्षयः । अक्षीणायां तु वासनायां तथैव वृत्युत्पादनास्ति मनोनाशः ।

Then if the mind remains undissolved, the transformations would continue to take place and sometime or other anger and the like would arise caused by external stimulus, so, no effacement of *vāsanā*. Likewise, if the *vāsanā* is not effaced transformation would take place, so no dissolution of the mind.

तत्त्वज्ञानमनोनाशयोः परस्परकारणत्वं व्यतिरेकमुखेणाह—

‘यावन्न तत्त्वविज्ञानं तावच्चित्तशमः कुतः ।

यावन्न चित्तोपशमो न तावत् तत्त्ववेदनम् ॥१११॥’ इति ॥

Knowledge of the Reality and the dissolution of the mind have mutual causal relation which is now being described in a negative way thus :

‘Until there is knowledge of Reality how can the mind be calm ? The knowledge of Reality cannot arise till the mind is not calm’ (*Laghu-Yoga-Vāsiṣṭha* 8.111).

‘इदं सर्वमात्मैव, प्रतीयमानं तु रूपरसादिकं जगन्मायामयम् न त्वेतद्वस्तुतोऽस्ति’ इति निश्चयस्तत्त्वज्ञानम्। तस्यानुत्पत्तौ रूपरसादिविषयाणां सद्भावे सति तद्गोचराश्चित्तवृत्तयो न निवारयितुं शक्यन्ते यथा प्रक्षिप्यमाणेष्विन्धनादिषु वह्निज्वाला न निवार्यते तद्वत्। असति चित्तोपशमे वृत्तिभिर्गृह्यमाणेषु रूपादिषु ‘नेह नानास्ति किञ्चन’ (कठ. उप. ४.११) इति श्रुतेः ‘यजमानः प्रस्तरः’ (तै० ब्रा० ३.९.२.३) इत्यादेरिव प्रत्यक्षविरोधशङ्कया ‘ब्रह्माद्वितीयम्’ इत्येतादृशस्तत्त्वनिश्चयो नोदियात्।

‘All this is verily the Ātman, the apparent world beginning with the form, taste and the like is illusory ; it is not really existent’— such conviction is the knowledge of Truth. In the absence of such knowledge and with the presence of the sense-objects such as form, taste and the like, mental transformations in their shapes cannot be stopped, just as by adding fuel to fire the flames cannot be stopped. In the absence of mental calm, forms, taste, etc. will be experienced through the transformations of the mind and, consequently doubt will arise about the verity of such *śruti* text as : ‘There is no duality in this whatever’ (*Kātha Up.* 4.11), just as in the case of the text : ‘The (sacrificial seat made of) sacred grass (*Kuśa— poa cynosuroides*) is the sacrificer’ (*T. Br.* 3.9.2.3), as they both go against the objective experience. So, the conviction of ‘Brahman is One without a second’ will never arise.

वासनाक्षयतत्त्वज्ञानयोः परस्परकारणत्वं व्यतिरेकमुखेनाह—

The mutual causal relation between the effacement of the impressions and knowledge of the Truth is being described contrariwise thus :

‘यावन्न वासनानाशस्तावत्तत्त्वागमः कुतः ।

यावन्न तत्त्वसंप्राप्तिर्न तावद्वासनाक्षयः ॥११२॥’ इति ।

‘Until the impressions are wiped out how can there arise knowledge? And till the attainment of knowledge there cannot be wiping out of the impressions (*Laghu-Yoga-Vāsisṭha* 28.112)

क्रोधादिवासनास्वनष्टासु शमदमादिसाधनाभावान्न तत्त्वज्ञानमुदेति । अज्ञाते चाद्वितीयब्रह्मतत्त्वे क्रोधादिनिमित्तस्य सत्यत्वभ्रमानपायान्न वासना क्षीयते । यथोक्तानां त्रयाणां द्वन्द्वानामन्योन्यकारणत्वमन्वयमुखेन वयमुदाहरामः ।

If the latent impressions of anger and the like remain uneffaced, there cannot arise the knowledge of the Truth, because of the absence of the means such as self-restraint and the like. Without the realization of Brahman as ‘Ultimate Reality without a second’ the illusory reality of the causes of anger and the like is not sublated—hence no effacement of *vāsanā* is possible. We are now going to describe with examples the mutual causal relation of the aforesaid three pairs in a positive way.

मनसि नष्टे सति संस्कारोद्बोधकस्य बाह्यनिमित्तस्याप्रतीतौ वासना क्षीयते, क्षीणायां च वासनायां हेत्वभावेन क्रोधादिवृत्त्यनुदयान्मनो नश्यति । तदिदं मनोनाशवासनाक्षयद्वन्द्वम् ।

The mind having been dissolved the external causes—which arouse the impressions—are not perceived hence *vāsanās* are wiped out. And when the *vāsanās*—the latent impressions—are destroyed, mental transformations such as anger etc. do not occur due to the absence of their cause, hence the dissolution of the mind. So, this is the pair of the dissolution of the mind and the effacement of the latent impressions.

‘दृश्यते त्वग्रया बुद्ध्या’ (कठोप० १.३.१२) इति श्रुतेरात्मैक्याभिमुखवृत्तेर्दर्शनहेतुत्वादितरकृत्स्नवृत्तिनाशस्य तत्त्वज्ञानहेतुत्व-

मवगम्यते। सति च तत्त्वज्ञाने, मिथ्याभूते जगति नरविषाणादाविव धीवृत्त्यनुदयादात्मनश्च दृष्टत्वेन पुनर्वृत्त्यनुपयोगान्निरिन्धनाग्रिवन्मनो नश्यति। तदिदं मनोनाशतत्त्वज्ञानयोर्द्वन्द्वम्।

The *Kaṭha Upaniṣad* (1.3.12) has it that—‘The Self is seen by the sharp intelligence.’ From this *śruti* it becomes known that the mental transformation directed towards the oneness of the Self leads to realization, hence the cessation of all other transformations is the means to the realization of the Truth. When the Supreme Reality becomes known, the world becomes unreal and no mental modification about this unreal world takes place just as a transformation in the shape of the ‘horns of a man’ never takes place; further mental transformation is unnecessary since the Ātman is already seen, so the mind dissolves, even as a fire is extinguished in the absence of fuel. This is about the pair consisting of the dissolution of the mind and the knowledge of Truth.

तत्त्वज्ञानस्य क्रोधादिवासनाक्षयहेतुतां वार्त्तिककार आह—

‘रिपो बन्धौ स्वदेहे च समैकात्म्यं प्रपश्यतः।

विवेकिनः कुतः कोपः स्वदेहावयवेष्विव ॥’

— (नैष्कर्म्यसिद्धौ २.१८) इति।

क्रोधादिवासनाक्षयरूपस्य शमादेर्ज्ञानहेतुत्वं प्रसिद्धम्। वसिष्ठोऽपि—

‘गुणाः शमादयो ज्ञानाच्छमादिभ्यस्तथा ज्ञता।

परस्परं विवर्धते द्वे पद्मसरसी इव ॥’

— (लघुयोगवासिष्ठे ४.१०७) इति।

तदिदं वासनाक्षयतत्त्वज्ञानयोर्द्वन्द्वम्।

The knowledge of the ultimate Reality leads to the effacement of the latent impressions such as anger and the like, which is thus described by the Vārttikakāra Sureśvarācārya :

‘From where can there be anger for a man of discrimination who sees the same One Self in the bodies of his friends, foes and his own, just as one perceives the same one body in all one’s limbs’ (*Naiṣkarmyasiddhiḥ* 2.18).

Self-restraint and the like are the other names of the effacement of the *vāsanās* and it is well known that these—the self-restraint etc.—are the means to knowledge. Vasiṣṭha also says :

‘The virtues as self-restraint etc. prosper on knowledge and knowledge thrives on the virtues, even as the lake and the lotus thrive on each other (*Laghu-Yoga-Vāsiṣṭha* 4.107). This is the pair of the knowledge of Truth and the effacement of *vāsanā*.

तत्त्वज्ञानादीनां त्रयाणां संपादने साधनमाह—

‘तस्माद्राघव यत्नेन पौरुषेण विवेकिना ।

भोगेच्छां दूरतस्त्यक्त्वा त्रयमेतत्समाश्रयेत् ॥’ इति ।

— (लघुयोगवासिष्ठे ४.११४) इति ।

The ways to attain the three means—the knowledge of Truth etc.— are described thus :

‘Therefore, O Rāghava, a discriminating man should, with resolute endeavour, give up the desire to enjoy and resort to these three—i.e.the knowledge of Truth, the dissolution of the mind and the effacement of *vāsanās* (*Ibid* 4.114).

पौरुषो यत्नः केनाप्युपायेनावश्यं संपादयिष्यामीत्येवंविधोत्साहरूपो निर्बन्धः । विवेको नाम विभज्यनिश्चयः— तत्त्वज्ञानस्य श्रवणादिकं साधनम्, मनोनाशस्य योगः, वासनाक्षयस्य प्रतिकूलवासनोत्पादनमिति । भोगेच्छायाः स्वल्पाया

अप्यभ्युपगमे 'हविषा कृष्णवर्त्मव भूय एवाभिवर्धते' (मनु० २.९४) इति न्यायेनातिप्रसङ्गस्यदुर्वारित्वाद्दूरत इत्युक्तम्।

Determined effort—*pauruṣo yatnaḥ*—means 'in some way or other certainly I must accomplish'—such pertinacity in the form of enthusiasm. Discrimination—*vivekaḥ*—means coming to a conclusion after distinguishing and sorting out things: Hearing (study) of the scriptures and the others are the means to the knowledge of Truth; (practice of) *yoga* is the means to the dissolution of the mind; production of contrary impressions is the means to the effacement of the latent impressions. Desire for enjoyment, if allowed even in a very small measure, will know no bounds, in the manner as has been said by the sage Manu—'Just like the fire that continues to grow larger so long as it is fed with ghee (clarified butter)' (*Manu-sa-mhitā* 2.94)—(so this should be given up from a distance). That is why it is said, 'from a distance'.

ननु पूर्वत्र विविदिषासंन्यासस्य तत्त्वज्ञानं फलम् विद्वत्संन्यासस्य जीवन्मुक्तिरिति व्यवस्था वर्णिता ; तथा च सति प्रथमतस्तत्त्वज्ञानं संपाद्य पश्चाद्विद्वत्संन्यासं कृत्वा जीवतः स्वस्य बन्धरूपयोर्वासिनामनोवृत्त्योर्विनाशः संपादनीय इति प्रतिभाति ; अत्र तु तत्त्वज्ञानादीनां सहैवाभ्यासो नियम्यते ; अतः पूर्वोत्तरविरोध इति चेत्,

Objection: Well, such arrangement was described earlier as the knowledge of Truth is the result of the renunciation of the seeker, and *jīvanmukti*—the result of the renunciation of the knower. If it is like that then, first attaining the knowledge and then taking the *vidvatsannyāsa*, as it appears, one should try, while alive, to free oneself from the bonds of *vāsanā* and mental states by accomplishing their destruction; but now knowledge and other means are being prescribed to be practised together; so, there is contradiction between the former and the latter directives.

नायं दोषः, प्रधानोपसर्जनभावेन व्यवस्थोपपत्तेः ।
 विविदिषासंन्यासिनस्तत्त्वज्ञानं प्रधानम्, मनोनाशवासनाक्षयवुपसर्जनीभूतौ;
 विद्वत्संन्यासिनस्तु तद्वैपरीत्यम्; अतः सहाभ्यास उभयत्राप्यविरुद्धः । न च
 तत्त्वज्ञानोत्पत्तिमात्रेण कृतार्थस्य किमुत्तरकालीनेनाभ्यासप्रयासेनेति शङ्कनीयम्,
 जीवन्मुक्तिप्रयोजननिरूपणेन परिहरिष्यमाणत्वात् ।

Reply: No harm in this, their compatibility can be shown from the standpoint of principal and subordinate relationship with each other. For the seeker the knowledge of Truth is essential, and the dissolution of the mind and the effacement of the impressions are secondary; for the knower it is just the other way round. So, there is no contradiction in the simultaneous practice of the three means in both the instances.

It cannot be doubted as to what purpose will be served by the subsequent endeavour to practise the means when one has accomplished everything through the attainment of the supreme Knowledge alone for, we will show the usefulness of this for the purpose of Jivanmukti and thereby settle the doubt.

ननु विद्वत्संन्यासिनो वेदनसाधनश्रवणाद्यनुष्ठानवैफल्याद्वेदनस्य च स्वरूपेण कर्तुमकर्तुमन्यथा वा कर्तुमशक्यस्याननुष्ठेयत्वादुपसर्जनत्वेऽप्युत्तरकालीनोऽभ्यासः कीदृश इति चेत्,

Objection: For the *Vidvatsannyāsin* the practice of study etc.—the means to knowledge—is futile, and the knowledge itself is beyond the scope of actions, as no one can make it or unmake it or make it otherwise, so, even if its subordinate position is agreed upon, of what sort is the subsequent practice ?

केनापि द्वारेण पुनः पुनस्तत्त्वानुस्मरणमिति ब्रूमः । तादृशश्चाभ्यासो लीलोपाख्याननि (लघुयोगवासिष्ठे ६) दर्शितः—

Answer : In reply we say that the Truth should be remembered by whatever means, time after time. Such practice has been described in the episode of *Līlā*, thus :

‘तच्चिन्तनं तत्कथनमन्योन्यं तत्प्रबोधनम् ।
एतदेकपरत्वं च ज्ञानाभ्यासं विदुर्बुधाः ॥१०८॥

‘Reflecting upon That, conversation on That, reciprocally instructing in That and being totally devoted to That—this the wise know to be the practice of knowledge (*Laghu-Yoga-Vāsiṣṭha* 6.108).

‘सर्गादावेव नोत्पन्नं दृश्यं नास्त्येव तत्सदा ।
इदं जगदहं चेति बोधाभ्यासं विदुः परे ॥१११॥’

‘This apparent world was not created at the beginning of Creation nor was I created; neither this world nor “I” is ever existent—this the wise know to be the best practice of knowledge’ (Ibid 6.111).

मनोनाशवासनाक्षयाभ्यासावपि तत्रैव दर्शितौ—

The practice of the dissolution of the mind and the effacement of *vāsanā* are also described in that episode thus :

‘अत्यन्ताभावसंपत्तौ ज्ञातुर्ज्ञेयस्य वस्तुनः ।
युक्त्या शास्त्रैर्यतन्ते ये ते तत्राभ्यासिनः स्थिताः ॥११०॥’ इति ।

‘They, who by the practice of yoga (concentration) and learning from the scriptures try to realize that the knower and the known are absolutely non-existent, are practising the dissolution of the mind’ (Ibid 6.110).

ज्ञातृज्ञेययोर्मिथ्यात्वधीरभावसंपत्तिः । स्वरूपेणाप्यप्रतीतिरत्यन्ताभावसंपत्तिः ।
युक्तियोगः । सोऽयं मनोनाशाभ्यासः ।

The understanding of the unreality of the knower and the known is called the knowledge of non-existence—*abhāvasampattiḥ*. When they—the knower and the known—are not even perceived in their own forms—it is called the knowledge of the absolute non-existence, *atyantābhāvasampattiḥ*.

The practice of concentration or union with the Supreme Spirit—*yuktiḥ*, is *yoga*. This is the practice of the dissolution of the mind.

‘दृश्यासंभवबोधेन रागद्वेषादितानवे ।

रतिर्नवोदिता यासौ ब्रह्माभ्यासः स उच्यते ॥११२॥’ इति ।

सोऽयं वासनाक्षयाभ्यासः ।

‘When the non-existence of the phenomena is realized, love and hate and the like become thinned, and then a new kind of repose is experienced which is called the practice of Brahman’ (Ibid 28.112). This is the practice of the effacement of the latent impressions.

तेष्वेतेषु त्रिष्वभ्यासेषु सामान्येन प्रतीयमानेषु प्रधानोपसर्जनभावो न विवेक्तुं शक्यत इति चेत् ।

Objection: These three practices regarding their importance look alike, and one is unable to distinguish them as which one is in the principal position and which one is in the subordinate state.

मैवम्, प्रयोजनानुसारेण विवेक्तुं शक्यत्वात् । मुमुक्षोः पुरुषस्य जीवन्मुक्तिर्विदेहमुक्तिश्चेति प्रयोजनद्वयम् । अत एव ‘विमुक्तश्च विमुच्यते’ (कठ उप. २.२.१) इति श्रूयते । तत्र जीवतः पुरुषस्य दैवसंपदा मोक्षः, आसुरसंपदा बन्धः । एतच्च षोडशाध्याये भगवताभिहितम्— ‘दैवी संपद्विमोक्षाय निबन्धायासुरी मता ॥’ (श्रीमद्भगवद्गीतायाम् १६.५) इति ।

Reply: Not so. According to the need they can be distinguished. The person who is seeking liberation needs both *jīvanmukti* and *videhamukti*. For this the *śruti* has it thus: ‘First liberated from ignorance while still alive, is again freed on disembodiment’ — *vimuktaśca vimucyate* (*Kaṭha Upaniṣad* 2.2.1).

A man, while alive, attains liberation through the divine endowments and with the demoniac treasures one remains in bondage ; this has been explained in the sixteenth chapter of the *Gītā* by the blessed Lord thus : ‘The divine treasures are deemed to make for deliverance and the demoniac for bondage’ (*Bhagavad Gītā* 16.5).

तेच सम्पदौ तत्रैवाभिहिते—

‘अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।

दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥१॥

In the same chapter those two kinds of qualities are described thus :

‘Fearlessness, purity of mind, steadfastness in knowledge and concentration, charity, self-restraint, sacrifice, study of scriptures, austerity and uprightness ;

‘अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।

दया भूतेष्वलोलुप्त्वं मार्दवं हीरचापलम् ॥२॥

‘Non-violence, truth, freedom from anger, renunciation, tranquillity, aversion to faultfinding, compassion to beings, freedom from covetousness, gentleness, modesty, absence of fickleness ;

‘तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।

भवन्ति सम्पदं दैवीमभिजातस्य भारत ॥३॥

‘Vigour, forgiveness, fortitude, purity, freedom from malice and inordinate pride—these, O Bhārata (Arjuna), are the qualities of him who is born with the divine nature (*Bhagavad Gītā* 16.1,2,3) ;

‘दम्भो दर्पोभिमानश्च क्रोधः पारुष्यमेव च ।

अज्ञानं चाभिजातस्य पार्थ सम्पदमासुरीम् ॥४॥’ इति ।

‘Ostentation, arrogance, self-conceit, anger as also harshness and ignorance—these, O Pārtha, are the endowments of him who is born with the demoniac nature’ (*Bhagavad Gītā* 16.4).

पुनरप्याध्यायपरिसमाप्तेरासुरसंपत्प्रपञ्चिता । तत्राशास्त्रीयायाः स्वभावसिद्धाया
आसुरसम्पदो दुर्वासनायाः शास्त्रीयया पुरुषप्रयत्नसाध्यया दैवसम्पदा सद्वासनया
क्षये सति जीवन्मुक्तिर्भवति । वासनाक्षयवन्मनोनाशस्यापि जीवन्मुक्तिहेतुत्वं श्रूयते ।

The demoniac qualities are further described till the end of the chapter. There (it is indicated that) *jīvanmukti* takes place when the evil impressions of the unscriptural, innate demoniac qualities are neutralized by the good impressions of the scriptural divine qualities obtainable through personal endeavour. Like the effacement of the latent impressions, the dissolution of the mind is also the cause of liberation in life—the *śruti* has it thus :

‘मन एव मनुष्याणां कारणं बन्धमोक्षयोः ।

बन्धाय विषयासक्तं मुक्त्यै निर्विषयं स्मृतम् ॥२॥

‘The mind alone, it is said, is the cause of man’s bondage and liberation ; (the mind) attached to the objects of sense makes for bondage, (and when it is) free from such attachment leads to liberation (*Amṛtabindu* or *Brahmabindu Upaniṣad* 1.2-5).

‘यतो निर्विषयस्यास्य मनसो मुक्तिरिष्यते ।

अतो निर्विषयं नित्यं मनः कार्यं मुमुक्षुणा ।३॥

‘The seeker after liberation should, therefore, try to keep his mind ever free from the objects of sense because, as has been prescribed, the mind thus freed attains liberation (*ibid* 3).

‘निरस्तविषयासङ्गं सन्निरुद्धं मनो हृदि ।
यदा यात्युन्मनीभावं तदा तत्परमं पदम् ॥४॥

‘The mind, devoid of attachment to sense-objects, when comes to a standstill in the heart (the seat of the mind) and enters the condition of formlessness (cessation of the mind as an instrument of deliberation), then is that Supreme State attained (Ibid 4).

‘तावदेव निरोद्धव्यं यावद्हृदि गतं क्षयम् ।
एतज्ज्ञानं च मोक्षश्च शेषो ग्रन्थस्य विस्तरः ॥५॥’ इति ।
— (अमृतबिन्दूपनिषदि २-५) ॥

‘The mind should be held in that state till it is dissolved in the heart (i.e. completely freed from the transformations). This is knowledge and also this is liberation, the rest (scriptural discourse) is only dwelling upon it in detail’ (Ibid 5).

बन्धो द्विविधः तीव्रो मृदुश्च । तत्राऽसुरसम्पत्साक्षादेव क्लेशहेतुत्वात् तीव्रो बन्धः । द्वैतमात्रप्रतीतिस्तु स्वयमक्लेशरूपत्वादासुरसम्पदुत्पादकत्वाच्च मृदुर्बन्धः । तत्र वासनाक्षयेण तीव्रबन्ध एव निवर्तते* । मनोनाशेन तूभयम् । तर्हि मनोनाशेनैवालम् वासनाक्षयस्तु निरर्थक इति चेन्न; भोगहेतुना प्रबलेन प्रारब्धेन व्युत्थापिते मनसि वासनाक्षयस्य तीव्रबन्धनिवारणार्थत्वात्, भोगस्य मृदुबन्धेनाप्युपपत्तेः । तामसवृत्तयस्तीव्रबन्धः । सात्त्विकराजसवृत्तिद्वयं मृदुबन्धः । एतच्च ‘दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः’ (श्रीमद्भगवद्गीतायाम् २.५६) इत्यत्र स्पष्टीकृतम् ।

Bondage is of two kinds : strong and moderate. Among them the demoniac endowment, being the direct cause of sorrow, is the strong bondage. Since the perception of duality alone is not miserable in itself, and also because it is the generator of the demoniac qualities, it is treated as moderate bondage. By the effacement of the latent

* निवर्त्यते इति वा पाठः ।

impressions, only the strong bondage is removed, but by the dissolution of the mind both of them are removed. It may then be argued that since the dissolution of the mind is competent enough, the effacement of the latent impressions is pointless. But it is not so, because when the powerful *prārabdha*, which is the cause of experiencing of pleasure or pain, brings the mind into action then the effacement of latent impressions is needed to remove the strong bondage; the (unavoidable) experiencing (of pleasure or pain) may be brought about by moderate bondage also.

All the mental transformations, that are caused by *tamoguṇa*, are to be known as strong bondage; and the transformations caused by the *sattva* and *rajoguṇa* are to be known as moderate bondage. This has been explained while dealing with—‘He, whose mind is not shaken by adversity, who does not hanker after happiness...’ (*Bhagavadgītā* 2.56).

एवं च सति मृदुबन्धस्याभ्युपेयत्वात् तीव्रबन्धस्य वासनाक्षयेणैव निवृत्तेरनर्थको मनोनाश इति चेत्,

Objection : If it is so that the moderate bondage is to be accepted and the strong bondage can be removed by the effacement of the latent impressions alone then there is no need of the dissolution of the mind.

न, दुर्बलप्रारब्धापादितानामवश्यंभाविभोगानां प्रतीकारार्थत्वात्। तादृग्भोगस्य प्रतीकारनिवर्त्यत्वमभिप्रेत्येदमाहुः—

‘अवश्यंभाविभोगानां प्रतीकारो भवेद्यदि।

तदा दुःखैर्न लिप्येरन्नलरामयुधिष्ठिराः।’

— (पञ्चदश्याम् ७.१५६) इति।

Reply : It cannot be said so because the inevitable experiencing of pleasure and pain brought about by a weak *prārabdha* is counteracted by the dissolution of the mind.

Such experiencing can be removed by counteraction—keeping this in mind it is said thus :

‘Had it been possible to prevent inevitable experiencing (of pleasure and pain), then, Nala, Rāma, and Yudhiṣṭhira would never have become stricken with affliction’ (*Pañca-daśī* 7.156).

तदेवं जीवन्मुक्तिं प्रति वासनाक्षयमनोनाशयोः साक्षात्साधनत्वाद् प्राधान्यम्; तत्त्वज्ञानं तूभयोत्पादनेन व्यवहितत्वादुपसर्जनम्। तत्त्वज्ञानस्य वासनाक्षयहेतुत्वं बहुशः श्रुतौ श्रूयते—

‘ज्ञात्वा देवं सर्वपाशापहानिः’ (श्वे० उप० १.१.११) ;

Thus the effacement of the latent impressions and the dissolution of the mind are essential as they are the direct means to *jīvanmuktī*, and the knowledge of Truth, being a mediate cause as producing these two, is the secondary. Many times it has been mentioned in the *śruti* that knowledge is the cause of destruction of the latent impressions :

‘When God is known all fetters fall off’ (*Śvetāśvatara Up.* 1.1.11).

‘अध्यात्मयोगाधिगमेन देवं मत्वा धीरो हर्षशोकौ जहाति।’ (कठ. उप. १.२.१२) ;

‘By realizing God through concentration on the Self, the wise man leaves behind both joy and sorrow’ (*Kaṭha Upaniṣad* 1.2.12)

‘तरति शोकमात्मवित्’ (छान्दोग्य उप. ७.१.३) ;

‘He, who knows the Self, crosses over sorrow’ (*Chāndogya Up.* 7.1.3).

‘तत्र को मोहः कः शोक एकत्वमनुपश्यतः’ (ईश उप. ७) ;

‘Then what delusion and what sorrow can there be for him who sees the Oneness?’ (*Īśa Upaniṣad* 7).

‘ज्ञात्वा देवं मुच्यते सर्वपाशैः’ (श्वे. उप. १.१.८) इति।

‘By knowing God is freed from all fetters’ (*Śvet. Up.* 1.1.8).

मनोनाशहेतुत्वं च तत्त्वज्ञानस्य श्रुतिसिद्धम्। विद्यादशामभिप्रेत्येदं श्रूयते—‘यत्र त्वस्य सर्वमात्मैवाभूत् तत्केन कं पश्येत् केन कं जिघ्रेत्’ (बृह. उप. ४.५.१५) इत्यादि।

The knowledge of Reality, it is evident from the *śrutis*, is also the cause of the dissolution of the mind. Referring to the state of realization the *śruti* has it thus : ‘But when, verily, everything has become his own self, then by what and whom should one see, then by what and whom should one smell?’ (*Bṛhadāraṇyaka Upaniṣad* 4.5.15).

गौडपादाचार्याश्चाहुः —

‘आत्मतत्त्वानुबोधेन *न संकल्पयते यदा।

अमनस्तां तदा याति ग्राह्याभावे तदग्रहः ॥’

— (माण्डूक्यकारिकायाम् ३.३२) इति ॥

Ācārya Gauḍapāda also says thus :

‘When the mind, by realizing the knowledge that the Self alone is Real, is freed from imaginations and therefore does not cognize anything, for want of objects to be cognized, then it ceases to be the mind’ (*Māṇḍūkya Kārikā* 3.32).

जीवन्मुक्तेर्वासनाक्षयमनोनाशाविविदेहमुक्तेः साक्षात्साधनत्वाज्ज्ञानं प्रधानम्,
‘ज्ञानादेव तु कैवल्यं प्राप्यते येन मुच्यते’ इति स्मृतेः।

As the effacement of the latent impressions and the dissolution of the mind are the principal causes of *jīvanmukti*, so knowledge, being the direct means of attaining *videhamukti*, is (considered to be) the principal cause. The *śmṛti* has it thus :

* आचार्यपादेन शङ्करभगवता आत्मसत्यानुबोधेन इति पाठो गृहीतः।

‘From knowledge alone, *kaivalyam*— the absolute unity of the spirit—is realized and, by which, is liberated’ (Source untraced).

केवलस्यात्मनो भावः कैवल्यं देहादिरहितत्वम्। तच्च ज्ञानादेव प्राप्यते, सदेहत्वस्याज्ञानकल्पितत्वेन ज्ञानैकनिवर्त्यत्वात्। ज्ञानादेवेत्येवकारेण कर्मव्यावृत्तिः ‘न कर्मणा न प्रजया धनेन’ (कैवल्योपनिषदि २; तैत्तिरीयारण्यके १०.१०.२१) इति श्रुतेः।

Absolute unity of the spirit— *kaivalyam*— means the Self alone, devoid of the body and the like. And that is attained only through knowledge, inasmuch as the notion of the Self having a body is due to ignorance which knowledge alone can remove. The qualifying word ‘alone’ used in the phrase ‘from knowledge alone’— *jñānādeva*—the Sanskrit particle *eva* meaning alone, only, etc., means that action is excluded. The *Kaivalya Upaniṣad* has it thus :

‘Not by action, nor by children, nor by wealth’ (*Kaivalya Up.* 2 and also Taittiriya Āraṇyaka 10.10.21)

यस्तु ज्ञानशास्त्रमनभ्यस्य यथासंभवं वासनाक्षयमनोनाशावभ्यस्य सगुणं ब्रह्मोपास्ते न तस्य कैवल्यमस्ति, लिङ्गदेहस्यानपायात्। अत एवकारेण तावपि व्यावर्त्येते। येन मुच्यत इत्यस्यायमर्थः—येन ज्ञानप्रापितकेवलत्वेन कृत्स्नबन्धाद्धिमुच्यत इति। बन्धश्चानेकविधः—अविद्याग्रन्थिः, अब्रह्मत्वम्, हृदयग्रन्थिः, संशयः, कर्माणि, असर्वकामत्वम्, मृत्युः, पुनर्जन्मेत्यादिशब्दैस्तत्र तत्र व्यवहारात्। त एते बन्धाः सर्वेऽपि ज्ञाननिवर्त्याः। तथा च श्रुतयः—

So, he, who, without going through the discipline of knowledge, but, having practised, as far as possible, the effacement of the latent impressions and the dissolution of the mind, worships the conditioned Brahman, i.e., Brahman with attributes, does not attain the absolute unity of the Self because the subtle body remains undestroyed. So, by the use of ‘alone’— *eva*—even those two are excluded.

‘By which is liberated’—*yena mucyate*—means ‘by the absolute unity of the Self—*kaivalyam*—attained through knowledge’ is liberated from all bonds.

And bondage is of several kinds : the knot of ignorance, the conviction of being non-Self, the knot of the heart, doubt, actions, the condition of not possessing everything wished for, death, rebirth, and the like expressions have been used there in the scriptures to indicate them. All of these bonds are surely removed by knowledge. There are *śrutis* in this connection thus :

‘एतद्यो वेद निहितं गुहायां सोऽविद्याग्रन्थिं विकिरतीह सोम्य’ (मुण्डक उप० २.१.१०)।

‘He who knows this (Brahman, the Supreme and Immortal) which is hidden in the secret place (of the heart), he, even here (on earth), O my good Sir, cuts asunder the knot of ignorance’ (*Muṇḍaka Up.* 2.1.10).

‘ब्रह्म वेद ब्रह्मैव भवति’ (मुण्डक उप० ३.२.९)।

‘He who knows Brahman, verily, becomes Brahman himself’ (*Ibid* 3.2.9).

‘भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः।

क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे॥’

— (मुण्डक उप० २.२.८)।

‘The knot of the heart is rent asunder, all doubts are resolved and his deeds terminate, when He is seen, who is both high and low’ (*Muṇḍaka Up.* 2.2.8).

‘यो वेद निहितं गुहायां परमे व्योमन्, सोऽश्रुते सर्वान्कामान्सह’ (तै० उप० २.१) ;

‘He who knows (Brahman which is Reality, Knowledge, and Infinity), placed in the secret place of the heart and in the highest *ākāśa*, realizes all desires along with (Brahman—the Omniscient)’ (*Taittirīya Up.* 2.1).

‘तमेव विदित्वातिमृत्युमेति’ (श्वे. उप. ३.८) ॥

‘Only by knowing Him does one pass over death’ (*Śvet. Up.* 3.8).

‘यस्तु विज्ञानवान् भवति समनस्कः सदा शुचिः ।
स तु तत्पदमाप्नोति यस्मान्द्रयो न जायते ॥’

— (कठ उप० १.३.८) ॥

‘But he who has understanding, who has control over his mind and is ever pure, attains that goal from which he is not born again’ (*Kaṭha Up.* 1.3.8).

‘य एवं वेदाहं ब्रह्मास्मीति स इदं सर्वं भवति’ (बृ० उप० १.४.१०) ॥

‘Whoever knows thus, “I am Brahman”, becomes this all’ (*Bṛhadāraṇyaka Up.* 1.4.10).

इत्यादीन्यसर्वज्ञत्वादिबन्धनिवृत्तिपराणि वाक्यान्यत्रोदाहरणीयानि । सेयं विदेहमुक्तिर्ज्ञानोत्पत्तिसमकालीना ज्ञेया, ब्रह्मण्यविद्यारोपितानामेतेषां बन्धानां विद्यया विनाशो सति पुनरुत्पत्त्यसंभवादननुभवाच्च । तदेतद्विद्यासमकालीनत्वं भाष्यकारः समन्वयसूत्रे (ब्रह्मसूत्रे १.१.४) प्रपञ्चयामासः, ‘तदधिगम उत्तरपूर्वाघयोरश्लेषविनाशौ तद्व्यपदेशात्’ (ब्रह्मसूत्रे ४.१.१३) इत्यत्र च ।

These and other such (*śruti*) texts, denoting the removal of bondages such as non-omniscience and the like, may be quoted here in this connection.

The aforesaid incorporeal liberation, i.e., deliverance through release from the body—*videhamukti*— it is to be understood, takes place simultaneously with the dawn of Knowledge; for, the bonds superimposed on Brahman through ignorance, when destroyed by Knowledge, are not perceived, nor is their reappearance possible. The commentator (Śaṅkara) has dwelt upon the simultaneity of knowledge and *videhamukti* in the *Samanvaya Sūtra* (*Brahmasūtra* 1.1.4) and also in the *Brahmasūtra* 4.1.13 :

‘When That (Brahman) is realized, (there occur) non-clinging and destruction of the subsequent and previous sins respectively, because it is (so) declared (by the scriptures).’

ननु वर्तमानदेहपातानन्तरभाविनी विदेहमुक्तिरिति बहवो वर्णयन्ति ।

Objection : But many describe *videhamukti* as taking place only after the existing body falls apart.

तथा च श्रुतिः— ‘तस्य तावदेव चिरं यावन्न विमोक्ष्येऽथ संपत्स्ये’ (छा० उप० ६.१४.२) इति ।

And there is the *śruti* thus: ‘He remains here only so long as he is not released (from the body). Then he reaches perfection’ (*Chāndogya Up.* 6.14.2).

वाक्यवृत्तावप्युक्तम्—

‘प्रारब्धकर्मवेगेन जीवन्मुक्तो यदा भवेत् ।

कंचित्कालमनारब्धकर्मबन्धस्य संक्षये ॥५२॥

निरस्तातिशयानन्दं वैष्णवं परमं पदम् ।

पुनरावृत्तिरहितं कैवल्यं प्रतिपद्यते ॥’५३॥ इति ।

In the *Vākyavṛtti* also it is said thus :

‘For sometime he becomes *jīvanmukta* impelled by the *prārabdha karma*. Then when the bonds of that operative *karma* (*prārabdha*) are spent up, he attains to that all-pervading, supreme state of exceeding bliss, which is the absolute existence of the Self and from where there is no return’ (*Vākyavṛtti* 52, 53).

सूत्रकारोऽप्याह—‘भोगेन त्वितरे क्षपयित्वा संपद्यते (ब्रह्मसूत्रे ४.१.१९) इति । इतरे प्रारब्धपुण्यपापे ।

The author of the *Vedānta-Sūtras* also says thus :

‘But, after exhausting through experiencing the other two, (he) attains the absolute existence of the Self’ (*Brahma-*

sutra 4.1.19). By 'the other two' is meant *prārabdha*, i.e., the fructifying merit and demerit.

वसिष्ठोऽप्याह—

‘जीवन्मुक्तपदं त्यक्त्वा स्वदेहे कालसात्कृते ।

विशत्यदेहमुक्तत्वं पवनोऽस्पन्दतामिव ॥’

— (ल० वा० ५.९८) इति ।

Vasiṣṭha also says thus :

‘When the body is dissolved he, giving up the state of the *jīvanmukta*, enters the state of the *videhamukta*, even as the wind becomes motionless’ (*Laghu-Yoga-Vāsiṣṭha* 5.98).

नायं दोषः, विवक्षाविशेषेण मतद्वयस्याविरोधात् । विदेहमुक्तिरित्यत्रत्येन देहशब्देन कृत्स्नं देहजातं विवक्षित्वा बहुभिर्वर्णितम् । अस्माभिस्तु भाविदेहमात्रविवक्षयोच्यते, तदनारम्भायैव ज्ञानसंपादनात् । अयं तु देहः पूर्वमेवारब्धः, अतो ज्ञानेनापि नास्यारम्भो वारयितुं शक्यते । एतद्देहनवृत्तिरपि न ज्ञानफलम्, अज्ञानिनामप्यारब्धकर्मक्षये तन्निवृत्तेः ।

Reply : There is no harm ; the two positions, due to different points of view, are not contradictory. By the word body—*deha*—occurring in the compound word *videhamukti*, many are of the opinion that all kinds of bodies are implied collectively, i.e., the existing ones and the future ones. But we have used it from the standpoint of the future body alone. For, knowledge is accomplished in order to secure the non-occurrence of that. This, the existing body has already begun, hence its beginning cannot be checked even by knowledge. And the dissolution of this body also is not the effect of knowledge inasmuch as the bodies even of the ignorant, when the *prārabdha karma* is exhausted, cease to exist.

तर्हि वर्तमानलिङ्गदेहनिवृत्तिज्ञानफलमस्तु, ज्ञानमन्तरेण तदनिवृत्तेरिति चेत्,

Objection : Then let the effect of knowledge be the destruction of the existing subtle body since without knowledge this subtle body does not cease to exist.

न; सत्यपि ज्ञाने जीवन्मुक्तेस्तन्निवृत्त्यभावात् ।

Reply: We say no, because in spite of knowledge the subtle body of a *jīvanmukta* does not cease.

ननु ज्ञानस्य कंचित्कालं प्रारब्धेन कर्मणा प्रतिबन्धेनानिवर्तकत्वेऽपि प्रतिबन्धक्षये लिङ्गदेहनिवर्तकत्वं भविष्यतीति चेत् ।

Objection : It may be that the knowledge, although neutralized by the impeding *prārabdha karma* for sometime, will be effective in dissolving the subtle body when the impediment is exhausted.

न, पञ्चपादिकाचार्येण 'यतो ज्ञानमज्ञानस्यैव निवर्तकम्' इत्युपपादितत्वात् । तर्हि लिङ्गदेहनिवृत्तेः किं साधनमिति चेत्, सामग्रीनिवृत्तिरिति ब्रूमः । द्विविधं हि कार्यनिवर्तकम्, विरोधिसद्भावः सामग्रीनिवृत्तिश्चेति । तद्यथा विरोधिना वायुना तैलवर्तिसामग्रीनिवृत्त्या वा दीपो निवर्तते । लिङ्गदेहस्य साक्षाद्विरोधिर्न पश्यामः । सामग्री हि द्विविधा प्रारब्धमनारब्धं चेति । ताभ्यामुभाभ्यामज्ञानिनां लिङ्गदेह इहामुत्र चावतिष्ठते । ज्ञानिनां त्वनारब्धस्य ज्ञानेन निवृत्तेः प्रारब्धस्य च भोगेन निवृत्तेः, तैलवर्तिरहितदीपवत्सामग्रीनिवृत्त्या लिङ्गदेहो निवर्तते । अतो न तन्निवृत्तिज्ञानफलम् ।

Reply : We say no, because the author of *Pañcapādikā*, Padmapādācārya has established logically that 'Knowledge is the remover of ignorance only'. Then, if it is asked, what is the means of dissolving the subtle body? We say that it is the cessation of the (material as well as the efficient) cause of the subtle body. An effect is destroyed in one of two ways : either by the presence of (unfavourable or) its opposite thing or by the cessation of the means of it. For instance the lamp goes out either by the opposing gust or

by the cessation of the material cause such as oil and the wick. We do not find anything directly opposite to the subtle body.

The cause—*sāmagrī*—is of two kinds : active—*prārabdha* and potential—*anārabdha*. By both of them the subtle bodies of the ignorant exist here and hereafter. As for the enlightened the potential cause is destroyed by knowledge and the active cause by undergoing it. Therefore, when the cause—the previous deeds—is exhausted the subtle body dissolves, even as the lamp devoid of oil and the wick is extinguished. So the dissolution of the subtle body is not the effect of knowledge.

नन्वनेन न्यायेन भाविदेहानारम्भोऽपि न ज्ञानफलम् । तथा हि—किमनारम्भ एव फलम्, किं वा तत्परिपालनम् ? नाद्यः, तस्य प्रागभावरूपत्वेनानादिसिद्धत्वात् । न द्वितीयः, अनारब्धकर्मरूपसामग्रीनिवृत्त्यैव भाविदेहारम्भप्रागभावपरिपालनसिद्धेः । न च तन्निवृत्तिः फलम्, अविद्यानिवृत्तेरेव विद्याफलत्वात् ।

Objection : Arguing in the same manner it can be said that the non-beginning of the future body also is not the effect of knowledge. For instance: whether the non-commencement is the effect or the maintenance of that non-commencement ? The first position cannot be maintained because this absence of the commencement of the future body is eternally there, i.e. this antecedent non-existence has no beginning. Nor the second position is tenable since by the dissolution of the cause in the form of potential deed alone the prior non-existence of the beginning of the future body can be kept up. Moreover, the non-beginning of the future body cannot be the effect of knowledge because the destruction of ignorance only is the effect of knowledge.

नैष दोषः, भाविजन्मानारम्भादीनां विद्याफलत्वस्य प्रामाणिकत्वात् । 'यस्माद्भूयो न जायते' (कठ उप. १.३.८) इत्याद्युदाहृताः श्रुतयस्तत्र प्रमाणम् । न च ज्ञानमज्ञानस्यैव निवर्तकमिति न्यायेन विरोधः । अज्ञानसहभावनियता-

नामब्रह्मत्वादीनामज्ञानशब्देन पञ्चपादिकाचार्यैर्विवक्षितत्वात्। अन्यथानुभवविरोधः। अनुभूयते ह्यज्ञाननिवृत्तिवदब्रह्मत्वादिनिवृत्तिरपि। तस्मान्नाविदेह-राहित्यलक्षणा विदेहमुक्तिर्ज्ञानसमकालीना। तथा च याज्ञवल्क्यवचनं श्रूयते—‘अभयं वै जनक प्राप्तोऽसि’ (बृ० उप० ४.२.४) इति, ‘एतावदे खल्वमृतत्वम्’ (बृ० उप० ४.५.१५) इति च। श्रुत्यन्तरेऽपि ‘तमेवं विद्वानमृत इह भवति’ (नृ० पूर्वतापनी उप० १.६; पुरुषसूक्ते ऋ० सं० १०.९०.१२) इति। यद्युत्पन्नेऽपि तत्त्वज्ञाने तत्फलभूता विदेहमुक्तिस्तदानीं न भवेत्, कालान्तरे च भवेत्, तदा ज्योतिष्टोमादाविव ज्ञानजन्यमपूर्वं किञ्चित्कल्प्येत; तथा च कर्मशास्त्र एव ज्ञानशास्त्रमन्तर्भवेत्। अथोच्यते मन्त्रादिप्रतिबद्धाग्निवत्प्रारब्धप्रतिबद्धं ज्ञानं कालान्तरे विदेहमुक्तिं दास्यतीति। मैवम्, अविरोधात्। न ह्यस्मदभिमता भाविदेहात्यन्ताभावलक्षणा विदेहमुक्तिर्वर्तमानदेहमात्रस्थापकेन प्रारब्धेन विरुध्यते, येन प्रतिबध्येत।

Reply: There is no harm in this because, the non-beginning of the future birth and the like are the effect of knowledge—it has been described thus in the scriptures: ‘from which he is not born again;’ (*Kātha Upaniṣad* 1.3.8) and other such cited *śrutis* are testimonies.

Moreover, the theory of *Pañcapādikā* that ‘knowledge only destroys ignorance’ is not contradicted inasmuch as the concomitants—such as the notion of non-self and the like—of ignorance, are implied by the word ignorance; otherwise, it will contradict the experience. The destruction of such notions as non-Self and the like are experienced along with the destruction of the ignorance. Hence *videhamukti*, in the form of non-existence of the future body, is simultaneously attained with knowledge. In this context Yājñavalkya’s words are there in the *śruti* thus: ‘Verily, Janaka, you have reached (the state of) fearlessness’ (*Br. Up.* 4.2.4) and ‘O Maitreyī, such, verily, is the life eternal’ (*Br. Up.* 4.5.15). In other *śruti* also thus: ‘Knowing Him thus becomes immortal even in this body’ (*Nṛsiṃha Pūrvatāpanī Up.* 1.6).

If with the rise of the knowledge *videhamukti*, in the form of its effect, does not take place consequently and occurs afterwards then *apūrva*—merit, produced by the knowledge is to be imagined as in the case of such sacrifices as *vyotistoma* and the like ; then the discipline of knowledge will become only a part of the ritualistic discipline.

If it is suggested that knowledge neutralized for the time being by the operative deeds—*prārabdha karma*—produces *videhamukti* later on just like fire neutralized by a spell becomes effective when it is over. We say this cannot be, because there is no such contradiction.

Videhamukti, according to our point of view, characterized by absolute non-existence of the future body, is not obstructed by *prārabdha karma*, which preserves the existing body only ; so no question of neutralizing the effect of knowledge.

किंच क्षणिकत्वेन कालान्तरे स्वयमविद्यमानं ज्ञानं कथं मुक्तिं दद्यात् ? ज्ञानान्तरं चरमसाक्षात्कारलक्षणमुत्पस्यत इति चेन्न ; साधनाभावात् । प्रतिबन्धक-प्रारब्धनिवृत्त्यैव सह गुरुशास्त्रदेहेन्द्रियाद्यशेषजगत्प्रतिभासनिवृत्तेः किं तत्साधनं स्यात् ? तर्हि 'भूयश्चान्ते विश्वमायानिवृत्तिः' (श्वे० उप० १.१०) इत्यस्याः श्रुतेः कोऽर्थ इति चेत् ; आरब्धान्ते निमित्ताभावाद्देहेन्द्रियाद्यशेषनैमित्तिकनिवृत्तिरित्येवार्थः । ततो भवदभिमता वर्तमानदेहराहित्यलक्षणा विदेहमुक्तिः पश्चादस्तु देहपातानन्तरम् ; अस्मदभिमता तु ज्ञानसमकालीनैव । एतदेवाभिप्रेत्य भगवाञ्शेष आह—

‘तीर्थे श्वपचगृहे वा नष्टस्मृतिरपि परित्यजन्देहम् ।

ज्ञानसमकालमुक्तः कैवल्यं याति हतशोकः ॥’

—(परमार्थसारे ८१) इति ।

Moreover, how can momentary knowledge, being non-existent itself afterwards, bring about liberation at a later time ? If it is suggested that another knowledge in the form of the final realization will arise, we say it cannot

be since there remains no means. With the cessation of the impeding *prārabdha* the entire world of appearance—with its preceptor, scriptures, body and senses and the like—ceases to exist, so what would be the means to that final knowledge ?

Nor can it be challenged that in this context then what should be the meaning of the Sruti text—‘There is, in the end, complete cessation from the illusion of the world’ (*Śvetāśvatara Up.* 1.10).

The meaning is that when the *ārabdha karma* is exhausted all its effects consisting of the body, the senses and the like cease to exist since there can never be effect without cause. So let the *videhamukti* in the form of being devoid of the existing body you approve of, come after the cessation of the existing body ; but the one we admit is simultaneous with knowledge. Having this very idea in mind the Lord Śeṣa says thus :

‘He, who has been liberated simultaneously with the rise of knowledge and is devoid of sorrow, reaches the state of the absolute existence of the Self whether he gives up his body in a holy place or at the house of a *caṇḍāla* even with complete amnesia’— (*Paramārthasāra* 81).

तस्माद्द्विदेहमुक्तौ साक्षात्साधनस्य तत्त्वज्ञानस्य प्रधानत्वमुपपन्नम्। वासनाक्षयम-
नोनाशयोज्ञानसाधनत्वेन व्यवहितत्वादुपसर्जनत्वम्। आसुरवासनाक्षयकारिण्या
दैववासनाया ज्ञानसाधनत्वं श्रुतिस्मृत्योरुपलभ्यते— ‘शान्तो दान्त उपरतस्तिक्षुः
समाहितो भूत्वात्मन्येवात्मानं पश्येत्’ (बृ० उप० ४.४.२३) इति श्रुतिः।

So in the attainment of *videhamukti* the superiority of the knowledge of Reality which is the direct means (to *videhamukti*) is established. The effacement of latent impressions and the dissolution of the mind, which are the means to knowledge, occupy the subordinate position.

That divine impressions which destroy demoniac impressions are the means to knowledge, is found in *śrutis* and *smṛtis*— '(Therefore, he who knows it as such) having become calm, self-controlled, withdrawn into himself, patient and concentrated, should see the Self in his own self (body)'— (*Br. Up.* 4.4.23; the original reading is 'sees'— *paśyati*).

स्मृतिरपि —

‘अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥

‘इन्द्रियार्थेषु वैराग्यमनहंकार एव च ।
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥

— (भगवद्गीतायाम् १३.८, ९) ॥

In the *smṛti* also thus :

‘Humility, unpretentiousness, non-violence, forbearance, uprightness, service to the teacher, purity, steadfastness and self-control;

‘Indifference to the objects of sense, and also absence of egoism ; reflection on the evils of birth, death, old age, sickness, and pain (BG 13.8,9);

‘असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥१०॥

‘Non-attachment, non-identification of self with son, wife, home, and the rest ; and constant even-mindedness in the midst of the desirable and undesirable happenings (Ibid 13.10);

‘मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।
विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥११॥

‘Unswerving devotion to Me through the *Yoga* of non-separation, resorting to sequestered places, distaste for the society of men ;

‘अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।
एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥१२॥’
— (तत्रैव १३.१२) ॥

‘Constancy in the knowledge of the Self, understanding of the end of the knowledge of Truth; this is declared to be Knowledge and what is opposed to it is ignorance’ (*Bhagavadgītā* 13. 11-12).

अन्यस्मिन्नहंबुद्धिरभिष्वङ्गः । ज्ञायतेऽनेनेति व्युत्पत्त्या ज्ञानसाधनमित्यर्थः । मनोनाशस्यापि ज्ञानसाधनत्वं श्रुतिस्मृतिप्रसिद्धम्— ‘ततस्तु तं पश्यति निष्कलं ध्यायमानः’ (मु. उप. ३.१.८) इति श्रुतिः । ‘अध्यात्मयोगाधिगमेन देवं मत्वा धीरो हर्षशोकौ जहाति’ (कठ० उप० २.१२) इति च । प्रत्यगात्मसमाधिप्राप्त्या देवं ज्ञात्वेत्यर्थः ।

Identification of one’s ego with another is called self-identification. The term *jñāna*—knowledge—(in the text : *etajjñānam iti proktam*, quoted above) by deriving it in the sense ‘is known by this’— *jñāyate anena*— means that which leads to knowledge.

Dissolution of the mind also is acknowledged as a means of knowledge in the *śrutis* and *smṛtis*: ‘Then alone he, in meditation, sees Him who is without parts.’ (*Muṇḍaka Up.* 3.1.8) and also in the *Kaṭha Upaniṣad*: ‘The wise man, realizing God through the attainment of concentration on the Self, leaves behind both joy and sorrow (*Kaṭha Up.* 1.2.12). The latter text (*adhyātmayogādhiḡamena*) means by knowing God through the attainment of concentration on one’s essential Self.

‘यं विनिद्रा जितश्वासाः सन्तुष्टाः संयतेन्द्रियाः ।

ज्योतिः पश्यन्ति युञ्जानास्तस्मै विद्यात्मने नमः ॥’*

— (महाभारते शान्ति० राजधर्म० ४७.३५) ॥

इति स्मृतिः ।

The *smṛtis* thus :

‘The yogis who have controlled their breath and the senses, are satisfied and are asleep no more and through meditation have the vision of that effulgence which is Intelligence absolute—salutation to that’ (*Mahābhārata, Śāntiparvan* 47.35).

तदेवं तत्त्वज्ञानादीनां त्रयाणां विदेहमुक्तिजीवन्मुक्तिवशाद् गुणप्रधानभावव्यवस्था सिद्धा ।

Thus in this manner the mutual primary and secondary importance of the knowledge of Truth and the rest are determined according to the need of *videhamukti* and *jīvanmukti*, i.e., for *jīvanmukti manonāśa* and *vāsanākṣaya* are the principal means and for *videhamukti* knowledge is the principal means.

ननु विविदिषासंन्यासिना संपादितानामेतेषां किं विद्वत्संन्यासादूर्ध्वमनुवृत्तिमात्रम्, किं वा पुनरपि संपादनप्रयत्नोऽपेक्षितः । नाद्यः, तत्त्वज्ञानस्येवान्ययोरप्ययत्नसिद्धत्वे प्राधान्यप्रयुक्तादराभावप्रसङ्गात् । न द्वितीयः, इतरयोरिव ज्ञानस्यापि प्रयत्नसापेक्षत्वे सत्युपसर्जनत्वप्रयुक्तौदासीन्याभावप्रसङ्गात् ।

Here a doubt may arise that a *vividiṣā sannyāsin*, having accomplished these three means, when reaches the stage of *vidvat sannyāsa*, is he required to endeavour afresh for their acquirement or do they continue to exist. If they continue to survive then like knowledge the other two

* The ‘Critical Edition’ reading is सत्त्वस्थाः for सन्तुष्टाः and योगात्मने for विद्यात्मने.

means being available without effort would not be regarded as principal. The other alternative also is untenable. If knowledge is subjected to fresh effort like the other two then it will not be regarded as subordinate.

नायं दोषः, ज्ञानस्यानुवृत्तिमात्रमितरयोर्त्यत्नसाध्यत्वमित्यङ्गीकारात्, तथा हि—विद्याधिकारी द्विविधः, कृतोपास्तिरकृतोपास्तिश्चेति। तत्रोपास्य-साक्षात्कारपर्यन्तामुपास्तिं कृत्वा यदि ज्ञाने प्रवर्तेत तदा वासनाक्षयमनोनाशयोर्दृढतरत्वेन ज्ञानादूर्ध्वं विद्वत्संन्यासजीवन्मुक्ती स्वत एव सिध्यतः। तादृश एव शास्त्राभिमतो मुख्यो विद्याधिकारी। ततस्तं प्रति शास्त्रेषु सहोपन्यासात्, स्वरूपेण विविक्तावपि विद्वत्संन्यासविविदिषासंन्यासौ सङ्कीर्णाविव प्रतिभासेते। इदानींतनास्तु प्रायेणाकृतोपास्तय एवौत्सुक्यमात्रात्सहसा विद्यायां प्रवर्तन्ते। वासनाक्षयमनोनाशौ च तात्कालिकौ सम्पादयन्ति। तावता श्रवणमनननिदिध्यासनानि निष्पाद्यन्ते। तैश्च दृढाभ्यस्तैरज्ञानसंशयविपर्ययनिरासात् तत्त्वज्ञानं सम्यगुदेति। उदितस्य ज्ञानस्य बाधकप्रमाणाभावान्निवृत्ताया अविद्यायाः पुनरुत्पत्तिकारणाभावाच्च नास्ति तस्य शैथिल्यम्। वासनाक्षयमनोनाशौ तु दृढाभ्यासाभावादभोगप्रदेन प्रारब्धेन तदा तदाबाध्यमानत्वाच्च सवातप्रदेशदीपवत्सहसा निवर्तेते। तथा च वसिष्ठः—

Reply : There is no harm ; we admit that the knowledge will continue to exist and the other two are to be strived for afresh. For instance : the student entitled to knowledge is of two kinds. One who has undergone the discipline of worship and the other who has not yet done so.

If one has performed worship till he has had the vision of his ideal and then attempts at knowledge, his dissolution of the mind and effacement of the latent impressions will be stronger, i.e., of superior strength due to which his *vidvatsannyāsa* and *jīvanmukti* will happen, of their own accord, immediately after knowledge. The scriptures recognize him to be the best student fit for knowledge. For such students *vidvatsannyāsa* and *vividisāsannyāsa*, although distinctly different, have been mentioned together in the scriptures, hence they appear to be mixed up.

But most modern students, even with no previous practice of meditation, just out of curiosity, suddenly attempt to attain enlightenment. They accomplish effacement of latent impressions and the dissolutions of the mind for the time being. And with that also accomplish study, reflection and meditation of *Vedānta* by repeated and vigorous practice which in turn leads to the destruction of ignorance, doubt and opposite ideas and consequently the knowledge of Truth arises perfectly. In the absence of any counteracting cause of the knowledge and also in the absence of any cause to make the destroyed ignorance reappear—the knowledge stays firmly settled.

But in the absence of rigorous practice and being influenced from time to time by the fructifying operative deed—*prārabdha karma*, the *manonāśa* and *vāsanākṣaya* are extinguished even as the lamp by a blowing wind.

Vasiṣṭha also said thus :

‘पूर्वेभ्यस्तु प्रयत्नेभ्यो विषमोऽयं हि संमतः ।

दुःसाध्यो वासनात्यागः सुमेरून्मूलनादपि ॥’

— (लघुयोगवासिष्ठे २८.१०९) इति ।

‘Among the efforts earlier mentioned this one is considered to be far more difficult. Giving up of desires is a hard task even harder than uprooting the Sumeru mountain’ (LYV 28.109).

अर्जुनोऽपि —

‘चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् ।

तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥’

— (भगवद्गीतायाम् ६.३४) इति ।

And Arjuna also said (in the matter of *manonāśa*) thus :

‘Verily, the mind, O Kṛṣṇa, is restless, turbulent, strong and unyielding ; I regard it quite as hard to achieve its control as that of the wind’ (BG. 6.34).

तस्मादिदानीं तनानां विद्वत्संन्यासिनां ज्ञानस्यानुवृत्तिमात्रम् । वासनाक्षयमनोनाशौ तु प्रयत्नसंपाद्याविति स्थितम् ।

So it is held that, for the *Vidvatsannyāsins* of these days only the knowledge continues, but *vāsanākṣaya* and *manonāśa* are to be accomplished through effort.

ननु केयं वासना यस्याः क्षयाय प्रयतितव्यमिति चेत् तत्स्वरूपमाह वसिष्ठः—

‘बृढ़भावनया त्यक्तपूर्वापरविचारणम् ।
यदादानं पदार्थस्य वासना सा प्रकीर्तिता ॥४८॥

भावितं तीव्रसंवेगादात्मना यत्तदेव सः ।
भवत्याशु महाबाहो विगतेतरसंस्मृतिः ॥४९॥

तादृग्रूपो हि पुरुषो वासनाविवशीकृतः ।
संपश्यति यदेवैतत् सद्ब्रस्त्विति विमुह्यति ॥५०॥

वासनावेगवैवश्यात् स्वरूपं प्रजहाति तत् ।
भ्रान्तं पश्यति दुर्दृष्टिः सर्वं मदवशादिव ॥५१॥’

— (लघुयोगवासिष्ठे २८.४८-५१) इति ।

But what is this latent impression—*vāsanā*—for the eradication of which efforts are to be made? The nature of *vāsanā* is described by Vasīṣṭha thus :

‘The perceiving of things through intense thought, giving up even the consideration for their antecedence or consequence (i.e., giving up all hesitations), is described as *vāsanā* (*L Y V*28.48).

‘By that very powerful imagination what he thinks himself to be he instantly becomes that O mighty-armed (Rāma), even forgetting everything else (*ibid* 28.49).

‘Such a man, thus deluded that completely enslaved by *vāsanā* he takes everything to be real whatever he perceives (ibid 28.50).

‘He, who is subdued by the influence of *vāsanā*, cannot grasp the real nature of things and whatever he sees he sees wrongly even as a man does under the influence of an intoxicant’ (ibid 28.51).

अत्र च स्वस्वदेशाचारकुलधर्मभाषाभेदतद्गतापशब्दसुशब्दादिषु प्राणिनाम-
भिनिवेशः सामान्यत उदाहरणम् । विशेषतस्तु भेदानुक्त्वा पश्चादुदाहरामः । यथोक्तां
वासनामभिप्रेत्य बृहदारण्यके श्रूयते— ‘स यथाकामो भवति तत्क्रतुर्भवति
यत्क्रतुर्भवति तत्कर्म कुरुते यत्कर्म कुरुते तदभिसंपद्यते’ (बृ० उप० ४.४.५)
इति ।

In this connection the adherence of people to their respective country’s traditions, conventions, customs, religious belief, form of language and correct and incorrect words in that and the like can be cited as general example of *vāsanā*. Later we will deal with this with special reference to their variety. With this in view the *Bṛhadāraṇyaka Upaniṣad* has it thus :

‘What he desires, he resolves ; what he resolves, he works out ; and what he works out he attains’ (*Bṛ. Up.* 4.4.5).

वासनाभेदो वाल्मीकिना दर्शितः —

‘वासना द्विविधा प्रोक्ता शुद्धा च मलिना तथा ।

मलिना जन्महेतुः स्याच्छुद्धा जन्मविनाशिनी ॥

‘अज्ञानसुधनाकारा घनाहंकारशालिनी ।

पुनर्जन्मकरी प्रोक्ता मलिना वासना बुधैः ॥

‘पुनर्जन्माङ्कुरं त्यक्त्वा स्थिता संभृष्टबीजवत् ।

देहार्थं ध्रियते ज्ञातज्ञेया शुद्धेति चोच्यते ॥’

— (लघुयोगवासिष्ठे १.१०-१२) इति ।

The variety of *vāsanā* is described by Vālmīki thus :

‘The *vāsanā* is of two kinds, pure and impure ; the impure one brings about birth, and the pure one does away with it (L Y V 1.10).

‘The impure *vāsanā* comprising crystallized ignorance and stubborn ego is said to be the cause of rebirth by the learned (ibid 1.11).

‘They say the pure *vāsanā* is that which has known what was to be known (the Self), and like a baked seed devoid of sprouting, remains only for the sake of the existing body having been freed from future birth’ (ibid 1.12).

देहादीनां पञ्चकोशानां तत्साक्षिणश्चिदात्मनश्च भेदावरकमज्ञानम्, तेन सुष्ठु घनीभूत आकारो यस्याः सेयमज्ञानसुघनाकारा । यथा क्षीरं तक्रमेलनेन घनीभवति, यथा वा विलीनं घृतमत्यन्तशीतलप्रदेशे चिरमवस्थापितं सुघनीभवति तथा वासना द्रष्टव्या । घनीभावश्चात्र भ्रान्तिपरम्परा । तां चासुरसंपद्विवरणे भगवानाह—

Ignorance conceals the distinction between the body consisting of five sheaths and their witness, the Self which is Intelligence absolute.

Ajñānasughanākārā means the *vāsanā* which has become quite dense by that ignorance. Just as milk coagulates coming in contact with curd or the melted clarified butter becomes dense if exposed for a long time in a cold place, so does this *vāsanā*. Denseness here is to be understood as the result of successive delusions due to ignorance. The Lord has referred to this impure *vāsanā* while describing the demoniac endowments thus :

'प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।
 न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥
 असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।
 अपरस्परसंभूतं किमन्यत् कामहेतुकम् ॥
 एतां दृष्टिमवष्टभ्य नष्टात्मनोऽल्पबुद्धयः ।
 प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ।
 काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।
 मोहाद् गृहीत्वासदग्राहान् प्रवर्तन्तेऽशुचिब्रताः ॥
 चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।
 कामोपभोगपरमा एतावदिति निश्चिताः ॥
 आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।
 ईहन्ते कामभोगार्थमन्यायेनार्थसंचयान् ॥'

— (भगवद्गीतायाम् १६: ७-१२) इति ॥

'Persons of demoniac nature do not know about the way of action or the way of renunciation. Neither purity, nor good conduct, nor truth is found in them (*BG* 16.7).

'They say that the universe is without truth, without a (moral) basis, without a God, brought about by mutual union and caused by desire and nothing else (*ibid* 16.8).

'Holding fast to this view, these ruined souls of small understanding, of fierce deeds rise up as the enemies of the world for its destruction (*ibid* 16.9).

'Filled with insatiable desires, full of hypocrisy, pride and arrogance, holding evil ideas through delusion, they work with impure resolves (*ibid* 16.10).

'Beset with immense cares ending only with death, regarding gratification of lust as the highest, and feeling sure that that is all (*ibid* 16.11).

'Bound by hundreds of ties of hope, given over to lust and anger, they strive to secure by unjust means, hoards of wealth for sensual enjoyment' (ibid 16.12).

त आसुरा जगदसत्यमाहुः । नास्ति सत्यं वेदपुराणादिप्रमाणं यस्मिंस्तादृशं जगदाहुः । वेदानां प्रामाण्यं न मन्यन्त इत्यर्थः । अत एव नास्तीश्वरः कर्ता व्यवस्थापकश्च यस्मिंस्तादृशं जगदाहुः । तर्हि कुतोऽस्य जगत उत्पत्तिं वदन्तीत्यत्राह—
अपरस्परैति । अपरश्च परश्चेत्यपरस्परम् । अपरस्परतोऽन्योन्यतः स्त्रीपुरुषमिथुनात् संभूतं जगत् । किमन्यत्कारणमस्य ? नास्त्यन्यत्किञ्चित् ; किं तु कामहेतुकम्, स्त्रीपुरुषयोः काम एव प्रवाहरूपेण हेतुरस्येत्याहुरित्यर्थः । घनाहंकारश्च तत्रैवोदाहृतः—

They, the demoniac, say that the universe is without truth. The authority of the Vedas, Purānas and the like is not true in which—such is, they say, the universe. That means they do not accept the authority of the Vedas. Therefore, they say, the universe is such where there is no God—the creator and director. Then from where is the creation of the world they say ? It is said thus : from one and another, i. e., mutual ; by the mutual union of sexes the universe is created. Is there any other cause of this ? None else than lust. The meaning of their saying is that in the form of continuity the mutual lust of the sexes is its cause. Excessive self-conceit has also been described there thus :

‘इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ।

इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥

असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।

ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी ॥

आद्वयोऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया ।

यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः ॥

अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।

प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ।’

— (भगवद्गीतायाम् १६. १३-१६) इति ।

“This today has been gained by me ; this desire I shall obtain ; this is mine and this wealth also shall be mine in future.

“That enemy has been slain by me and others also I shall slay. I am the lord, I am the enjoyer, I am successful, mighty and happy.

“I am rich and well-born. Who else is equal to me ! I will sacrifice, I will give, I will rejoice.” Thus deluded by ignorance.

‘Bewildered by many a fancy, covered by the meshes of delusion, addicted to the gratification of lust they fall down into a foul hell’— (BG 16. 13-16).

एतेन पुनर्जन्मकारणत्वमुदाहृतं भवति, तच्च पुनः प्रपञ्चितम्—

‘आत्मसंभाविताः स्तब्धा धनमानमदान्विताः ।

यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥१७॥

अहंकारं बलं दर्पं कामं क्रोधं च संश्रिताः ।

मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥१८॥

तानहं द्विषतः क्रूरान् संसारेषु नराधमान् ।

क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥१९॥

आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।

मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥’

— (भगवद्गीतायाम् १६. १७-२०) इति ॥

It is shown by the foregoing that this intense egoism is the cause of rebirth. The same is again being enlarged upon thus :

‘Self-conceited, obstinate, filled with pride and arrogance of wealth, they perform sacrifices which are so only in name, with ostentation and without regard to rules.

‘Possessed of egoism, force and insolence, lust and anger, these malignant people hate Me dwelling in the bodies of themselves and others.

‘These malicious and cruel evil-doers, most degraded of men, I hurl perpetually into the wombs of the Asuras only, in these worlds.

‘Obtaining the Āsurika wombs, and deluded birth after birth, not attaining to Me, they thus fall, O son of Kunti (Arjuna), into a still lower condition’ (ibid 16, 17-20).

शुद्धवासना तु ज्ञातज्ञेया । ज्ञेयस्वरूपं त्रयोदशाध्याये भगवानाह—

‘ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते ।

अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥१२॥

सर्वतः पाणिपादं तत्सर्वतोक्षिशिरोमुखम् ।

सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥१३॥

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।

असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥१४॥

बहिरन्तश्च भूतानामचरं चरमेव च ।

सूक्ष्मत्वात् तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥१५॥

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।

भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥१६॥

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।

ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥१७॥’

— (भगवद्गीतायाम् १३. १२-१७) इति ।

But the pure *vāsanā* is that which has known that which is to be known. The Lord, in the thirteenth chapter of the *Gītā* has described the nature of the thing to be known thus:

'I will describe that which is to be known, and by knowing which one attains to immortality. It is the beginningless supreme Brahman and who is said to be neither existent nor non-existent.

'With hands and feet everywhere, with eyes, heads and faces everywhere, with ears on all sides in the universe That exists pervading all.

'Shining by the functions of all the senses, yet without the senses; devoid of all attachment, yet sustaining all, free from the *guṇas*, yet their experiencer.

'He is without and within all beings. He is unmoving and also the moving, incomprehensible because of Its subtlety, He is far away and yet He is near.

'He is undivided and yet seems to be divided among beings, He is to be known as supporting beings, destroying them and creating them afresh.

'He is the light of lights and is said to be beyond darkness; knowledge, the object of knowledge and the Goal of knowledge— He is dwelling in the hearts of all.'

(BG 13. 12-17).

अत्र तदस्थलक्षणस्वरूपलक्षणाभ्यामवगन्तुं सोपाधिकनिरुपाधिकस्वरूपद्वयमुपन्यस्तम्। कदाचित्संबन्धि सद्यल्लक्षयति तत्तदस्थलक्षणम्। यथा 'काकवद्देवदत्तगृहम्' इति। तथा कालत्रयसंबन्धि सद्यल्लक्षयति तत्स्वरूपलक्षणम्। यथा 'प्रकृष्टप्रकाशश्चन्द्रः' इति।

The Supreme Self, in Its finite and infinite aspects, is presented here to promote the understanding of It by *taṭasthalakṣaṇa* and *svarūpalakṣaṇa*. That which indicates by some accidental relation is called the *taṭasthalakṣaṇa*—for instance—the statement as 'the house with a crow belongs to Devadatta'.

And that which indicates by being always present there is called *svarūpalakṣaṇa*—for instance—the statement as ‘the bright moon’.

ननु त्यक्तपूर्वापरविचारत्वं वासनालक्षणमुक्तम् ; ज्ञेयज्ञानं च विचारजन्यम्; अतो न शुद्धायां तल्लक्षणमस्ति ।

Objection : While defining *vāsanā* it has been said that it is in the form of giving up of all considerations about antecedents and consequents ; but the knowledge of the thing to be known is due to an inquiry into it ; hence that definition does not cover pure *vāsanā*.

मैवम्, लक्षणे दृढभावनयेत्युक्तत्वात् । यथा बहुषु जन्मसु दृढभावितत्वेनास्मिञ्जन्मनि विनैव परोपदेशमहंकारममकारकामक्रोधादयो मलिनवासना उत्पद्यन्ते, तथा प्राथमिकस्य बोधस्य विचारजन्यत्वेऽपि दीर्घकालनैरन्तर्यसत्कारैर्भाविते तत्त्वे पश्चाद्वाक्ययुक्तिपरामर्शमन्तरेणैव पुरोवर्तिघटादिवत्सहसा तत्त्वं परिस्फुरति; तादृश्या बोधानुवृत्त्या सहित इन्द्रियव्यवहारः शुद्धवासना । सा च देहजीवनमात्रायोपयुज्यते, न तु दम्भदर्पाद्यासुरसंपदुत्पादनाय, नापि जन्मान्तरहेतुधर्माधर्मोत्पादनाय । यथा भृष्टानि व्रीह्यादिबीजानि कुसूलपूर्णमात्रायोपयुक्तानि, न तु रुचिरान्नाय नापि सस्यनिष्पत्तये, तद्वत् ।

Reply : Such is not the case, since the words ‘through strong impressions’ are added to the definition. As the impure *vāsanā*, comprising egoism, the sense of I and mine, desire, anger and the like, arise in this life, without any instruction from others because it has been deeply impressed by practice through many previous lives, so the knowledge of reality, although primarily arising from inquiring, when continuously practised for a long time with care makes deep impressions and afterwards without the help of instruction or reflection or suggestion of any kind the reality becomes visible at once even as the jar etc. lying ahead. The functioning of the senses along with the continuing awareness of the Reality is called pure *vāsanā*; and this pure *vāsanā* is just suitable for the maintenance of life

and body. The pure *vāsana* is not capable of producing demoniac endowments as hypocrisy, insolence and the like, nor religious merit and demerit which lead to rebirth. Just like the baked grains of rice etc. are suitable for filling the granary but are not capable of producing fresh grains nor a delicious dish.

मलिना च वासना त्रिविधा, लोकवासना शास्त्रवासना देहवासना चेति। सर्वे जना यथा मां न निन्दन्ति यथा वा स्तुवन्ति तथैव सर्वदाचरिष्यामीत्यभिनिवेशो लोकवासना। तस्याश्च संपादयितुमशक्यत्वान्मलिनत्वम्। तथा हि—

‘को न्वस्मिन्साम्प्रतं लोके गुणवान्कश्च वीर्यवान्।

— (रामायणे १.१.२) ॥

इत्यादिना बहुधा वाल्मीकिः पप्रच्छ।

Impure *vāsanā* is of three kinds : desire for name and fame, desire for learning and desire for the body.

The determination to lead such a life that will win him people’s acclamations and not censure is called desire for the world. This desire is impure since it is impossible to accomplish fame alone and no blame. For instance, Vālmīki asked Nārada in various ways thus :

‘In these days who is virtuous and who is brave in the world ? (*Rāmāyaṇa* 1.1.2).

‘इक्ष्वाकुवंशप्रभवो रामो नाम जनैः श्रुतः।’ (रामायणे १.१.८)

इत्यादिना प्रत्युत्तरं नारदो ददौ।

Nārada said in answer thus : ‘He is verily Rāma, born in the ancestral line of Ikṣvākus, known by the people’ (ibid 1.1.8).

तादृशस्यापि रामस्य पतिव्रताशिरोमणिभूताया जगन्मातुः सीतायाश्च श्रोतुमशक्यो जनापवादः संप्रवृत्तः; किमु वक्तव्यमन्येषाम्? तथा हि देशविशेषेण परस्परं निन्दाबाहुल्यमुपलभ्यते। दाक्षिणात्यैर्विप्रैरौत्तरा वेदविदो विप्रा मांसभक्षिणो

निन्दन्ते। औत्तरैश्च मातुलसुतोद्वाहिनो यात्रासु मृद्गाण्डवाहिनो दाक्षिणात्या
निन्दन्ते। बहुचा आश्वलायनशाखां काण्वशाखायाः प्रशस्तां मन्यन्ते।
वाजसनेयिनस्तु वैपरीत्येन। एवं स्वस्वकुलगोत्रबन्धुवर्गेष्टदेवतादिप्रशंसा
परकीयनिन्दा च आविद्वदङ्गनागोपालं सर्वत्र प्रसिद्धा। एतदेवाभिप्रेत्योक्तम्—

Even the same Rāma and his wife Sītā—the mother of the world and paragon of feminine virtue— were scandalized ; what to say of others ? Thus for instance, people freely speak ill of each other referring to their local peculiarities. Southern *brāhmaṇas* censure their northern counterparts as flesh-eaters who are well-versed in the Vedas, and are reciprocated by the northerners for their practice of marrying maternal uncle's daughter and also for their carrying earthenware (as cooking utensils) during travels. The *ṛg-vedic brāhmaṇas* consider the Āśvalāyana branch to be superior to the Kāṇva branch; and the Vājasaneyins—Yajurvedic— think just in the opposite way. It is well-known that people— from the learned to women through herdsmen— extol their own community, lineage, relations, gods and the like, and execrate others. With this in view it is said thus :

‘शुचिः पिशाचो विचलो विचक्षणः

क्षमोऽप्यशक्तो बलवांश्च दुष्टः ।

निश्चित्तचोरः सुभगोऽपि कामी

को लोकमाराधयितुं समर्थः ॥’ इति,

‘विद्यते न खलु कश्चिदुपायः

सर्वलोकपरितोषकरो यः ।

सर्वथा स्वहितमाचरणीयं

किं करिष्यति जनो बहुजल्पः ॥’ इति च ।

‘None can satisfy the people, they always speak ill of others— even a pure man is called a demon, a sagacious one is looked upon as a conceited fellow, a forgiving person is deemed as feeble, a strong man thought of as vicious, absorbed in contemplation one is looked upon as a thief and

a handsome man as lustful' (Source untraced). And thus: 'There is no way to please everybody, so one should try to achieve by all means one's own good; what can the loquacious people do?' (Source untraced).

अतो लोकवासनाया मलिनत्वमभिप्रेत्य योगीश्वरस्य तुल्यनिन्दास्तुतित्वं मोक्षशास्त्रेषु वर्णितम्। शास्त्रवासना त्रिविधा, पाठव्यसनं बहुशास्त्रव्यसनमनुष्ठानव्यसनं चेति। पाठव्यसनं भरद्वाजेऽवगम्यते। स हि पुरुषायुषत्रयेण बहून्वेदानधीत्येन्द्रेण चतुर्थायुषि प्रलोभितस्तत्रापि परिशिष्टवेदाध्ययनायोद्यमं चकार। तस्यापि पाठस्याशक्यत्वान्मलिनवासनात्वम्। तां चाशक्यतामिन्द्रः प्रतिबोध्य पाठान्निवर्त्य ततोऽप्यधिकाय पुरुषार्थाय सगुणब्रह्मविद्यामुपदिदेश। तदेतत्सर्वं तैत्तिरीयब्राह्मणे द्रष्टव्यम्। तथैवात्यन्तिक-पुरुषार्थाभावाद्बहुशास्त्रव्यसनस्य मालिन्यं कावषेयगीतायामुपलभ्यते—

In view of the impurity of the desire for name and fame, it has been described in the scriptures dealing with liberation that a master *yogi* should be alike in praise and blame.

The desire for learning is of three kinds : attachment to study, attachment to many disciplines and attachment to rituals. Attachment to study is found in Bharadvāja who, having studied the Vedas for three lives running, tempted by Indra again attempted to study the remaining portion of the Vedas in his fourth life; this desire is also impure since this study is not possible.

Indra, having restrained him from study by explaining the impossibility of it, instructed him in the discipline of conditioned Brahman for the attainment of a greater purpose of life. All this is to be found in the *Taittirīya Brāhmaṇa* (3.1.3-5).

Similarly the attachment to the study of many scriptures is an impure desire (for learning) since the final aim of life cannot be attained by this. This is found in the *Kāvaṣeya Gītā* thus :

‘कश्चिन्मुनिर्दुर्वासा बहुविधशास्त्रपुस्तकभारैः सह महादेवं नमस्कर्तुमागतस्तत्सभायां मुनिना नारदेन भारवाहिगर्दभसाम्यमापादितः कोपात्पुस्तकानि लवणार्णवे परित्यज्य महादेवेनात्मविद्यायां प्रवर्तितः’ इति। आत्मविद्या चानन्तर्मुखस्य गुरुकारुण्यरहितस्य न वेदशास्त्रमात्रेणोत्पद्यते।

Durvāsā, a certain sage, with a load of books on various subjects, had come to salute the Great Lord ; in that assembly the sage Nārada equalled him with an ass, the beast of burden. Angered, he threw away all the books into the *Lavaṇa* ocean and was instructed in the discipline of Self-knowledge by the Great Lord. And the Self-knowledge does not arise by the Vedas alone for one who is not indrawn and devoid of the grace of the preceptor.

तथा च श्रुतिः—

‘नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन’ (कठोपनिषदि १.२.२३) इति।

And the *śruti* has it thus :

‘This Self cannot be attained by instruction, nor by intellectual power, nor even through much hearing’ (*Kaṭha Up.* 1.2.23 ; *Muṇḍ. Up.* 3.23).

अन्यत्राप्युक्तम्—

‘बहुशास्त्रकथाकन्थारोमन्थेन वृथैव किम्।
अन्वेष्टव्यं प्रयत्नेन तत्त्वज्ञैर्ज्योतिरान्तरम्॥’ इति,
‘अधीत्य चतुरो वेदान्धर्मशास्त्राण्यनेकशः।
ब्रह्मतत्त्वं न जानाति दर्वी पाकरसं यथा॥’ इति च।
— (मुक्तिकोपनिषदि २.६३, ६५) ॥

In other places also it is said thus :

‘No purpose is served by the useless repetition of the collected texts of many scriptures, in the form of, as it were, a patched garment (as the ruminating a piece of such a

garment by a cow or the like is useless). Those who have learned about the inner Light should attempt to realize It' (*Muktikopaniṣad* 2.63).

'Even after studying the four Vedas and all the Dharmaśāstras many times one may not know the essence of Brahman just like the ladle has no knowledge of the taste of the food' (ibid 2.65).

नारदश्चतुःषष्टिकलाकुशलोऽप्यनात्मवित्त्वेनानुत्पतः सनत्कुमारमुपससाद
इतिच्छन्दोगा अधीयते। अनुष्ठानव्यसनं विष्णुपुराणे निदाघस्योपलभ्यते।
वासिष्ठरामायणे दाशूरस्य। निदाघो हि ऋभुणा पुनः पुनः प्रबोध्यमानोऽपि
कर्मश्रद्धाजाड्यं चिरं न जहौ। दाशूरश्चात्यन्तश्रद्धाजाड्येनानुष्ठानाय शुद्धप्रदेशं भूमौ
न क्वाप्युपलेभे। अस्याश्च कर्मवासनायाः पुनर्जन्महेतुत्वान्मलिनत्वम्।

In the *Chāndogya Upaniṣad* it is narrated that Nārada although well versed in the sixtyfour kinds of lores was remorseful for being ignorant of the Self and went to Sanatkumāra (Chapter 7). Nidāgha's attachment to the rituals is found in the *Viṣṇupurāṇa* (chapters 2.15 & 16) and of Dāsūra in the *Vāsiṣṭha Rāmāyaṇa* (chapters 4.48 through 4.55). Nidāgha did not give up for a long time his obstinate adherence to the rituals even after being persuaded repeatedly by Ṛbhu. And Dāsūra because of his exceedingly obstinate adherence to rituals could not even find a pure place in the whole world for the performance. This desire for rituals is impure since it brings about rebirth.

तथा चाथर्वणिका अधीयते—

‘प्लवा ह्येते अदृढा यज्ञरूपा
अष्टादशोक्तमवरं येषु कर्म।
एतच्छ्रेयो येऽभिनन्दन्ति मूढा
जरामृत्युं ते पुनरेवापि यन्ति ॥
अविद्यायामन्तरे वर्तमानाः
स्वयं धीराः पण्डितम्मन्यमानाः।

जङ्घन्यमानाः परियन्ति मूढा
 अन्धेनैव नीयमाना यथान्धाः॥
 अविद्यायां बहुधा वर्तमाना
 वयं कृतार्था इत्यभिमन्यन्ति बालाः ।
 यत्कर्मिणो न प्रवेदयन्ति रागात्-
 तेनातुराः क्षीणलोकाश्च्यवन्ते ॥
 इष्टापूर्तं मन्यमाना वरिष्ठं
 नान्यच्छ्रेयो वेदयन्ते प्रमूढाः ।
 नाकस्य पृष्ठे ते सुकृतेऽनुभूत्वे-
 मं लोकं हीनतरं वा विशन्ति ॥’

— (मुण्डकोपनिषदि १.२.७-१०) ॥

The *Muṇḍakopaniṣad* of the *Atharva Veda* reads thus :

‘Unsteady, verily, are these boats of the eighteen sacrificial forms, which are said to be inferior *karma*. The deluded who delight in this as leading to good fall again into old age and death (ibid 1.2.7).

‘Abiding in the midst of ignorance, wise in their own esteem, thinking themselves to be learned, fools, afflicted with troubles, go about like blind men led by one who is blind himself (Ibid 1.2.8).

‘The immature, living manifoldly in ignorance, think “We have accomplished our aim”. Since who perform rituals do not understand (the truth) because of attachment, therefore they sink down, wretched, when their worlds (i.e. the fruit of their merits) are exhausted (ibid 1.2.9).

‘Those deluded men, regarding sacrifices and works of merit as most important, do not know any other good. Having enjoyed in the high place of heaven won by good deeds, they enter again this world or a still lower one’ (ibid 1.2.10).

भगवताप्युक्तम्—

‘यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।
वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥

कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।
क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥

भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम् ।
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।
निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥

यावानर्थ उदपाने सर्वतः संप्लुतोदके ।
तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥’

— (भगवद्गीतायाम् २.४२-४६) इति ।

In the *Bhagavadgītā* the Lord has also said thus :

‘The undiscerning, who rejoice in the panegyric words of the Vedas and contend that there is nothing else, O Pārtha, who are full of desires and consider heaven as their highest goal, proclaim these flowery words that result in rebirth as the fruit of actions and prescribe various specialized rites for the attainment of pleasure and power (ibid 2.42-43).

‘The intelligence, which discriminates between right and wrong, of those who are devoted to enjoyment and power and whose minds are carried away by those (flowery words of the Vedas), is not well-set in their mind (ibid 2.44).

‘The Vedas deal with the actions of the three-fold modes, be thou free, O Arjuna, from this three-fold nature ; be free

from the dualities, be firmly fixed in purity, not caring for acquisition and preservation and be possessed of the Self (ibid 2.45).

‘To the *Brāhmaṇa* who has known the Self, all the Vedas are of so much use as a reservoir is, when there is a flood everywhere’ (ibid 2.46).

दर्पहेतुत्वाच्च शास्त्रवासनाया मलिनत्वम् । श्वेतकेतुरल्पेनैव कालेन
सर्वान्वेदानधीत्य दर्पेण पितुरपि पुरतो विनयं न चकारेतिच्छन्दोगाः षष्ठाध्याये
पठन्ति । तथा बालाकिः कानिचिदुपासनान्यवगत्य दृप्त उशीनरादिषु बहुषु देशेषु
दिग्विजयेन बहून्विप्रानवज्ञाय काश्यामजातशत्रुं ब्रह्मविच्छिरोमणिमनुशासितुं
धार्यं चकारेति कौषीतकिनो वाजसनेयिनश्चाधीयते ।

Moreover, the desire for learning is impure since it is the cause of insolence. In the sixth chapter of the *Chāndogya Upaniṣad* it has been described that Śvetaketu, having learned all the Vedas in a short time, out of pride did not behave with humility even before his father.

Similarly, it is described in the fourth chapter of the *Kauśītakī Upaniṣad* and in the first *brāhmaṇa* of the second chapter of the *Bṛhadāraṇyaka Upaniṣad* that Bālāki was very proud because of his knowledge of a few forms of worship ; he went, in a conquering spree, to many countries, beginning with Uśīnara, and humiliated many *brāhmaṇas* by the pre-eminence of his erudition. And at last at Kāśī he had the audacity to offer instructions to Ajātaśatru, the most eminent among the knowers of Brahman.

देहवासनाप्यात्मत्वगुणाधानदोषापनयनभ्रान्तिभेदात् त्रिविधा । तत्रात्मत्वं भाष्यकार
उदाजहार—‘देहमात्रं चैतन्यविशिष्टमात्मेति प्राकृता जना लौकायतिकाश्च
प्रतिपन्नाः’ (ब्रह्मसूत्रभाष्ये १.१.१) इति । ‘स वा एष पुरुषोऽन्नरसमयः’ इत्यारभ्य
‘तस्मादन्नं तदुच्यते’ (तै० उप० २.१.२) इत्यन्तेन ग्रन्थेन तामेव प्राकृतप्रतिपत्तिं

तैत्तिरीयाः स्पर्ष्टीकुर्वन्ति । 'विरोचनः प्रजापतिनानुशिष्टोऽपि स्वचित्तदोषेण देहात्मबुद्धिं दृढीकृत्यासुरान्सर्वाननुशशास' इतिच्छन्दोगा अष्टमाध्याये समाप्तमन्ति ।

The desire for the body is also of three kinds : The erroneous identification of the body with the Self, acquirement of good qualities and removal of fault. The commentator (Śamkarācārya) has described the mistaken identity of the Self thus :

'Ordinary people as well as materialists of the Lokāyata school recognize the body alone to be the Self possessed of sentience' (*bhāṣyam* on *brahmasūtra* 1.1.1). In the *Taittirīya Upaniṣad* (2.1.2), such notion of the ordinary people i.e. this false identification has been described thus, beginning with 'This, verily, is the person that consists of the essence of food' and ending with— 'Therefore is it called food'.

In the eighth chapter of the *Chāndogya Upaniṣad* it is described that Virocana, although Prajāpati instructed him in Self-knowledge, because of his impure mind was firmly convinced in the Self-hood of this body, and went to impart this wrong conception to his fellow demons.

गुणाधानं द्विविधं लौकिकं शास्त्रीयं चेति । समीचीनशब्दादिसंपादनं लौकिकम् । कोमलध्वनिना गातुमध्येतुं वा तैलपानमरीचभक्षणादिषु लोकाः प्रयतन्ते । मृदुस्पर्शाय लोकाः पुष्टिकरावौषधाहारानुपयुञ्जते । लावण्यायाभ्यङ्गो-द्वर्तनदुकूलालंकारानुपसेवन्ते । सौगन्ध्याय मृगालेपने धारयन्ति । शास्त्रीयं गुणमाधातुं गङ्गास्नानसालग्रामतीर्थीदिकं संपादयन्ति ।

Acquisition of accessory qualities is of two kinds : The customary and the scriptural. Accomplishing true voice or note is non-scriptural instance. People attempt at drinking oil and eating pepper in order to acquire a sweet voice for

singing or chanting. People make use of drugs and nutritious food to obtain soft skin. For beauty people use cosmetics, such as cream, powder etc., wear fine clothes and ornaments. To make the body fragrant people put on garlands of flowers and apply sandalwood paste etc.

To acquire scriptural accessory qualities people bathe in the holy water of the Gangā, worship Sālagrāma and go for pilgrimage.

दोषापनयनं च चिकित्सकोक्तैरोषधैर्मुखादिप्रक्षालनेन च लौकिकम्, शौचाचमनादिभिर्वैदिकमित्युभयविधम्। अस्याश्च देहवासनाया मालिन्यं वक्ष्यते। देहस्यात्मत्वं तावदप्रामाणिकत्वादशेषदुःखहेतुत्वाच्च मलिनत्वम्। अस्मिंश्चार्थे पूर्वाचार्यैः सर्वैरपि पराक्रान्तम्। गुणाधानं च प्रायेण न पश्यामः। प्रसिद्धा एव गायका अध्यापकाश्च प्रयतमाना अपि बहवो ध्वनिसौष्टवं न लभन्ते। मृदुस्पर्शोऽङ्गपुष्टिश्च न नियतौ। लावण्यसौगन्धे अपि दुकूलमृगादिनिष्ठे न तु देहनिष्ठे। अत एव विष्णुपुराणेऽभिहितम्—

Removal of fault is also of two kinds; of them the customary one is by taking medicines prescribed by a doctor or having mouthwash etc; and the scriptural one is purifying by sprinkling and sipping of water and the like. It will be explained later that the desire for the body is impure.

Confounding the body with the Self is unfounded and such identification is also the cause of endless misery, so it is impure. All earlier teachers have exerted much in this matter (i.e. have used cogent reasons to remove this false conception).

Acquisition of additional qualities are mostly not found. Celebrated musicians and teachers, although endeavouring, fail to accomplish a delightful voice. Tender skin and

nourishment of the body are not invariably achieved by food etc. The beauty and fragrance are also in the fine clothes and the flower garlands etc., not in the body. For this it is said in the *Viṣṇupurāṇa* (1.17.63) thus (and also in the *Nārada Parivrājaka Upaniṣad* 48):

‘मांसासृक्पूयविण्मूत्रस्नायुमज्जास्थिसंहतौ ।
देहे चेत्रीतिमान्मूढो भविता नरकेऽपि सः ॥’
— (वि. पुराणे १.१७.६३) ।

‘स्वदेहाशुचिगन्धेन न विरज्येत यः पुमान् ।
वैराग्यकारणं तस्य किमन्यदुपदिश्यते ॥’ * इति ।
— (मुक्तिकोपनिषदि २.६६) ॥

‘He, the confounded fool, who is in love with the body which is but flesh, blood, pus, excreta, muscle and nerve, marrow and bones stuck together, will also love hell’ (V. *Purāṇa* 1.17.63 ; N.P. UP. 48).

‘The man, who is not disgusted with the foul stench of his own body what else can cause it to him, which can be prescribed’ (*Muktikopaniṣad* 2.66 ; *Padmapurāṇa, Bhūmi-khaṇḍa* 66.80-81).

शास्त्रीयं च गुणाधानं प्रबलेन शास्त्रान्तरेणापोह्यते, यथा ‘न हिंस्यात्सर्वा भूतानि’ (महाभारते ३.२०३.४५) इत्यस्य, ‘अग्नीषोमीयं पशुमालभेत (तै० सं० ६-१-११-६) इत्यनेनापवादस्तद्वत् । प्रबलतरं शास्त्रमेतदन्यशास्त्रापेक्षया—

Scriptural acquirement of accessory qualities is invalidated by more important and powerful injunctions of other

स्वदेहस्य विगन्धेन विरज्यते न यो नरः ॥८०॥

विगणकारणं तस्य किमन्यदुपदिश्यते ।

सर्वमेव जगत्युतं देहमेवाशुचिःपरम् ॥८१॥

— पदमपुगणे (गुरुमण्डलग्रन्थमालायाम्) २.६६.८०-८१ ॥

स्वदेहाशुचिगन्धेन यो विरज्येत मानवः ।

विगणकारणं तस्य किमन्यदुपदिश्यते ॥८०॥

— तत्रैव (आनन्दाश्रमग्रन्थावल्याम् १३१) २.६६.८० ॥

scriptures. For instance : 'No being should be killed whatever' (*Mahābhārata* 3.203.45 ; 12.269.5, 316.18) is prescribed in one scripture which is countermanded by the other as 'the victim of *Agniśoma* sacrifice should be killed' (*Taittirīya Samhitā* 6.1.11.6).

The more powerful scripture than any other is this :

‘यस्यात्मबुद्धि कुणपे त्रिधातुके
 स्वधीः कलत्रादिषु भौम इज्यधीः ।
 यस्तीर्थबुद्धिः सलिले न कर्हिचिज्-
 जनेष्वभिज्ञेषु स एव गोखरः ॥’
 — (भागवते १०.८४.१३) ।
 ‘अत्यन्तमलिनो देहो देही चात्यन्तनिर्मलः ।
 उभयोरन्तरं ज्ञात्वा कस्य शौचं विधीयते ॥’ इत्यादि ।
 — (सूतसंहितायाम् २.१४.१९) ॥

‘Who identifies the Self with the body which is constituted by three humours— phlegm, wind and bile— thinks his wife etc. as his own, considers as an object of worship the images made of earth and stone, and who regards water as an object of reverence but never those who are wise men, he is verily the fodder-carrying ass’ (*Bhāgavata* 10.84.13).

And thus :

‘The body is very impure, and the Self, Who is embodied, is very pure ; the difference having been known, for whom should purification be prescribed ?’ (i.e., for none, since the Self needs not and the body cannot be purified) (*Muktikopaniṣad* 2.67 & *Śaṅkarācārya’s Sadācāraḥ* 4 ; *Sūta-Samhitā* 2.14.19).

यद्यप्यनेन शास्त्रेण दोषापनयनं प्रतिषिध्यते न तु गुणाधानम्, तथापि सति विरोधिनि प्रबलदोषे गुण आधातुमशक्य इत्यर्थाद् गुणाधानस्य प्रतिषेधः । अत्यन्तमालिन्यं

चात्र मैत्रायणांयशाखायां श्रूयते— 'भगवन्नस्थिचर्मस्नायुमज्जामांसशुक्र-
जोणिताश्रुदूषिकादूपिते विण्मूत्रवातपित्तकफसंघाते दुर्गन्धे निःसारेऽस्मिञ्शरीरे किं
कामोपभोगैः' (१.१.२) इति, 'शरीरमिदं मैथुनादेवोद्भूतं संविद्व्यपेतं निरय इव
मूत्रद्वारेण निष्क्रान्तमस्थिभिश्चितं मांसेनानुलिप्तं चर्मणावनद्धं
विण्मूत्रपित्तकफमज्जामेदेवसाभिर्गन्धैश्च मलैर्बहुभिः परिपूर्णं कोश इव वसुना' इति
च। चिकित्सया च रोगशान्तिर्न नियता। शान्तोऽपि रोगः कदाचित्पुनरुदेति।
नवभिश्चिद्वैर्निरन्तरं स्रवत्सु मलेषु रोमकूपैरसंख्यातैः स्विन्ने गात्रे को नाम खेदेन
प्रक्षालयितुं शक्नुयात् ? तदुक्तं पूर्वाचार्यैः —

Though the scriptural texts quoted above prohibit the attempt at removing the faults and not the acquisition of additional qualities, still, in the presence of obstructive powerful faults no good quality can be acquired, so, indirectly they prohibit acquisition of good qualities. Very much impurity of the body is however described in the *Maitrāyaṇīya* branch of the *Vedas* thus :

'O Revered One, in this foul-smelling, contaminated, unsubstantial body, a conglomerate of bone, skin, muscle, marrow, flesh, semen, blood, mucus, tears, rheums, faeces, urine, wind, bile and phlegm, what is the good of the enjoyment of desires ?' (*Maitrāyaṇī Up.* 1.2).

'This body arises from sexual intercourse, devoid of consciousness, a veritable hell, and then comes forth through the urinary passage. It is built up with bones, smeared over with flesh, covered with skin, filled with faeces, urine, bile, phlegm, marrow, fat, grease and also with many other impurities, like a treasure-house full of wealth' (*Maitrāyaṇī Up.* 3.4).

Moreover, the cure of disease by medical treatment is not certain. Even cured recrudescence cannot be ruled out.

Who can purify the body, ever discharging waste matter through its nine apertures and wet with exudations from the pores beyond count, even with much effort?

Thus it has been said by the former teachers :

‘नवच्छिद्रयुता देहाः स्रवन्ति घटिका इव ।
बाह्यशौचैर्न शुध्यन्ति नान्तःशौचं च विद्यते ॥’

अतो देहवासना मलिना । तदेतन्मालिन्यमभिप्रेत्य वसिष्ठ आह—

‘Bodies with nine apertures ever discharge (waste matter) like earthen pot with holes ; it cannot be kept clean by washing externally and there is no way of internal cleaning’ (Source untraced).

Hence desire for the body is impure. In view of this impurity Vasiṣṭha said thus :

‘आपादमस्तकमहं मातापितृविनिर्मितः ।
इत्येको निश्चयो राम बन्धायासद्विलोकनात् ॥’
— (लघुयोगवासिष्ठे २०.४२) ॥

‘सा कालसूत्रपदवी सा महावीचिवागुरा ।
सासिपत्रवनश्रेणी या देहेऽहमिति स्थितिः ॥

सा त्याज्या सर्वयत्नेन सर्वनाशेऽप्युपस्थिते ।
स्रष्टव्या सा न भव्येन सश्वमांसेव पुल्कसी ॥

— (लघुयोगवासिष्ठे १८.१६-१७) इति ।

‘The conviction, O Rāma, that “I am built from head to foot by my father and mother” is due to wrong notion and leads to bondage (LYV20.42).

‘Such conviction as “I am the body” is the road to Kālasūtra hell, and the trap for Mahāvīci hell, and the stairs to climb down to the hell known as Asipatravana (ibid 18.16).

‘This conviction is to be given up by all out effort even if it proves to be disastrous. A righteous (man) should never come in touch with it even as with a Pulkasī carrying dog’s flesh’ (ibid 18.17).

तदेतल्लोकशास्त्रदेहवासनात्रयमविवेकिनामुपादेयत्वेन प्रतिभासमानमपि विविदि-
षोर्वेदनोत्पत्तिविरोधित्वाद्द्विदुषो ज्ञानप्रतिष्ठाविरोधित्वाच्च विवेकिभिर्हेयम् ।

Thus these three desires— for fame, learning and faultless body— may appear acceptable to indiscriminating people but should be shunned by the wise inasmuch as they hinder the attainment of knowledge in the seekers and its (knowledge) becoming firmly set in the knowers.

अत एव स्मर्यते—

‘लोकवासनया जन्तोः शास्त्रवासनयापि च ।

देहवासनया ज्ञानं यथावन्नैव जायते ॥’

— (सूतसंहितायाम् ४.१४.५१) इति ।

So the *Smṛti* has it thus :

‘Knowledge proper does not arise in one who hankers after fame, prides in learning and covets a faultless body (*Sūta saṁhitā* 4.14.51).

या तु दम्भदर्पाद्यासुरसम्पद्द्रूपा मानसवासना, तस्या नरकहेतुत्वान्मालिन्यमतिप्रसिद्धम् । अतः केनाप्युपायेन वासनाचतुष्टयस्य क्षयः सम्पादनीयः । यथा वासनायाः क्षयः संपादनीयस्तथा मनसोऽपि ।

The mental desires in the form of the demoniac endowments as hypocrisy, insolence and the rest, are held as impure. Since, it is very well-known that they lead to utter ruin. Therefore, by whatever means these four desires should be destroyed. As the destruction of the desires so also that of the mind is to be effected.

न च तार्किकवन्नित्यद्रव्यमणुपरिमाणं मनो वैदिका अभ्युपगच्छन्ति येन मनोनाशो दुःसम्पादः स्यात् । किं तर्हि सावयवमनित्यं सर्वदा जतुसुवर्णादिवद्बहुविधपरिणामार्हं द्रव्यं मनः ।

According to the *Tārīkika* school the mindstuff is eternal and of atomic quantity ; therefore its dissolution is hardly possible. Unlike the *Tārīkikas* the *Vaidikas* admit the mind as consisting of parts, a non-eternal substance, always capable of taking various shapes like lac or gold or the like.

तस्य लक्षणं प्रमाणं च वाजसनेयिनः समामनन्ति— 'कामः संकल्पो विचिकित्सा श्रद्धाश्रद्धा धृतिरधृतिर्हीर्षीर्भीरित्येतत्सर्वं मन एव' (बृहदारण्यके उप. १.५.३) इत्येतल्लक्षणम् ।

The *Vājasaneyins* give the definition and evidence of the mind thus :

'Desire, resolve, doubt, faith, want of faith, steadiness, unsteadiness, shame, intelligence and fear— all these are but the mind' (*Br. Up.* 1.5.3). This is the definition.

याः कामादिवृत्तयः क्रमेणोत्पद्यमानाश्चाक्षुषप्रत्यक्षघटादिवत्साक्षिप्रत्यक्षेणातिस्पष्टं भासन्ते, तदुपादानं मन इत्यर्थः । 'अन्यत्रमना अभूवं नादर्शमन्यत्रमना अभूवं नाश्रौषम्' (बृह. उप. १.५.३) इति 'मनसा ह्येष पश्यति मनसा शृणोति' (बृह. उप. १.५.३) इत्येतत्प्रमाणम् ।

Those mental impressions in the form of 'desire' and the rest arising on occasion become perceptible directly by the witness very clearly even as the perception of jar and the like by the eyes etc. Thus the meaning is that the mind is the material cause of them all. Thus, '(They say) my mind was elsewhere, I did not see it, my mind was elsewhere, I did not hear it', (*Br. Up.* 1.5.3) ; and thus : 'It is with the mind, truly, that one sees. It is with the mind that one hears' (*Br. Up.* 1.5.3). Thus the evidence for the existence of the mind.

चक्षुःसंनिकृष्टः स्फीतालोकमध्यवर्ती घटः श्रोत्रसंनिकृष्ट उच्चैः पठितो वेदश्च यस्यानवधाने सति न प्रतीयते, अवधाने तु प्रतीयते, तादृशं सर्वविषयोपलब्धिसाधारणकरणमन्वयव्यतिरेकाभ्यां प्रतीयत इत्यर्थः। 'तस्मादपि पृष्ठत उपस्पृष्टो मनसा विजानाति' (बृ. उप. १.५.३) इत्येतदुदाहरणम्।

The jar being in broad light and within visible distance, and being loudly chanted Veda within hearing distance without whose attention is not perceived, and with whose attention is truly perceived such a thing, a common factor in perceiving all objects, becomes known by the positive and the negative methods. Thus is the meaning of the text quoted. And this is the example thus :

'Even if one is touched from behind, one knows it through the mind ; therefore (the mind exists)' (*Br. Up.* 1.5.3).

यस्माच्च लक्षणप्रमाणाभ्यां सिद्धं मनस्तस्मात्तदेवमुदाहरणीयम्। पृष्ठभागेष्यऽन्येनोपस्पृष्टो देवदत्तो विशेषेण जानाति हस्तस्पर्शाऽयमङ्गुलिस्पर्शाऽयमिति। न हि तत्र चक्षुः प्रसरति, त्वगिन्द्रियं तु मार्दवकाठिन्यमात्रग्रहण उपक्षीणम्। तस्मान्मन एव विशेषज्ञानकारणं परिशिष्यते। तच्च मननान्मन इति चेतनाच्चित्तमिति चाभिधीयते। तच्च चित्तं सत्त्वरजस्तमोगुणात्मकम् प्रकाशप्रवृत्तिमोहानां सत्त्वादिकार्याणां तत्र दर्शनात्। प्रकाशादीनां च गुणकार्यत्वं गुणातीतलक्षणेऽवगम्यते—'प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव' (भगवद्गीतायाम् १४.२२) इत्यभिधानात्।

Since the existence of the mind has been established by its proper definition and evidence, it should, therefore, be now illustrated thus: Even if touched by someone on his back Devadatta becomes particularly aware of the touch as of the hand or of the finger. As the eyes cannot see the place and the tactile perception is limited to the feeling of hardness or softness ; therefore, by the law of elimination, the mind alone is the cause of such particular knowledge. Because of its thinking function it is called Manas— mind ; and because it deals with the outer objects— objects of

the outer world— it is called *citta*. And this *citta* is of the nature of three modes— *sattva*, *rajas*, and *tamas*, because the effects of them— light, activity and delusion— are observed there. The light etc. are the effects of the modes are found in the definition of a *guṇātīta*—risen above the modes thus (*Bhagavadgītā* 14.22) :

‘O Arjuna (Pāṇḍava), light (the effect of *sattva*), activity (the effect of *rajas*) and delusion (the effect of *tamas*)’ — thus described.

सांख्यशास्त्रेऽपि— ‘प्रकाशप्रवृत्तिमोहा नियमार्थाः’ इत्युक्तम् । प्रकाशो नाम नात्र सितभास्वररूपं किं तु ज्ञानम् ।

‘सत्त्वात्संजायते ज्ञानं रजसो लोभ एव च ।

प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥’

— (भगवद्गीतायाम् १४.१७) ॥

इत्युक्तत्वात् ।

It has also been said in the Sāṃkhya philosophy thus :

‘Light, activity and delusion are used for the purpose of definition’ (*Sāṃkhya-kārikā* 12 adapted). The word light does not mean here whiteness and brightness but knowledge, since it has been said (in the *Bhagavadgītā*) thus :

‘From *sattva* arises wisdom, and from *rajas* greed; miscomprehension, delusion, and ignorance arise from *tamas*’ (*BG* 14.17).

ज्ञानवत्सुखमपि सत्त्वकार्यम् । तदप्युक्तम्—

‘सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत ।

ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत ॥’

— (भगवद्गीतायाम् १४.९) इति ।

Like wisdom happiness is also the effect of *sattva*, that has also been said thus :

‘*Sattva* attaches to happiness, and *rajas* to action, O descendant of Bharata (Arjuna); while *tamas*, verily, shrouding discrimination, attaches to miscomprehension’ (BG 14.9).

समुद्रतरङ्गवन्निरन्तरं परिणममानेषु गुणेषु कदाचित्कश्चिदुद्भवति । इतरावभिभूयेते ।
तदुक्तम्—

‘रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।

रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥’

(तत्रैव १४.१०) इति ।

‘बाध्यबाधकतां यान्ति कल्लोला इव सागरे ।’

(विष्णुपुराणे ५.१.२०) इति च ।

Like the waves of the sea, while undergoing constant change, sometime someone of the modes prevail and the other two remain overpowered. It has been said thus :

‘*Sattva* arises, O descendant of Bharata (Arjuna), predominating over *rajas* and *tamas*; and *rajas* over *sattva* and *tamas*; so, *tamas* over *sattva* and *rajas*’ (BG 14.10). Also thus :

‘Like the waves of the sea they (the modes) are in the state of mutual oppression’ (*Viṣṇupurāṇa* 5.1.20).

तत्र तमस उद्भवे सत्यासुरसम्पदुदेति । रजस उद्भवे सति लोकादिवासनास्तिष्ठो
भवन्ति । सत्त्वस्योद्भवे सति दैवी संपदुपजायते । एतदेवाभिप्रेत्योक्तम्—

‘सर्वद्वारेषु देहेऽस्मिन् प्रकाश उपजायते ।

ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥’

—(भगवद्गीतायाम् १४.११) इति ।

When *tamas* predominates, the demoniac endowments arise. When *rajas* predominates, the three desires— for fame etc.— take place. When *sattva* predominates, the divine endowments arise. With this in view it has been said thus :

‘When through every sense in this body, the light of knowledge streams forth, then it should be known that *sattva* is predominant’ (*BG* 14.11).

यद्यप्यन्तःकरणं त्रिगुणात्मकं भासते, तथापि सत्त्वमेवास्य मुख्यमुपादानकारणम् । रजस्तमसी तूपष्टम्भके । उपादानसहकारिभूता अवयवा उपष्टम्भकाः । अत एव ज्ञानिनो योगाभ्यासेन रजस्तमसोरपनीतयोः सत्त्वमेव स्वरूपं परिशिष्यते । एतदेवाभिप्रेत्योक्तम्— ‘ज्ञस्य चित्तमचित्तं स्याज्ज्ञचित्तं सत्त्वमुच्यते ।’ इति ।

Although the internal sense-organ appears to be made of the three modes yet *sattva* alone is its principal material cause. *Rajas* and *tamas* are only props. The parts that have become support to the principal material cause are called *upaṣṭambhakas*—props. Therefore, through yogic exercise when the *rajas* and *tamas* are eliminated from the mind of a knower, *sattva* alone remains, which is its nature. With this in view it is said thus : ‘The mind of the knower is no mind at all because it is called *sattva*’ (*LYV* 6.3.13 adapted).

तच्च सत्त्वं चाञ्जल्यहेतुरजोगुणशून्यत्वादेकाग्रम् । भ्रान्तिकल्पितानात्म-स्वरूपस्थूलपदार्थाकारहेतुतमोगुणशून्यत्वात्सूक्ष्मम् । तत आत्मदर्शनयोग्यम् । अत एव श्रुतिः—

‘दृश्यते त्वग्रया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ।’

— (कठ० उप० १.३.१२) इति ।

And that *sattva* is one-pointed because it is free from *rajas* which is the cause of movement ; and it is also subtle since it is free from *tamas* which is the cause of gross shapes of things that are non-self and imagined through delusion. Hence this *sattva* is fit to see the Self. Hence the *śruti* has it thus :

‘Can be seen by those subtle-seers, through their sharp and subtle intelligence’ (*Kaṭha Up.* 1.3.12).

न खलु वायुना दोधूयमानेन प्रदीपेन मणिमुक्तादिलक्षणानि निर्धारयितुं शक्यन्ते । नापि स्थूलेन खनित्रेण सूच्येव सूक्ष्मपटस्यूतिः संभवति । तदेतदीदृशं सत्त्वमेवायोगिषु तमोगुणगर्भितेन रजोगुणेनोपस्पृष्टं बहुविधद्वैतसंकल्पेन चेतयमानं चित्तं भवति । तच्चित्तं तमोगुणाधिक्ये सत्यासुरीं संपदमुपचिन्वत्पीनं भवति । तथाह वसिष्ठः—

In a light, flickering with the breeze, it is not possible to ascertain the qualities of jewels, pearls etc. Nor a fine cloth can be sewn by a spade as by a needle.

Therefore, such *sattva* truly in non-yogis becomes *citta* under the influence of *rajas* mixed with *tamas*, through awareness of many thoughts of duality.

Tamas prevailing, this *citta* becomes fat by accumulating demonic endowments. Vasiṣṭha said thus :

‘अनात्मन्यात्मभावेन देहभावनया तथा ।
 पुत्रदारैः कुटुम्बैश्च चेतो गच्छति पीनताम् ॥
 अहंकारविकारेण ममतामललीलया ।
 इदं ममेतिभावेन चेतो गच्छति पीनताम् ॥
 आधिव्याधिविलासेन समाश्वासेन संसृतौ ।
 हेयादेयविभागेन चेतो गच्छति पीनताम् ॥
 स्नेहेन धनलोभेन लाभेन मणियोषिताम् ।
 आपातरमणीयेन चेतो गच्छति पीनताम् ॥
 दुराशाक्षीरपानेन भोगानिलबलेन च ।
 आस्थादानेन चारेण चित्ताहिर्याति पीनताम् ॥’

— (लघुयोगवासिष्ठे २४.१७-२१) इति ।

‘Considering non-Self as Self, also by the thought “I am the body” and by the sons, wife and relatives as mine, the *citta* gets swelled (LYV24.17).

'Stricken with egotism, and rejoicing in the dirty sense of "mineness", and with the notion of "this is mine", the *citta* gets swelled (ibid 24.18).

'By the faith and hope in this world, which is the playground of disease—mental and physical, and which is imagined to consist of things acceptable and not acceptable, the *citta* gets swelled (ibid 24.19).

'By love (towards the things of the world), lust for wealth, acquirement of jewels and women, which are all apparently very pleasing, the *citta* gets swelled (ibid 24.20).

'The serpent of the mind, by feeding upon the milk of vain hopes, by the strength gained from the breath of enjoyment, and by wandering about to take a place for abiding, becomes fat' (ibid 24.21).

आस्था नाम प्रपञ्चे सत्यत्वबुद्धिः, तस्या आदानमङ्गीकारः, स एव चारो गमनागमनक्रिया तेनेति । तदेवं विनाशनीययोर्वासनामनसोः स्वरूपं निरूपितम् ।

Confidence—*āsthā*—means sense of reality in the phenomenal world; taking—*ādānam*—of that is acceptance (of the reality of the visible world); that alone is wandering about—*cāraḥ*—going and coming by that—thus is the meaning. So, in this manner, the nature of the desire and the mind—which are to be dissolved—is defined.

अथ वासनाक्षयमनोनाशौ क्रमेण निरूप्येते । तत्र वासनाक्षयप्रकारमाह वसिष्ठः—

‘बन्धो हि वासनाबन्धो मोक्षः स्याद्वासनाक्षयः ।

वासनास्त्वं परित्यज्य मोक्षार्थित्वमपि त्यज ॥

मानसीर्वासनाः पूर्वं त्यक्त्वा विषयवासनाः ।

मैत्र्यादिभावनानाम्नीर्गृहाणामलवासनाः ॥

ता अप्यन्तः परित्यज्य ताभिर्व्यवहरन्नपि ।

अन्तः शान्ततमस्नेहो भव चिन्मात्रवासनः ॥

तामप्यन्तः परित्यज्य मनोबुद्धिसमन्विताम् ।
शेषे स्थिरसमासीनो येन त्यजसि तत्त्यज ॥'

— (लघुयोगवासिष्ठे १८.२०-२३) इति ।

And now the effacement of latent impressions — desire, and the dissolution of the mind are being described respectively.

About the destruction of desire Vasiṣṭha said thus :

'Bondage is, truly, the bonds of desire and liberation is getting rid of them. Giving up all desires give up even the desire for liberation (ibid 18.20).

'Renounce first the desire for things of enjoyment then the mental desires and have in you the pure desires such as the thoughts of friendship and the rest (ibid 18.21).

'Although using those thoughts of friendship etc. in practice giving them up inwardly be unattached to them all mentally, and stay with the desire for knowledge alone (ibid 18.22).

'Even that desire for knowledge along with the mind and intellect giving up inwardly, abiding in that what remains give that up by which you renounce' (ibid 18.23).

अत्र मानसवासनाशब्देन पूर्वोक्तास्तिष्ठो लोकशास्त्रदेहवासना विवक्षिताः ।
विषयवासनाशब्देन दम्भदर्पाद्यासुरसंपद्विवक्षिता । मृदुतीव्रत्वे तद्विवक्षाभेदकारणे ।
यद्वा शब्दस्पर्शरूपरसगन्धा विषयाः, तेषां काम्यमानत्वदशाजन्यः संस्कारो
मानसवासना । भुज्यमानत्वदशाजन्यः संस्कारो विषयवासना । अस्मिन्यक्षे
पूर्वोक्तानां चतसृणामनयोरेवान्तर्भावः, अन्तर्बाह्यव्यतिरेकेण वासनान्तरासंभवात् ।

By the word 'mental desire'— *mānasavāsanā*— the aforesaid three desires—for fame, learning and body—are referred to. By the word 'desire for sense objects'—

viṣayavāsanā—hypocrisy, insolence etc.— the demoniac endowments are referred to. They are being referred to severally because of their mildness and severity. Or it may be that sound, touch, form, taste and smell are the objects—the impressions formed while they are being desired are mental desire, and the impressions formed while they are being undergone are called desire for sense objects.

According to this interpretation all the four aforesaid desires are included in these two categories— since there is no other desire than internal and external desires.

ननु वासनायाः परित्यागः कथं घटते? न हि तासां मूर्तिरस्ति येन समार्जनीसमूहितधूलितृणवद्धस्तेनोद्धृत्य बहिस्त्यक्ष्यामः ।

Objection : How this giving up of desires is effected? they have no forms; otherwise they could have been swept together like dust and grass, picked up in hands and thrown out.

मैवम्; उपवासजागरणवत्तदुपपत्तेः । स्वभावप्राप्तयोर्भुजिक्रियानिद्रयोरमूर्तत्वेऽपि तत्परित्यागरूपे उपवासजागरणे सर्वैरप्यनुष्ठीयेते; तद्वदत्राप्यस्तु ।

Reply : It is not so. It is possible like fasting or forgoing sleep. Eating and sleeping are natural activities of life, they are formless yet people observe fasts and vigils in the form of giving them up. Let it be like that here also.

‘अद्य स्थित्वा निराहारम्’* इत्यादिमन्त्रेण संकल्पं कृत्वा सावधानत्वेनावस्थानं तत्र त्याग इति चेत्,

Objection : In that case staying carefully after taking the vow by muttering of the formula ‘passing this day without food’ etc. is (known as) keeping fast— giving up eating.

* अद्य स्थित्वा निराहारः सर्वभोगविवर्जितः ।

द्यौ भक्ष्ये पुण्डरीकाक्ष शरणं मे भवाच्युत ॥

— पद्मपुराणे उत्तरखण्डे (६) ६१.२३ ॥

अत्रापि न तद्दण्डनिवारितम्, प्रेषमन्त्रेण संकल्प्याप्रमत्तत्वेनावस्थातुं शक्यत्वात् । वैदिकमन्त्रानधिकारिणां तु भाषया संकल्पोऽस्तु । यदि तत्र शाकसूपौदनादिसंनिधित्यागस्तर्ह्यत्रापि म्रक्चन्दनवनितासंनिधिपरित्यागोऽस्तु । अथ तत्र बुभुक्षानिद्रालस्यादिविस्मारकैः पुराणश्रवणदेवपूजानृत्यगी-तवादित्रादिभिश्चित्तमुपलाल्येत, तर्ह्यत्रापि मैत्र्यादिभिस्तदुपलालयेत् । मैत्र्यादयश्च पतञ्जलिना सूत्रिताः— 'मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां भावनातश्चित्तप्रसादनम्' (१.३३) इति ।

Reply : In this instance also that is not prohibited by a rod. It is not impossible to stay alert having taken the vow uttering the *Praīṣa* formula.

Those who are not entitled to pronounce the Vedic formula let them take the vow in their language. If in that instance contact with rice, soup, vegetables etc. is shunned, let in this instance also the contact with flower garlands, sandalwood paste and women be shunned. If in that instance the mind is caressed by the study of the *purāṇas*, worship of gods, songs, dances and musical instruments, in order to keep it oblivious of hunger, sleep and indolence, then in this instance also the mind should be caressed by the thoughts of friendship and the rest. Friendship etc. have been composed by Patañjali thus: 'Friendship, mercy, gladness and indifference, being thought of in regard to subjects, happy, unhappy, good and evil respectively, pacify the *citta*—mind' (*Pātañjala Yogasūtra* 1.33).

चित्तं हि रागद्वेषपुण्यपापैः कलुषीक्रियते । रागद्वेषौ च पतञ्जलिः सूत्रयामास— 'सुखानुशयी रागः' (२.७) ; 'दुःखानुशयी द्वेषः' (२.८) इति । स्वेनानुभूयमानं सुखमनुशेते कश्चिद्धीवृत्तिविशेषः 'सुखजातीयं मे सर्वं भूयात्' इति । तच्च दृष्टादृष्टसामग्र्यभावात् सम्पादयितुं शक्यम् । अतः स रागश्चित्तं कलुषीकरोति । यदा सुखिष्वयं मैत्रीं भावयेत् 'सर्वेऽप्येते सुखिनो मदीयाः' इति,

तदा तत्सुखं स्वकीयमेव सम्पन्नमिति भावयतस्तत्र रागो निवर्तते, यथा स्वस्य राज्याभावेऽपि पुत्रादिराज्यमेव स्वकीयं राज्यं तद्वत्। निवृत्ते च रागे वर्षास्वतीतासु शरत्सरिदिव चित्तं प्रसीदति।

The mind is rendered impure by love, hate, virtue and vice. Patañjali has also described love and hate in aphorisms thus :

‘Attachment is that which dwells on pleasure’ (2.7).

‘Aversion is that which dwells on pain’ (2.8).

A certain mental transformation in the form of ‘all that is of the nature of pleasure be mine’, arises when one experiences pleasure, which dwells on the pleasure itself. Such desire for all kinds of pleasures remains unaccomplished because of the absence of means— seen or unseen. Therefore this attachment to pleasure makes the mind impure.

When one applies the thought of friendship on happy people thus—‘all these happy people are mine’, then by thinking that the happiness is, as it were, his happiness— his attachment dissolves, just like one without a kingdom of his own, thinks his son’s kingdom as his own. When the mind is freed from attachment it becomes pure even as the autumnal river becomes limpid after the rains are over.

तथा दुःखमनुशेते कश्चित्प्रत्ययः ‘ईदृशं सर्वं दुःखं सर्वदा मे मा भूत्’ इति। तच्च रोगशत्रुव्याघ्रादिषु सत्सु न निवारयितुं शक्यम्। न च सर्वे दुःखहेतवो हन्तुं शक्यन्ते। ततः स द्वेषः सदा हृदयं दहति। यदा स्वस्येव परेषां सर्वेषां प्रतिकूलं दुःखं मा भूदित्यनेन प्रकारेण करुणां दुःखिषु प्राणिषु भावयेत् तदा वैर्यादिद्वेषनिवृत्तौ चित्तं प्रसीदति। अत एव स्मर्यते—

‘प्राणा यथात्मनोऽभीष्टा भूतानामपि ते तथा ।
 आत्मौपम्येन भूतानां दयां कुर्वन्ति साधवः ॥’
 — (महाभारते १३.११६.२१-२२ *) ॥

In the same way there is some peculiar transformation in the form of ‘never all such pain be unto me’, which dwells on the experience of pain. This experience of pain cannot be stopped so long as there exist disease, enemies and tiger etc. Nor can all the causes of unhappiness be destroyed. Therefore that hate burns the heart all the time. When one thinks that ‘like my unhappiness all other people’s unfavourable unhappiness may not be’, and in this way feels compassion for all miserable creatures then the hate towards enemy etc. dissolves and the mind becomes pure. Hence the *smṛti* has it thus :

‘Life is as dear to other beings as it is dear to me. The benevolent take pity on all beings treating them equally with their own self’ (*Yatidharma-saṁgraha* p. 31 ; *Hitopadeśa*, *mitralābha* 19 ; *Mahābhārata* 13.116.21-22).*

तत्प्रकारं च महान्तो दर्शयन्ति—

‘सर्वेऽत्र सुखिनः सन्तु सर्वे सन्तु निरामयाः ।
 सर्वे भद्राणि पश्यन्तु मा कश्चिद्दुःखमाप्नुयात् ॥’ इति ।

Great men show the manner it is done thus :

‘Let all be happy here, and free from ailments ; and achieve good of their lives, and may none suffer pain’ (source untraced ; the second line occurs in *Bhaviṣya-mahā-purāṇa* 2.35.14 ; cf. *Garuḍa Purāṇa*, *Uttara Khaṇḍa* 35.51).

*In the Mahabharata the second line reads :

‘आत्मौपम्येन गन्तव्यं बुद्धिमयिर्महात्मभिः ॥’

तथा हि प्राणिनः स्वभावत एव पुण्य नानुतिष्ठन्ति, पापं त्वनुतिष्ठन्ति । तदाहुः—

‘पुण्यस्य फलमिच्छन्ति पुण्यं नेच्छन्ति मानवाः ।

न पापफलमिच्छन्ति पापं कुर्वन्ति यत्नतः ॥’ इति ।

For people by nature do not practise virtue but indulge in vice. It is said thus :

‘People like to have the fruit of virtue but not virtue ; they perform evil with great care but do not wish to have its fruits’ (Source untraced).

ते च पुण्यपापे पश्चात्तापं जनयतः । स च तापः श्रुत्यानूद्यते— ‘किमहं साधु नाकरवम्, किमहं पापमकरवम्’ (तै० उप० २.९) इति ।

And these virtue and vice cause remorse, which the *sruti* describes thus :

‘Why have I not done the right ? Why have I done the sinful ?’ (*Taittirīya Upanisad* 2.9.1).

यद्यसौ पुण्यपुरुषेषु मुदितां भावयेत् तदा तद्वासनया स्वयमेवाग्रमत्तः पुण्येषु प्रवर्तेत । तथा पापिषूपेक्षां भावयन् स्वयमपि पापान्निवर्तेत । अतः पश्चात्तापस्याभावेन चित्तं प्रसीदति । सुखिषु मैत्रीं भावयतो न केवलं रागनिवृत्तिः किं त्वसूयेर्ष्यादयोऽपि निवर्तन्ते । गुणेषु दोषाविष्करणमसूया, परगुणानामसहनमीर्ष्या । यदा मैत्रीवशात्परकीयं सुखं स्वकीयमेव सम्पद्यते, तदा परगुणेषु कथमसूयादिकंसम्भवेत् ? एवं दोषान्तरनिवृत्तिरपि यथायोगमुन्नेया । दुःखिषु करुणां भावयतः शत्रुवधादिकरो द्वेषो यदा निवर्तते, तदा दुःखित्वप्रतियोगिकस्वसुखित्वप्रयुक्तो दर्पोऽपि निवर्तते । स च दर्प आसुरसंपद्यहंकारप्रस्तावे पूर्वं निरूपितः—

If he practises sympathetic complacency on virtuous persons then by that desire he sets himself carefully to righteous acts. In the same manner by practising indifference towards the sinful he becomes free from sins. Therefore, because of the absence of compunction, the *citta* becomes pure.

By exercising friendly thought to the happy not only attachment is got rid of but also of malice and envy and the like.

Malice—slandorous malignities—*asūyā*—is finding fault in virtue, and envy—*īrṣyā*—is impatience in another's virtue.

When by the influence of friendly thoughts another's happiness becomes truly one's own, then there remains no scope for finding fault etc. with other's virtue. Thus getting rid of the other vices as well by the same way may be understood accordingly.

When hate—the cause of killing the enemies etc.—is removed from the mind by compassionate thoughts towards the miserable then pride also is eliminated which is caused by happiness, the opposite of misery. This pride was earlier described in connection with ego in the demonic endowments thus :

‘ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी।’
 ‘आढ्योऽभिजनवानस्मि कोऽन्योस्तिसदृशो मया।’
 — (भगवद्गीतायाम् १६.१४, १५) इत्यादि।

‘I am the lord, I enjoy, I am successful, powerful, and happy. ‘I am rich and well-born. Who else is equal to me?’ (BG 16.14,15).

ननु पुण्यात्मसु मुदितां भावयतः पुण्यप्रवृत्तिः फलत्वेनोक्ता, सा च योगिनो न युक्ता, मलिनानायां शास्त्रवासनायां पुण्यमन्तर्भाव्य पूर्वमुदाहृतत्वात्। मैवम्, पुनर्जन्मकारणस्य काम्येष्टापूतदिस्तत्र मलिनत्वेनोदाहरणात्। इह तु योगाभ्यासजन्यमशुक्लाकृष्णत्वेन जन्मानापादकं पुण्यं विवक्षितम्। अशुक्लाकृष्णत्वं पतञ्जलिः सूत्रयामास—

Objection : It has been said that the application of sympathetic complacency towards the virtuous results in

virtuous activity and that does not befit the *yogīs*, since it was earlier described as included in the impure desire of learning.

Reply : This need not be so. For, there, the *iṣṭāpūrta karma* performed with desire and leading to rebirth was mentioned as impure. But here, that virtue is intended which does not lead to rebirth, because it has become 'neither black nor white' by the practice of *yoga*. 'Neither white nor black' is mentioned by Patañjali thus :

‘कर्माशुक्लाकृष्णं योगिनस्त्रिविधमितरेषाम्’ (४.७) इति । काम्यं कर्म विहितत्वा-
च्छुक्लम्, निषिद्धं कृष्णम्, मिश्रं शुक्लकृष्णम् । तदेतत्त्रयमितरेषामयोगिनां
संपद्यते । तच्च त्रिविधं जन्म प्रयच्छति । तदाहुर्विश्वरूपाचार्याः—

‘Works are neither white nor black for the *yogīs*; for others they are threefold— black, white, and mixed’ (*Yoga sūtra* 4.7).

Motivated work being prescribed is white—pure; prohibited one is black, and the mixed one is white and black. So, these three happen to other people who are non-*yogīs*, and bring about three kinds of birth. This has been said by *Viśvarūpācārya* thus :

‘शुभैः प्राप्नोति देवत्वं निषिद्धैर्नारकीं गतिम् ।
उभाभ्यां पुण्यपापाभ्यां मानुष्यं लभतेऽवशः ।’
— (नैष्कर्म्यसिद्धौ १.४१) इति ।

‘By good acts godhood is attained, and by deeds that are prohibited is consigned to perdition, and by both good and evil together reaches perforce the human state’ (*Naiṣkarmyasiddhi* 1.41).

ननु योगस्यानिषिद्धत्वादकृष्णत्वेऽपि विहितत्वाच्छुक्लत्वमिति चेत्,

Objection : Although *yoga* is not black since it is not prohibited but it must be white since it is prescribed— how then it is said to be neither white nor black ?

मैवम्, अकाम्यत्वाभिप्रायेणाशुक्लत्वाभिधानात्। अतोऽशुक्लकृष्णे पुण्ये प्रवृत्तिर्योगिनोऽपेक्षिता।

Reply : It is not so, because *yoga* is described as non-white with the idea that it is performed without motive. Therefore the *yogis* perform such virtue which is neither white nor black.

ननु योगिनोऽप्यनेन न्यायेन यथोचितं पुण्यात्मसु मुदितां भावयित्वा पुण्येष्वेव प्रवर्तेरन्निति चेत्,

Objection: By this way even *yogis* practising appropriate complacency towards virtuous people will be prompted to perform virtues alone.

प्रवर्तन्तां नाम, ये मैत्र्यादिभिश्चित्तं प्रसादयन्ति तेषामेव योगित्वात्। मैत्र्यादिचतुष्टयमुपलक्षणम्। तेन 'अभयं सत्त्वसंशुद्धिः' (भगवद्गीतायाम् १६.१) इत्यादिदैवसंपत् 'अमानित्वमदम्भित्वम्' (तत्रैव १३.७) इत्यादि ज्ञानसाधनानि जीवन्मुक्तस्थितप्रज्ञादिवचनोक्ता धर्माश्चोपलक्ष्यन्ते, सर्वेषामेतेषां शुभवासनारूपत्वेन मलिनवासनानिवर्तकत्वात्।

Reply : Let them do so, since they, who through friendship etc. purify their mind, are truly *yogis*.

The quaternion of friendship etc. implies other analogous virtues— so 'Fearlessness, purity of heart' (*Bhagavadgītā* 16.1) and the like divine endowments and the means to knowledge such as 'Humility, unpretentiousness' (ibid 13.7) and the like virtues mentioned while describing *Jivanmukta* and *sthitaprajña* are implied, since all these being good desires eradicate impure desires.

ननु सन्त्यनन्ताः शुभवासनाः, न चैकेन ताः सर्वा अभ्यसितुं शक्यन्ते; निरर्थकश्च तदभ्यासप्रयास इति चेत्,

Objection: There are innumerable good desires and one is not able to practise them all; so the attempt to practise them is futile.

न; तन्निवर्त्यानामनन्तानां मलिनवासनानामेकस्य मनस्यसम्भवात्। न ह्यायुर्वेदोक्तानि सर्वाण्यौषधान्येकेन सेवितुं शक्यन्ते। नापि तन्निवर्त्याः सर्वे रोगा एकस्य देहे संभवन्ति। एवं तर्हि स्वचित्तं प्रथमतः परीक्ष्य तत्र यदा यावत्यो मलिनवासनास्तदा तावतीर्विरोधिनीः शुभवासना अभ्यस्येत्। यथा पुत्रमित्रकलत्रादिभिः पीड्यमानस्ततो विरक्तस्तन्निवर्तकं पारिव्राज्यं गृह्णाति, तथा विद्यामदधनमदकुलाचारमदादिमलिनवासनाभिः पीड्यमानस्तद्विरोधिनां विवेकमभ्यस्येत्। स च विवेको जनकेन दर्शितः—

‘अद्य ये महतां मूर्ध्नि ते दिनैर्निपतन्त्यधः।

हन्त चित्त महत्तायाः कैषा विश्वस्तता तव ॥’

— (लघुयोगवासिष्ठे १९.३९) ॥

Reply : It is not so, since all these endless impure desires, destroyable by them, do not occur in one’s mind.

It is neither possible for one to take all the medicines mentioned in the Ayurveda, nor all the diseases that are curable by those medicines happen in one’s body. Therefore, one should first find out in one’s mind the number of impure desires at a given time and then practise equal number of opposite good desires. For instance, being troubled by wife, children and other relations and getting disgusted with all these one takes to *sannyāsa* to do away with them altogether. Similarly one who is being troubled with the conceit of learning, wealth, family tradition and the like impure desires should practise their opposite discrimination; and that discrimination has been described by Janaka thus :

‘They, who are at the top of the great today, will go down in a matter of days; Alas! O mind, what kind of faith is this that you have in greatness? (*LYV*19.39).

‘क्व धनानि महीपानां ब्रह्मणः क्व जगन्ति वा।

प्राक्तनानि प्रयातानि केयं विश्वस्तता तव ॥

कोटयो ब्रह्मणां याता गताः स्वर्गपरम्पराः ।
 प्रयाताः पांसुवद्भूपाः का धृतिर्मम जीविते ।'
 — (तत्रैव १९.४१, ४२) ।

‘येषां निमेषणोन्मेषौ जगतः प्रलयोदयौ ।
 तादृशाः पुरुषा नष्टा मादृशां गणनैव का ॥’
 — (तत्रैव १९.४९) इति ।

‘Where are the riches of kings gone ? And where the earlier worlds of Brahmā are also gone ? What kind of faith of yours is this (in eternity) ? (ibid 19.41).

‘Tens of millions of Brahmas (the creators) have gone ; and also are gone the successive heavens ; the kings are gone as dust (is blown away) ; what is this faith on my life ? (ibid 19.42).

‘Whose shutting and opening of eyelids caused dissolution and creation of the world—such men are gone to oblivion ; can there be any count for men like us ?’ (ibid 19.49).

नन्वयमपि विवेकस्तत्त्वज्ञानोदयात्प्राचीनः, नित्यानित्यवस्तुविवेकादिसाध-
 नव्यतिरेकेण ब्रह्मज्ञानासम्भवात्, इह तूत्पन्नब्रह्मसाक्षात्कारस्य जीवन्मुक्तये
 वासनाक्षयादिसाधनं वक्तुमुपक्रान्तम्; अतः किमिदमकाण्डे ताण्डवमिति चेत् ।

Objection: This discrimination also precedes the rise of the knowledge of the Truth, inasmuch as the knowledge of Brahman is not possible in the absence of the means in the form of discrimination of things eternal and non-eternal and the like. Here, in this treatise, the means to *jīvanmukti* such as the effacement of *vāsanās* etc. for one who has already realized Brahman is being dealt with; therefore, what is all this sudden frantic dancing ? (i.e., the introduction of discrimination at this stage is uncalled for).

नायं दोषः । साधनचतुष्टयसम्पन्नस्य पश्चाद्ब्रह्मज्ञानमित्येष सर्वपुरुषसाधारणः प्रौढो
 राजमार्गः । जनकस्य तु पूर्वपुण्यपुञ्जपरिपाकेणाकाशफलापातवदकस्मात्सिद्ध-

गीताश्रवणमात्रेण तत्त्वज्ञानमुत्पन्नम् । ततश्च चित्तविश्रान्तये विवेकोऽयं क्रियत इति काण्ड एवेदमुचितं ताण्डवम् ।

Reply : There is no harm in this. One should accomplish the quaternion of means first and then the knowledge of Brahman follows— this scheme is well-known— as a well-known royal road— for all people in general. But Janaka, as soon as he heard the *Siddha Gītā* (Y V5.8.9-18), realized Truth all of a sudden; this windfall was of course the consequence of the accumulated former virtues. Afterwards, practice of this discrimination was undertaken in order to put the mind at rest. So introducing discrimination at this stage is quite relevant.

नन्वेवमप्यस्य विवेकस्य ज्ञानसमनन्तरभावित्वेन मलिनवास-
नानुवृत्त्यभावाच्छुद्धवासनाभ्यासो नापेक्षित इति चेत्,

Objection: Even if it is so, the application of pure desire is not required inasmuch as there is an absence of the continuity of impure desire caused by discrimination which has immediately followed the knowledge.

न, जनकस्य तदनुवृत्त्यभावेऽपि याज्ञवल्क्यभगीरथादेस्तदनुवृत्तिदर्शनात् । अस्ति हि याज्ञवल्क्यस्य तत्प्रतिवादिनामुषस्तकहोलादीनां च भूयान्विद्यामदः, तैः सर्वैरपि विजिगीषुकथायां प्रवृत्तत्वात् ।

Reply: It is not so; although absent in Janaka it is found in Yājñavalkya and Bhagīratha and others.

Even Yājñavalkya and his opponents Uṣasta, Kahola and others, all had vast pride of learning inasmuch as all of them entered into disputation desiring victory.

ननु तेषां विद्यान्तरमेवास्ति न तु ब्रह्मविद्येति चेत्,

Objection: They had other learnings only, but not knowledge of Brahman.

न, कथागतयोः प्रश्नोत्तरयोर्ब्रह्मविषयत्वात् ।

Reply : It cannot be said so, since in that debate, all questions and answers thereto are found to be concerning Brahman.

ननु ब्रह्मविषयत्वेऽपि तेषामापाततो ज्ञानमेव न तु सम्यग्वेदनमिति चेत्,

Objection : Although Brahman was the object of discussion, they had only indirect knowledge, not the perfect knowledge.

न, तथा सत्यस्माकमपि तदीयवाक्यैरुत्पन्नाया ब्रह्मविद्याया असम्यक्त्वप्रसङ्गात् ।

Reply : It cannot be said so, because, in that case, our knowledge of Brahman arising out of their statements shall also become imperfect— indirect knowledge.

ननु सम्यक्त्वेऽपि परोक्षज्ञानमेवेति चेत्,

Objection : Although it is perfect yet it is mediate knowledge only.

न, 'यत्साक्षादपरोक्षाद्ब्रह्म' (बृ० उप० ३.४.१) इति मुख्यापरोक्षविषयतयैव विशेषतः प्रश्नोपलम्भात् ।

Reply : To this we say no, as the questions put were especially concerned with the directness and immediateness of the knowledge of Brahman : 'That Brahman which is direct and immediate' (*Br. Up.* 3.4.1) thus.

नन्वात्मज्ञानिनो विद्यामद आचार्यैर्नाभ्युपगम्यते; तथा चोपदेश-साहस्र्यामभिहितम्—

Objection : But the Ācārya (Śaṅkara) does not approve of the conceit of learning for the knower of the Self, and has said in the *Upadeśa Sāhasrī* thus :

‘ब्रह्मवित्त्वं तथा मुक्त्वा स आत्मज्ञो न चेतः ।’ (१२.१३) इति ।

‘And (he, who) also gives up the egoism that he is a “knower of Brahman” is a (real) knower of the Self. Others are not’ (ibid 12.13).

नैष्कर्म्यसिद्धावपि—

‘न चाध्यात्माभिमानोऽपि विदुषोऽस्त्यासुरत्वतः ।

विदुषोऽप्यासुरश्चेत्स्यान्निष्फलं ब्रह्मदर्शनम् ॥’ (१.७५) इति ।

इति चेत्,

And also in the *Naiṣkarmyasiddhi* (of Sureśvarācārya) thus :

‘There cannot be pride of learning in a knower of Brahman because such things belong to the demoniac ; if even a knower of Brahman suffers from this demoniac quality then his knowledge of Brahman is futile’ (ibid 1.75).

नायं दोषः । जीवन्मुक्तिपर्यन्तस्य तत्त्वज्ञानस्य तत्र विवक्षितत्वात् । न खलु वयमपि जीवन्मुक्तानां विद्यामदमभ्युपगच्छामः ।

Reply: There is no harm ; because the knowledge referred to in the quotations is intended to culminate in *Jīvanmukti*. And we also, of course, do not approve of the pride of learning in *jīvanmuktas*.

ननु विजिगीषोरात्मबोध एव नास्ति,

‘रागो लिङ्गमबोधस्य चित्तव्यायामभूमिषु ।

कुतः शाद्वलता तस्य यस्याग्निः कोटेरे तरोः ॥

— (नैष्कर्म्यसिद्धौ ४.६७) ।

इत्याचार्यैरभ्युपगमादिति चेत्,

Objection: Moreover, there is not even self-knowledge in him who is desirous of defeating others, since the Ācārya (Sureśvara) has agreed to this thus :

‘Attachment to the grounds on which the mind exercises (sound etc.) indicates absence of knowledge. How can a tree remain verdant which has fire in its hollow?’ (*Naiṣkarmyasiddhi* 4.67).

न।

‘रागादयः सन्तु कामं न तद्भावोऽपराध्यति।’

— (बृहदारण्योपनिषद्भाष्यवार्तिके १.४.१५३९)।

‘उत्खातदंष्ट्रोगवदविद्या किं करिष्यति ॥’

— (तत्रैव १.४.१७४६) ॥

इत्यत्र तैरेव रागाद्यभ्युपगमात्। न चात्र परस्परव्याहतिः, स्थितप्रज्ञे ज्ञानिमात्रे च वचनद्वयस्य व्यवस्थापनोपयुक्तत्वात्।

Reply : It is not so, because the Ācārya (Sureśvara) himself approves of such things in *Bṛhadāraṇyaka Vārttika* thus :

‘Let the attachment and the rest remain freely, their presence alone cannot offend. What (harm) can the ignorance— *avidyā*—do like the serpent whose fangs have been extracted?’ (*Bṛ. Up. Bh. Var.* 1.4.1539.2 and 1.4.1746.1). And there is no contradiction between these two positions inasmuch as they can be so arranged as to fit in with a *sthitaprajña* and a simple knower.

नु ज्ञानिनो रागाद्यभ्युपगमे धर्माधर्मद्वारेण जन्मान्तरप्रसङ्ग इति चेत्,

Objection : Now, if attachment and such things are permitted for a plain knower then they will surely bring about virtue and vice and they in their turn will lead to rebirth.

मैवम्, अदग्धबीजवदविद्यापूर्वककामादेरेव मुख्यरागादित्त्वेन पुनर्जन्महेतुत्वात्। ज्ञानिनस्तु दग्धबीजवदाभासमात्रा एव रागादयः। एतदेवाभिप्रेत्योक्तम्—

‘उत्पद्यमाना रागाद्या विवेकज्ञानवह्निना ।

तदा तदैव दहन्ते कुतस्तेषां प्ररोहणम् ॥’

— (वराहोपनिषदि ३.२४.२५) इति ।

Reply : It is not so. Desire etc. generated by ignorance are the real attachment etc. and are, like unbaked seeds, the cause of rebirth. As for the knowers, like baked seeds, the attachment etc. are just appearance (i.e. cannot cause rebirth).

The idea is expressed thus :

‘Attachment etc., as soon as they arise, are burnt out then and there by the fire of discrimination. Whence should they sprout again ?’ (V.Up. 3.24-25) ;

तर्हि स्थितप्रज्ञस्यापि ते सन्त्विति चेत्,

Objection : Then let the *sthitaprajña* also have them (attachment etc).

न, तत्काले मुख्यवदेवाभासमानानां बाधकत्वात्; रज्जुसर्पोऽपि मुख्यसर्पवदेव तदानीं भीषयन्नपलभ्यते, तद्वत् ।

Reply : Not so, because at that time they, even the apparent attachment etc., cause hindrance to the state of *sthitaprajña* just like the real ones. Even the rope-snake at the time of its perception causes fear just as the real snake. Like that.

तर्ह्यभासत्वानुसंधानानुवृत्तौ न कोऽपि बाध इति चेत्,

Objection: In that case they, the attachment etc., cannot cause any hindrance if they are remembered as mere appearances.

चिरं जीवतु भवान् । इयमेवास्मदभिमता जीवन्मुक्तिः । याज्ञवल्क्यस्तु विजिगीषुदशायां न हीदृशः, चित्तविश्रान्तये विद्वत्संन्यासस्य तेन करिष्यमाणत्वात् ।

न केवलमस्य विजिगीषा किंतु धनतृष्णापि महती जाता, यतो, बहूनां ब्रह्मविदां पुरतः स्थापितं सालंकारं गोसहस्रमपहत्य स्वयमेवेदमाह— 'नमो वयं ब्रह्मिष्ठाय कुर्मो गोकामा एव वयं स्मः' (बृ० उप० ३.१.२) इति ।

Reply: (Then) we say— may you live long. (Since) this is the *jīvanmukti* we approve of.

But Yājñavalkya was verily not in this state while he was still desirous of victory in disputation, since he was yet to take the *vidvatsannyāsa* in order to set the mind at rest. Not only he was desirous of victory but had a great thirst for wealth as well, since he, while carrying away a thousand cows decorated with gold and put before the assembly of many knowers of Brahman, himself said thus— 'we bow to the wisest of the Brāhmaṇas, but we just wish to have the cows' (*Br. Up.* 3.1.2).

इतरान् ब्रह्मविदोऽवज्ञातुमियं काचिद्वचोभङ्गीति चेत् ।

Objection: It may well be that he, to insult other knowers of Brahman, spoke euphemistically.

अयमपि तर्ह्यपरो दोषः । इतरे च ब्रह्मविदः स्वकीयं धनमनेनापहतमितिमत्त्वा चुक्रुधुः । अयं च क्रोधपरवशः शाकल्यं शापेन मारयामास । न चास्य ब्रह्मघ्नो मोक्षाभावः शङ्कनीयः । यतः कौषीतकिनः समामनन्ति— 'नास्य केन च कर्मणा लोको मीयते न मातृवधेन न पितृवधेन न स्तेयेन न भ्रूणहृत्यया' (३.१) इति ।

Reply: It is then another count of offence. The other knowers of Brahman were enraged thinking that he has taken away their wealth. But he, in a fit of anger, cursed Sākalya to death. Of course, it should not be supposed that this killer of a *Brāhmaṇa* had no Liberation inasmuch as the Kauṣītakins read thus :

'By no deed whatsoever of his is his world injured, not by stealing, not by killing an embryo, not by the killing of his mother, not by the killing of his father' (*KB Up.* 3.1)

शेषोऽपि स्वकृतायामार्यापञ्चाशीत्यामिदमाह—

‘हयमेधशतसहस्राण्यथ कुरुते ब्रह्मघातलक्षाणि ।

परमार्थविन्न पुण्यैर्न च पापैः स्पृश्यते विमलः ॥’

— (परमार्थसारे ७७) इति ।

Śeṣa also has said this in his *Āryāpañcāśīti* thus :
(*Paramārthasāra* 77) :

‘The knower of the supreme Truth, being devoid of all impurities, remains untouched by the merit earned by one hundred thousand horse-sacrifices and by the demerit of killing one lakh Brāhmaṇas’ (*Paramārthasāra* or *āryāpañcāśīti* 77).

तस्मात्किं बहुना, ब्रह्मविदां याज्ञवल्क्यादीनामस्त्येव मलिनवासनानुवृत्तिः,
भगीरथस्तु तत्त्वं विदित्वापि राज्यं पालयन्मलिनवासनाभिश्चित्तविश्रान्त्यभावे सति
सर्वं परित्यज्य पश्चाद्विश्रान्तवानिति वसिष्ठेनोपाख्यायते । अतः स्वकीयं वर्तमानं
मलिनवासनादोषं परकीयदोषवत्सम्यगुत्प्रेक्ष्य तत्प्रतीकारमभ्यस्येत् ।
अनेनैवाभिप्रायेण स्मर्यते—

‘यथा सुनिपुणः सम्यक्परदोषेक्षणे रतः ।

तथा चेन्निपुणः स्वेषु को न मुच्येत बन्धनात् ॥’

— (वराहोपनिषदि ३.२५) इति ।

Yājñavalkya and other knowers of Brahman were not free from the continuance of impure desires so there is no point in discussing it further.

Vasiṣṭha has narrated the episode of Bhagīratha who could not find mental peace due to impure desires while reigning over his kingdom in spite of his knowing the Reality; afterwards giving up everything (he) found his peace.

Therefore one should as carefully find out the vice of impure desire in oneself as of others and try to counteract it. With this idea in view it is said thus in the smṛiti :

'People show extraordinary skill in finding other people's fault. If they display equal skill in finding their own fault, who will remain unfreed ?' (*Varāha Up.* 3.25).

नन्वादौ तावद्विद्यामदस्य कः प्रतीकार इति चेत्,

Objection: Then, in the first place, what is the cure for the pride of knowledge ?

किं स्वनिष्ठस्य परविषयस्य मदस्य, किंवा स्वविषयस्य परनिष्ठस्य ? आद्ये भङ्गोऽवश्यं क्वचिद्भविष्यतीति निरन्तरं भावयेत् । तद्यथा श्वेतकेतुर्विद्यया मत्तः प्रवाहणस्य राज्ञः सभां गत्वा तेन पञ्चाग्निविद्यायां पृष्टायां स्वयमजानानो निरुत्तरो राज्ञा बहुधा भर्त्सितः पितुः समीपमागत्य स्वनिर्वेदमुदाजहार । पिता तु निर्मदस्तमेव राजानमनुसृत्य तां विद्यां लेभे । दृप्तबालाकिश्चाजातशत्रुणा राज्ञा भर्त्सितो दर्पं संत्यज्य राजानमुपससाद । उषस्तकहोलादयश्च मदेन कथां कृत्वा पराजिताः । यदा स्वविषयः परनिष्ठो मदः प्रवर्तेत तदा मत्तः स परो मां निन्दतु, अवमन्यतां वा सर्वथापि न मे हानिरिति भावयेत् । तथा हि—

Reply: Is the pride in yourself and others are the object (of contempt) or it is in someone else and you are its object (i.e., you feel inferior) ? If it is of the first kind then always remember that somewhere or other your pride will be pulverized. For instance, Śvetaketu, very proud of his learning, went to the court of king Pravāhaṇa, and could not answer, being ignorant, when asked about Pañcāgni Vidyā, and was much derided by the king. He returned to his father and narrated his despondency. His father, as he was a humble man, went to the same king and learned the Pañcāgni Vidyā from him. And conceited Bālāki, reprimanded by king Ajātaśatru, gave up his pride and sat at the feet of the king as a student. And Uṣasta, Kahola and others entered into dispute out of pride and were defeated.

And when the pride is in someone else and you are its object then think that— he is very proud and if he speaks ill of me let him or insults me let him, it cannot harm me anyway. And it is said for instance :

‘आत्मानं यदि निन्दन्ति निन्दन्ति स्वयमेव हि ।

शरीरं यदि निन्दन्ति सहायास्ते मता मम ॥

निन्दावमानावत्यन्तं भूषणं यस्य योगिनः ।

धीविक्षेपः कथं तस्य वाचाटैः क्रियतामिह ॥’ इति ।

‘If they malign me— the Self— truly they are maligning (their own Self) themselves. If they malign me— the body, they are my trusted friends (Source untraced).

‘The *yogī* for whom slander and humiliation are perfect embellishments, how can his mind be distracted by loquacious fellows ?’ (Source untraced).

नैष्कर्म्यसिद्धौ—

‘वर्चस्के संपरित्यक्ते दोषतश्चावधारिते ।

यदि दोषं वदेत् तस्मै किं तत्रोच्चरितुर्भवेत् ॥’ (२.१६) ।

‘तद्वत्स्थूले तथा सूक्ष्मे देहे त्यक्ते विवेकतः ।

यदि दोषं वदेत् ताभ्यां किं तत्र विदुषो भवेत् ॥’ (२.१७) ॥

‘शोकहर्षभयक्रोधलोभमोहस्पृहादयः ।

अहंकारस्य दृश्यन्ते जन्म मृत्युश्च नात्मनः ॥’

— (भागवते ११.२८.१६) इति ॥

Naiṣkarmyasiddhi has it thus :

‘When known as detrimental and excreted, if any one finds fault with the faeces, what is it to him who has discharged them ? (ibid 2.16).

‘In the same manner when the gross and the subtle bodies are given up out of discrimination and someone finds fault with them, what is it to him, the knower (who has given them up) ?’ (ibid 2.17).

‘Sorrow, happiness, fear, anger, greed, delusion, desire and the like, also birth and death are found to be of egoism, not of the Self’ (*Śrīmad-bhāgavata* 11.28.16).

निन्दाया भूषणत्वं च ज्ञानाङ्कुशे दर्शितम्—

‘मन्निन्दया यदि जनः परितोषमेति
 नन्वप्रयत्नसुलभोऽयमनुग्रहो मे।
 श्रेयोर्थिनो हि पुरुषाः परतुष्टिहेतो-
 दुःखार्जितान्यपि धनानि परित्यजन्ति ॥
 सततसुलभदैव्ये निःसुखे जीवलोके
 यदि मम परिवादात् प्रीतिमाप्नोति कश्चित्।
 परिवदतु यथेष्टं मत्समक्षं तिरो वा
 जगति हि बहुदुःखे दुर्लभः प्रीतियोगः ॥’ इति ।

Calumny treated: as embellishment has been described in the *Jñānāṅkuśa* thus :

‘If people are delighted in contemning me, let them, since this favour of mine is bestowed on them effortlessly. For men, who are desirous of felicity, even spend their hard-earned money for the benefit of others.

‘In this world, happiness is hardly found, though, sorrow is always obtained very easily. In such a state if anyone achieves happiness by maligning me, let him malign freely either in my presence or behind my back, since in this world of suffering felicity is hard to obtain.’

अवमानस्य भूषणत्वं स्मर्यति—

‘तथा चरेत वै योगी सतां धर्ममदूषयन्।
 जना यथावमन्येरन् गच्छेयुर्नैव संगतिम् ॥’
 — (नारदपरि० उप० ५.३०) इति ।

Humiliation as an embellishment is remembered thus :

‘The *yogi*, without violating the standard behaviour of *sannyāsins*, should behave in such a manner that people show disregard for him and avoid his company’ (*Nārada P. Up.* 5.30).

याज्ञवल्क्योषस्तादीनां यौ स्वनिष्ठपरनिष्ठौ विद्यामदौ तयोर्यथा विवेकेन
प्रतीकारस्तथा धनाभिलाषक्रोधयोरप्यवगन्तव्यः ।

‘अर्थानामर्जनि क्लेशस्तथैव परिपालने ।

नाशो दुःखं व्यये दुःखं धिगर्थान्क्लेशकारिणः ॥’

इति धनविषये विवेकः ॥

As the cure for the pride of learning in Yājñavalkya, Uṣasta and others in the aforesaid varieties is discrimination, so also, it is to be known, the cure for greed and anger is discrimination. Discrimination regarding covetousness is thus :

‘Earning money is troublesome, and so is preserving it; if lost or spent, it causes pain. Fie upon money, the source of affliction’ (*Mahābhārata* * 13. App. 15,3971. pr. and *Pañcadaśī, Tṛptidīpa* 139).

क्रोधोऽपि द्विविधः — स्वनिष्ठः परविषयः, परनिष्ठः स्वविषयश्चेति । तत्र स्वनिष्ठं
परविषयं प्रत्येवमुक्तम्—

‘अपकारिणि कोपश्चेत् कोपः कोपे कथं न ते ।

धर्मार्थकाममोक्षाणां प्रसह्य परिपन्थिनि ॥’

— (याज्ञवल्क्योपनिषदि २०) ॥

‘फलार्थिनो धर्मयशोर्थनाशनः

स चेदपार्थः, स्वशरीरतापनः ।

* The Mahābhārata text is :

‘अर्थानामर्जनि दुःखमर्जितानां च रक्षणे ।

नाशो दुःखं व्यये दुःखं धिगर्थं दुःखभाजनम् ॥

न चेह नामुत्र हिताय यः सतां
मनांसि कोपः समुपाश्रयेत् कथम् ॥' इति ।

Anger is also of two kinds, the first is present in one's own self and having others as its object, and the second is : it is in others and one is its object. Discrimination for him who is angry with others is said thus :

'If you are angry with him who does harm to you, then why not be angry with the anger itself— which very much hinders the attainment of *dharmā*, *artha*, *kāma* and *mokṣa*— the four objects of life' (*Yājñavalkya Upaniṣad* 20)

'Even if it (the anger) is successful (in punishing the offender), it destroys morality, fame and wealth (of the angry one) ; and if it is vain, it only torments his own body (and mind). How can anger, which is neither beneficial here nor hereafter, take shelter in the minds of the wise?' (Source untraced).

स्वविषयं परनिष्ठं प्रत्येवमीरितम्—

'न मेऽपराधः किमकारणे नृणां
मदभ्यसूयेत्यपि नैव चिन्तयेत् ।
न यत्कृता प्राग्भवबन्धनिष्कृति-
स्ततोऽपराधः परमोऽनुचिन्त्यताम् ॥'
'नमोऽस्तु कोपदेवाय स्वाश्रयज्ज्वालने भृशम् ।
कोप्यस्य मम वैराग्यदायिने दोषबोधने ॥' इति ।
— (याज्ञवल्क्योपनिषदि २१) ॥

About the second variety i.e. anger present in others and object is oneself, it is said thus :

'Never even think that "I have done no wrong yet people are angry with me"; ever remember the greatest offence you have done by not freeing yourself before from the bondage of this life' (Source untraced).

‘I bow to the god of anger who burns away his own seat and bestows on me—the object of anger—detachment by imparting the knowledge of my faults’ (*Yājñavalkya Upaniṣad* 21).

धनाभिलाषक्रोधवद्योषित्युत्राभिलाषावपि विवेकेन निवर्तनीयौ । तत्र योषिद्विवेको वसिष्ठेन दर्शितः—

‘मांसपाञ्चालिकायास्तु यन्त्रलोलेऽङ्गपञ्जरे ।
स्नाय्वस्थिग्रन्थिशालिन्याः स्त्रियाः किमिव शोभनम् ॥
— (लघुयोगवासिष्ठे २.९०) ॥

Desire for wife and children should be removed by applying discrimination just as anger and desire of wealth. Vasiṣṭha has described the discrimination about women thus :

‘What is beautiful there in a woman—a doll of flesh, a functioning contraption devised with muscles, bones, joints, and limbs ? (*LYV*2.90).

‘त्वङ्मांसरक्तवाष्पाम्बु पृथक्कृत्वा विलोचने ।
समालोकय रम्ये चेत् किं मुधा परिमुह्यसि ॥२.९१॥

‘Look closely at the pair of the eyes of a woman after analysing its contents— skin, muscles, blood and tears— if anything is there so charming to be fond of ? (*ibid* 2.91).

‘मेरुशृङ्गतटोल्लासिगङ्गाजलरयोपमा ।
दृष्ट्वा यस्मिन्स्तने मुक्ताहारस्योल्लासशालिता ॥२.९२॥
श्मशानेषु दिगन्तेषु स एव ललनास्तनः ।
श्वभिरास्वाद्यते काले लघुपिण्ड इवान्धसः ॥२.९३॥

‘The breasts of a woman, over which the movements of a pearl-necklace is seen to be so brilliant and its elegance is comparable only with the quick-flowing Gangā water over the Meru mountain, in time are eaten with relish like a small lump of food by dogs in cremation grounds on the outskirts (*ibid* 2.92,93).

‘केशकज्जलधारिण्यो दुःस्पर्शा लोचनप्रियाः ।

दुष्कृताग्निशिखा नार्यो दहन्ति तृणवन्नरान् ॥२.९४॥

‘Women are like the flames of the fire of evil deeds ; like the soot of flames they have black hair on top, are quite attractive like the flames to the eyes, and like fire their touch brings misery. And as fire consumes straw they make away with men (ibid 2.94).

‘ज्वलतामतिदूरेऽपि सरसा अपि नीरसाः ।

स्त्रियो हि नरकाग्नीनामिन्धनं चारु दारुणम् ॥२.९५॥

‘When a log burns at the far end the sap oozes at the near end and looks juicy although the burning end is dry. Similarly women in the form of fuel for the far-off hell-fire are apparently very charming but in reality the source of misery (ibid 2.95).

‘कामनाम्ना किरातेन विकीर्णा मुग्धचेतसाम् ।

नार्यो नरविहङ्गानामङ्गबन्धनवागुराः ॥२.९६॥

‘The trapper whose name is lust has set women as traps for trapping the deluded human birds (ibid 2.96).

‘जन्मपल्वलमत्स्यानां चित्तकर्दमचारिणाम् ।

पुंसां दुर्वासनारज्जौ नारी बडिशपिण्डिका ॥२.९७॥

‘Men are like fish in the pond of birth and death i.e., this world ; they rejoice, as it were, in the turbidity of the mind, and impure desire, as it were, is the fishing line with woman as hook and bait (ibid 2.97).

‘सर्वेषां दोषरत्नानां सुसमुद्गिकयानया ।

दुःखशृङ्खलया नित्यमलमस्तु मम स्त्रिया ॥२.९८॥

‘Woman is the coffer, as it were, containing the jewels of evil ; she is, as if, an endless chain of misery ; I have nothing to do with her (ibid 2.98).

‘इतो मांसमितो रक्तमितोऽस्थिनीति वासरैः ।

ब्रह्मन्कतिपयैरेव याति स्त्री विशरास्ताम् ॥२.९९॥

‘O *Brāhmaṇa* (Vasiṣṭha)! This body of a woman, in a few days, will disintegrate and her flesh, blood and bones will be scattered here, there and elsewhere (ibid 2.99).

‘यस्य स्त्री तस्य भोगेच्छा निःस्त्रीकस्य क्व भोगभूः ।

स्त्रियं त्वक्त्वा जगत्यक्तं जगत्यक्त्वा सुखी भवेत् ॥’ (२.१००)

‘He, who has a woman, wants to make love with her; and who is devoid of woman is devoid of lust; by giving up woman he gives up the world and by giving up this world he becomes happy’ (ibid 2.100).

पुत्रविवेको ब्रह्मानन्दे दर्शितः—

‘अलभ्यमानस्तनयः पितरौ क्लेशयेच्चिरम् ।

लब्धोऽपि गर्भपातेन प्रसवेन च बाधते ॥

— (पञ्चदश्याम् १२.६५) ॥

Discrimination regarding son has been described in the *Brahmānanda* section of the *Pañcādaśī* thus :

‘Parents are unhappy if there is delay in conceiving a child. When conceived, they are in constant fear of abortion, otherwise there is still the pain of childbirth (ibid 12.65).

‘जातस्य ग्रहरोगादिः कुमारस्य च मूर्खता ।

उपनीते त्वविद्यत्वमनुद्वाहश्च पण्डिते ॥१२.६६॥

‘When born, parents are always anxious during the childhood lest he might suffer from seizure and other diseases, then the fear that the child may turn out to be an idiot; when sent to the teacher there is anxiety that he may be careless in his studies, and if well educated, he may not find a good match (ibid 12.66).

‘पुनश्च परदारदिर्दारिद्र्यं च कुटुम्बिनः ।
पित्रोर्दुःखस्य नास्त्यन्तो धनी चेन्म्रियते तदा ॥१२.६७॥’

— (पञ्चदश्याम् १२.६५-६७) इति ।

‘Again when the son is adult parents are in anxiety that he may commit adultery ; if he is a family man may suffer from poverty or if makes enough money—becomes rich, then dies, so at no time the parents are free from pain’ (ibid 12.67).

यथा विद्याधनक्रोधयोषित्पुत्रविषयाणां मलिनवासनानां विवेकेन प्रतीकारस्त-
थान्यासामपि वासनानां यथायोगं शास्त्रैः स्वयुक्त्या च दोषं विविच्य प्रतीकारं
कुर्यात् । कृते च प्रतीकारे जीवन्मुक्तिलक्षणं परमं पदं लभ्यते । तदाह वसिष्ठः—

The way impure desires regarding learning, riches, anger, women, children are cured by discrimination, in the same way other desires should be counteracted through discrimination ascertaining the faults by the help of scriptures and self-reasoning as required. And counteraction being done, the highest goal, described as *jīvanmukti*, is reached. This has been said by Vasiṣṭha thus :

‘वासनानां परित्यागे यदि यत्नं करोष्यलम् ।

तत्ते शिथिलतां यान्ति सर्वाधिव्याधयः क्षणात् ।

— (योगवासिष्ठे रामायणे उपशमप्रकरणे ९२.९)॥

‘If you exert enough to give up your desires then all your afflictions— mental and physical— are dissolved in a moment (*Yogavāsiṣṭha, Upāśama Prakaraṇa*, 92.9).

‘पौरुषेण प्रयत्नेन बलात्संत्यज्य वासनाः ।

स्थितिं बध्नासि चेत्तर्हि पदमासादयस्यलम् ॥’

— (तत्रैव ९२.३-४) इति ।

‘By vigorous personal efforts if you can do away with the desires and remain steadfast, then you will surely attain to that state (ibid 92.3,4).

नन्वत्र पौरुषः प्रयत्नो नाम पूर्वोक्तो विषयदोषविवेकः । स च पुनः पुनः क्रियमाणोऽपि प्रबलेन्द्रियव्यवहारेणाभिभूयते । तदुक्तं भगवता—

‘यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।
इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥

— (भगवद्गीतायाम् २.६०) ॥

By ‘personal efforts’ here is meant discriminating the faults— evils from the object of desire, as has been said before. But this is defeated, even after repeated practice, by the activities of the very powerful senses. And the Lord has said thus :

‘The turbulent senses, O Son of Kunti (Arjuna), violently carry off the mind even of a wise man striving for perfection (BG 2.60).

‘इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।
तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥’
(तत्रैव २.६७) इति ।

‘For even one of the roving senses, if the mind yields to it, carries away discrimination, as a gale carries away a ship on the waters’ (ibid 2.67).

एवं तर्ह्युत्पन्नविवेकरक्षार्थमिन्द्रियाणि निरोद्धव्यानि । तदपि तत्रैवोत्तरश्लोकाभ्यां दर्शितम्—

‘तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।
वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥
— (तत्रैव २.६१) ॥

Therefore, for the protection of the discrimination that has arisen, senses should be controlled. That also has been described there by the two following stanzas thus :

‘The *yogi* restrains them (senses) all and remains intent on Me. His wisdom is steady whose senses are under control (BG 2.61).

‘तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥’
— (तत्रैव २.६८) इति ।

‘Therefore, O mighty Arjuna, his wisdom is steady whose senses are completely restrained from their objects’ (ibid 2.68).

स्मृत्यन्तरेऽपि—

‘न पाणिपादचपलो न नेत्रचपलो यतिः ।
न च वाक्चपलश्चैवमिति शिष्टस्य लक्षणम् ॥’ इति ।

Another *smṛti* also has it thus :

‘The hands, feet and eyes of an ascetic are not restless, also his words are not unrestrained; these are the signs by which the wise is known’ (cf. *Vasiṣṭha Smṛti* 6.38; *Mahābhārata* 14.45.18)*.

एतदेवान्यत्र संग्रहविवरणाभ्यां स्पष्टीकृतम्—

‘अजिह्वः षण्डकः पङ्गुरन्धो बधिर एव च ।
मुग्धश्च मुच्यते भिक्षुः षड्भिरैतेर्न संशयः ॥
— (नारदपरिव्राजकोपनिषदि ३.६२) ।

This alone in other scriptures has been explained in short and in detail thus :

‘The mendicant who is tongueless, impotent, lame, blind, deaf and simple, is doubtless freed by these six qualities (*Nārada P. Up.* 3.62).

* (a) न पाणिपादचपलो न नेत्रचपलो भवेत् ।

न चाङ्गचपलो विप्र (न च वागङ्गचपल) इति शिष्टस्य गौचरः ॥ (वांसप्र-मृत्याम ६.३९) ॥

(b) न पाणिपादचपलो न नेत्रचपलो मुनिः ।

न च वागङ्गचपल इति शिष्टस्य गौचरः ॥ (महाभारते १४.४५.१८) ॥

(c) न पाणिपादचपलो न नेत्रचपलोऽनृजुः ।

न च वागङ्गचपलो न चाशिष्टस्य गौचरः ॥ (स्कन्दपुराणे माहेश्वरखण्डे कुमारिकाखण्डे ४१.१३९-४०) ॥

‘इदमिष्टमिदं नेति योऽश्रन्नपि न सज्जते ।
हितं सत्यं मितं वक्ति तमजिह्वं प्रचक्षते ॥३.६३॥

‘He, who even while eating, does not concern himself with the pleasantness and unpleasantness of the food ; whose speech is wholesome, moderate and true, is called the tongueless (ibid 3.63).

‘अद्य जातां यथा नारीं तथा षोडशवार्षिकीम् ।
शतवर्षं च यो दृष्ट्वा निर्विकारः स षण्डकः ॥३.६४॥

‘He, who remains as unperturbed at the sight of a sixteen year old girl as of a day old or a hundred year old, is called the impotent (ibid 3.64).

‘भिक्षार्थमटनं यस्य विण्मूत्रकरणाय च ।
योजनान्न परं याति सर्वथा पङ्गुरेव सः ॥३.६५॥

‘He, who does not move other than for begging his food and easing nature and that also not more than a *yojana* (not more than nine miles), is precisely the lame (ibid 3.65).

‘तिष्ठतो ब्रजतो वापि यस्य चक्षुर्न दूरगम् ।
चतुर्युगां भुवं त्यक्त्वा परिव्राट् सोऽन्ध उच्यते ॥३.६६॥

‘The *sannyāsīn* is called blind whose range of sight is limited to sixteen cubit-length whether standing or moving about (ibid 3.66).

‘हितं मितं मनोरम्यं वचः शोकापहं च यत् ।
श्रुत्वा यो न शृणोतीव बधिरः स प्रकीर्तितः ॥३.६७॥

‘He, who although hearing, as it were, does not hear the moderate, wholesome, pleasing and consoling words, is called the deaf (ibid 3.67).

‘संनिधौ विषयाणां च समर्थोऽविकलेन्द्रियः ।
सुप्तवद्वर्तते नित्यं भिक्षुर्मुग्धः स उच्यते ॥३.६८॥

‘The mendicant, who is able to enjoy and whose senses are in order yet remains, as it were, always asleep in the presence of objects of enjoyment, is called the simple’ (ibid 3.68).

‘न निन्दां न स्तुतिं कुर्यान्न कंचिन्मर्मणि स्पृशेत्।
नातिवादी भवेत् तद्वत्सर्वत्रैव समो भवेत् ॥’

‘He should neither blame nor praise, not offend, nor speak harshly to anyone, and be alike everywhere’ (Source untraced).

‘न संभाषेत्स्त्रियं काञ्चित्पूर्वदृष्टं न च स्मरेत्।
कथां च वर्जयेत् तस्या न पश्येल्लिखितामपि ॥’
— (नारदपरि० उप० ४.३) ॥

‘He should neither converse with women, nor should remember one earlier seen, should avoid talks regarding women and should not see even a picture of a woman’ (Nārada P. Up. 4.3).

यथा कश्चिद् ब्रती नक्तैकभुक्तोपवासमौनादिब्रतं संकल्प्य सावधानो भ्रंशमकृत्वा सम्यक्पालयति, तथैवाजिह्मत्वादिब्रते स्थितः सावधानो विवेकं पालयेत्। तदेवं विवेकेन्द्रियनिरोधाभ्यां दीर्घकालनैरन्तर्यसत्कारसेविताभ्यां मैत्र्यादिभावनासु प्रतिष्ठितास्वासुरसंपद्रूपा मलिनवासनाः क्षीयन्ते। ततो निःश्वासोच्छ्वासवन्निमेषोन्मेषवच्च पुरुषप्रयत्नमन्तरेण प्रवर्तमानाभिर्मैत्र्यादिवासनाभिलोकि व्यवहरन्नपि तदीयसाकल्यवैकल्यानुसंधानं चित्ते परित्यज्य निद्रातन्द्रामनोराज्यादिरूपाः समस्तचेष्टाः प्रयत्नेन शान्ताः कृत्वा चिन्मात्रवासनामभ्यस्येत्। स्वतस्तावदिदं जगच्चिज्जडोभयात्मकं भासते ; यद्यपि शब्दस्पर्शादिजडवस्तुभासनाथैवेन्द्रियाणि सृष्टानि ‘पराञ्चि खानि व्यतृणत् स्वयंभूः’ (कठ. उप. २.१.१) इति श्रुतेः, तथापि चैतन्यस्योपादानतया वर्जयितुमशक्यत्वाच्चैतन्यपूर्वकमेव जडं जगद्भासते; ‘तमेव भान्तमनु भाति सर्वं तस्य भासा सर्वमिदं विभाति’ (कठ. उप. २.२.१५) इति श्रुतेः;

तथा सति पश्चाद्भासमानस्य जडस्य प्रथमतो भासमानमेव चैतन्यं वास्तवं रूपमिति निश्चित्य जडमुपेक्ष्य चिन्मात्रं चित्ते वासयेत्। एतच्च बलिशुक्रयोः प्रश्नोत्तराभ्यां विस्पष्टमवगम्यते—

As some devotee, taking a vow of eating once in the night, or of fasting, or of keeping silence or the like, observes it properly remaining very careful and without a slip, similarly one who has vowed tonguelessness and the rest should carefully maintain discrimination. In this manner, by careful, continuous and prolonged practice of discrimination along with controlling of the senses, the thoughts of friendship and others become firmly set and then the impure desires in the form of demoniac endowments dissolve. Afterwards the thoughts of friendship and others continue to flow without any conscious personal effort—just as breathing or shutting and opening of the eyelids. Although guided by the thoughts of friendship etc. he leads his life in this world, he shuns the thought whether he has exercised them fully or partly; and with effort he sets at rest such activities of the mind as sleep, day-dreaming, drowsiness, etc., then practises the desire for absolute knowledge.

This whole universe manifests itself as comprising both sentient and insentient things. Although the senses have been created in order to manifest the insentient objects such as sound, touch etc.— as it becomes known from the *śruti* thus :

‘The Self-caused pierced the opening (of the senses) outward’ (*Katha Upaniṣad* 2.1.1).

All the same, the consciousness, being the material cause of the universe, cannot be excluded, and the insentient universe consisting of consciousness manifests itself; and the *śruti* has it thus :

‘He shining, everything shines after Him. By His light all this is lighted’ (*ibid* 2.2.15).

Therefore, distinguishing the real nature of the insentient as only consciousness since it manifests after the manifestation of the consciousness, one should, ignoring the insentient, impress the mind with the thoughts of the pure intelligence. This is made very clear through the catechism of Bali and Śukra.

‘किमिहास्तीह किंमात्रमिदं किंमयमेव च ।
कस्त्वं कोऽहं क एते वा लोका इति वदाशु मे ॥’
— (लघुयोगवासिष्ठे २१.५०) ॥

‘What is there here in this world? What is the nature of this? What is it made of? Who are you and who am I? And what are these worlds? Please tell me directly (*Laghu Yogavāsīṣṭha* 21.50).

‘चिदिहास्तीह चिन्मात्रमिदं चिन्मयमेव च ।
चित्त्वं चिदहमेते च लोकाश्चिदिति संग्रहः ॥’
— (तत्रैव २१.५२) इति ।

‘Here in this world there is only pure Knowledge, this is Knowledge in its nature, and is made of Knowledge; you are Knowledge, I am Knowledge, and all these worlds are Knowledge; thus it is said in brief’ (*ibid* 21.52).

यथा सुवर्णकामः कटकं क्रीणन्नपि वलयाकारस्य गुणदोषावुपेक्ष्य गुरुत्ववर्णयोरेव मनः प्रणिधित्सति, तथा चिन्मात्रे मनः प्रणिधातव्यम् । यावता कालेन जडं सर्वथैवोपेक्ष्य चिन्मात्र मनसः प्रवृत्तिर्निःश्वासादिवत्स्वाभाविकी संपद्यते, तावन्तं कालं चिन्मात्रवासनायां प्रयतेत ।

As a goldsmith while even purchasing a bracelet (of gold) concentrates his attention on the colour and weight of the gold, ignoring its rounded form and other qualities even so the mind should be concentrated on the pure knowledge alone. Until the mind gets occupied as naturally as breathing with the thought of the pure intelligence, ignoring the

insentients altogether, one should go on with the practice to impress the mind with the thought of pure knowledge.

नन्वादावेव चिन्मात्रवासनास्तु, तथैव मलिनवासनानिवृत्तेः; किमनेनान्तर्गडुना मैत्र्याद्यभ्यासेनेति चेत्,

Objection : Why not practise the desire for the absolute knowledge first since by that alone the impure desires are removed— what with the useless superfluous practice of friendship etc. ?

न, चिद्वासनाया अप्रतिष्ठितत्वप्रसङ्गात् । यथा कुट्टिमदाढर्चव्यतिरेकेन क्रियमाणमपि स्तम्भकुड्यात्मकं गृहं न प्रतिष्ठिति, यथा वा विरेचनेन प्रबलदोषमनिःसार्य सेवितमप्यौषधं नारोग्यकरं तद्वत् ।

Reply : It cannot be said so, for, in that case, unsteadiness of the impressions of the absolute knowledge will occur, even as a house is unsteady even if built with pillars and walls but without first preparing a strong foundation or, as the medicine taken without expelling the stronger faults from the body by purgation i.e., without purging the morbid elements, does not cure the disease.

ननु 'तामप्यथ परित्यजेत्' (योगवासिष्ठे स्थिति. ५७.२०) इति चिन्मात्रवासनायापि परित्यागोऽवगम्यते; तदप्ययुक्तम् चिन्मात्रं परित्यज्यान्वस्य कस्यचिदुपादेयस्याभावात् ।

Objection : The giving up of the desire for pure knowledge has also been advised as is known from the text thus : 'should give up even that' (*Yogavāsīṣṭha, sthitiprakaṛaṇa* 57.20). This cannot be justified since there remains nothing to hold on to after the desire for the pure intelligence is given up.

नायं दोषः । द्विविधा चिन्मात्रवासना—मनोबुद्धिसमन्विता तद्रहिता चेति । करणं मनः, कर्तृत्वोपाधिर्बुद्धिः । तथा च सत्यप्रमत्तोऽहमेकाग्रेण मनसा चिन्मात्रं भावयिष्यामीत्येतादृशेन कर्तृकरणानुसंधानेन समन्विता प्राथमिकी या

चिन्मात्रवासना ध्यानशब्दाभिधेया तां परित्यजेत्। या त्वभ्यासपाटयेन कर्तृत्वाद्यनुसंधानव्यवधानरहिता समाधिशब्दाभिधेया तामुपाददीत।

Reply : There is no harm ; since the desire for pure knowledge is of two kinds : the one is with the mind and intellect and the other is without them.

The mind is the instrument, and qualified by such idea as 'I am the doer' is the intellect. Therefore such desire as 'I shall carefully practise the thought of pure knowledge with concentrated mind', comprising the thought of agent and instrument is the primary desire of pure knowledge which is expressed by the word meditation—*dhyāna*—and which is to be given up.

The other one which has become free from the interruption of the idea of agent and instrument through practised ability and is expressed by the word *samādhi*—concentration— is to be retained.

ध्यानसमाध्योस्तु लक्षणं पतञ्जलिः सूत्रयामास—

‘तत्र प्रत्ययैकतानता ध्यानम्’ (३.२)।

‘तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः’ (३.३) इति।

Meditation and concentration have been defined by Patañjali thus :

‘An unbroken flow of knowledge in that object is meditation— *dhyāna*’ (*yogasūtra* 3.2).

‘When that, giving up all forms, reflects only the meaning, it is concentration—*samādhi*’ (*ibid* 3.3).

तादृशे समाधौ दीर्घकालनैरन्तर्यसत्कारैः सेविते स्थैर्यं लब्ध्वा पश्चात्कर्तृकरणानुसंधानपरित्यागार्थो यः प्रयत्नस्तमपि परित्यजेत्।

When he is firmly grounded in this concentration by long constant efforts with great love, then he should give up even that effort by which he gave up the awareness of agent and instrument.

नन्वेवं सति तत्यागप्रयत्नोऽपि परित्याज्य इत्यनवस्था स्यात् ।

Objection : If it is so then this effort to give up is also to be given up by another effort and so it will go on without an end.

मैवम् । कतकरजोन्यायेन स्वपरनिवर्तकत्वात् । यथा कलुषिते जले प्रक्षिप्तं कतकरज इतररजसा सह स्वात्मानमपि निवर्तयति तथा त्यागार्थः प्रयत्नः कर्तृकरणानुसंधानं निवर्तयन्स्वात्मानमपि निवर्तयिष्यति । निवृत्ते च तस्मिन्मलिनवासनावच्छुद्धवासनानामपि क्षीणत्वान्निर्वासनं मनोऽवतिष्ठते । एतदेवाभिप्रेत्य वसिष्ठ आह—

Reply : It is not so. It will dissolve itself and others in the same way as does the powder of *kataka*—clearing nut (*Strychnos potatorum*). As when *kataka*-powder is thrown in turbid water it helps the dirt to precipitate and along with it settles down itself. Even so, the effort to give up while dissolving the thought of agent and instrument will dissolve itself also. And that being dissolved, like the impure desires, the pure desires are also dissolved, and so the mind free from desires remains. And with this idea Vasiṣṭha said thus :

‘तस्माद्वासनया बद्धं मुक्तं निर्वासनं मनः ।

राम निर्वासनीभावमाहराशु विवेकतः ।

— (लघुयोगवासिष्ठे १६.४५) ॥

‘Therefore, the bondage is due to desires, and the mind is liberated when it is free from desires. By discrimination, O Rama, acquire the state of desirelessness, as soon as possible (LYV16.45).

‘सम्यगालोचनात्सत्याद्वासना प्रविलीयते ।

वासनाविलये चेतः शाम्यत्यस्नेहदीपवत् ॥’

— (तत्रैव १६.४६) इति ।

‘Desires are dissolved by discriminating the truth correctly. The desires being dissolved the mind is extinguished even as a lamp without oil (ibid 16.45, 46).

‘यो जागर्ति सुषुप्तिस्थो यस्य जाग्रन्न विद्यते ।
 यस्य निर्वासनो बोधः स जीवन्मुक्त उच्यते ॥
 — (तत्रैव ५.९२) इति च ।

‘He, who is awake in sleep, who has no waking, whose understanding is devoid of desires, is called *jīvanmukta* (ibid 5.92).

‘सुषुप्तवत्प्रशमितभाववृत्तिना
 स्थितं सदा जाग्रति यस्य चेतसा ।
 कलान्वितो विधुरिव यः सदा बुधै-
 निषेव्यते मुक्त इतीह स स्मृतः ॥
 — (तत्रैव २०.३६) इति च ।

‘He, whose mind while awake, is ever free from the mental transformations even as the mind, in the sleeping state is unaware of objects and who being a man of knowledge, like the full moon whose company is sought after by the wise, is known as *jīvanmukta* (ibid 20.36).

‘हृदयात् संपरित्यज्य सर्वमेव महामतिः ।
 यस्तिष्ठति गतव्यग्रः स मुक्तः परमेश्वरः ॥
 — (तत्रैव १८.२६) ॥

‘He, the man of vast intelligence, who does away with all (desires) from the mind and remains devoid of agitation, is liberated, and he is the supreme lord (ibid 18.26).

‘समाधिमथ कर्माणि मा करोतु करोतु वा ।
 हृदयेनास्तसर्वाशो मुक्त एवोत्तमाशयः ॥
 — (तत्रैव १८.२७) ॥

‘He, the great soul, whose heart is free from all expectations, and who is noble-minded, is indeed free whether he performs or performs not concentration or rituals (ibid 18.27).

‘नैष्कर्म्येण न तस्यार्थस्तस्यार्थोऽस्ति न कर्मभिः ।

न समाधानजप्याभ्यां यस्य निर्वासनं मनः ॥

— (तत्रैव १८.२८) ॥

‘He, whose mind is desireless, has no concern with the performance of or refraining from acts, nor is he in need of concentration or muttered prayer (ibid 18.28).

‘विचारितमलं शास्त्रं चिरमुद्ग्राहितं मिथः ।

संत्यक्तवासनान्मौनादृते नास्त्युत्तमं पदम् ॥’

— (तत्रैव १८.२९) इति च ।

‘The scriptures have been studied in detail, and for long the views and conclusions were exchanged mutually, and the conclusion is that there is no better state than the state of a sage brought about by renunciation of desires’ (ibid 18.29).

न च निर्वासनमनस्कस्य जीवनहेतुर्व्यवहारो लुप्येतेति शङ्कनीयम् । किं चक्षुरादिव्यवहारस्य लोपः किं वा मानसव्यवहारस्य ? तत्राद्यमुद्दालको निराचष्टे—

It cannot be apprehended that the activities that support the life will disappear for a man whose mind is desireless. Cessation of activity shall be either of the eyes etc. (the sense organs) or of the mind. Uddālaka has refuted the first of them thus :

‘वासनाहीनमप्येतच्चक्षुरादीन्द्रियं स्वतः ।

प्रवर्तते बहिः स्वार्थे वासना नात्र कारणम् ॥

— (योगवासिष्ठे ५.५२.५९; लघुयोगवासिष्ठे २४.७०) इति ।

‘Although desireless, these sense organs such as eye etc. act instinctively with their objects without ; therefore desire is not the cause (YV5.52.59; LYV24.70).

द्वितीयं वसिष्ठो निराचष्टे—

‘अयत्नोपनतेष्वक्षि दिग्द्रव्येषु यथा पुनः ।
नीरागमेव पतति तद्वत्कार्येषु धीरधीः ॥’

— (योगवासिष्ठे ४.२३.४४; लघुयोगवासिष्ठे १५.१३) इति ।

About the second Vasiṣṭha answers thus :

‘As the eye without any attachment falls on things in space or on the horizon, not brought near to it by any effort, so the mind of the wise again conducts itself with the activities of ordinary life (YV4.23.44; LYV15.13).

तादृश्या धिया प्रारब्धभोगं स एवोपपादयति—

‘परिज्ञायोपभुक्तो हि भोगो भवति तुष्टये ।
विज्ञाय सेवितश्चोरो मैत्रीमेति न चोरताम् ॥
अशङ्कितोपसंप्राप्ता ग्रामयात्रा यथाध्वगैः ।
प्रेक्ष्यते तद्वदेव ज्ञैर्भोगश्रीरवलोक्यते ॥’

— (लघुयोगवासिष्ठे १५.१४, १५) इति ।

Undergoing *prārabdha* by such a mind is being justified by Vasiṣṭha thus :

‘As when a thief is resorted to with the knowledge of his being a thief, he becomes friendly and steals not, in the same manner when one enjoys with the knowledge of the enjoyments (as the cause of bondage), it gives satisfaction (LYV15:14).

‘As travellers on their way unexpectedly coming across a festive procession in a village watch it, similarly the beauty of enjoyments is seen by the wise’ (ibid 15.15).

भोगकालेऽपि सवासनेभ्यो निर्वासनानां विशेषमाह—

Even at the time of enjoying there is distinction between men with desire and without it, which is being described thus :

‘नापदि म्लानिमायान्ति हेमपद्मं यथा निशि ।
नेहन्ते प्रकृतादन्यद्रमन्ते शिष्टवर्त्मनि ॥

— (तत्रैव १८.४२) ॥

‘As the gold-lotus does not close at the nightfall, so the desireless wise in adversity do not become despondent, and do not wish other than what is existing, and follow in the steps of the wise (ibid 18.42).

‘नित्यमापूर्णतामन्तरक्षुब्धामिन्दुसुन्दरीम् ।
आपद्यपि न मुञ्चन्ति शशिनः शीततामिव ॥

— (तत्रैव १.४३) ॥

‘Even in misfortune the desireless wise never quit their perfection, tranquillity, inner shine and coolness just as the moon even when eclipsed does not give up its unperturbed full, round shape, shine, and coolness (ibid 1.43).

‘अब्धिवद्धृतमर्यादा भवन्ति वितताशयाः ।
नियतिं न विमुञ्चन्ति महान्तो भास्करा इव ॥’
— (तत्रैव १.४५) इति ।

‘The large-hearted— *vitatāśayāḥ*— desireless wise hold on to the limits of morality and propriety just like the oceans do not transgress the limits. As the sun quits not the fixed order of things (rising and setting), so the great souls undergo the *prārabdha* without demur’ (ibid 1.45).

जनकस्यापि समाधिव्युत्थिस्येदृशमेवाचरणं पठ्यते—

‘तूष्णीमथ चिरं स्थित्वा जनको जनजीवितम् ।
व्युत्थितश्चिन्तयामास मनसा शमशालिना ॥६०॥

किमुपादेयमस्तीह यत्नात्संसाधयामि किम् ।
स्वतः स्थितस्य शुद्धस्य चितः का मेऽस्ति कल्पना ॥६१॥
नाभिवाञ्छाम्यसंप्राप्तं संप्राप्तं न त्यजाम्यहम् ।
स्वस्थ आत्मनि तिष्ठामि यन्ममास्ति तदस्तु मे ॥६२॥

इति संचिन्त्य जनको यथाप्राप्तक्रियामसौ ।
 असक्तः कर्तुमुत्तस्थौ दिनं दिनपतिर्यथा ॥६३॥
 भविष्यन्नानुसंधत्ते नातीतं चिन्तयत्यसौ ।
 वर्तमाननिमेषं तु हसन्नेवानुवर्तते ॥६४॥'
 (तत्रैव १९.६०-६४) इति ।

Behaviour of just this sort is read about Janaka after he had risen from concentration—*samādhi*—thus :

'Janaka remained quiet for a long time, then awakened, thought, with the calm mind, about the life of the world (LYV19.60).

'Is there anything acceptable here? Anything to be accomplished with effort? What imagination can there be in me who am self-existent absolute knowledge? (ibid 19.61).

'I desire not what is not got, nor do I surrender what is already got. What is mine let that be of mine; composed, I abide in the Self (ibid 19.62).

'Janaka, making up his mind thus, arose to perform, without any attachment, the work that came of its own, even as the sun rises to shine (ibid 19.63).

'Neither he speculates about the future, nor thinks of what is past; ever smiling he acts with the living present' (ibid 64).

तदेवं यथोक्तेन वासनाक्षयेण यथोक्ता जीवन्मुक्तिर्भविष्यतीति सुस्थितम् ॥

Therefore, it is thus concluded that *jīvanmukti*, as described hereinbefore, will follow the aforesaid effacement of desires.

इति श्रीमद्विद्यारण्यप्रणीते जीवन्मुक्तिविवेके वासनाक्षयनिरूपणं
 नाम द्वितीयं प्रकरणम् ॥२॥

The end of the Second Chapter dealing with the effacement of desires.

तृतीयं मनोनाशप्रकरणम् ।

THIRD CHAPTER

On the Dissolution of the Mind.

अथ जीवन्मुक्तिसाधनं मनोनाशं निरूपयामः । यद्यप्यशेषवासनाक्षये सति अर्थात्मनो नश्यत्येव, तथापि स्वातन्त्र्येण मनोनाशे सम्यग्भ्यस्ते सति वासनाक्षयो रक्षितो भवति ।

Now we describe the dissolution of the mind—the means to *jīvanmukti*.

Although the dissolution of the mind follows itself when all the desires (latent impressions) stand effaced, yet the dissolution of the mind being well practised severally the effacement of desires is maintained.

न चाजिह्वत्वषण्डकत्वाद्यभ्यासेनैव तद्रक्षा सिद्धेति वाच्यम्,

Objection : The maintenance of the effacement of the desires is done by the practice of tonguelessness, and the others.

नष्टे मनस्यजिह्वत्वादीनामर्थसिद्धत्वेनाभ्यासप्रयासाभावात् ।

Reply : This cannot be said so ; the mind having been dissolved tonguelessness etc. follow automatically, hence efforts in their practice is not required.

ननु मनोनाशाभ्यासप्रयासस्तत्राप्यस्तीति चेत् ।

Objection : Efforts in the practice to dissolve the mind exist there with the practice of tonguelessness etc.

अस्तु नाम, तस्यावशियेकत्वात् । अन्तरेण मनोनाशमभ्यस्ता अप्यजिह्मत्वादयो न स्थिरा भवन्ति । अत एव मनसो नाशनीयत्वं जनक आह—

Reply : Let it be there, as it is required. For, in the absence of the dissolution of the mind tonguelessness and the rest, even well practised, do not become steady. Therefore, Janaka speaks of the necessity to dissolve the mind thus :

‘सहस्राङ्कुरशाखात्मफलपल्लवशालिनः ।
अस्य संसारवृक्षस्य मनो मूलमिति स्थितम् ॥
— (लघुयोगवासिष्ठे १९.५३) इति ।

‘The mind, it is accepted, is the root of this *samsāra*-tree (transmigratory existence) flourishing with thousands of sprouts, branches, leaves and fruits (*LYV*19.53).

‘सङ्कल्पमेव तन्मन्ये सङ्कल्पोपशमेन तत् ।
शोषयामि यथा शोषमेति संसारपादपः ॥
— (तत्रैव १९.५४) ॥

‘I understand that the mind is none other than desire, and by cessation of desire I will destroy the mind so that the *samsāra*-tree is destroyed (*ibid* 54). ~

‘प्रबुद्धोऽस्मि प्रबुद्धोऽस्मि दृष्टश्चोरो मयात्मनः ।
मनोनामेह हन्म्येनं मनसास्मि चिरं हतः ॥’
— (तत्रैव १९.५५) इति ।

‘I am awakened, I am enlightened, I have found out the thief named the mind, who stole my Self. I will kill him now, for long he has tormented me’ (*ibid* 55).

वसिष्ठोऽप्याह—

‘अस्य संसारवृक्षस्य सर्वोपद्रवदायिनः ।
उपाय एक एवास्ति मनसः स्वस्य निग्रहः ॥
— (तत्रैव १७.१) ॥

Vasiṣṭha also said thus :

‘The bestower of all sorts of troubles—the *saṁsāra*-tree has only one remedy, it is the control of one’s own mind (LYV17.1).

‘मनसोऽभ्युदयो नाशो मनोनाशो महोदयः ।
ज्ञमनो नाशमभ्येति मनोऽज्ञस्य हि शृङ्खला ॥
— (तत्रैव १७.५) ॥

‘The ascendance of mind is the disappearance (of the Self), and great prosperity in the dissolution of the mind. The mind of a knower dissolves; for the ignorant it is truly his fetters (ibid 17.5).

‘तावन्निशीथवेताला वल्गन्ति हृदि वासनाः ।
एकतत्त्वदृढाभ्यासाद्यावन्न विजितं मनः ॥
— (तत्रैव १५.२३) ॥

‘The pandemonium let loose in the heart by, as it were, the midnight-demons of desire will continue till the mind is vanquished through concentrating attention upon the unity of Reality (ibid 15.23).

‘प्रक्षीणचित्तदर्पस्य निगृहीतेन्द्रियद्विषः ।
पद्मिन्य इव हेमन्ते क्षीयन्ते भोगवासनाः ॥
— (तत्रैव १५.२२) ॥

‘By controlling the mind who has got rid of the pride and has defeated the enemy like senses, his desires for enjoyments dissolve even as the lotus plants in winter (ibid 15.22).

‘हस्तं हस्तेन संपीडयदन्तैर्दन्तान् विचूर्ण्य च ।
अज्ञान्यङ्गैः समक्रम्य जयेदादौ स्वकं मनः ॥
— (तत्रैव १५.१८) ॥

‘By pressing hand against the other hand, with the gnashing of the teeth, and attacking limbs by other limbs, should win one’s own mind (ibid 15.18).

‘एतावति धरणितले सुभगास्ते साधुचेतसः पुरुषाः ।
पुरुषकथासु च गण्या न जिता ये चेतसा स्वेन ॥
— (तत्रैव १५.१९) ॥

‘Over this vast world the noble-minded ones are the fortunate who were not defeated by their minds, and deserve mention in the history of the heroes (ibid 15.19).

‘हृदयबिले कृतकुण्डल उल्बणकलनाविषो मनोभुजगः ।
यस्योपशान्तिमगमच्चन्द्रवदुदितं तमव्ययं वन्दे ॥
— (तत्रैव १५.२०) ॥

‘I praise him, the imperishable one, who has risen like the full moon after eclipse, by killing the mind-serpent which lay coiled inside the cavity of his heart abundant in venom of desire (ibid 15.20).

‘चित्तं नाभिः किलास्येदं मायाचक्रस्य सर्वतः ।
स्थीयते चेत्तदाक्रम्य तन्न किञ्चित्प्रबाधते ॥’
— (तत्रैव २३.९२) इति ।

‘The mind is truly the hub of the wheel of delusion rotating on all sides. Nothing can trouble him if he remains with full control over his mind’ (ibid 23.92).

गौडपादाचार्यैरप्युक्तम्—

‘मनसो निग्रहायत्तमभयं सर्वयोगिनाम् ।
दुःखक्षयः प्रबोधश्चाप्यक्षया शान्तिरेव च ॥’
— (माण्डूक्यकारिकायाम् ३.४०) इति ।

‘Ācārya Gauḍapāda also has said thus :

‘For all *yogis*, freedom from fear, end of misery, enlightenment and even unceasing peace are resting on the control of the mind’ (*Maṇḍūkya Kārikā* 3.40).

यत्त्वजुनेनोक्तम्—

‘चञ्चलं हि मनः कृष्ण प्रमाथि बलवदद्बुद्धम् ।

तस्याहं निग्रहं मन्ये वायोऽरिव सुदुष्करम् ॥’

— (भगवद्गीतायाम् ६.३४) इति ॥

तद्वचनं हठयोगविषयम् । अत एव वाल्मीकिराह—

What Arjuna said thus :

‘For, the mind, O Kṛṣṇa, is restless, turbulent, powerful and obstinate. To control it is as hard, it seems to me, as to control the wind,’ etc., concerns the *hathayoga* (a kind of forced *yoga* or abstract meditation). Therefore Vālmīki said thus :

‘उपविश्योपविश्यैकचित्तकेन मुहुर्मुहुः ।

न शक्यते मनो जेतुं विना युक्तिमनिन्दिताम् ॥

— (लघुयोगवासिष्ठे २८.१२६) ॥

‘Even the practice of one-pointed attention through repeated sittings cannot conquer the mind without the help of faultless reasoning (*LYV*28.126).

‘अङ्कुशेन विना मत्तो यथा दुष्टमतङ्गजः ।

विजेतुं शक्यते नैव तथा युक्त्या विना मनः ॥’

— (तत्रैव २८.१२७) ॥

‘The mind cannot be brought under control without the use of reasoning even as the vicious elephant in rut cannot be controlled without using the hook’ (*ibid* 28.127).

‘मनोविलयहेतूनां युक्तीनां सम्यगीरणम् ।

वसिष्ठेन कृतं तावत् तन्निष्ठस्य वशे मनः ॥

'Vasiṣṭha has properly described the reasonings (*yoga*) which lead to dissolution of the mind ; and who applies them controls the mind.

‘हठतो युक्तितथापि द्विविधो निग्रहो मतः ।
निग्रहो धीक्रियाक्षाणां हठो गोलकनिग्रहात् ॥
कदाचिज्जायते कश्चिन्मनस्तेन विलीयते ।

‘It is held that control over the mind is obtained either by *hathayoga* or by reasoning. By exercising forced control over the seats of the knowledge and action-organs, a hold of sort on them sometimes occur, which leads to the dissolution of the mind.’

‘अध्यात्मविद्याधिगमः साधुसंगम एव च ॥
वासनासंपरित्यागः प्राणस्पन्दनिरोधनम् ॥
एतास्तु युक्तयः पुष्टाः सन्ति चित्तजये किल ॥
— (लघुयोगवासिष्ठे २८.१२८, १२९) ॥

‘Study of the knowledge of the supreme Self, association with the good, total renunciation of desires, control of vital energy— these are, as is well known, the perfect means to conquer the mind (*Laghu Yogavāsiṣṭha* 28.128+129 first line).

‘सतीषु युक्तिष्वेतासु हठान्नियमयन्ति ये ।
चेतस्ते दीपमुत्सृज्य विनिघ्नन्ति तमोऽङ्गनैः ॥
— (तत्रैव २८.१३०) ॥

‘Those who apply *hathayoga* to control the mind while such effective means are available, resemble them who abandoning the lamp apply magic ointment to their eyes to dispel darkness (*ibid* 28.130).

‘विमूढाः कर्तुमुद्युक्ता ये हठान्चेतसो जयम् ।
ते निबध्नन्ति नागेन्द्रमुन्मत्तं बिसतन्तुभिः ॥’
— (तत्रैव २८.१३१) इति ।

‘The deluded who attempt to control the mind by force, they, as it were, bind the large, frantic elephant by lotus-fibres’ (ibid 28.131).

निग्रहो द्विविधः, हठनिग्रहः क्रमनिग्रहश्चेति। तत्र चक्षुःश्रोत्रादिज्ञानेन्द्रियाणि वाक्पाण्यादिकर्मेन्द्रियाणि च तत्तद्गोलकोपरोधमात्रेण हठान्निगृह्यन्ते; तद्दृष्टान्तेन मनोऽपि तथा निग्रहीष्यामीति मूढस्य भ्रान्तिर्भवति। न तु तन्निग्रहीतुं शक्यते, तद्गोलकस्य हृदयकमलस्य निरोद्धुमशक्यत्वात्। अतः क्रमनिग्रह एव योग्यः। क्रमनिग्रहे चाध्यात्मविद्याप्राप्त्यादय एवोपायाः। सा च विद्या दृश्यमिथ्यात्वं दृग्वस्तुनः स्वप्रकाशत्वं च बोधयति। तथा च सत्येतन्नानः स्वगोचरेषु दृश्येषु प्रयोजनाभावं प्रयोजनवति दृग्वस्तुन्यगोचरत्वं च बुद्ध्वा निरिन्धनाग्निवत्स्वयमेवोपशाम्यति। तथा च श्रूयते—

Control is of two kinds: violent control and gradual control. The first of them is done by blockading the knowledge-organs such as eye, ear etc. and the action-organs such as larynx, hands etc. at their respective seats by force. A deluded man, by this instance, wrongly thinks that in this manner he shall control the mind also. But the mind cannot be controlled in that way, since its centre—the lotus-like heart—is impossible to control. Therefore, gradual control is justified.

The means to gradual control are the study of the knowledge of the Self and others. This science of the Self gives rise to the conviction of the unreality of all knowable things and the Knower as the Self-evident Reality. Having been convinced thus, the mind finds knowable things, that are within its purview, are useless, and realizes that the Knower, although an useful thing (Reality), is beyond its grasp, and dissolves of its own, like the fire without fuel.

And the *śruti* has it thus :

‘यथा निरिन्धनो वह्निः स्वयोनावुपशाम्यति।

तथा वृत्तिक्षयाच्चित्तं स्वयोनावुपशाम्यति ॥’

— (मैत्रायणि उप. ४.१; पञ्चदश्याम् ११.१११)

‘Even as the fire without fuel becomes extinct in its own place, even so thought, by the cessation of activity becomes extinct in its own source’ (*Maitrāyaṇī Upaniṣad* 4.4.1; *Pañcadaśī* 11.111).

योनिरात्मा । यस्तु बोधितमपि तत्त्वं न सम्यग्बुध्यते, यश्च विस्मरति, तयोरुभयोः साधुसंगम एवोपायः । साधवो हि पुनः पुनर्बोधयन्ति स्मारयन्ति च । यस्तु विद्यामदादिदुर्वासनया पीड्यमानो न साधूननुवर्तितुमुत्सहते, तस्य पूर्वोक्तविवेकेन वासनापरित्याग उपायः । वासनानां प्राबल्येन त्यक्तुमशक्यत्वे प्राणस्पन्दनिरोधनमुपायः । प्राणस्पन्दवासनयोश्चित्तप्रेरकत्वात्तयोर्निरोधे चित्तशान्तिरूपपद्यते । प्रेरकत्वं च वसिष्ठ आह—

The word *yonih*—‘source’, means the Self. Association of the good is the means for them both who, even after receiving instructions cannot grasp the truth perfectly or who forget even after grasping it. Because they, the good, remind and reinstruct the truth repeatedly. Who, being troubled by the impure desire such as pride of learning etc., does not have the urge to associate himself with the good, giving up the desire through aforesaid discrimination is the only remedy for him.

If he is unable to remove the extra strong desires then restraining the vital energy is the means for him. Since desire and vital energy both excite the mind, their control will bring about tranquillity.

Their exciting nature is described by Vasiṣṭha thus :

‘द्वे बीजे चित्तवृक्षस्य वृत्तिव्रततिधारिणः ।

एकं प्राणपरिस्पन्दो द्वितीयं दृढवासना ॥

— (लघुयोगवासिष्ठे २८.३८) ॥

‘The mind, as it were, like a tree with climbing plants of transformation, has two seeds— one is the vital energy and the second is the strong desire (*Laghu Yogavāsiṣṭha* 28.38).

‘सती सर्वगता संवित्प्राणस्पन्देन बोध्यते।

संवेदनादनन्तानि ततो दुःखानि चेतसः।’

— (लघुयोगवासिष्ठे २८.४०-४१) ॥

‘The omnipresent absolute intelligence becomes, as it were, awakened through the vital energy, and this awakening brings in its wake endless miseries for the mind’ (ibid 28.40:1st line +41:2nd line).

यथा भस्मच्छन्नमग्निं लोहकारा दृतिभ्यां धमन्ति, तत्र च दृत्युत्पन्नेन वायुना सोऽग्निर्ज्वलति, तथा चित्तोपादानेन काष्ठस्थानीयेनाज्ञानेनावृता संवित्प्राणस्पन्देन बोध्यमाना चित्तवृत्तिरूपेण प्रज्वलति। तस्माच्चित्तवृत्तिनामकात् संविज्ज्वालारूपात् संवेदनाद् दुःखान्युत्पद्यन्ते। सेयं प्राणस्पन्देन प्रेरिता चित्तोत्पत्तिः। अन्यां च स एवाह—

As the blacksmith blows air by a pair of bellows into fire covered with ash, and by that air, blown by the bellows, the fire becomes kindled, even so the intelligence covered by ignorance—the material of the mind, like the kindlings for fire, awakened by the life force becomes aglow as mental transformation. Miseries spring from the awareness in the form of glowing intelligences and which is named as the mental transformations. This is how life force gives rise to the mind.

He also said about the other cause thus :

‘भावसंवित्प्रकटितामनुभूतां च राघव।

चित्तस्योत्पत्तिमपरां वासनाजनितां शृणु ॥

— (योगवासिष्ठे ५.९१.२८) ॥

‘Listen, O Rāghava (Rāma), about the other creation of the mind due to desire which is manifested by the consciousness and also experienced (YV5.91.28).

‘दृढाभ्यस्तपदारथैकभावनादतिचञ्चलम् ।
चित्तं संजायते जन्मजरामरणकारणम् ॥’ इति ।
— (योगवासिष्ठे ५.९१.३५) ॥

‘Steadily repeated thought of objects alone creates the restless mind—the cause of birth, old age and death’ (ibid 91.35).

न केवलं प्राणवासनयोश्चित्तप्रेरकत्वम्, किं तु परस्परप्रेरकत्वमप्यस्ति । तदाह वसिष्ठः—

‘वासनावशतः प्राणस्पन्दस्तेन च वासना ।
जायते चित्तवृक्षस्य तेन बीजाङ्कुरक्रमः ॥’ इति ।
— (लघुयोगवासिष्ठे २८.६५) ॥

अत एवान्यतरनाशेनोभयनाशमप्याह—

Life force and desire are not only the cause of the mind, they give rise to each other also. So Vasiṣṭha said thus :

‘Life force and desire are interdependent i.e. they owe their existence to each other; and this brings in the law of seed and sprout series for the mind-tree’ (LYV28.65).

Therefore destruction of either destroys both, is also described thus :

‘द्वे बीजे चित्तवृक्षस्य प्राणस्पन्दनवासने ।
एकस्मिंश्च तयोः क्षीणे क्षिप्रं द्वे अपि नश्यतः ॥’
— (लघुयोगवासिष्ठे २८.६४) इति ।

‘Life force and desire are the two seeds for the mind-tree, by the destruction of either both are destroyed at once’ (ibid 28.64).

तयोर्नाशोपायं नाशफलं चाह—

‘प्राणायामदृढाभ्यासैर्युक्त्या च गुरुदत्तया ।
आसनाशनयोगेन प्राणस्पन्दो निरुध्यते ॥
— (लघुयोगवासिष्ठे २८.१२२) ॥

The way to destroy them and the effect of their destruction are described thus :

By the steady practice of *prāṇāyāma* in proper posture along with control of food and by other means as advised by the teacher the life force is controlled (*An. Up.* 4.87; *LYV*28.122).

‘असङ्गव्यवहारित्वाद्भवभावनवर्जनात् ।

शरीरनाशदर्शित्वाद्वासना न प्रवर्तते ॥

— (अन्नपूर्णेपनिषदि ४.८८; लघुयोगवासिष्ठे २८.१२३) ॥

‘By leading the ordinary life with non-attachment and abandoning worldly thoughts and remaining aware of the mortality of the body—the desires do not take place (*An. Up.* 4.88; *LYV*28.123).

‘वासनासंपरित्यागाच्चित्तं गच्छत्यचित्तताम् ।

प्राणस्पन्दनिरोधाच्च यथेच्छसि तथा कुरु ॥

— (अन्नपूर्णेपनिषदि ४.८६; लघुयोगवासिष्ठे २८.१२१) ॥

‘By giving up desires completely the mind becomes non-mind ; this is attained by the control of life-force also ; now do as you wish (*LYV*28.121).

‘एतावन्मात्रकं मन्ये रूपं चित्तस्य राघव ।

यद्भावनं वस्तुनोऽन्तर्वस्तुत्वेन रसेन च ॥

— (लघुयोगवासिष्ठे २८.५७) ॥

‘In my opinion the form of the mind is this : the thought of an object within as real and with liking (*ibid* 28.57).

‘यदा न भाव्यते किञ्चिद्धेयोपादेयरूपि यत् ।

स्थीयते सकलं त्यक्त्वा तदा चित्तं न जायते ॥

— (तत्रैव २८.५४) ॥

‘When one remains, giving up everything, without any thought of things acceptable or unacceptable then the mind does not come into being (*ibid* 28.54).

‘अवासनत्वात्सततं यदा न मनुते मनः ।
अमनस्ता तदोदेति परमोपशमप्रदा ॥’

— (लघुयोगवासिष्ठे २८.५५) इति ॥

‘When the mind, owing to its desirelessness, does not function at all, then the state of mindlessness arises which is the giver of supreme peace’ (ibid 28.55).

अमनस्तानुदये शान्त्यभावमाह—

‘चित्तयक्षदृढाक्रान्तं न मित्राणि न बान्धवाः ।
शक्नुवन्ति परित्रातुं गुरवो न च मानवाः ॥’

— (लघुयोगवासिष्ठे ३०.१८) इति ।

There cannot be peace in the absence of mindlessness is described thus :

‘He cannot be saved either by friends or relatives, or by teachers or others, who is possessed of the mind, as it were, a ghost’ (ibid 30.18).

आसनाशनयोगेनेति यदुक्तं तत्रासनस्य लक्षणमुपायं फलं च त्रिभिः सूत्रैः पतञ्जलिः सूत्रयामास— ‘स्थिरसुखमासनम्’ (२.४६); ‘प्रयत्नशैथिल्यानन्त-समापत्तिभ्याम्’ (२.४७); ‘ततो द्वन्द्वानभिधातः’ (२.४८) इति ।

The practice of *āsana*—posture, and of dieting has been mentioned before; of them, the definition, the means and the effect of *āsana* are described by Patañjali thus by three aphorisms :

‘Posture is that which is firm and pleasant’ (*Yogasūtra* 2.46);

‘By lessening the natural tendency (for restlessness) and meditating on the unlimited (posture becomes firm and pleasant)’ (ibid 2.47);

‘Seat being conquered, the dualities do not obstruct’ (ibid 2.48).

पद्मकस्वस्तिकादिना यादृशेन देहस्थापनरूपेण यस्य पुरुषस्यावयवव्य-
थानुत्पत्तिलक्षणं सुखं स्वदेहचलनराहित्यलक्षणं स्थैर्यं च संपद्यते, तस्य तदेव
सुखमासनम् ।

When by positioning the body in any of the postures viz., *padmaka*, *svastika*, etc., no part of his body either shakes or aches, then the *āsana* is firm and pleasant and for him that suits best.

तस्य च प्रयत्नशैथिल्यं लौकिक उपायः । गमनगृहकृत्यतीर्थयात्रा-
स्नानहोमादिविषयो यः प्रयत्नो मानस उत्साहस्तस्य शैथिल्यं कर्तव्यम् । अन्यथा
स उत्साहो बलाद्देहमुत्थाप्य यत्र क्वापि प्रेरयति ।

Lessening of natural tendency is the usual way to achieve this firmness of *āsana*. He should lessen the zeal for travel, going to places of pilgrimage or house-work, bathing (in sacred water etc.), oblation and the like ; otherwise such zeal would force him to rise from the *āsana* and send him anywhere.

अलौकिकोपायश्च 'फणासहस्रेण धरणीं धारयित्वा स्थैर्येणावतिष्ठते योऽयमनन्तः
स एवाहमस्मि' इति ध्यानं चित्तस्यानन्तसमापत्तिः । तथा यथोक्तासनसंपादकमदृष्टं
निष्पद्यते ।

The spiritual way of attaining it is to identify himself with the serpent-god Ananta— who, supporting the world on his thousand hoods, remains perfectly still— as 'I am he'. This meditation is called concentrating the mind on Ananta— the Infinite ; and this gives rise to an 'unseen' (merit) which in its turn brings about the firmness of seat.

सिद्धे चासने शीतोष्णसुखदुःखमानावमानादिद्वन्द्वैर्यथापूर्वं नाभिहन्यते । तथाविधस्य
चासनस्य योग्यो देशः श्रूयते—

The posture— *āsana*—being accomplished, the dualities such as heat and cold, pleasure and pain, honour and dishonour etc. cannot trouble him as previously. Suitable spot for such *āsana* is prescribed by the *śrutis* thus :

विविक्तदेशे च सुखासनस्थः

शुचिः समग्रीवशिरःशरीरः ॥

— (कैवल्योपनिषदि ४) इति,

‘In a sequestered place, pure (in body and mind), positioned in a pleasant posture with body, neck and head erect’ (*Kaivalya Upaniṣad* 4).

समे शुचौ शर्करवह्निवालुका-

विवर्जिते शब्दजलाशयादिभिः ।

मनोनुकूले न तु चक्षुषीडने

गुहानिवाताश्रयणे प्रयोजयेत् ॥

— (श्वेताश्वतरोपनिषदि २.१०) इति च ॥

‘Let *yoga* be practised within a cave protected from high wind, or in a place which is level, pure, and free from pebbles, gravel and fire, undisturbed by the noise of water or where there is no pool or river very near, and which is delightful to the mind and not offensive to the eye’ (*Śvet. Up.* 2.10).

सोऽयमासनयोगः ।

अशनयोगस्तु मिताहारत्वम्,

‘अत्याहारमनाहारं नित्यं योगी विवर्जयेत् ।’

— (अमृतबिन्दूपनिषदि २७) इति श्रुतेः ।

This is the practice of *āsana* mentioned before. Practice of dieting is to be moderate in eating. The *śruti* has it thus:

‘The *yogi* should ever avoid surfeit and starvation’ (*Amṛtabindu Up.* 27).

भगवताप्युक्तम्—

‘नात्यश्रतस्तु योगोऽस्ति न चैकान्तमनश्रतः ।

न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
 युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥’
 — (भगवद्गीतायाम् ६.१६, १७) इति ।

The Lord also said thus :

‘Indeed, *yoga* is not for him who eats too much, nor for him who abstains too much from eating. It is not for him, O Arjuna, who sleeps too much, nor for him who keeps awake too much (*BG.* 6.16).

‘For him who is temperate in his food and recreations, temperate in his exertion at work, temperate in sleep and waking, *yoga* puts an end to all sorrows’ (*ibid* 6.17).

जितासनस्य प्राणायामेन मनोविनाशः श्वेताश्वतरैराम्नायते—

‘त्रिरुन्नतं स्थाप्य समं शरीरं
 हृदीन्द्रियाणि मनसा संनिवेश्य ।
 ब्रह्मोडुपेन प्रतरेत विद्वान् ।
 मोतांसि सर्वाणि भयावहानि ॥
 प्राणान्प्रपीड्येह स युक्तचेष्टः
 क्षीणे प्राणे नासिकयोच्छ्वसीत ।
 दुष्टाश्वयुक्तमिव वाहमेनं
 विद्वान्मनो धारयेताप्रमत्तः ॥’

— (श्वेताश्वतरोपनिषदि २.८,९) इति ।

It is found in the *Śvetāśvatara Upaniṣad* that by *prāṇāyāma*— control of the cosmic energy— dissolution of his mind takes place who has conquered *āsana* thus :

‘The wise man should hold his body steady, with the three (upper) parts erect, turn his senses, with the help of the mind, toward the heart, and by means of the boat of Brahman, cross the fearful torrents of the world (*Śvet. Up.* 2.8).

‘The *yogi* of well-regulated endeavours should control the *prāṇas*; when they are quieted he should breathe out through the nostrils. Then let him undistractedly restrain his mind, as a charioteer restrains his vicious horses’ (ibid 2.9).

योगी द्विविधः, विद्यामदाद्यासुरसंपद्रहितस्तत्सहितश्चेति । तयोराद्यस्य ब्रह्मध्यानेन मनसि निरुद्धे सति, तन्नान्तरीयकतया प्राणो निरुध्यते । तं प्रति ‘त्रिरुन्नतम्-’ (श्वे० उप० २.८) इति मन्त्रः पठितः ।

There are two classes of *yogis*, the one, free from the demoniac endowments such as the pride of learning etc. and the other, possessing them. Of them, in the *yogis* of the first order, the *prāṇa* becomes controlled automatically by the control of the mind brought about by meditation on the Self since they are concomitant. The text ‘Hold the three upper parts erect’ etc. (*Śvet. Up.* 2.8) concerns this class.

द्वितीयस्याभ्यासेन प्राणे निरुद्धे, तन्नान्तरीयकतया मनो निरुध्यते । तं प्रति ‘प्राणान्प्रपीड्य—’ (श्वे० उप० २.९) इति मन्त्रः प्रवृत्तः ।

For the second order of *yogis*, when *prāṇa* is controlled through practice, the mind, being concomitant with it, becomes controlled, and the text ‘controlling the mind’ etc. (*Śvet. Up.* 2.9) concerns them.

प्राणपीडनप्रकारो वक्ष्यते । तेन च पीडनेन युक्तचेष्टो भवति । मनश्चेष्टा विद्यामदाद्यो निरुध्यन्ते । प्राणनिरोधेन चित्तदोषनिरोधे दृष्टान्तोऽन्यत्र श्रूयते—

The way of repressing the *prāṇa* will be dealt with. *Prāṇa*-restraint gives rise to slackened effort in worldly activities. The mental behaviour such as the pride of learning etc. also becomes restrained. In other *śruti* the control of the evils of the mind by the control of *prāṇa* has been explained thus—

‘यथा पर्वतधातूनां दहन्ते धमनान्मलाः ।
तथेन्द्रियकृता दोषा दहन्ते प्राणनिग्रहात् ॥’

— (अमृतनादोपनिषदि ७) इति ।

‘As through smelting impurities are destroyed from the mountain-ore, even so, through control of *prāṇa* all evils concerned with senses are destroyed’ (*Amṛtanāda Upaniṣad* 7).

अत्रोपपत्तिर्विसिष्टेन दर्शिता—

‘यः प्राणपवनस्पन्दश्चित्तस्पन्दः स एव हि ।
प्राणस्पन्दक्षये यत्नःकर्तव्यो धीमतोच्चकैः ॥’

— (लघुयोगवासिष्ठे २८.१२५) इति ।

The reason behind this has been shown by Vasiṣṭha thus:

‘The activities of the life breath and the functions of the mind are identically one. So the intelligent one should try his best to check the activities of the life breath’ (*LYV* 28.125).

मनोवाक्चक्षुरादीन्द्रियदेवताः स्वस्वव्यापारं निरन्तरं करिष्याम इति व्रतं धृत्वा श्रमरूपेण मृत्युना ग्रस्ताः । स च मृत्युः प्राणं नाप्नोत् । ततो निरन्तरमुच्छ्वासनिः-
श्वासौ कुर्वन्नप्ययं प्राणो न श्राम्यति । तदा विचार्य देवताः प्राणरूपं प्राविशन् ।
सोऽयमर्थो वाजसनेयिभिराम्नायते—

The gods of mind, speech, eye and other such organs having vowed to perform incessantly their respective acts were all captured by death in the form of weariness. But death did not overtake the vital breath. Therefore, though all the time exhaling and inhaling, the vital force does not tire. Then all the gods, after due consideration took the form of the vital force. This incident is thus read by the Vājasaneyins :

‘अयं वै नः श्रेष्ठो यः संचरंश्चासंचरंश्च न व्यथते अथो न रिष्यति हन्तास्यैव सर्वे रूपमसामेति । त एतस्यैव सर्वे रूपमभवंस्तस्मादेत एतेनाख्यायन्ते प्राणा इति’ (बृ० उप० १.५.२१) ।

“This is verily the greatest among us. Whether moving or not moving, it neither feels pain nor is injured. Well then, let us assume its form.” They all assumed its form, therefore, they are called *prāṇas* after it’ (*Br. Up.* 1.5.21).

अत इन्द्रियाणां प्राणरूपत्वं नाम प्राणाधीनचेष्टावत्त्वम् । तच्चान्तर्यामिब्राह्मणे सूत्रात्मप्रस्तावे श्रूयते—

Therefore, ‘organs in the form of *prāṇas*’ means all their functions depending on the function of the *prāṇa*. And this has been described in the *Antaryāmi brāhmaṇa*—chapter on ‘inner controller’—under the topic *sūtrātman*—the Self as thread—of the *Bṛhadāraṇyaka Upaniṣad* thus :

‘वायुर्वै गौतम तत्सूत्रं वायुना वै गौतम सूत्रेणायं च लोकः परश्च लोकः सर्वाणि च भूतानि संदृब्धानि भवन्ति । तस्माद्वै गौतम पुरुषं प्रेतमाहुर्व्यंघ्रंसिषतास्याङ्गानीति । वायुना हि गौतम सूत्रेण संदृब्धानि भवन्ति’ (बृ० उ० ३.७.२) इति । अतः प्राणमनःस्पन्दयोः सहभावित्वात् प्राणनिग्रहे मनो निगृह्यते ।

‘Air, indeed, O Gautama, is that thread. By air, verily, O Gautama, as by a thread this world, the other world and all beings are held together. Therefore, verily, O Gautama, they say of a person who dies that his limbs have been loosened ; for they are held together, O Gautama, by air, as by a thread’ (*Br. Up.* 3.7.2).

Therefore, the functioning of both the vital breath and the mind being mutually concomitant, by controlling the former the latter is controlled.

ननु सहस्पन्दो न युक्तः, सुषुप्तौ चेष्टमानेऽपि प्राणे मनसोऽचेष्टमानत्वात् ।

Objection: This ‘functioning together’ is non-supportable, since in sleep, although the vital breath remains active, the mind becomes non-functioning.

न, विलीनत्वेन तदानीं मनसः सत्त्वाभावात्।

Reply : It is not so, because the mind then remains resolved in its potential state and is in a way non-existent.

ननु क्षीणे प्राणे नासिकयोच्छ्वसीतेति व्याहतम्। न हि क्षीणप्राणस्य मृतस्य श्वासं क्वचित्पश्यामः। नापि श्वसतो जीवतः प्राणक्षयोऽस्ति।

Objection : The text, 'When the vital force is destroyed one should breathe through the nostrils' (*Śvet. Up.* 29 quoted above), is self-contradictory since nowhere we find a dead man bereft of *prāṇas* breathing, nor the termination of *prāṇa* is found in a breathing and living being.

मैवम्। अनुल्बणत्वस्य क्षयत्वेनात्र विवक्षितत्वात्। यथा खननच्छेदनादिषु व्याप्रियमाणस्य पर्वतमारोहतः शीघ्रं धावतो वा श्वासवेगो यावान्भवति, न तावान्स्थितस्यासीनस्य निद्रितस्य वा विद्यते, तथा प्राणायाम-पाटवोपेतस्येतरस्मादल्पः श्वासो भवति। एतदेवाभिप्रेत्य श्रूयते—

Reply : It is not so, by the word 'destruction' (of *prāṇa*) diminished breathing is meant here, i.e. not much or excessive breathing. As the rate of breathing is faster in him who is engaged in digging soil or felling a tree or going uphill or running than one who is standing or sitting or asleep even so the rate of breathing is much lessened in him who is accomplished in *prāṇāyāma* than anyone else. The very same idea is found in this *śruti* thus :

‘भूत्वा तत्रायतप्राणः शनैरेव समुच्छ्वसेत्।’

— (क्षुरिकोपनिषदि ५) इति।

‘Having restrained the *prāṇa* there (in the heart) should slowly only breathe out’ (*Kṣurikopaniṣad* 5).

यथा दुष्टैरश्वैरुपेतो रथो मार्गं त्यक्त्वा यत्र क्वापि नीयते, स च सारथिना दृढमश्वं रज्जुष्वाकृष्य सुखमार्गं पुनर्धार्यते, तथेन्द्रियैर्वासनादिभिरितस्ततो नीयमानं चित्तं प्राणरज्जौ दृढं धृतायां धार्यते।

‘प्राणान्प्रपीड्य—’ (श्वे० उप० २.९) इति यदुक्तं तत्र प्राणपीडनप्रकारोऽन्यत्र श्रूयते—

As a chariot drawn by vicious horses is dragged away to anywhere out of its course and is brought back again to its right path by the charioteer pulling them firmly through the reins, even so the mind remains in perfect control from being dragged here and there by the senses and desire etc., if held by the rein of *prāṇa* firmly. The way to controlling the mind— referred to before in the text: ‘Having controlled the vital breath’ etc. (*Śvet. Up. 2.9* quoted above), is described in other *śruti* thus :

‘सव्याहृतिं सप्रणवां गायत्रीं शिरसा सह ।

त्रिः पठेदायतप्राणः प्राणायामः स उच्यते ॥११॥

— (अमृतनादोपनिषदि ११) ॥

‘He should mutter the formula known as *Gāyatrī* along with *praṇava*, *vyāhṛti*, and *śiras* thrice while controlling the breath (through *pūraka*, *kumbhaka*, and *recaka*) and this is called *prāṇāyāma* (*Amṛtanāda Up*, 11).

प्राणायामास्त्रयः प्रोक्ता रेचकपूरककुम्भकाः ॥१०॥

उत्क्षिप्य वायुमाकाशं शून्यं कृत्वा निरात्मकम् ।

शून्यभावेन युञ्जीत रेचकस्येति लक्षणम् ॥१२॥

— (अमृतनादोप. १०, १२) ॥

‘It is said that *prāṇāyāmas*— control of vital breath— are three in number : exhaling— *recaka*, inhaling— *pūraka*, and withholding— *kumbhaka*— of the air (breath) (ibid 10). ‘He should empty the inner space completely by throwing the air out and holding it on— not allowing the air in— should practise. This is the nature of *recaka prāṇāyāma* (ibid 12).

‘वक्त्रेणोत्पलनालेन तोयमाकर्षयेन्नरः ।
 एवं वायुर्ग्रहीतव्यः पूरकस्येति लक्षणम् ॥१३॥
 — (अमृतनादोप० १३) ॥

‘As one sucks in water through a lotus-stalk even so he should inhale air through the mouth and this is called *pūraka* (ibid 13).

नोच्छ्वसेन्निःश्वसेन्नैव नैव गात्राणि चालयेत् ।
 एवं तावन्नियुञ्जीत कुम्भकस्येति लक्षणम् ॥१४॥’
 — (अमृतनादोप० १४) इति ।

‘Neither breathing in nor breathing out, one should practise holding the body absolutely motionless and this is the definition of *kumbhaka*’ (ibid 14).

अत्र शरीरान्तर्गतं वायुं बहिर्निःसारयितुमुत्क्षिप्य शारीरमाकाशं शून्यं निरात्मकं वायुरहितं कृत्वा स्वल्पमपि वायुमप्रवेश्य शून्यभावेनैव नियमयेत् । सोऽयं रेचको भवति । कुम्भको द्विविधः, आन्तरो बाह्यश्चेति । तदुभयं च वसिष्ठ आह—

In order to bring out the air from inside the body he should force up and out the air by exhalation ; in this manner making the inner space of the body void of air and without allowing its entry even in small quantity, should maintain this state of emptiness—and this is what by *recaka* is meant here. There are two kinds of *kumbhaka*— inward and outward ; and both are described by Vasiṣṭha thus :

‘अपानेऽस्तं गते प्राणो यावन्नाभ्युदितो हृदि ।
 तावत्सा कुम्भकावस्था योगिभिर्यानुभूयते ॥
 — (लघुयोगवासिष्ठे २९.२११) ॥

‘The *apāna* (*vāyu*) having set, (or the *prāṇa* having set in the *apāna*) until the *prāṇa* arises in the chest (heart)—this state to that length is *kumbhaka* which is experienced by the *yogis* (LYV 29.211).

‘बहिरस्तं गते प्राणे यावन्नापान उद्गतः ।
 तावत्पूर्णसमावस्थां बहिःष्ठं कुम्भकं विदुः ॥’
 — (तत्रैव २९.२१६) ॥

‘The *prāṇa* having set outside and till the *apāna* is arisen, to that length this state of complete equality is known as outward *kumbhaka*’ (Ibid 29.216).

तत्रोच्छ्वास आन्तरकुम्भकविरोधी; निःश्वासो बाह्यकुम्भकविरोधी;
 गात्रचालनमुभयविरोधि, तस्मिन्सति निःश्वासोच्छ्वासयोरन्यत-
 रस्यावश्यंभावित्वात् । पतञ्जलिरप्यासनान्तरभाविनं प्राणायामं सूत्रयामास—

Among them breathing in is incompatible with inward *kumbhaka*, and breathing out is incompatible with outward *kumbhaka*, and bodily movement is inconsistent with both, since either of the two—expiration or inspiration, is sure to take place if the body is moved. Patañjali also has described *prāṇāyāma* as the next stage after *āsana* (in the practice of *yoga*) in his aphorisms thus :

‘तस्मिन्सति निःश्वासोच्छ्वासयोगतिविच्छेदः प्राणायामः’ (२.४९) इति ।

‘Controlling the motion of the exhalation and the inhalation follows after this (*āsana* being accomplished)’ (*Yogasūtra* 2.49).

ननु कुम्भके गत्यभावेऽपि रेचकपूरकयोरुच्छ्वासनिःश्वासगती विद्येते इति चेत्

Objection : Although there is no flow of breath in *kumbhaka* yet it is there in *recaka* and *pūra* in the form of inspiration and expiration.

न, अधिकमात्राभ्यासेन स्वभावसिद्धायाः समप्राणगतेर्विच्छेदात् । तमेवाभ्यासं सूत्रयति—

Reply : It is not so since the natural even flow of *prāṇa* is stopped by practising in greater measure. The same practice is set forth in the aphorism thus :

‘बाह्याभ्यन्तरस्तम्भवृत्तिर्देशकालसंख्याभिः परिदृष्टो दीर्घः सूक्ष्मः’ (२.५०) इति ।

‘Its modifications are either external or internal, or motionless, regulated by place, time and number, either long or short’ (Ibid 2.50).

रेचको बाह्यवृत्तिः । पूरक आभ्यन्तरवृत्तिः । कुम्भकः स्तम्भवृत्तिः । तत्रैको देशादिभिः परीक्षणीयः । तद्यथा— स्वभावसिद्धे रेचके हृदयान्निर्गत्य नासाग्रसंमुखे द्वादशाङ्गुलपर्यन्ते श्वासः समाप्यते; अभ्यासेन तु क्रमेण नाभेराधाराद्वा वायुर्निर्गच्छति; चतुर्विंशत्यङ्गुलपर्यन्ते षट्त्रिंशदङ्गुलपर्यन्ते वा समाप्तिः । अत्र रेचके प्रयत्नातिशये सति नाभ्यादिप्रदेशक्षोभेणान्तर्निश्चतुं शक्यम्; बहिश्च सूक्ष्मं तूलं धृत्वा तच्चालनेन निश्चेतव्यम् । सेयं देशपरीक्षा । रेचककाले प्रणवस्यावृत्तयो दश विंशतिस्त्रिंशदित्यादिभिः कालपरीक्षा । अस्मिन्मासे प्रतिदिनं दश रेचकाः आगामिमासे विंशतिः, उत्तरमासे त्रिंशदित्यादिभिः संख्यापरीक्षा । यथोक्तदेशकालविशिष्टाः प्राणायामा एकस्मिन्दिने दश विंशतिस्त्रिंशदित्यादिभिः संख्यापरीक्षा । पूरकेऽप्येवं योजनीयम् । यद्यपि कुम्भके देशव्याप्तिविशेषो नावगम्यते, तथापि कालसंख्याव्याप्तिरवगम्यत एव । यथा घनीभूतस्तूलपिण्डः प्रसार्यमाणो दीर्घो विरलतया सूक्ष्मश्च भवति, तथा प्राणोऽपि देशकालसंख्याधिक्येनाभ्यस्यमानो दीर्घो दुर्लक्ष्यतया सूक्ष्मश्च संभवति । रेचकादिभ्यस्त्रिभ्योऽन्यं प्रकारं सूत्रयति—

Recaka is external flow, *pūraka* is internal flow, stoppage of motion is *kumbhaka*. Each of them is to be examined by place, time and number. For instance, in its natural, outward course the breath, rising from the heart flows to the extent of about twelve digits from the tip of the nose and ends there. But through practice the air rises gradually from the navel (*solar plexus*) or from the base (mystical circle situated above the generative organ) and flows out to the extent of twenty-four or thirty-six digits (inches roughly). In this *recaka*—intense practice being made—the feeling of a stir helps discern the site—navel or base—from where the breath rises. Externally the range of the breath can be ascertained by the movement of a thin piece of cotton held in front. So this is the test for place.

The test of time of expiration is made by the repetition of *pranava*— the syllable *OM*—ten times, twenty times or thirty times and so on. The number is tested by daily practising of ten *recakas* this month, twenty in the next and thirty *recakas* in the month after the next and so on. The number of *prāṇāyāmas* distinguished by the aforesaid time and place— performed in a day— say ten, twenty, thirty etc.— is the test of number. This method of testing should also be adopted for *pūra*.

Although the particular site or extent of place cannot be known in *kumbhaka*, number and duration can surely be known. Just as a piece of dense cotton becomes long by spreading it out and also subtle due to rarefaction, even so the *prāṇa*, the life breath, being practised with increasing time, place and number becomes long and also subtle due to its imperceptibility.

Another kind of *prāṇāyāma*— different from the three, namely, *recaka* etc.— Patañjali describes in the aphorism thus :

‘बाह्याभ्यन्तरविषयानपेक्षी चतुर्थः’ (२.५१) इति ।

‘The fourth (*prāṇāyāma*) is without concern with external or internal sphere’ (*Yogasūtra* 2.51).

यथाशक्ति सर्वं वायुं विरेच्यानन्तरं क्रियमाणो बहिष्कुम्भकः यथाशक्ति वायुमापूर््यानन्तरं क्रियमाणोऽन्तःकुम्भकः इति रेचकपूरकावनादृत्य केवलः कुम्भकोऽभ्यस्यमानः पूर्वत्रयापेक्षया चतुर्थो भवति । निद्रातन्द्रादिप्रबलदोषयुक्तानां रेचकादित्रयम्; दोषरहितानां चतुर्थ इति विवेकः । प्राणायामफलं सूत्रयति—

Kumbhaka being done after exhaling all air—as much as one can—is external *kumbhaka* and which is done after inhaling as much air as one can is internal *kumbhaka*; thus the practice of *kumbhaka* alone, not caring for *recaka* or *pūra* becomes the fourth in consideration of the foregoing three. The difference is to be understood thus : the

three *prāṇāyāmas* such as *recaka* etc. are for those who suffer from strong vices such as sleep, drowsiness etc. and the fourth one is for them who are free from such vices.

The result of *prāṇāyāma* is described thus :

‘ततः क्षीयते प्रकाशावरणम्’ (२.५२) इति ।

‘From that, the covering to the light of the *citta* is attenuated’ (ibid 2.52).

प्रकाशस्य सत्त्वस्यावरणं तमो निद्रालस्यादिहेतुः, तस्य क्षयो भवति । क्षये सति फलान्तरं सूत्रयति—

The covering to light i.e. *sattva*, which is *tamas* and the cause of sleep, indolence etc. is destroyed. The next effect after the destruction of the covering is described thus :

‘धारणासु च योग्यता मनसः’ (२.५३) इति ।

‘The mind becomes fit for *dhāraṇā*’ (Ibid 2.53).

आधारनाभिचक्रहृदयभ्रूमध्यब्रह्मरन्ध्रादिदेशविशेषे विकृष्य चित्तस्य स्थापनं धारणा, ‘देशबन्धश्चित्तस्य धारणा’ (३.१) इति सूत्रणात् ।

Dhāraṇā is drawing and fixing the mind on a particular site (mystic circles) such as the base, navel circle, heart, middle of the eyebrows, the aperture on the crown of the head etc., as it has been described in the *sūtra* thus :

‘*Dhāraṇā* is holding the mind on to some particular object’ (ibid 3.1).

श्रुतिश्च—

‘मनः संकल्पकं ध्यात्वा संक्षिप्यात्मनि बुद्धिमान् ।

धारयित्वा तथात्मानं धारणा परिकीर्तिता’ ॥

— (अमृतनादोपनिषदि १६) इति ॥

And the *śruti* also has it thus :

‘The intelligent (aspirant), having studied the mind—the instrument of thought (well), should concentrate it on the Self—holding on to such state is described as *dhāraṇā*’ (*Amṛtanāda Upaniṣad* 16).

प्राणायामेन रजोगुणकार्याच्चाञ्चत्यात्तमोगुणकार्यादालस्यादेश्च निवारितं
मनस्तस्यां धारणायां योग्यं भवति ।

The mind becomes qualified to such *dhāraṇā* when freed from fickleness—the effect of *rajoguṇa*, and from indolence etc.—the product of *tamoguṇa*, by the practice of *prāṇāyāma*.

‘प्राणायामदृढाभ्यासैर्युक्त्या च गुरुदत्तया ।’ (लघुयोगवासिष्ठे २८.१२२) इत्यत्रत्येन
युक्तिशब्देन योगिजनप्रसिद्धं शिरोरूपमेरुचालनम्, जिह्वाग्रेण घण्टिकाभ्रमणम्,
नाभिचक्रे हृदये च ज्योतिर्ध्यानम्, विस्मृतिप्रदौषधसेवा चेत्येवमादिकं गृह्यते ।

‘By steady practice of *prāṇāyāma* along with the application of the means prescribed by the teacher’ (LYV 28.122).

The word ‘means’— *yukti*, mentioned in the aforesaid verse implies any one of the methods, better known among the *yogīs*, such as moving the summit of the head, turning the uvula by the tip of the tongue, meditating light at the navel circle and heart, using of drugs that cause unmindfulness etc.

तदेवमध्यात्मविद्यासाधुसंगमवासनाक्षयप्राणनिरोधाश्चित्तनाशोपाया दर्शिताः । अथ
तदुपायभूतं समाधिं वक्ष्यामः ।

So the ways and means to the dissolution of the mind such as study of the science of the Self etc. have thus been described. Now another means to dissolve the mind, namely *samādhi*—concentration—— will be explained.

पञ्चभूम्युपेतस्य चित्तस्य भूमित्रयत्यागेनावशिष्टं भूमिद्वयं समाधिः। भूमयश्च योगभाष्यकृता दर्शिताः—

Excluding the first three, the last two states of the mind—which has five states—are called *samādhi*—concentration. The states have been described by the commentator of the *Yogasūtras* thus :

‘क्षिप्तं मूढं विक्षिप्तमेकाग्रं निरुद्धमिति चित्तस्य भूमयः’ (योगसूत्रभाष्ये १.१) इति।

‘Scattering, darkening, gathering, one-pointed and concentrated— these are the states of the mind’ (*Yogasūtrabhaṣya* 1.1).

आसुरसंपल्लोकशास्त्रदेहवासनासु वर्तमानं चित्तं क्षिप्तं, निद्रातन्द्रादिग्रस्तं मूढम्, कादाचित्कध्यानयुक्तं क्षिप्ताद्विशिष्टतया विक्षिप्तम्। तत्र क्षिप्तमूढयोः समाधिश्चैव नास्ति। ‘विक्षिप्ते तु चेतसि विक्षेपोपसर्जनीभूतः समाधिर्योगपक्षे न वर्तते’ (तत्रैव) ॥ विक्षेपान्तर्गततया दहनान्तर्गतबीजवत्स सद्य एव विनश्यति। ‘यस्त्वेकाग्रेचेतसि संभूतमर्थं द्योतयति, क्षिणोति च क्लेशान्, कर्मबन्धनानि श्लथयति, निरोधमभिमुखीकरोति, स संप्रज्ञातयोग इत्याख्यायते।’ (तत्रैव) ॥ ‘सर्ववृत्तिनिरोधे त्वसंप्रज्ञातसमाधिः।’ (तत्रैव) ॥ तत्र संप्रज्ञातसमाधिभूमिमेकाग्रतां सूत्रयति—

The mind engrossed in the demoniac endowments—desires for the world, for learning, and for the body etc.—is known to be in the scattered state. When subdued by sleep, sloth etc., the mind is known to be in the darkened state. The mind is said to be in the gathering state when occasionally it has contemplations since it is distinguishable from the scattering state. The scattered and darkened states of the mind cannot have concentration.

‘But the occasional concentration in the gathering state of the mind cannot be counted as *yoga* since it is subordinate to that state’ (ibid 1.1).

As a seed in fire is destroyed so this concentration is destroyed forthwith because of its being within the gathering state. 'But the concentration which, in the one-pointed state of the mind, reveals the object in its reality, removes the afflictions, loosens the bonds of *karma* and brings nearer to the state of concentration, is named as *samprajñāta yoga*. When all transformations of the mind are stopped— it is called *asamprajñāta samādhi* or concentrated state' (ibid 1.1)

Of them the one-pointed state, in which *samprajñāta samādhi* takes place, is described in the *sūtra* thus :

‘शान्तोदितौ तुल्यप्रत्ययौ चित्तस्यैकाग्रतापरिणामः’ (३.१२) इति ।

‘The one-pointedness of the mind (*citta*) is when the impression that is past and that which is present are similar’ (*yogasūtra* 3.12).

शान्तोदितः । उदितो वर्तमानः । प्रत्ययश्चित्तवृत्तिः । अतीतः प्रत्ययो यं पदार्थं गृह्णाति तमेव चेदुदितो गृह्णीयात्तदा तावुभौ तुल्यौ भवतः । तादृशश्चित्तस्य परिणाम एकाग्रतेत्युच्यते । एकाग्रताभिवृद्धिलक्षणं समाधिं सूत्रयति—

Subsided— *sāntaḥ*—means past; risen— *uditaḥ*—means present, conception— *pratyaya*—means mental transformation. When the object of the past transformation and the object of the present transformation are identical then they—the transformations—become similar. Such modification of the mind is called one-pointedness. The nature of *samādhi*—concentration, is increased one-pointedness which is described thus in the *sūtra*:

‘सर्वार्थतैकाग्रतयोः क्षयोदयौ चित्तस्य समाधिपरिणामः’ (३.११) इति ।

‘Taking in all sorts of objects and concentrating on one object, these two powers being destroyed and manifested respectively, the *citta* gets the modification called *samādhi*’ (ibid 3.11).

रजोगुणेन चाल्यमानं चित्तं क्रमेण सर्वान्पदार्थान्गृह्णाति । तस्य रजोगुणस्य निरोधाय क्रियमाणेन योगिनः प्रयत्नविशेषेण दिने दिने सर्वार्थता क्षीयते, एकाग्रता चोदेति; तादृशश्चित्तस्य परिणामः समाधिरित्युच्यते । तस्य समाधेरष्टस्वङ्गेषु यमनियमासन-प्राणायामप्रत्याहाराः पञ्च बहिरङ्गानि । तत्र यमान्सूत्रयति—

The mind grasps all sorts of things—one by one, impelled by *rajogūṇa*. The *yogis*, in order to check this, exercise special effort and the habit of conceiving all sorts of things is lessened day by day thereby, and one-pointedness is increased. Such modification of the mind is called concentration.

Of the eight constituents of *samādhi*—concentration, the first five—*yama*, *niyama*, *āsana*, *prāṇāyāma* and *pratyāhāra* are preliminary. Of them, *yamas*—forbearances, are set forth in the *sūtra* thus :

‘अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः’ (२.३०) इति ।

‘Non-killing, truthfulness, non-stealing, continence, and non-receiving are called *yamas*—forbearances’ (ibid 2.30).

हिंसादिभ्यो निषिद्धधर्मेभ्यो योगिनं यमयन्तीति यमाः । नियमान्सूत्रयति—

These are called *yamas* because they restrain the *yogis* from prohibited activities such as killing and the rest. *Niyamas*—religious observances, are described in the *sūtra* thus :

‘शौचसंतोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः’ (२.३२) इति ।

‘Internal and external purification, contentment, mortification, study, and worship of God, are the *niyamas*’ (ibid 2.32).

जन्महेतोः काम्यधर्मान्निवर्त्य मोक्षहेतौ निष्कामधर्मे नियमयन्ति प्रेरयन्तीति नियमाः । यमनियमयोरनुष्ठानवैलक्षण्यं स्मर्यते—

These restrain the *yogis* from motivated rituals which give rise to rebirth, and direct him to perform desireless

religious acts which lead to liberation, hence are called observances. In the *smṛtis* some distinction is described between the *yama* and *niyama* and their practice thus :

‘यमान्कुर्वीत सततं न कुर्यान्नियमान्बुधः ।
यमान्पतत्यकुर्वाणो नियमान्केवलान्भजन् ॥’
— (मनुसंहितायाम् ४.२०४) ॥

‘The practice of *niyamas* are not obligatory, but one must always practise *yamas*. He, who practises only *niyamas*, avoiding *yamas*, falls’ (*Manu Samhitā* 4.204).

‘पतति नियमवान्यमेष्वसक्तो
न तु यमवान्नियमालसोऽवसीदेत् ।
इति यमनियमौ समीक्ष्य बुद्ध्या
यमबहुलेष्वनुसंदधीत बुद्धिम् ॥’ इति ।

‘He, who does not pay attention to *yamas*, but practises *niyamas* well, falls, and who practises *yamas* well although remiss of *niyamas*, is not disheartened. Thus ascertaining the relative importance of *yama* and *niyama* intelligently, one should apply his mind to the practice of more *yamas*’ (Source untraced).

यमनियमफलानि सूत्रयति—

The results of *yama* and *niyama* have been described in the *sūtras* thus :

(अहिंसाप्रतिष्ठायां) ‘तत्संनिधौ वैरत्यागः’ (योगसूत्रेषु २.३५) ॥

‘(Non-killing being established) in his presence all enmities cease (in others)’ (*yogasūtra* 2.35).

(सत्यप्रतिष्ठायां) ‘क्रियाफलाश्रयत्वम्’ (यो.सू. २.३६) ॥

‘(By the establishment of truthfulness) the *yogi* gets the power of attaining for himself and for others the fruits of work without the work’ (ibid 2.36).

(अस्तेयप्रतिष्ठायां) 'सर्वरत्नोपस्थानम्' । (यो.सू. २.३७) ॥

'(By the establishment of non-stealing) all wealth comes to the *yogi*' (ibid 2.37).

(ब्रह्मचर्यप्रतिष्ठायां) 'वीर्यलाभः' । (यो. सू. २.३८) ॥

'(By the establishment of continence) energy is gained' (ibid 2.38).

(अपरिग्रहस्थैर्ये) 'जन्मकथन्तासम्बोधः' । (यो.सू. २.३९) ॥ जननादिभयाभावः ।

'(When he is fixed in non-receiving) he gets the memory of past life' (ibid 2.39). Then there is absence of fear from rebirth.

'शौचात्स्वाङ्गजुगुप्सा पौरसंसर्गः' । (यो.सू. २.४०) ॥

'Internal and external cleanliness being established, there arise disgust for one's own body and non-intercourse with others' (ibid 2.40).

'सत्त्वशुद्धिसौमनस्यैकाग्र्येन्द्रियजयात्मदर्शनयोग्यत्वानि च' (यो.सू. २.४१) संभवन्ति ।

'There also arise purification of the *sattva*, cheerfulness of the mind, concentration, conquest of the organs, and fitness for the realization of the Self' (ibid 2.41). These take place (when *śauca*—cleanliness—is established).

'सन्तोषादनुत्तमः सुखलाभः' (यो. सू. २.४२) ॥

'From contentment comes superlative happiness' (ibid 2.42).

'कायेन्द्रियसिद्धिरशुद्धिक्षयात्तपसः' (यो.सू. २.४३) ॥

'The result of mortification is bringing powers to the organs and the body, by destroying the impurity' (ibid 2.43).

‘स्वाध्यायादिष्टदेवतासंप्रयोगः’ । (यो.सू. २.४४) ॥

‘By the repetition of the mantra— mystical formula— comes the realization of the intended deity’ (ibid 2.44).

‘समाधिसिद्धिरीश्वरप्रणिधानात्’ (यो. सू. २.४५) इति ।

‘By sacrificing all to *Īśvara* comes *samādhi*’ (ibid 2.45).

आसनप्राणायामौ व्याख्यातौ । प्रत्याहारं सूत्रयति—

Posture and control of vital breath have already been defined. Now *pratyāhāra*—withdrawal of senses—is described in the *sūtra* thus :

‘स्वविषयासम्प्रयोगे चित्तस्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः’ (यो.सू. २.५४) इति ।

‘Drawing in of the senses is by their giving up their own objects and taking the form of the mind-stuff, as it were’ (ibid 2.54).

शब्दस्पर्शरूपरसगन्धा विषयाः, तेभ्यो निवर्तिताः श्रोत्रादयश्चित्तस्वरूपमनुकुर्वन्त इवावतिष्ठन्ते । श्रुतिश्च भवति—

Sound, touch, form, taste and smell are sense objects; sense-organs such as hearing etc. withdrawn from them remain as if taking the form of the mind. The *śruti* also is there in this regard thus :

‘शब्दादिविषयान्मञ्च मनश्चैवातिचञ्चलम् ।

चिन्तयेदात्मनो रश्मीन् प्रत्याहारः स उच्यते ॥’

— (अमृतनादोपनिषदि ५) ॥

‘The five senses—which have sound etc. as their objects, along with the mind which is very fickle in nature, are, like the sunbeams, only the rays (manifestations) of the Self; thinking in this manner is called withdrawal’ (*Amṛtanāda upaniṣad* 5).

शब्दादयो विषया येषां श्रोत्रादीनां ते श्रोत्रादयः पञ्च; मनः षष्ठानामेतेषामनात्मरूपेभ्यः शब्दादिभ्यो निवर्तनमात्मरश्मित्वेन चिन्तनम्; प्रत्याहारः स इत्यर्थः। प्रत्याहारफलं सूत्रयति—

Five senses, hearing etc., having sound etc. as their objects, and mind, together forming six, withdrawing them from their objects, sound etc. which are non-Self and regarding them as the rays of the Self (which is Light); this is *pratyāhārah*—Thus is the meaning of the *śruti*. The result of the withdrawal is described in the aphorism thus :

‘ततः परमा वश्यतेन्द्रियाणाम्’ (यो.सू. २.५५) इति।

‘Thence arises supreme control of the organs’ (*Yogasūtra* 2.55).

धारणाध्यानसमाधीन्सूत्रैस्त्रिभिः सूत्रयति—

Now contemplation—*dhāraṇā*, meditation—*dhyāna*, and concentration—*samādhi* are being set forth by three *sūtras* thus :

‘देशबन्धश्चित्तस्य धारणा’ (यो.सू. ३.१) ;

‘Contemplation—*dhāraṇā* is holding the mind on to some particular object’ (ibid 3.1).

‘तत्र प्रत्ययैकतानता ध्यानम्’ (यो.सू. ३.२) ;

‘An unbroken flow of knowledge in that object is meditation—*dhyāna*’ (ibid 3.2).

‘तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः’ (यो.सू. ३.३) इति।

‘When that, giving up all forms, reflects only the meaning, it is concentration—*samādhi*’ (ibid 3.3).

आधारादिदेशाः पूर्वमुक्ताः। देशान्तरं श्रूयते—

Regions such as the mystic circle at the base and the like have been described before. Now another place is defined in the *śruti* thus :

‘मनः संकल्पकं ध्यात्वा संक्षिप्यात्मनि बुद्धिमान् ।
धारयित्वा तथात्मानं धारणा परिकीर्तिता ॥’

— (अमृतनादोपनिषदि १६) इति ।

‘Having studied the perceiving mind, the wise aspirant concentrates it on the Self and remains holding it on to It ; and this is called *dhāraṇā*—contemplation’ (*Amṛtanāda Upaniṣad* 16).

‘यत्सर्ववस्तुसंकल्पकं मनः, तदात्मानमेव संकल्पयतु न त्वन्यत्’ इत्येवंविधः प्रयत्न आत्मनि संक्षेपः । प्रत्ययस्यैकतानता तत्त्वैकविषयः प्रवाहः । स च द्विविधः— विच्छिद्य विच्छिद्य जायमानः, संततश्चेति । तावुभौ क्रमेण ध्यानसमाधी भवतः । तदुभयं सर्वानुभवयोगिना दर्शितम्—

The mind which thinks of everything let that think of the Self alone and nothing else—effort in this manner is concentrating on the Self.

Continuous flow of thought means successive transformations of the mind in the form of the Reality only. This is of two kinds, taking place in a broken and an unbroken manner, and they are called meditation and concentration respectively. Both of them have been shown by *Sarvānubhavayogin* thus :

‘चित्तैकाग्र्याद्यतो ज्ञानमुक्तं समुपजायते ।

तत्साधनमतो ध्यानं यथावदुपदिश्यते ॥

— (मुक्तिकोपनिषदि २.४९) ॥

‘As the knowledge—described before, rises properly from the concentrated mind, so, meditation—the means to it is being described duly (*Muktikopaniṣad* 2.49).

‘विलाप्य विकृतिं कृत्स्नां संभवव्यत्ययक्रमात् ।

परिशिष्टं च सन्मात्रं चिदानन्दं विचिन्तयेत् ॥’ इति ।

— (मुक्तिकोपनिषदि २.५०) ॥

‘Having dissolved all derivative things—in the reverse order of creation—to their sources, think of the remaining

(the ultimate source), which is pure Existence, Knowledge and Bliss (which is meditation)' (ibid 2.50).

‘ब्रह्माकारमनोवृत्तिप्रवाहोऽहंकृतिं विना ।
संप्रज्ञातसमाधिः स्याद्दधानाभ्यासप्रकर्षजः ॥’
— (मुक्तिकोपनिषदि २.५३) इति च ।

‘Continuous flow of the mental transformations in the form of Brahman—the Self, unmingled with egoism, is the *Samprajñāta-samādhī* which results from the superior practice of meditation’ (ibid 2.53).

तं च भगवत्पादा उदाजहुः —

‘दृशिस्वरूपं गगनोपमं परं
सकृद्विभातं त्वजमेकमक्षरम् ।
अलेपकं सर्वगतं यदद्वयं
तदेव चाहं सततं विमुक्तो अहम् ॥
— (उपदेशसाहसूर्याम् १०.१) ॥

His Holiness (*Śaṅkarācārya*) explained the same thus :

‘I am the supreme Brahman which is pure Consciousness always clearly manifest, unborn, one only, imperishable, unattached and all-pervading like the ether and non-dual. I am, therefore, ever-free. *Aum* (*Upadeśa-sāhasrī* 10.1).

‘दृशिस्तु शुद्धोऽहमविक्रियात्मको
न मेऽस्ति कश्चिद्विषयः स्वभावतः ।
पुरस्तिरश्चोर्ध्वमधश्च सर्वतः
संपूर्णभूमा त्वज आत्मनि स्थितः ॥
— (तत्रैव १०.२) इति ॥

‘Pure and changeless consciousness I am by nature devoid of objects (to illumine), unborn and established in the Self I am the all-pervading Brahman in the front, oblique, upward, downward and all other directions (ibid 10.2).

‘अजोऽमरश्चैव तथाजरोऽमृतः स्वयंप्रभः सर्वगतोऽहमद्वयः ।
न कारणं कार्यमतीव निर्मलः सदैकतृप्तश्च ततो विमुक्त ओम् ॥’
— (तत्रैव १०.३) इति ॥

‘I am unborn, deathless, devoid of old age, immortal, self-effulgent, all-pervading and non-dual. Perfectly pure, having neither cause nor effect and contented with the one Bliss, I am free. Yes’ (ibid 10.3).

ननु संप्रज्ञातसमाधिरङ्गी ; स कथं ध्यानानन्तरभाविनोऽष्टमाङ्गस्य समाधेः स्थान उदाह्रियते ?

Objection : How *samprajñāta samādhi*, which is the principal, is mentioned in the place of *samādhi*, which is the eighth subsidiary, coming after meditation ?

नायं दोषः, अत्यन्तभेदाभावात् । यथा वेदमधीयानो माणवकः पदे पदे स्वल्पानुनः पुनः समादधाति, अधीतवेदस्तु सावधानो न स्वल्पति, अध्यापको निरवधानस्तन्द्रां कुर्वन्नपि न स्वल्पति; तथा विषयैक्येऽपि परिपाकतारतम्येन ध्यानसमाधिसम्प्रज्ञातानामवान्तरभेदोऽवगन्तव्यः । धारणादित्रयं मनोविषयत्वात् संप्रज्ञातसमाधेरन्तरङ्गम् । यमादिपञ्चकं तु बहिरङ्गम् । तदेतत्सूत्रयति—

Reply : There is no harm since they are not different altogether. As a boy, while studying the Vedas, falters at every step and corrects himself, but he, who has completed the study of the Vedas, being careful, does not make any mistake, and the teacher even inattentive or sleepy, does not stumble ; even so the differences among *dhyāna*, *samādhi* and *samprajñāta samādhi* are to be understood as subdivisions of the same object according to the differences of maturity. *Dhāraṇā*, *dhyāna* and *samādhi*, having the mind as their object, are essential (means) to *samprajñāta samādhi*, while the five subsidiaries— *yama* etc. are not of primary importance.

The same view has been expressed in the aphorism thus:

‘त्रयमन्तरङ्गं पूर्वेभ्यः’ (यो. सू. ३.७) इति ।

‘These three are more internal than those that precede’ (*Yogasūtra* 3.7).

ततः केनापि पुण्येनान्तरङ्गे प्रथमं लब्धे बहिरङ्गलाभाय नातिप्रयासः कर्तव्यः । यद्यपि पतञ्जलिना भौतिकभूततन्मात्रेन्द्रियाहंकारादिविषयाः संप्रज्ञातस-विकल्पसमाधयो बहुधा प्रपञ्चिताः, तथापि तेषामन्तर्धानादिसिद्धिहेतुतया मुक्तिहेतुसमाधिविरोधित्वान्नास्माभिस्तत्रादरः क्रियते । तथा च सूत्रितम्—

Therefore, if in the first instance these internal means are achieved due to some religious merits, it is not necessary to exert much in order to gain the external ones. Although Patañjali has dwelt upon at length *samprajñāta* and *savikalpa samādhis* having their objects as material objects, gross elements and subtle elements, senses, and egoism, yet we do not like to pay attention to them inasmuch as they being the cause of occult powers such as invisibility etc., are opposed to *samādhi* which leads to liberation.

This has been described in the *sūtra* thus :

‘ते समाधावुपसर्गा व्युत्थाने सिद्धयः’ (यो. सू. ३.३८) इति,

‘These are obstacles to *samādhi*, but they are powers in the worldly state’ (*Yogasūtra* 3.38).

‘स्थान्युपनिमन्त्रणे सन्नस्मयाकरणं पुनरनिष्टप्रसङ्गात्’ (यो.सू. ३.५२) इति च ।

Thus also :

‘The *yogi* should not feel allured or flattered by the overtures of celestial beings for fear of evil again’ (ibid 3.52).

स्थानिनो देवाः । उद्दालको देवैरामन्त्रितोऽप्यवज्ञाय तान्देवान्निर्विकल्पसमाधिमेव चकारेत्युपाख्यायते । प्रश्नोत्तराभ्यामप्येवमेवावगम्यते ।

Occupying high positions—*sthānins* means gods (Indra etc.). The episode (*Yogavāsīṣṭha Rāmāyaṇa, upāsama pra-*

karāṇa 54.64-66) has it that Uddālaka, although invited by the gods, accomplished *nirvikalpa samādhi*, even ignoring those gods.

The same thing becomes known from the questions and answers thus :

श्रीरामः—

‘जीवन्मुक्तशरीराणां कथमात्मविदां वर ।
शक्तयो नेह दृश्यन्त आकाशगमनादिकाः ॥
— (लघुयोगवासिष्ठे २८.१) ॥

Śrī Rāma : ‘How is it that levitation and the like powers (occult powers), O the best of the knowers of the Self, are not found here in the person of *jīvanmuktas* ? (*Laghu Yogavāsīṣṭha* 28.1 ; *YV* 5.89.9).

वसिष्ठः—

‘अनात्मविदमुक्तोऽपि नभोविहरणादिकम् ।
द्रव्यमन्त्रक्रियाकालशक्त्याप्नोत्येव रोधव । (तत्रैव २८.२) ॥

Vasiṣṭha : ‘Through the power of some substance, magical formula, some sort of practice, time etc., one can, O Rāghava, acquire such occult powers as levitation etc., although still in bondage and ignorant of the Self (*LYV* 28.2 ; *YV* 5.89.12).

‘नात्मज्ञस्यैष विषय आत्मज्ञो ह्यात्ममात्रदृक् ।
आत्मनात्मनि संतृप्तौ नाविद्यामनुधावति ॥
— (तत्रैव २८.३) ॥

‘This object is not for him who is a knower of the Self, for he, the knower of the Self, has in view only the Self. He is content by himself and in himself and does not go after (the products of) ignorance (*LYV* 28.3 ; *YV* 5.89.13).

‘ये केचन जगद्धावास्तानविद्यामयान्विदुः ।
कथं तेषु किलात्मज्ञस्त्यक्ताविद्यो निमज्जति ॥
— (तत्रैव २८.५) ॥

‘How can he, who by knowing the Self has cast *avidyā* and knows the phenomenal existence to be the product of *avidyā*, immerse himself in them? (*LYV* 28.5; *YV* 5.89.14).

‘द्रव्यमन्त्रक्रियाकालशक्तयः साधु सिद्धिदाः ।
परमात्मपदप्राप्तौ नोपकुर्वन्ति काश्चन ॥
— (तत्रैव २८.७) ॥

‘Some substance, spell, practice and time—all have power to bestow occult powers well, but they do not help realize the abode of the supreme Self (*LYV* 28.7; *YV* 5.89.31).

‘सर्वेच्छाजालसंशान्तावात्मलाभोदयो हि यः ।
स कथं सिद्धिवाञ्छायां मग्नचित्तेन लभ्यते ॥
— (तत्रैव २८.९) ॥

‘Realization of the Self takes place when desires are, in their entirety, dissolved ; how, then, the same can be gained by one whose mind is plunged in the desires for occult power? (*LYV* 28.9; *YV* 5.89.33).

‘न केचन जगद्धावास्तत्त्वज्ञं रञ्जयन्त्यमी ।
नागरं नागरीकान्तं कुग्रामललना इव ॥ इति ।
— (ल.वा. १८.३४) ॥

‘Any of the things of the world whatever cannot attract the knower of the Reality, even as the townsman, having as wife a town-bred lady of refinement, is not enamoured by the ugly rustic womenfolk (*LYV* 18.34).

‘अपि शीतरुचावर्के सुतीक्ष्णेऽपीन्दुमण्डले ।
अप्यधः प्रसरत्यग्नौ जीवन्मुक्तो न विस्मयी ॥
— (तत्रैव २७.६६) ॥

‘Even if the sunbeams become cool and the lunar disc projects fiery light and the flames go downward the *jīvanmukta* is not surprised (*LYV*27.66; *YV*5.77.29).

‘चिदात्मन इमा इत्थं प्रस्फुरन्तीह शक्तयः ।
इत्यस्याश्चर्यजालेषु नाभ्युदेति कुतूहलम् ॥
— (तत्रैव २७.६७) ॥

‘Curiosity is not aroused in him (the *jīvanmukta*) who is aware of this multitude of astonishing things as only the manifestations of the powers (of *māyā*) of the supreme Self which is pure knowledge (*LYV*27.67; *YV*5.77.30).

‘यस्तु वा भावितात्मापि सिद्धिजालानि वाञ्छति ।
स सिद्धिसाधकैर्द्रव्यैस्तानि साधयति क्रमात् ॥’ इति च ।
— (तत्रैव २८.६; योगवासिष्ठे ८९.२३) ॥

‘Who is desirous of gathering occult powers although ignorant of the Self, can do so, one by one, with the help of such things which are means to occult powers’ (*LYV* 28.6; *YV*5.89.23).

आत्मविषयस्तु संप्रज्ञातसमाधिर्वासनाक्षयस्य निरोधसमाधेश्च हेतुः । तस्मादत्रादरः कृतः ।

As the *samprajñāta samādhi*, concerned with the Self leads to the destruction of desire and brings about the *nirodha samādhi*, therefore we have paid attention to this.

अथ पञ्चमभूमिरूपो निरोधसमाधिर्निरूप्यते । तं च निरोधं सूत्रयति—

Now *nirodha-samādhi*, which forms the fifth state, is being defined. This *nirodha*—stoppage, is described in the *sūtra* thus :

‘व्युत्थाननिरोधसंस्कारयोरभिभवप्रादुर्भावौ निरोधक्षणचित्तान्वयो निरोधपरिणामः’
(यो.सू. ३.९) इति ।

‘By the suppression of disturbed impressions of the mind, and by the rise of the impressions of control, the mind, which persists in that moment of control, is said to attain the controlling modification’ (*Yoga-sūtra* 3.9).

व्युत्थानसंस्काराः समाधिविरोधिनः । ते चोद्दालकस्य समाधावुदाहताः—

Vyutthāna-impressions (i.e. of *samprajñāta samādhi* or of the first three states) are opposed to *samādhi*—concentration. They have been explained in the (episode of) *samādhi* of Uddālaka thus :

‘कदाहं त्यक्तमनने पदे परमपावने ।

चिरं विश्रान्तिमेष्यामि मेरुशृङ्ग इवाम्बुदः ॥

— (लघुयोगवासिष्ठे २४.२९) ॥

‘When shall I attain abiding tranquillity in that state which is perfectly pure and is devoid of mentation, even as the clouds rest on the peak of the mount Meru ? (*LYV*24.29, *YV*5.51.18).

‘इति चिन्तापरवशो बलादुद्दालको द्विजः ।

पुनः पुनस्तूपविश्य ध्यानाभ्यासं चकार ह ॥

— (तत्रैव २४.३५) ॥

‘*Brāhmaṇa* Uddālaka, possessed of this thought, being seated, vigorously practised meditation repeatedly (*LYV* 24.35; *YV*5.51.38).

‘विषयैर्नीयमाने तु चित्ते मर्कटचञ्चले ।

न स लेभे समाधाने प्रतिष्ठां प्रीतिदायिनीम् ॥

— (तत्रैव २४.३६) ॥

He could not secure the blissful state in *samādhi* as his mind, fickle like a monkey, was being dragged away by sense-objects (*LYV*24.36; *YV*5.51.39).

‘कदाचिद्बाह्यसंस्पर्शपरित्यागादनन्तरम् ।

तस्यागच्छच्चित्तकपिरान्तरस्पर्शसंचयान् ॥

— (तत्रैव २४.३७) ॥

‘When however, the external objects were given up, then his mind-monkey engaged itself in tasting the stock internal objects (*LYV24.37*).

‘कदाचिदान्तरस्पर्शाद्बाह्यं विषयमाददे ।

तस्योड्डीय मनो याति कदाचित् त्रस्तपक्षिवत् ॥

— (तत्रैव २४.३८) ॥

‘Sometimes withdrawing from the internal things again perceived external objects, and sometimes his mind like a frightened bird flies away (*LYV24.38*).

‘कदाचिदुदितार्काभं तेजः पश्यति विस्तृतम् ।

कदाचित्केवलं व्योम कदाचिन्निबिडं तमः ॥

— (तत्रैव २४.३९) ॥

‘Sometimes he sees pervasive light like the risen sun and yet again only void and sometimes pitch darkness (*LYV24.39*).

‘आगच्छतो यथाकामं प्रतिभासान् पुनः पुनः ।

अच्छिनन्मनसा शूरः खड्गोनेव रणे रिपून् ॥

— (तत्रैव २४.१०९) ॥

‘He cut off the images (of objects) appearing, of their own, again and again, by the sword of his mind, even as a warrior cuts down his enemies in battle with a sword (*LYV24.109*).

‘विकल्पौघे समालूने सोऽपश्यद्भूदयाम्बरे ।

तमश्छन्नविवेकार्कं लोलकज्जलमेचकम् ॥

— (तत्रैव २४.११०) ॥

‘The multitude of images having been severed, he saw the sun of discrimination hidden behind the *tamoguṇa* like a throbbing dark-blue cloud (LYV24.110).

‘तदप्युत्सादयामास सम्यग्ज्ञानविवस्वता ।

तमस्युपरते स्वान्ते तेजःपुञ्जं ददर्श सः ।

तल्लुलाव स्थलाब्जानां वनं बाल इव द्विपः ॥

— (तत्रैव २४.१११) ॥

‘He dispelled even that darkness (of ignorance) by the sun of right knowledge, then he saw in the mind, cleared of darkness, a mass of light. He destroyed even that mass of light just like a young elephant destroys the forest of hibiscus (*sthalapadma*) (LYV24.111).

‘तेजस्युपरते तस्य घूर्णमानं मनो मुनेः ।

निशाब्जवदगान्निद्रां तामप्याशु लुलाव सः ॥

— (तत्रैव २४.११२) ॥

‘When the light disappeared the mind of the sage reeled and fell asleep like the lotus shut at sunset. But he immediately shook the mind up from sleep (LYV24.112).

‘निद्राव्यपगमे तस्य व्योमसंवित्समुद्ययौ ।

व्योमसंविदि नष्टायां मूढं तस्याभवन्मनः ।

मोहमप्येष मनसस्तं ममार्जं महाशयः ।

— (तत्रैव २४.११३) ॥

‘When awakened his mind perceived the form of space (*ākāśa*). When this awareness of space was destroyed his mind became torpid. The magnanimous sage removed even this torpidity from his mind (LYV24.113).

‘ततस्तेजस्तमोनिद्रामोहादिपरिवर्जिताम् ।

कामप्यवस्थामासाद्य विशश्राम मनः क्षणम् ॥’

— (तत्रैव २४.११४) इति ॥

‘Then the mind attained to that inexplicable state which is free from light, darkness, sleep, and torpor etc., and experienced peace for a while’ (LYV24.114; YV5.54.53).

त एते व्युत्थानसंस्कारा निरोधहेतुना योगिप्रयत्नेन प्रतिदिनं प्रतिक्षणं चाभिभूयन्ते; तद्विरोधिनश्च निरोधसंस्काराः प्रादुर्भवन्ति। तथा सति निरोध एकैकस्मिन्क्षणे चित्तमनुगच्छति। सोऽयमीदृशश्चित्तस्य निरोधपरिणामो भवति।

These mental transformations are overcome by such efforts of the *yogi* that are the means to control (stop) them, everyday every moment; and their opponents—controlling impressions take place. When this is accomplished, the mind, in each and every moment, remains restrained (from transforming). And in this manner the mind is transformed in the form of restraint i.e., restraint-transformation.

ननु ‘प्रतिक्षणपरिणामिनो हि भावा ऋते चितिशक्तेः’* इति न्यायेन चित्तस्य सर्वदा परिणामप्रवाहो वक्तव्यः।

Objection : It must be agreed that the mind always undergoes transformations according to the rule that ‘all things, except consciousness (pure knowledge), undergo transformations every moment’ (*Tattvakaumudī* of Vācaspati Mīśra on the *Sāṅkhya Kārikā* 5).

बाढम्। तत्र व्युत्थितचित्तस्य वृत्तिप्रवाहः स्फुटः निरुद्धचित्तस्य तु कथमित्याशङ्क्योत्तरं सूत्रयति—

Reply: Yes, it is indeed so. The flow of transformations of the mind in its arisen state is evident. But how it happens in the restraint state of the mind is described in the aphorism thus :

* साङ्ख्यकौमुद्याम् (५)

‘ततः प्रशान्तवाहिता संस्कारात्’ (यो.सू. ३.१०) इति ।

Its flow becomes steady by habit.’ (*Pātañjala Yogasūtra* 3.10).

यथा समिदाज्याहुतिप्रक्षेपे वह्निरुत्तरोत्तरवृद्ध्या प्रज्वलति, समिदादिकक्षये प्रथमक्षणे किञ्चिच्छाम्यति, उत्तरोत्तरक्षणे शान्तिर्वर्धते। तथा निरुद्धचित्तस्योत्तरोत्तराधिकः प्रशमः प्रवहति। तत्र पूर्वपूर्वप्रशमजनितः संस्कार एवोत्तरोत्तरप्रशमस्य कारणम्। तामेतां प्रशान्तवाहितां भगवान्विस्पष्टमुदाजहार—

As by throwing firewood and clarified butter in fire it increases more and more in flames and then as the fuels are exhausted gradually the fire also becomes less and less, even so in the restrained mind the steadiness increases successively. The impressions previous to steadiness alone are the cause of following steadiness there. This flow of steadiness has been very clearly described by the Lord (Śrī Kṛṣṇa in the *Bhagavadgītā*) thus :

‘यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।

निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥

— (भगवद्गीतायाम् ६.१८) ॥

‘When the disciplined mind rests in the Self alone, free from longing for objects (of enjoyment, seen or unseen), then is one said to have attained *yoga* (BG6.18).

‘यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।

योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥

— (तत्रैव ६.१९) ॥

‘As a lamp in a windless place does not flicker—that is the figure used for the disciplined mind of a *yogi* practising concentration on the Self (ibid 6.19).

‘यत्रोपरमते चित्तं निरुद्धं योगसेवया ।
यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥
— (तत्रैव ६.२०) ॥

‘That in which the mind, restrained by the practice of concentration, rests quiescent ; that in which, seeing the Self through the Self, one rejoices in one’s own Self (ibid 6.20) ;

‘सुखमात्यन्तिकं यत्तद्बुद्धिग्राह्यमतीन्द्रियम् ।
वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥
— (तत्रैव ६.२१) ॥

‘That in which one knows the boundless joy beyond the reach of the senses and grasped only by the understanding ; that in which being established one never departs from Reality (ibid 6.21).

‘यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।
यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥
— (तत्रैव ६.२२) ॥

‘That on gaining which one thinks there is no greater gain, and wherein established one is not moved even by the heaviest of sorrows— (ibid 6.22).

‘तं विद्याद् दुःखसंयोगवियोगं योगसंज्ञितम् ॥
स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥’
— (तत्रैव ६.२३) इति ।

‘Let that be known as *yoga*, which is severance from the contact of pain. It is to be practised with perseverance and with an undaunted mind’ (ibid 6.23).

निरोधसमाधेः साधनं सूत्रयति—

The means to *nirodha samādhi*— concentration of restraint is described in aphorism thus :

‘विरामप्रत्ययाभ्यासपूर्वकः संस्कारशेषोऽन्यः’ (यो.सू. १.१८) इति ।

‘There is another *samādhi* which is attained by the constant practice of cessation of all mental activity, in which the *citta* retains only the unmanifested impressions’ (*Pātañjala Yogasūtra* I. 18).

विरामो वृत्त्युपरमः, तस्य प्रत्ययः कारणं वृत्त्युपरमार्थः पुरुषप्रयत्नः, तस्याभ्यासः पौनःपुन्येन सम्पादनम्, तत्पूर्वकस्तज्जन्यः, अनन्तरातीतसूत्रे संप्रज्ञातसमाधेरुक्तत्वात् तदपेक्षयान्योऽसंप्रज्ञातः समाधिः । तत्र वृत्तिरहितस्य चित्तस्वरूपस्य दुर्लक्ष्यत्वात् संस्काररूपेण चित्तं शिष्यते । विरामप्रत्ययजन्यत्वं भगवान्विस्पष्टमाह—

Cessation—*virāmaḥ*, means cessation of transformation. *Pratyayaḥ* means the cause of that i.e. the personal effort for the cessation of transformation; practice—*abhyāsaḥ* of that i.e. doing it again and again; preceded by that—*tatpūrvakaḥ*—means brought about by that. As the *samprajñāta samādhi*—conscious concentration, has been described in the immediately preceding aphorism so by *anyaḥ*—the other, it is meant in relation with that *asamprajñāta samādhi*, i.e. the superconscious concentration.

In that superconscious concentration the mind remains in the form of impression only, inasmuch as, being devoid of transformations, its nature cannot be described. The practice of cessation as the begetter (of that state) has been clearly described by the Lord thus :

‘संकल्पप्रभवान्कामास्त्यक्त्वा सर्वानशेषतः ।

मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥

— (भगवद्गीतायाम् ६.२४) ॥

‘Renouncing entirely all the desires born of the will, drawing back the senses from every direction by the strength of mind (BG6.24);

‘शनैः शनैरुपरमेदबुद्ध्या धृतिगृहीतया ।
आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥
— (तत्रैव ६.२५) ॥

‘Let him little by little attain tranquillity with the intellect set in patience, and having fixed the mind on the Self he should think of nothing else (ibid 6.25).

‘यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥’
— (तत्रैव ६.२६) इति ।

‘Let him withdraw the fickle and unquiet mind from whatever causes it to wander away, and restore it to the control of the Self alone’ (ibid 6.26).

काम्यमानाः स्रक्चन्दनवनितापुत्रमित्रगृहक्षेत्रादयो मोक्षशास्त्रकुशल-
विवेकिजनप्रसिद्धैर्बहुभिर्दोषैरुपेता अप्यनाद्यविद्यावशात् तान्दोषानाच्छाद्य तेषु
विषयेषु सम्यक्त्वं मनः कल्पयति । तस्माच्च संकल्पादिदं मे स्यादित्येवंरूपाः
कामाः प्रभवन्ति । तथा च स्मर्यते—

Although desired things such as flower garland, sandalwood paste, women, children, friends, houses, lands and the like are full of many evils which are well-known to the discriminating people who are well versed in the discipline of liberation, yet the mind, under the influence of beginningless ignorance, covers up all those evils and imagines them to be all right. Out of such imagination desires are born in the form as ‘Let this be mine’. The *smṛti* also has it thus :

‘संकल्पमूलः कामो वै यज्ञाः संकल्पसंभवाः ।’
— (मनुसंहितायाम् २.३) ॥

‘Desire is truly rooted in imagination (will), even the sacrifices are born of imagination (will)’ (*Manu Samhitā* 2.3).

‘काम जानामि ते मूलं संकल्पात् किल जायसे ।
न त्वां संकल्पयिष्यामि समूलस्त्वं विनङ्क्ष्यसि ॥’

— (महाभारते शान्तिपर्वणि १७१.२५) इति ।

‘O desire! I know your source, undoubtedly you are born of imagination. No more shall I will you and you shall be destroyed with your root’ (*Mahābhārata* 12.171.25).

तत्र विवेकेन विषयदोषेषु साक्षात्कृतेषु शुना वान्ते पायस इव कामास्त्यज्यन्ते ।
मूक्चन्दनादिष्विव ब्रह्मलोकादिष्वणिमाद्यष्टैश्वर्येषु च कामास्त्याज्या इत्यभिप्रेत्य
सर्वानित्युक्तम् । मासोपवासव्रतिना तस्मिन्मासेऽत्रे त्यक्तेऽपि कामः पुनः पुनरुदेति;
तद्वन्मा भूदित्यशेषत इत्युक्तम् । कामत्यागे मनःपूर्वकप्रवृत्त्यभावेऽपि चक्षुरादीनां
रूपादिषु या स्वभावसिद्धा प्रवृत्तिः सापि प्रयत्नयुक्तेन मनसैव नियन्तव्या ।
देवतादर्शनादिष्वप्यननुसरणाय समन्तत इत्युक्तम् । भूमिकाजयक्रमेणोपरमस्य
विवक्षितत्वाच्छनैः शनैरित्युक्तम् । ताश्च भूमिकाश्चतस्रः कठवल्लीषु श्रूयन्ते—

When through discrimination the evils in the objects of enjoyment are realized, desires are given up, even as the porridge vomited by a dog is shunned. The word ‘entire’—*sarvān* (*BG* 6.24 quoted above)—has been used to imply that the desires for the world of Brahma etc., and for the eight occult powers such as to become atomized etc., are also to be given up like the desires for garland etc.

As when a man has taken a vow to fast in a particular month and in observance of that although he gives up eating in that month yet the desire for food arises again and again, to obviate such a state of affair the word ‘entirely’—*aśeṣataḥ* (*ibid*), without reserve or exception, has been used.

Desires having been given up, although there is no intentional activity of the sense-organs yet the normal functioning of the eye etc. of perceiving form etc. is to be controlled with an enterprising mind (the use of ‘with the mind’—*manasā*—indicates this).

‘From every direction—*samantataḥ* (ibid)— has been used to mean that no indulgence is to be given even to the desire of god-vision etc. The use of ‘little by little’—*śanaiḥ śanaiḥ* (*BG* 6.25)— is meant for gaining tranquillity by stages. There are four of these stages as described in the *Kathopanīṣad* thus :

‘यच्छेद्वाङ्मनसी प्राज्ञस्तद्यच्छेज्ज्ञान आत्मनि ।
ज्ञानमात्मनि महति नियच्छेत्तद्यच्छेच्छान्त आत्मनि ॥
— (कठ. उप. १.३.१३) इति ।

‘The wise man should merge his speech in his mind, and his mind in his intellect. He should merge his intellect in the Cosmic Mind, and the Cosmic Mind in the Tranquil Self’ (*Kathopanīṣad* 1.3.13).

वाग्व्यापारो द्विविधः— लौकिको वैदिकश्च । जल्पादिरूपो लौकिकः, जपादिरूपो वैदिकः । तत्र लौकिकस्य बहुविक्षेपकरत्वाद् व्युत्थानकालेऽपि योगी तं परित्यजेत् । अत एव स्मर्यते—

The organ of speech has twofold function: ordinary speech and *vaidika* (vedic) speech. The ordinary is in the form of usual conversation etc. and the *vedic* is in the form of muttering of passages etc. from the scriptures. Of them the ordinary speech causes distraction in various ways, therefore the *yogi* should eschew it even when he is risen from concentration. Hence the *smṛti* has it thus :

‘मौनं योगासनं योगस्तितिक्षैकान्तशीलता ।
निःस्पृहत्वं समत्वं च सप्तैतान्येकदण्डिनः ॥’
— (नारद परि. उप. ४.२५) इति ।

‘Silence, yogic posture, (concentration), practice of meditation, fortitude, living in solitude, desirelessness and equableness—these seven are (prescribed) for the single-staff-carrying monk’ (*Nārada P. Up.* 4.25).

जपादिकं निरोधसमाधौ परित्यजेत् । सेयं वाग्भूमिः प्रथमा । तां भूमिं प्रयत्नमात्रेण कतिपयैर्दिनैर्मासैर्वत्सरैर्वा दृढं विजित्य पश्चाद्द्वितीयायां मनोभूमौ प्रयतेत; अन्यथा बहुभूमिकाप्रासादवत्प्रथमभूमिपातेनैवोपरितनयोगभूमयः सर्वा विनश्येयुः । यद्यपि चक्षुरादयो निरोद्धव्याः, तथापि तेषां वाग्भूमौ मनोभूमौ वान्तर्भावो द्रष्टव्यः ।

In the concentration of restraint muttering etc. should be given up. So this is the first stage—the speech-stage. This stage should be brought under firm control first by effort alone in a matter of days or months or years, afterwards should attempt the second stage—the mental plane. Otherwise (if attempts are made at many stages at a time), failure to conquer the first stage will lead to the collapse of all the yogic stages, even as the many-storeyed house collapses at the breakdown of the first storey. Though the eye etc. are also to be controlled, but they should be understood to have been included in the speech-stage or mind-stage.

ननु वाचं मनसि नियच्छेदित्यनुपपन्नम्; न हीन्द्रियस्येन्द्रियान्तरे प्रवेशोऽस्ति ।

Objection : It has been said 'should merge his speech in his mind' (*Katha Up.* 1.3.13 quoted above) and which cannot be justified since there is no entry of one organ into another.

मैवम् । प्रवेशस्याविवक्षितत्वात् । नानाविक्षेपकारिणोर्वाङ्मनसयोर्मध्ये प्रथमतो वाग्व्यापारनियमनेन मनोव्यापारमात्रपरिशेष इह विवक्षितः । गोमहिषाश्वादीनामिव वाङ्मनियमे स्वाभाविके संपन्ने ततो ज्ञानात्मनि मनो नियच्छेत् । आत्मा त्रिविधः, ज्ञानात्मा महात्मा शान्तात्मा चेति । जानात्यत्र स्थित आत्मेति ज्ञातृत्वोपाधिरहंकारोऽत्र ज्ञानशब्देन विवक्षितः, करणस्य मनसो नियम्यत्वेन पृथगुपात्तत्वात् । अहंकारो द्विविधः—विशेषरूपः सामान्यरूपश्चेति । 'अयमहमेतस्य पुत्र' इत्येवं व्यक्तमभिमन्यमानो विशेषरूपः । 'अस्मि' इत्येतावन्मात्रमभिमन्यमानः सामान्यरूपः स च सर्वव्यक्तिषु व्याप्तत्वात्महानित्युच्यते । ताभ्यामहंकाराभ्यां द्वाभ्यामुपहितौ द्वावात्मनौ । निरुपाधिकः शान्तात्मा । तदेतत्सर्वमन्तर्बहिर्भावेन वर्तते । शान्त आत्मा सर्वान्तरश्चिदेकरसः । तस्मिन्नाश्रितं जडशक्तिरूपमव्यक्तं मूलप्रकृतिः । सा च प्रथमं

सामान्याहंकाररूपेण महत्तत्त्वनाम्ना व्यक्तीभवति । ततो बहिर्विशेषाहंकाररूपेण, ततो बहिर्मनोरूपेण ततो बहिर्वागादीन्द्रियरूपेण । तदेतदभिप्रेत्योत्तरोत्तरमान्तरत्वं विविनक्ति श्रुतिः—

Reply: It is not so, because entering is not meant here. What is meant here is this : speech and mind, both are the cause of various distractions ; of them by controlling the function of speech first, the functions of the mind only remains to be controlled.

When the control of speech becomes as natural as that of cows, buffaloes, horses, and the like, then the mind should be merged in the knowing-self.

The Self is of three kinds : the knowing-Self, the great Self, and the Tranquil Self.

The Self present as an agent in the act of knowing i.e. the egoism attributed as knower is meant here by the words 'the knowing Self' ; since the mind, which is the instrument of knowledge, is to be controlled, that is why it is being mentioned separately.

Egoism is of two kinds : individual and universal. Thus 'Here I am son of so and so'— such manifest particular egoism belongs to the individual form of egoism. And 'I am'— only this much thinking belongs to the universal form of egoism. Since this universal variety exists in every individual, it is called great— *mahān*. The two selves are thus attributed to by the two egoisms (respectively).

Attributeless is the Tranquil Self. They all happen to be in an inner and outer relation. The innermost is the Tranquil Self which is pure knowledge, wherein exists, in the form of physical power, the unmanifest—*avyakta*, primordial nature—*mūla-prakṛti*, the cause. This manifests itself at first in the form of universal egoism and is called the great

principle—*mahat-tattva* (the intellectual principle). Outer to that it manifests in the form of individual egoism and again outer to this in the form of the mind and farther out to this in the form of the organs, such as of speech etc. With all this in view the *śruti* describes their gradual inwardness one by one thus :

‘इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।

मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान्परः ॥

महतः परमव्यक्तमव्यक्तात् पुरुषः परः ।

पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥’

— (कठ. उप. १.३.१०, ११) इति ।

‘Beyond the senses are the objects ; beyond the objects is the mind ; beyond the mind, the intellect ; beyond the intellect, the Great *ātman*; beyond the Great *ātman*, the Unmanifest ; beyond the Unmanifest, the *Puruṣa*. Beyond the *Puruṣa* there is nothing : this is the end, the Supreme Goal’ (*Kāthopaniṣad* 1.3.10-11).

एवं सत्यत्र नानाविधसंकल्पविकल्पसाधनं करणरूपं मनोऽहंकर्तारि नियच्छेत् । मनोव्यापारान्परित्यज्याहंकारमात्रं शेषयेत् । न चैतदशक्यमिति वाच्यम्,

‘तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥’ (भगवद्गीतायाम् ६.३४)

इति वदन्तमर्जुनं प्रति भगवतोत्तराभिधानात्—

Therefore, the mind which produces a variety of thoughts, in the form of the instrument of deliberation, should be merged in the egoity. That means giving up mental activities retain the egoity—the I-consciousness only. It cannot be said that this is not possible since in reply to Arjuna’s statement— ‘To control it (the mind) is as hard, it seems to me, as to control the wind’ (*BG* 6.34), the Lord said thus :

‘असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।

वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः ॥’

— (भगवद्गीतायाम् ६.३५, ३६) इति ।

‘Doubtless, O mighty Arjuna, the mind is restless and hard to control ; but by practice and by detachment, O son of Kunti, it can be restrained. ‘Yoga is hard to attain, I think, by a man who cannot control himself ; but it can be attained by him who has controlled himself and who strives by right means’ (ibid 6:35,36).

अभ्यासवैराग्ये पतञ्जलिसूत्रोदाहरणेन व्याख्यास्येते । पूर्वपूर्वभूमिदाढ्यरहितोऽसंयतात्मा । तत्सहितो वश्यात्मा । उपायतः प्राप्तिं गौडपादाचार्याः सदृष्टान्तमाहुः—

Practice and detachment will be explained later quoting Patañjali’s aphorisms. Who has no ascendancy over the previous stages is meant by without self-control— *asamyatātmā*, and who has it is called the self-controlled— *vaśyātāmā*.

Ācārya Gauḍapāda has illustrated how by right means *yoga* is attained thus :

‘उत्सेक उदधेर्यद्वत्कुशाग्रेणैकबिन्दुना ।

मनसो निग्रहस्तद्वद्भवेदपरिखेदतः ॥’

— (माण्डूक्यकारिकायाम् ३.४१) इति ।

‘The mind is to be brought under control by undepressed effort : it is like emptying the ocean drop by drop, with the help of a blade of *kuśa* grass’ (*Māṇḍūkya kārikā* 3.41).

‘बहुभिर्न विरोद्धव्यमेकेनापि बलीयसा ।

स पराभवमाप्नोति समुद्र इव टिट्ठिभात् ॥’

‘Although the mind is very powerful yet it cannot hold on alone against the many efforts of the *yogī* and is defeated even as the ocean was defeated by the *ṭiṭṭibha* bird’ (source untraced).

अत्र संप्रदायविद आख्यायिकामाचक्षते—‘कस्यचित्किल पक्षिणोऽण्डानि तीरस्थान्युदधिरुत्सेकेनापजहार। तं च समुद्रं शोषयामीति प्रवृत्तः स च पक्षी स्वमुखाग्रेणैकैकं जलबिन्दुं बहिः प्रक्षिपति स्म। तदा बहुभिः पक्षिभिर्बन्धुवर्गैर्वार्यमाणोऽप्यनुपरतः प्रत्युत तानपि सहकारिणो वव्रे। तांश्च पतनोत्पतनाभ्यां बहुधा क्लिश्यतः सर्वानवलोक्य कृपालुर्नारदो गरुडं समीपे प्रेषयामास। ततो गरुडपक्षवातेन शुष्यन्समुद्रो भीतस्तान्यण्डान्यानीय पक्षिणे ददौ’।

Vedantic tradition has a story in this context thus : ‘The eggs of some bird which were laid on the shore were carried away by the ocean by flowing tide. Determined to retrieve the eggs by drying up the ocean, it started throwing out water drop by drop by its beak. Although discouraged by its friends and many other birds it did not desist rather requested them to assist. The compassionate Nārada, seeing them suffer in various ways, flying in and out of the ocean, was moved and sent Garuḍa there. Then the frightened ocean, which started to dry up by the wind produced by the fluttering of the wings of Garuḍa, returned those eggs.’

एवमखेदेन मनोनिरोधे परमधर्मे प्रवर्तमानं योगिनमीश्वरोऽनुगृह्णाति। अखेदश्च मध्ये मध्ये तदनुकूलव्यापारमिश्रणेन संपद्यते, यथौदनं भुञ्जानस्तत्तद्ग्रासान्तरे चोष्यलेह्यादीनास्वादयति तद्वत्। इदमेवाभिप्रेत्य वसिष्ठ आह—

Controlling the mind is the highest religious deed and the Lord helps the *yogi* in the same manner, who is engaged in this with undepressed effort. Weariless effort takes place by mixing other favourable activities with it from time to time ; it is just like tasting other courses while eating rice such as soup, curd, etc. between the morsels. With this in view Vasiṣṭha said thus :

‘चित्तस्य भोगैर्द्वौ भागौ शास्त्रेणैकं प्रपूरयेत्।

गुरुशुश्रूषया भागमव्युत्पन्नस्य सत्क्रमे ॥

— (लघुयोगवासिष्ठे २१.३६) ॥

‘The beginner should follow the right course of *yoga* thus : he should fill two parts of his mind with objects

of enjoyment, one part by the study of scriptures, and one part by attending on his preceptor (*LYV* 21.36; *YV* 5.24.45).

‘किञ्चिद्व्युत्पत्तियुक्तस्य भागं भोगैः प्रपूरयेत् ।
गुरुशुश्रूषया भागौ भागं शास्त्रार्थचिन्तया ॥
— (तत्रैव २१.३७) ॥

‘When he has progressed to some extent then he should fill one part of his mind with objects of enjoyment, one part by reflecting on the scriptures and the remaining two parts by attending upon the preceptor (*LYV* 21.37; *YV* 5.24.46).

‘व्युत्पत्तिमनुयातस्य पूरयेच्चेतसोऽन्वहम् ।
द्वौ भागौ शास्त्रवैराग्यैर्द्वौ ध्यानगुरुपूजया ॥’
— (तत्रैव २१.३८) इति ।

‘When quite advanced, he should fill half of the mind by study of scriptures and practice of renunciation, and the remaining half by meditation and worshipping his teacher’ (*LYV* 21.38; *YV* 5.24.47).

भोगशब्देनात्र जीवनहेतुर्भिक्षाटनादिव्यापारो वर्णाश्रमोचितव्यापारश्चोच्यते । घटिकामात्रं मुहूर्तं वा यथाशक्ति योगमभ्यस्य ततो मुहूर्तं शास्त्रश्रवणेन परिचर्यया वा गुरुननुगम्य मुहूर्तं स्वदेहमनुसृत्य मुहूर्तं योगशास्त्रं पर्यालोच्य पुनर्मुहूर्तं योगमभ्यस्येत् । एवं योगप्राधान्येन व्यापारान्तराणि मेलयंस्तानि द्रागभ्यस्य शयनकाले तद्दिनगतान् योगमुहूर्तान् गणयेत् । ततः परेद्युर्वा परपक्षे वा परमासे वा योगमुहूर्तान् वर्धयेत् । तथा चैकैकस्मिन्मुहूर्ते एकैकक्षणयोगेऽपि संवत्सरमात्रेण भूयान्योगकालो भवति ।

The word *bhoga*— objects of enjoyment means here such acts as to go for begging food to subsist on and the like, and such activities as required according to the caste and stage of life.

He should practise *yoga* according to his ability for one *ghatikā* or one *muhūrta* i.e. twenty-four minutes or forty-eight minutes; then a *muhūrta* he should spend with his teacher in studying scripture and also in serving him and the next *muhūrta* in meeting the needs of his own body, then the next *muhūrta* in the study of the science of *yoga*, and then again he should practise *yoga*. Thus, laying greater emphasis on *yoga* he should mingle all other (favourable) activities with it and should finish them quickly, then retiring to bed he should count the *muhūrtas* devoted to *yoga*. Then he should increase the *muhūrtas* of *yoga* next day or in the next fortnight or in the next month. In this manner by adding even a moment to the *yoga-muhūrta* the time of *yoga* will become greatly increased in just a year.

न चैवं यौगैकशरणत्वे व्यापारान्तराणि लुप्येरन्निति शङ्कनीयम्,
लुप्तेतरकृत्स्नव्यापारस्यैव योगोऽधिकारात्। अत एव विद्वत्संन्यासोऽपेक्ष्यते।
तस्मात्तदेकनिष्ठः पुमानध्येतृवणिगादिवत्क्रमेण योगारूढो भवति।

It should not be doubted that by paying exclusive attention to *yoga* other activities would be left uncared for, for, only he becomes fit for the practice of *yoga* who has left all other activities, which is why *vidvatsannyāsa*— the renunciation of the knower— is required. Hence the man who devotes himself exclusively attains to *yoga* gradually just like a student or a trader.

यथाध्येता माणवकः पादांशं पादमर्धर्मृचमृद्वयं वर्गं च क्रमेण
पठन्द्वादशावर्षैरध्यापको भवति, यथा च वाणिज्यं कुर्वन्नेक-
निष्कद्विनिष्कादिक्रमेण लक्षपतिः कोटिपतिर्वा भवति तथा ताभ्यां वणिगध्येतृभ्यां
सहैवोपक्रम्य मत्सरग्रस्त इव युञ्जानस्तावता कालेन कुतो न योगमारोहेत् ?

As a student studying the Vedas gradually learns a part of a quarter of a *ṛk* first, then a quarter, then a half, then a full *ṛk*, then two *ṛks*, and then a section, and in this way by ten or twelve years becomes himself a teacher,

or as one dealing in merchandise makes profit by one rupee, then two rupees and in this way becomes a millionaire; even so beginning with them—the student and the trader—and with a spirit of competition practising *yoga*, why should he not attain *yoga* in that extent of time?

तस्मात्पुनः पुनः प्राप्यमाणान्संकल्पविकल्पानुददालकवत् पौरुषप्रयत्नेन परित्यज्याहंकर्तारि ज्ञानात्मनि मनो नियच्छेत्। तामेतां द्वितीयभूमिकां विजित्य बालमूकादिवन्निर्मनस्त्वे स्वाभाविके सति ततो विशेषाहंकाररूपं विस्पष्टं ज्ञानात्मानमस्पष्टे सामान्याहंकारे महत्तत्त्वे नियच्छेत्। यथा स्वल्पां तन्द्रां प्राप्तवतो विशेषाहंकारः स्वत एव संकुचति, विनैव तन्द्रां तथा विस्मरणे प्रयतमानस्याहंकारसंकोचो भवति। सेयं लोकप्रसिद्धया तन्द्रया तार्किकाभिमतनिर्विकल्पकज्ञानेन च समाना महत्तत्त्वमात्रपरिशेषावस्था तृतीया भूमिः। अस्यां चाभ्यासपाटवेन वशीकृतायां तमेतं सामान्याहंकाररूपं महान्तमात्मानं निरुपाधितया शान्ते चिदेकरसस्वभावे नियच्छेत्।

‘महत्तत्त्वं तिरस्कृत्य चिन्मात्रं परिशेषयेत्।’

Therefore, giving up the deliberative thought processes which arise repeatedly by personal efforts like Uddālaka, he should merge the mind in egoity which is the knowing self (*Jñānātmā*). When this second stage is overcome and mindlessness has become as natural as that of a child or a dumb man, then he should merge the distinct, individual ego which is the clearly perceived knowing-self, in the indistinct universal ego, which is not clearly perceived, i.e. in the Great-Self (*Mahat-tattvam*).

The individual egoity becomes abridged of its own of one who has become slightly languid; who is endeavouring to forget it his individual egoity becomes abridged even without languor.

This is the third stage resembling the well-known lassitude and the undifferentiated knowledge according to the *Tārīka* school, and in this state only the Great principle—*mahat tattvam*—remains.

When this stage is overcome by intense practice, the Great Self in the form of universal egoity should be merged in the Supreme Self, which is, being free from all attributes, pure knowledge by nature.

‘By removing the great principle— *mahat tattvam*— one should let the pure knowledge alone remain’ (Source untraced).

अत्रापि पूर्वोक्तविस्मृतिप्रयत्न एव ततोऽप्यतिशयेनोपायतामापद्यते। यथा शास्त्राभ्यासप्रवृत्तस्य व्युत्पत्तेः प्राक्प्रतिग्रन्थव्याख्यानापेक्षायामपि व्युत्पन्नस्य स्वत एवोत्तरग्रन्थार्थः प्रतिभाति, तथा सम्यग्बशीकृतपूर्वभूमेर्योगिन उत्तरभूम्युपायः स्वत एव प्रतिभाति। तदाह योगभाष्यकारः—

The aforesaid endeavour to forget alone gains even greater importance as a means in this stage.

Although he needs explanations for each and every sentence who has begun learning the scriptures until he becomes well conversant with the subject, yet when he is well experienced the meaning of the rest of the book becomes clear of its own. Similarly to the *yogi*, who has perfectly controlled the previous stage, the means of controlling the next stage is revealed of its own accord. This has been said by the commentator on *yoga* thus :

‘योगेन योगो ज्ञातव्यो योगो योगात्प्रवर्तते।

योऽप्रमत्तस्तु योगेन स योगी रमते चिरम्॥’

— (योगसूत्रभाष्ये ३.६ ; सौभाग्यलक्ष्म्युपनिषदि २.७) इति।

‘By *yoga* should be understood the next stage of the *yoga*, from (the practice of) *yoga* develops *yoga*, and the alert *yogi* alone attains that abiding bliss by *yoga* alone (*Yogasūtra-bhāṣya* 3.6 ; *Saubhāgyalakṣmī Upaniṣad* 2.7).

ननु महत्तत्त्वशान्तात्मनोर्मध्ये महत्तत्त्वोपादानमव्यक्ताख्यं तत्त्वं श्रुत्योदाहृतम् । तत्र कुतो नियमनं नाभिधीयत इति चेत्—

Objection : A principle which is the material cause of *mahat*, named as unmanifest— *avyakta*, has been mentioned in the *śruti* positioned in between the Great Self and the Tranquil Self. Why the Great Self should not become merged in that *avyakta* ?

न; लयप्रसङ्गादिति ब्रूमः । यथा घटोऽनुपादाने जले निरुध्यमानो न लीयते, उपादानभूतायां तु मृदि लीयते; तथा महत्तत्त्वमात्मनि न लीयते, अव्यक्ते तु लीयते । न च स्वरूपलयः पुरुषार्थ आत्मदर्शनानुपयोगात् । ‘दृश्यते त्वगूर्यया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः’ इति पूर्ववाक्ये आत्मदर्शनं विधाय सूक्ष्मत्वसिद्धये निरोधस्याभिधानात्, लयस्य प्रतिदिनं सुषुप्तौ स्वतः सिद्धत्वेन प्रयत्नवैयर्थ्याच्च ।

Reply : Such cannot be, we say; since in that case the question of the dissolution of the *mahat*-principle will arise.

Just as an earthen pot submerged in water, which is not its material cause, would not dissolve into it, i.e. would not become water losing its form, but in clay, its material cause, it will be reduced to clay losing its form. Even so the great principle does not dissolve in the Self, but in the Unmanifest— its material cause— it dissolves. The dissolution of its own form is not the aim of life since it is not subservient to the seeing of the Self. Because it is said thus: ‘But can be seen by those subtle seers through their sharp and subtle intelligence’, in the *Kātha śruti* (*Kātha Upaniṣad* 1.3.12).

Propounding seeing of the Self in the former sentence control has been prescribed to make the intelligence sharp and subtle. Moreover, the dissolution normally taking place everyday during sleep, effort in this respect is futile.

ननु धारणाध्यानसमाधिभिः साध्यस्य संप्रज्ञातस्यैकाग्र्यवृत्तिरूपत्वेन दर्शनहेतुत्वेऽपि शान्तात्मन्यवरुद्धस्यासंप्रज्ञातसमाधिमापन्नस्य चित्तस्य वृत्तिरहितत्वेन सुषुप्तिवन्न दर्शनहेतुत्वमिति चेत्—

Objection: Since the means to seeing (realizing the Self) is the conscious concentration— *samprajñāta samādhi*, in the form of one-pointed transformation brought about by contemplation, meditation and concentration, the restrained mind that has gained superconscious concentration in the Tranquil Self and like sleep is devoid of transformation, cannot be the means to seeing.

न, स्वतः सिद्धस्य दर्शनस्य निवारयितुमशक्यत्वात्। अत एव श्रेयोमार्गेऽभिहितम्—

Reply: It is not so, since the self-accomplished seeing cannot be prevented. Therefore, it has been said in the *Śreyomārga* thus :

‘आत्मानात्माकारं स्वभावतोऽवस्थितं सदा चित्तम्।
आत्मैकाकारतया तिरस्कृतानात्मदृष्टिं विदधीत ॥’ इति

‘The mind-stuff, of its own accord, ever remains either in the form of the Self or non-Self. By removing the perceptions of the non-Self it should be maintained in the form of the Self (i.e. the mind inevitably takes the form of the Self when the non-Self forms are stopped)’ (Source untraced).

यथा घट उत्पद्यमानः स्वतो वियत्पूर्ण एवोत्पद्यते, जलतण्डुलादिपूर्णं तूत्यन्ने घटे पश्चात्पुरुषप्रयत्नेन भवति; यथा तत्र जलादौ निःसारितेऽपि न वियन्निःसारयितुं शक्यते, मुखपिधानेऽप्यन्तर्वियदवतिष्ठत एव; तथा चित्तमुत्पद्यमान-मात्मचैतन्यपूर्णमिवोत्पद्यते। उत्पन्ने चित्ते पश्चान्मूषानिषिक्तद्रुतताम्रवद्ध-टपटरूपरसमुखदुःखादिवृत्तिरूपत्वं भोगहेतुधर्माधर्मादिवशाद्भवति। तत्र रूपसाद्यनात्माकारे निवारितेऽपि निर्निमित्तश्चिदाकारो न निवारयितुं शक्यते। ततो निरोधसमाधिना निर्वृत्तिकेन संस्कारमात्रशेषतया सूक्ष्मेण

चिदात्ममात्राभिमुखत्वादेकाग्रेण चित्तेन निर्विघ्नमात्माऽनुभूयते । अनेनैवाभिप्रायेण वार्तिककारसर्वानुभवयोगिनावाहतुः—

As an earthen jar, while being manufactured, naturally becomes filled with *ākāśa*; filling it with water, rice etc. can happen only after it has been produced and by personal effort. As the jar cannot be emptied of the *ākāśa* though emptied of water etc., and *ākāśa* certainly remains inside even when the mouth is covered; similarly the mind is born also, filled with the consciousness of the Self.

In the mind, after its birth, under the influence of religious merits and demerits— causes of enjoyment and suffering, the transformations in the forms of jar, cloth, colour, taste, happiness, sorrow and the like take place, just like molten copper takes the shape of the mould in which it is poured.

Even though the forms of non-Self such as colour, taste, etc., in the mind are prevented, the form of the causeless Pure intelligence cannot be prevented.

Therefore, the Self is experienced without hitch or hindrance through the mind which has become one-pointed, because of its being turned towards the Pure Intelligence alone, subtle because it has been reduced to just an impression only by restraining all transformations through *nirodha samādhi*.

With this view the *Vārttikakāra* and *Sarvānubhavayogī* both have said thus :

‘सुखदुःखारूपित्वं धियो धर्मादिहेतुतः ।

निर्हेतुत्वात्मसंबोधरूपत्वं वस्तुवृत्तितः ॥

प्रशान्तवृत्तिकं चित्तं परमानन्ददीपकम् ।

असंप्रज्ञातनामायं समाधिर्योगिनां प्रियः ॥’ इति

— (मुक्तिकोपनिषदि २.५३, ५४) ॥

‘The mind assumes the forms of pleasure and pain etc. under the influence of merit and demerit; but assuming

the form of Self-Knowledge is not due to any external cause, it is in the nature of the thing.

‘The mind reveals the supreme bliss when it is free from all transformations ; this (state) is known as superconscious concentration—*asamprajñāta samādhi*, and is liked by the *yogis*’ (*Muktikopaniṣad* 2.53,54).

आत्मदर्शनस्य स्वतःसिद्धत्वेऽप्यनात्मदर्शनवारणाय निरोधाभ्यासः। अत एवोक्तम्—

Although the Self-realization is self-accomplished yet to prevent the perception of non-Self control is practised. Therefore it has been said thus :

‘आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत्।’ (भ. गीतायाम् ६.२५) इति।

‘Having the mind established in the Self he should not think of anything else’ (*BG* 6.25).

योगशास्त्रस्य चित्तचित्त्वत्सकसमाधिमात्रे प्रवृत्तत्वान्निरोधसमाधावात्मदर्शनं तत्र न साक्षादुक्तम्। भङ्ग्यन्तरेण त्वभ्युपगम्यते, ‘योगश्चित्तवृत्तिनिरोधः’ (योगसूत्रेषु १.२) इति सूत्रयित्वा ‘तदा द्रष्टुः स्वरूपेऽवस्थानम्’ (योगसूत्रेषु १.३) इति सूत्रणात्।

The *yogaśāstra* does not mention directly about the realization of the Self in concentration brought about by control inasmuch as it deals with concentration only as a treatment of the mind. But it has been confirmed in an indirect manner by formulating thus :

‘*Yoga* is restraining the mind from taking various forms’ (*Yogasūtra* 1.2),

and then formulating thus :

‘At that time (the time of concentration) the seer (*puruṣa*) rests in his own (unmodified) state’ (ibid 1.3).



यद्यपि निर्विकारो द्रष्टा सदा स्वरूप एवावतिष्ठते, तथापि वृत्तिषूप्लक्ष्यमानासु तत्र चिच्छायायां प्रतिबिम्बितायां तदविवेकादस्वस्थ इव द्रष्टा भवति। तदप्यनन्तरसूत्रेणोक्तम्—

Even though the seer, being uniform, ever rests in his own state yet, being identified with his own reflection mirrored in the transformations arising there in the mind, it appears, as it were, that the seer has undergone change. Even this has been mentioned in the immediately following aphorism thus :

‘वृत्तिसारूप्यमितरत्र’ (योगसूत्रेषु १.४), इति।

‘At other times (other than that of concentration) the seer is identified with the modifications’ (ibid 1.4).

अन्यत्रापि सूत्रितम्—

‘सत्त्वपुरुषयोरत्यन्तासंकीर्णयोः प्रत्ययाविशेषो भोगः परार्थत्वात्’ (योगसूत्रेषु ३.३६) इति, ‘चित्तेऽप्रतिसंक्रमायास्तदाकारापत्तौ स्वबुद्धिसंवेदनम्’ (योगसूत्रेषु ४.२२) इति च।

Also formulated in another place thus :

‘Enjoyment comes from the non-discrimination of the soul and *sattva* which are totally different because the latter’s actions are for another...’ (ibid 3.36) and also thus :

‘The essence of knowledge (the Puruṣa) being unchangeable, when the mind takes its form, it becomes co-conscious’ (ibid. 4.22).

निरोधसमाधिना शोधिते त्वंपदार्थे साक्षात्कृतेऽपि तस्य ब्रह्मत्वं गोचरयितुं महावाक्येन ब्रह्मविद्यानामकं वृत्त्यन्तरमुत्पद्यते; न च शुद्धत्वंपदार्थसाक्षात्कारे निरोधसमाधिरेक एवोपायः; किं तु चिज्जडविवेकेनापि पृथक्कृते तत्र साक्षात्कारसंभवात्। अत एव वसिष्ठ आह—

Though purified and even realized by the concentration of restraint—the individual Self, the thing meant by the word ‘thou’— *tvam* (in the great utterance *tat-tvam-asi*),

to convince its Brahmanhood—the Universal Selfhood, another transformation (in the form of Brahman) brought about by the great utterance, is called *Brahmavidyā*—Self-knowledge, knowledge of the One Self-existent Being.

Nirodha *samādhī* is not the only means to realize the pure, individual self referred to by 'thou', because it is realized also by discriminating and separating the spirit from matter. Therefore Vasiṣṭha said thus :

‘द्वौ क्रमौ चित्तनाशस्य योगो ज्ञानं च राघव ।
योगस्तद्वृत्तिरोधो हि ज्ञानं सम्यगवेक्षणम् ॥’
— (लघुयोगवासिष्ठे २७.७२) इति ।

‘असाध्यः कस्यचिद्योगः कस्यचिज्ज्ञाननिश्चयः ।
प्रकारौ द्वौ ततो देवो जगाद परमेश्वरः ॥’
— (तत्रैव २९.६०) इति च ।

‘There are two ways to dissolve the mind, O Rāghava ! the one is *yoga* and the other is knowledge. Restraining the transformations of the mind is called *yoga* and right seeing is called knowledge’ (*LYV27.72* ; *YV5.78.8*).

And thus :

‘Yoga is unattainable for some and for others realization through right knowledge is not possible. Therefore, God, the supreme Lord, said about the two varieties (of means)’ (*LYV29.60*).

ननु विवेकोऽपि योगे पर्यवस्यति, दर्शनवेलायामात्ममात्रगोचराया एकाग्रवृत्तेः क्षणिकसंप्रज्ञातरूपत्वात् ।

Objection : The application of discrimination becomes *yoga* itself, since at the time of (Self-)realization, the one-pointed transformation of the mind perceiving the Self alone takes on the form of conscious-concentration—*samprajñāta-samādhī* for a moment.

बाढम् । तथापि संप्रज्ञातासंप्रज्ञातयोः स्वरूपतः साधनतश्चास्त्येव महद्वैलक्षण्यम् ।
 वृत्यवृत्तिभ्यां स्फुटः स्वरूपभेदः । साधनं तु संप्रज्ञातस्य
 सजातीयत्वाद्धारणादित्रयमन्तरङ्गम्, असंप्रज्ञातस्य त्ववृत्तिकस्य
 विजातीयत्वाद्बहिरङ्गम् । तथा च सूत्रम्—

Reply : It is indeed so ; yet there is a great difference between conscious and superconscious concentrations— from the point of view of their nature and the means to attain them. The difference in nature is evident by the presence and absence of the transformation of the mind. As for the means, the contemplation, meditation and concentration— these three, being of homogeneous nature with conscious concentration, fall in the internal category of means ; but they, being heterogeneous, become external means to superconscious concentration which is devoid of mental transformation. And there is the aphorism in this connection thus :

‘तदपि बहिरङ्गं निर्बीजस्य’ (योगसूत्रेषु ३.८) इति ।

‘But even they are external to the seedless (*samādhi*)’
 (*Yogasūtra* 3.8).

विजातीयत्वेऽपि बहुविधानात्मवृत्तिनिवारणेनोपकारितया बहिरङ्गत्वमविरुद्धम् ।
 तदेवोपकारित्वं विशदयितुं सूत्रयति—

Even though they are heterogeneous, by preventing many non-Self kind of transformations they are helpful, hence externality is not contradictory. Patañjali formulates to make the helpfulness intelligible thus :

‘श्रद्धावीर्यस्मृतिसमाधिप्रज्ञापूर्वक इतरेषाम्’ (योगसूत्रेषु १.२०) इति ।

‘To others (this *samādhi*) comes through faith, energy, memory, concentration and discrimination of the real (i.e. knowledge filled with Truth)’ (*ibid* 1.20).

केषांचिद्देवादीनां पूर्वसूत्रे जन्मनैव समाधिमुक्त्वा मनुष्यान्प्रत्येतदुच्यते। ममायं योग एव परमपुरुषार्थसाधनमिति प्रत्ययः श्रद्धा। सा चोत्कर्षश्रवणेनोपजायते। तदुत्कर्षश्च स्मर्यते—

In the aphorism preceding to this concentration of certain gods and the like right from their birth has been described and this aphorism is meant for men.

‘This *yoga* alone is the means to attain the supreme end of my life’— such conviction is called faith. And hearing of the excellence of *yoga* gives rise to such faith— *śraddhā*. The *smṛti* describes such excellence thus :

‘तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः।
कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥’
— (भगवद्गीतायाम् ६.४६) इति।

‘The *yogi* is greater than the ascetics, he is considered to be greater than the men of knowledge, he is also greater than the men of action. Therefore, O Arjuna ! be a *yogi*’ (BG6.46).

उत्तमलोकसाधनत्वात् कृच्छ्रचान्द्रायणादितपसो ज्योतिष्टोमादिकर्मणश्च योगोऽधिकः। ज्ञानं प्रत्यन्तरङ्गत्वाच्चित्तविश्रान्तिहेतुतया च ज्ञानादप्यधिकः। एवं जानतो योगे श्रद्धा जायते। तस्यां च श्रद्धायां वासितायां वीर्यमुत्साहो भवति— सर्वथा योगं संपादयिष्यामीति। एतादृशेनोत्साहेन तदा तदानुष्ठेयानि योगाङ्गानि स्मर्यन्ते। तया च स्मृत्या सम्यगनुष्ठितसमाधेरध्यात्मप्रसादे सत्यतंभरा प्रज्ञोदेति।

Yoga, being the means to attain the highest world (the world of the Self), is superior to austerity such as *kṛcchra*, *cāndrāyaṇa* and the like, and rituals such as *jyotiṣṭoma* and the like. *Yoga* is superior even to knowledge because as internal means to knowledge it makes the mind tranquil. Faith in *yoga* is born of such understanding in one. This faith when is retained as steady impression energy is born in the form of such resoluteness as ‘I shall accomplish *yoga*

by all means'. With such resolution the limbs of *yoga* to be performed according to their priority are remembered. When concentration is correctly practised with such memory the mind (intellect) becomes clarified and in that clear mind rises the 'discrimination of the Real'—*ṛtambharā prajñā*.

तत्प्रज्ञापूर्वकस्तत्प्रज्ञाकारणकोऽसंप्रज्ञातसमाधिरितरेषां देवादिभ्योऽर्वाचीनानां
मनुष्याणां सिध्यति । तां च प्रज्ञां सूत्रयति—

'Preceded by this discrimination of the Real i.e. the superconscious concentration is caused by the discrimination of the real, which is accomplished in others, i.e. by men who are below the gods etc. This discrimination of the real is formulated thus :

'ऋतंभरा तत्र प्रज्ञा' (योगसूत्रेषु १.४८) इति ।

'The knowledge in that is called "filled with Truth"—*ṛtambharā*' (*Yogasūtra* 1.48).

ऋतं सत्यं वस्तुयाथात्म्यं बिभर्ति प्रकाशयतीति ऋतंभरा । तत्र
तस्मिन्समाध्युत्कर्षजन्येऽध्यात्मप्रसादे सतीत्यर्थः । ऋतंभरत्वोपपत्तिं सूत्रयति—

'श्रुतानुमानप्रज्ञाभ्यामन्यविषया विशेषार्थत्वात्' (योगसूत्रेषु १.४९) इति ।

Ṛta means truth, i.e. the real nature of things or thing in itself; conveying—*bibharti*—(here) means manifesting i.e. conveying truth or manifesting truth. "There—*tatra*—means, after that clear intellect has been produced by heightened concentration. The reason why it is called 'truth-manifesting'—*ṛtambharā*—is described in the *sūtra* thus: 'The knowledge that is gained from testimony and inference is about common objects. That from the *samādhi* just mentioned is of a much higher order, being able to penetrate where inference and testimony cannot go' (*ibid* 1.49).

सूक्ष्मव्यवहितविप्रकृष्टवस्तुष्वयोगिप्रत्यक्षं न प्रवर्तते। आगमानुमानाभ्यां तानि वस्तून्योगिभिर्ज्ञायन्ते। ते च शास्त्रानुमानजन्ये प्रज्ञे वस्तुसामान्यमेव गोचरयतः। इदं तु योगिप्रत्यक्षं वस्तुविशेषगोचरत्वादृतंभरम्। तस्य च योगिप्रत्यक्षस्यासंप्रज्ञातसमाधौ बहिरङ्गत्वसिद्धयर्थमुपकारित्वं सूत्रयति—
‘तज्जः संस्कारोऽन्यसंस्कारप्रतिबन्धी’ (योगसूत्रेषु १.५०) इति।

Non-*yogis* cannot perceive a thing which is very minute or hidden behind something or at a very distant place. Those things come to the knowledge of non-*yogis* through inference and testimony (of scriptures). Knowledge obtained by inference or through testimony relates only to the generality of a thing. But the scope of this yogi-perception is the particularity of a thing, hence it is called truth-manifesting. To establish the externality of this yogi-perception regarding superconscious concentration their helpfulness is being formulated thus :

‘The resulting impression from this *samādhi* obstructs all other impressions’ (ibid 1.50).

असंप्रज्ञातसमाधेर्बहिरङ्गसाधनमुक्त्वा तन्निरोधप्रयत्नस्यान्तरङ्गसाधनतां सूत्रयति—

Having described the external means to superconscious concentration, Patañjali now describes the effort to restrain that as the internal means (to superconscious concentration) in the aphorism thus :

‘तस्यापि निरोधे सर्वनिरोधान्निर्बीजः समाधिः’ (योगसूत्रेषु १.५१) इति।

‘By the restraint of even this (impression, which obstructs all other impressions), all being restrained, comes the “seedless” *samādhi*’ (ibid 1.51).

सोऽयं समाधिः सुषुप्तिसमानः साक्षिचैतन्येनानुभवितुं शक्यः। न चासौ सर्वधीवृत्तिराहित्यात्सुषुप्तिरेवेति शङ्कनीयम्, मनःस्वरूपस्य सदसत्त्वाभ्यां विशेषात्। तदुक्तं गौडपादाचार्यैः—

The concentration just described resembles sleep and is experienced by the witness-consciousness. Because of

the similarity in the absence of all transformations of the mind this state must not be supposed as nothing else but sleep alone, as they are different due to the existence and non-existence of the mind in its own form. This has been described by the Ācārya Gauḍapāda thus :

‘निगृहीतस्य मनसो निर्विकल्पस्य धीमतः ।
 प्रचारः स तु विज्ञेयः सुषुप्तेऽन्यो न तत्समः ॥
 लीयते हि सुषुप्तौ तन्निगृहीतं न लीयते ।
 तदेव निर्भयं ब्रह्म ज्ञानालोकं समन्ततः ॥’

— (माण्डूक्यकारिकायाम् ३.३४-३५) इति,

द्वैतस्याग्रहणं तुल्यमुभयोः प्राज्ञतुर्ययोः ।
 बीजनिद्रायुतःप्राज्ञः सा च तुर्ये न विद्यते ॥
 स्वप्ननिद्रायुतावाद्यौ प्राज्ञस्त्वस्वप्ननिद्रया ।
 न निद्रां नैव च स्वप्नं तुर्ये पश्यन्ति निश्चिताः ॥
 अन्यथा गृह्णतः स्वप्नो निद्रा तत्त्वमजानतः ।
 विपर्यासे तयोः क्षीणे तुरीयं पदमश्रुते ॥’

— (माण्डूक्यकारिकायाम् १.१३-१५) । इति च ।

‘One should know the behaviour of the mind which, being endowed with discrimination, and free from illusions, is under control. The condition of the mind in deep sleep is not like that but is of a different kind (*Māṇḍūkya-kārikā* 3.34).

‘The mind is withdrawn in deep sleep, but it is not so when the mind is controlled. The controlled mind is verily the Fearless Brahman, the light of whose omniscience is all-pervading’ (ibid 3.35).

And thus :

‘Non-cognition of duality is common to both *prājñā* and *turīya*. But *prājñā* is associated with sleep in the form of cause, and this sleep does not exist in *turīya* (ibid 1.13).

‘The first two (*viśva* and *taijasa*) are associated with dreaming and sleep respectively; *prājña*, with sleep bereft of dreams. Knowers of Brahman see neither sleep nor dreams in *turīya* (ibid 1.14).

‘Dreaming is the wrong cognition, and sleep the non-cognition, of Reality. When the erroneous knowledge in these two is destroyed, *turīya* is realized’ (ibid 1.15).

आद्यौ विश्वतैजसौ । अद्वैतस्य वस्तुनोऽन्यथाग्रहणं नाम द्वैतरूपेण प्रतिभासः ।
स च विश्वतैजसयोर्वर्तमानः स्वप्न इत्युच्यते । तत्त्वस्याज्ञानं निद्रा । सा च
विश्वतैजसप्राज्ञेषु वर्तते । तयोः स्वप्ननिद्रयोः स्वरूपभूतयोर्विपर्यासो मिथ्याज्ञानम् ।
तस्मिन् विद्यया क्षीणे सति तुरीयं पदमद्वैतं वस्त्वश्नुतेऽनुभवतीत्यर्थः ।

‘The first two—*ādyau*—means, *viśva* and *taijasa*; ‘wrong apprehension’—*anyathā-grahaṇam*—means appearance of non-dual Reality in the form dual; this is present in both *viśva* and *taijasa* and is called dream. Non-apprehension of Reality is called ‘sleep’—*nidrā*; which is present in *viśva*, *taijasa* and *prājña*.

The essence of dream and sleep is inversion, which is erroneous knowledge. When this is destroyed by the knowledge of reality the fourth state i.e. the non-dual entity is attained i.e. experienced— this is the meaning.

नन्वस्त्वेवमसंप्रज्ञातसमाधिसुषुप्त्योर्महान्भेदः, तत्र तत्त्वदिदृक्षोर्दर्शनसाधनत्वेन
समाध्यपेक्षायामपि दृष्टतत्त्वस्य जीवन्मुक्तये नास्ति तदपेक्षा,
रागद्वेषादिक्लेशबन्धस्य सुषुप्त्यापि निवृत्तेः ।

Objection : Let there be such great difference between sleep and superconscious concentration. Even though the *samādhi* is required as a means to realization for him who wants to realize the Truth, but it is not needed to attain *jīvanmukti* for one who has already realized the Truth, since the bondage of affliction in the form of love, hate etc. is also got rid of by sleep.

मैवम्। किं प्रतिदिनं स्वतः प्राप्ता कादाचित्की सुषुप्तिर्बन्धनिवर्तिका, किं वाभ्यासेन निरन्तरवर्तिनी? आद्येऽपि किं सुषुप्तिकालीनस्य क्लेशबन्धस्य निवृत्तिः, किं वा कालान्तरवर्तिनः ?

Reply: It is not so. The sleep that will remove bondage, should be either the one that sometimes takes place everyday of its own, or the other that has been brought about by practice and is being continued all times. If the sleep of the first kind is meant then the question will arise whether it removes bondage at the time of sleep or of some other time.

नाद्यः, अप्रसक्तेः। न हि मूढानामपि सुषुप्तौ क्लेशबन्धः, अन्यथायासः प्रसज्येत। न द्वितीयः, असम्भवात्। न ह्यन्यकालीनया सुषुप्त्या कालान्तरवर्तिनः क्लेशस्य क्षयः संभवति; अन्यथा मूढानामपि जागरणस्वप्नयोः क्लेशस्य क्षयः प्रसज्येत। नापि सुषुप्तौ नैरन्तर्यमभ्यसितुं शक्यम्, तस्याः कर्मक्षयनिमित्तत्वात्। तस्मात्तत्त्वविदोऽपि क्लेशक्षयायास्त्येवासंप्रज्ञातसमाध्यपेक्षा।

The first cannot be since it does not apply (to a realized person); moreover, even the ignorant people have no bondage of affliction during sleep, otherwise fatigue will follow there. Nor the second, since it is impossible. By the sleep of some time afflictions of some other time cannot be destroyed. Otherwise, the destruction of the afflictions of waking and dreaming states, even of the ignorants will result. Not even continuity of sleep can be practised in sleep, inasmuch as sleep is induced by cessation of activities. Therefore, even the knower of reality needs superconscious concentration in order to destroy afflictions.

तस्य च समाधेर्वाश्वादिष्विव वाङ्निरोधः प्रथमा भूमिः। बालमूढादिष्विव निर्मनस्त्वं द्वितीया। तन्द्रायामिवाहंकारराहित्यं तृतीया। सुषुप्ताविव महत्तत्त्वारहित्यं चतुर्थी। तदेतद्भूमिचतुष्टयमभिप्रेत्य 'शनैः शनैरुपरमेत्' इत्युक्तम्।

अत्र चोपरमे धृतिगृहीता बुद्धिः साधनम्। महदहंकारमनोवागादीनां स्वत एव तीव्रवेगेण बहिः प्रवहतां कूलंकषाया नद्या इव निरोधे धैर्यं महदपेक्षितम्। बुद्धिर्विवेकः। पूर्वा भूमिर्जिता वा न वेति परीक्ष्य जितायामुत्तरभूम्युपक्रमः;

अजितायां तु सैव पुनरभ्यसनीयेति तदा तदा विविच्यात् (विविञ्च्यात् इति वा पाठः) । 'आत्मसंस्थम्-' (भगवद्गीतायाम् ६.२५) इत्यादिना सार्धश्लोकेन चतुर्थभूम्यभ्यासोऽपि स्मृतः । गौडपादाचार्या आहुः—

Control of speech, i.e. silence, as is found in cows, horses etc., is the first stage of that superconscious concentration; mindlessness, as is found in children, idiots, etc., is the second stage ; absence of egoity, as is experienced in lassitude, is the third state ; and the absence of the great principle— *mahat tattvam*—as in sleep, is the fourth stage. With this quaternion of stages in view, it has been said thus :

'Should attain quietude by degrees (i.e. by stages)' (*BG* 6.25). In this attainment of tranquillity intellect set in patience is the means. Infinite patience is required in controlling the great principle, egoity, mind, and senses like speech etc., which are flowing outward with a tremendous speed, just like a torrent tearing away its banks.

Intellect—*buddhiḥ*—(here) means, discrimination. After examining whether control over the previous stage has been gained or not and if (it is) found gained then the attempt at the next stage is made. If not gained then the same should be attempted again—thus one should very carefully take note of the progress in the course. '(The mind) well-established in the Self...' —*ātmasamsthā*— thus by the latter half of this verse (*BG* 6.25) and along with the next verse controlling of the fourth stage also has been described.

Ācārya Gauḍapāda says thus :

‘उपायेन निगृह्णीयाद्विक्षिप्तं कामभोगयोः ।

मुप्रसन्नं लये चैव यथा कामो लयस्तथा ॥४२॥

दुःखं सर्वमनुस्मृत्य कामभोगान्निवर्तयेत् ।

अजं सर्वमनुस्मृत्य जातं नैव तु पश्यति ॥४३॥

लये संबोधयेच्चित्तं विक्षिप्तं शमयेत्पुनः ।

सकषायं विजानीयात्समप्राप्तं न चालयेत् ॥४४॥

— (माण्डूक्यकारिकायाम् ३.४२-४४) ।

'The mind distracted by desires and enjoyments should be brought under control by proper means ; so also the

mind enjoying pleasure in inactivity (*laya*). For the state of inactivity is as harmful as the state of desires (*Māṇḍūkya kārīkā* 3.42).

‘Turn back the mind from the enjoyment of desires remembering that they only beget misery. Do not see the created objects remembering that all this is the unborn Ātman (ibid 3.43).

‘If the mind becomes inactive, arouse it (from *laya*), if distracted, make it tranquil. Understand the nature of the mind when it contains the seed of attachment. When the mind has attained sameness, do not disturb it again (ibid 3.44).

‘नास्वादयेत्सुखं तत्र निःसङ्गः प्रज्ञया भवेत् ।
निश्चलं निश्चरच्चित्तमेकीकुर्यात्प्रयत्नतः ॥४५॥
‘यदा न लीयते चित्तं न च विक्षिप्यते पुनः ।
अनिङ्गनमनाभासं निष्पन्नं ब्रह्म तत्तदा ॥’४६॥

— (माण्डूक्यकारिकायाम् ३.४५-४६) इति ।

‘The *yogi* must not taste the happiness (arising from *samādhi*); he should detach himself from it by the exercise of discrimination. If his mind, after attaining steadiness, again seeks external objects, he should make it one with Ātman through great effort (ibid 3.45).

‘When the mind does not lapse into inactivity and is not distracted by desires, that is to say, when it remains unshakable and does not give rise to appearances, it verily becomes Brahman’ (ibid 3.46).

लयविक्षेपकषायसमप्राप्तयश्चतस्रश्चित्तस्यावस्थाः । तत्र निरुध्यमानं चित्तं विषयेभ्यो
व्यावृत्तं सत्पूर्वाभ्यासवशाद्यदि लयाय सुषुप्तयेऽभिमुखं भवेत्,
तदानीमुत्थापनप्रयत्नेन लयकारणनिवारणेन वा तच्चित्तं सम्यक्प्रबोधयेत् ।
लयहेतवो निद्राशेषाजीर्णबह्वशनश्रमाः । अत एवाहुः—

There are four states of the mind : inactivity (*laya*— it is a trance-like condition, a sort of hypnosis), distraction,

deep attachment, and attainment of sameness. While the mind is being controlled and turned away from objects, sometimes, if due to previous habit, it turns towards sleep in order to enter the state of inactivity, it should be then aroused by timely efforts or by eliminating such causes which give rise to that state, thus should be properly awakened.

Incomplete sleep, indigestion, overeating, and physical exertion, are the causes of inactivity (*laya*). Therefore, it is said thus :

‘समापय्य निद्रां सुजीर्णाल्पभोजी
 श्रमत्याग्यबाधे विविक्ते प्रदेशे ।
 सदासीत निस्तृष्ण एवाप्रयत्नो-
 ऽथ वा प्राणरोधी निजाभ्यासमार्गात् ॥’
 — (सौभाग्यलक्ष्म्युपनिषदि २.२) इति ।

‘He should eat easily digestible food sparingly and complete the sleep, avoiding labour, desireless and without exertion should always sit in a place which is solitary and free from disturbances ; or he should control the vital breath in the way he is accustomed to do’ (*SL Up. 2.2*).

लयादुत्थापितं चित्तं दैनन्दिनप्रबोधाभ्यासवशाद्यदि कामभोगयोर्विकल्पितं, तदा विवेकिजनप्रसिद्धभोग्यवस्तुगतसर्वदुःखानुस्मरणेन शास्त्रप्रसिद्धजन्मादिरहिताद्वितीयब्रह्मतत्त्वानुस्मरणपूर्वकेण भोग्यवस्तुदर्शनेन च पुनः पुनर्विक्षेपाच्चित्तं शमयेत् ।

If the mind, after its arousal from inactivity, under the influence of the habits of day to day life, is distracted by desires and enjoyments, then, by remembering all the vices, that are well-known among the men of discrimination, in the objects of enjoyment, and also by remembering Brahman—the absolute Reality, without birth etc., as It has been well described in the scriptures—in the perception

of the objects of enjoyment again and again, bring the mind under control from distractions.

कषायस्तीव्रश्चित्तदोषः । तीव्ररागद्वेषादिवासनया ग्रस्तं चित्तं कदाचित् समाहितमिव लयविक्षेपरहितं दुःखैकाग्रमवतिष्ठते; तादृशं तच्चित्तं विजानीयात्, समाहितचित्ताद्विवेकेनावगच्छेत् । असमाहितमेतदित्यवगम्य लयविक्षेपवत्कषायस्य प्रतीकारं कुर्यात् । समशब्देन ब्रह्माभिधीयते ।

‘समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् । (भगवद्गीतायाम् १३.२८) इति स्मृतेः ।

Deep attachment is a very powerful vice of the mind. It is the latent impression of very strong love and hate, and the mind, when seized by it, sometimes remains, as it were, in *samādhi*, free from inactivity and distraction and one-pointed in pain. One should understand the mind in such a state, i.e. should know by distinguishing it from the mind in concentration. Having known it to be unconcentrated, one should counteract the attachment just like inactivity and distraction. The word ‘sameness’—*sama*—expresses Brahman—the Supreme Self. As the *smṛiti* has it thus :

‘The Supreme Lord pervading all beings is sameness’
(BG 13.28).

लयविक्षेपकषायेषु परिहृतेषु परिशेषाच्चित्तेन समं ब्रह्म प्राप्यते । तच्च समप्राप्तं चित्तं लयकषायभ्रान्त्या न चालयेत् । सूक्ष्मया बुद्ध्या लयकषायप्राप्ती विविच्य तस्यां समप्राप्तावतिप्रयत्नेन चिरं स्थापयेत् । स्थापिते तस्मिन् ब्रह्मस्वरूपभूतः परमानन्दः सम्यगाविर्भवति । तथा चोदाहृतम्—

The mind, when got rid of inactivity, distraction, and deep attachment, attains to the remaining state of ‘sameness’ which is Brahman. Mistaking it as inactivity or deep attachment, one must not disturb the mind that has attained sameness. With sharp and subtle intellect, separating the states of inactivity and deep attachment one should settle the mind, through immense effort, in the state of sameness for long.

When the mind is thus settled, the supreme bliss which is the essence of Brahman, arises in its full splendour. Thus it has been illustrated :

‘सुखमात्यन्तिकं यत्तद् बुद्धिग्राह्यमतीन्द्रियम्।’

— (भगवद्गीतायाम् ६.२१) इति।

‘(When he feels) that infinite bliss which is perceived by the intellect and which transcends the senses’ (BG 6.21).

श्रुतिश्च भवति—

‘समाधिनिर्धूतमलस्य चेतसो

निवेशितस्यात्मनि यत्सुखं भवेत्।

न शक्यते वर्णयितुं गिरा तदा

स्वयं तदन्तःकरणेन गृह्यते ॥’

— (मैत्रायण्युपनिषदि ४.९) इति।

There is also a *śruti* in this respect thus :

‘The happiness of a mind whose stains are washed away by concentration and who has entered the self, it cannot be then described by words. It is grasped by the inner organ itself (*Maitrāyaṇi Upaniṣad* 4.9).

ननु समाध्याविर्भूतस्य ब्रह्मानन्दस्य बुद्धिग्राह्यत्वं श्रुतिस्मृतिभ्यामभिहितम्; आचार्यैस्तु—‘नास्वादयेत्सुखं तत्र’ (माण्डूक्यकारिकायाम् ३.४५) इति बुद्धिग्राह्यत्वं प्रतिषिध्यत इति चेत्।

Objection: The *śruti* and *smṛti* both agree that the infinite bliss that arises in *samādhi* is perceived by the intellect ; but the *Ācārya* (Gaudapāda) by saying ‘shouldn’t taste the bliss there’ etc. (*Māṇḍūkya kārikā* 3.45), forbids perceiving of the same by the intellect.

नायं दोषः । तत्र निरोधमुखं बुद्धिग्राह्यं न प्रतिषिध्यते, किं तु समाधिविरोधिना व्युत्थानरूपस्य परामर्शस्यैव प्रतिषेधात् ।

Reply: There is no harm ; the bliss that is experienced in concentration by the intellect is not prohibited, but to be happy with the memory of that bliss in the form of arousal and which is opposed to concentration is prohibited.

यथा निदाघदिवसेषु मध्याह्ने जाह्नवीहृदिनिमग्नेनानुभूयमानमपि शैत्यमुखं तदा वक्तुमशक्यं पश्चादुन्मग्नेनाभिधीयते; यथा वा सुषुप्तावविद्यावृत्तिभिरतिसूक्ष्माभिरनुभूयमानमपि स्वरूपमुखं तदानीं सविकल्पकेनान्तःकरणवृत्तिज्ञानेन ग्रहीतुमशक्यम्, प्रबोधकाले तु स्मृत्या विस्पष्टं परामृश्यते; तथा समाधौ वृत्तिरहितेन संस्कारमात्रशेषतया सूक्ष्मेण वा चित्तेन सुखानुभवः श्रुतिस्मृत्योर्विवक्षितः ।

As in summer one experiences the cool pleasure immersed in the river Jāhnavī at midday, and cannot express that (pleasure) at that time, but later on when out of water, describes it ; or as in sleep, the happiness which is in the form of its own self, although is experienced through the very subtle transformation of ignorance—*avidyā*, yet at that time it cannot be perceived by the differentiated cognition of the transformed inner organ, but when awakened is clearly brought within the purview of knowledge by memory.

Similarly, experience of happiness in concentration by the mind (*citta*), which is devoid of transformation or just remaining as an impression (of it), hence very subtle in form, is meant by the *śruti* and *smṛti*.

‘महदिदं समाधिसुखमन्वभूवम्’ (माण्डूक्यकारिकायाम् ३.४५) इत्येतादृशो व्युत्थितस्य सविकल्पकः परामर्शोऽत्रास्वादनम्; तदेवाचार्यैः प्रतिषिध्यते । तमेव स्वाभिप्रायं प्रकटयितुं ‘निःसङ्गः प्रज्ञया भवेत्’ इत्युक्तम् (माण्डूक्यकारिकायाम् ३.४५) ।

‘Tasting of bliss’—*āsvādanam*—here means that differentiated cognition brought about by remembrance, in one

who is aroused from concentration, in the form : 'I have experienced this great bliss in concentration,' and this has been prohibited by the Ācārya (Gauḍapāda in *Māṇḍūkya kārikā* 3.45). He said thus :

'By discrimination should become unattached' (*Māṇḍūkya kārikā* 3.45), to express this, his own intention.

प्रकृष्टं सविकल्पकं ज्ञानं प्रज्ञा; तथा सह सङ्गं परित्यजेत् । यद्वा पूर्वोक्ता धृतिगृहीता बुद्धिः प्रज्ञा; तदात्मकेन साधनेन सुखास्वादनतद्वर्णनादिरूपामासक्तिं वर्जयेत् । समाधौ ब्रह्मानन्दे निमग्नं चित्तं यदि कदाचित्सुखास्वादानाय वा शीतवातमशकाद्युपद्रवेण वा निश्चरेत् तदा निश्चरत्तच्चित्तं पुनः पुनर्निश्चलं यथा भवति तथा परब्रह्मणा सहैकीकुर्यात् । तत्र च निरोधप्रयत्न एव साधनम् । एकीभाव एव 'यदा न लीयते चित्तम्' (माण्डूक्यकारिकायाम् ३.४६) इत्यनेन श्लोकेन स्पष्टीक्रियते । 'अनिङ्गनमनाभासम्' (माण्डूक्यकारिकायाम् ३.४६) इत्याभ्यां पदाभ्यां कषायसुखास्वादौ द्वौ च प्रतिषिध्येते । लयविक्षेपकषायसुखास्वादेभ्यो विनिर्मुक्तं चित्तमविच्छेदेन ब्रह्मण्यवस्थितं भवति । एतदेवाभिप्रेत्य कठवल्लीषु पठ्यते—

Clearly differentiated cognition is called understanding—*prajñā*, (one) should give up attachment with this. Or, the aforesaid intellect set in patience is called understanding. Attachment to tasting of happiness and describing the same afterwards through that understanding as the means should be avoided.

In concentration, the mind immersed in the bliss of Brahman, if ever is unsteadied by the desire to taste or by the disturbances created by cold, wind, or mosquitoes and becomes restless it should be again and again set at rest by uniting it with the Supreme Brahman. The only means to attain this is exercising restraint.

'Unification'—*ekībhāvaḥ*—alone has been elucidated by the verse thus : 'When the mind does not lapse into inactivity...' (*Māṇḍūkya kārikā* 3.46). 'Remains

unshakeable— *anīṅganam*, and ‘does not give rise to appearances’— *anābhāsam* (ibid 3.46)—by these two phrases ‘deep attachment’— *kaṣāyaḥ* and ‘tasting happiness’— *sukhāsvādaḥ* are forbidden. The mind freed from inactivity, distraction, deep attachment and tasting of happiness remains settled in Brahman without interruption.

With this very thing in view the *Kaṭha Upaniṣad* reads thus :

‘यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह ।
 बुद्धिश्च न विचेष्टते तामाहुः परमां गतिम् ॥
 तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम् ।
 अप्रमत्तस्तदा भवति योगो हि प्रभवाप्ययौ ॥’
 — (कठोपनिषदि २.३.१०, ११) इति ।

‘When the five instruments of knowledge stand still, together with the mind, and when the intellect does not move, that is called the Supreme State (*Kaṭha Upaniṣad* 2.3.10).

‘This, the firm control of the senses, is what is called *yoga*. One must then be vigilant ; for *yoga* can be both beneficial and injurious’ (ibid 2.3.11).

उपेक्षितो योग इन्द्रियवृत्तीनां प्रभवं करोति । अनुष्ठितस्तु तासां लयहेतुः । अत एव योगस्य स्वरूपलक्षणं सूत्रयति—

Yoga, if overlooked, gives rise to the normal activities of the senses. But if performed properly, (it) leads them to lapse into inactivity. Therefore, definition of (the essence of) *yoga* is formulated thus :

‘योगश्चित्तवृत्तिनिरोधः’ (योगसूत्रेषु १.२) इति ।

‘*Yoga* is restraining the mind-stuff (*citta*) from taking various forms (*vṛttis*)’ (*Yogasūtra* 1.2).

वृत्तीनामानन्त्यान्निरोधोऽशक्य इति शङ्कां वारयितुमियत्तां सूत्रयति—

To set at rest such doubts as it is impossible to restrain the endless number of transformations—Patañjali formulates limit thus :

‘वृत्तयः पञ्चतय्यः क्लिष्टा अक्लिष्टाः’ (योगसूत्रेषु १.५) इति ।

‘There are five classes of modifications, (some) painful and (others) not painful’ (ibid 1.5).

रागद्वेषादिक्लेशरूपा आसुरवृत्तयः क्लिष्टाः । रागादिरहिता दैववृत्तयोऽक्लिष्टाः । यद्यपि पञ्चस्वेव क्लिष्टानामक्लिष्टानां चान्तर्भावः, तथापि क्लिष्टा एव निरोद्धव्या इति मन्दबुद्धिं वारयितुं ताभिः सहाक्लिष्टा अप्युदाहताः । नामधेयलक्षणाभ्यां ता वृत्तीर्विशदयितुं सूत्रषट्कमाह—

Love, hate and the like, which are demoniac transformations, cause suffering, hence are called painful; and divine transformations which are free from love etc. are called not painful.

Although both painful and not painful transformations are included in the five varieties yet one may mistakenly imagine that only the painful ones are to be restrained, to avoid that, non-painful ones are also mentioned with them.

Six aphorisms follow in order to define clearly those transformations by their names and natures, thus :

- ‘प्रमाणविपर्ययविकल्पनिद्रास्मृतयः’ (योगसूत्रेषु १.६) ;
- ‘प्रत्यक्षानुमानागमाः प्रमाणानि’ (योगसूत्रेषु १.७) ;
- ‘विपर्ययो मिथ्याज्ञानमतद्रूपप्रतिष्ठम्’ (योगसूत्रेषु १.८) ;
- ‘शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः’ (योगसूत्रेषु १.९) ;
- ‘अभावप्रत्ययालम्बना वृत्तिर्निद्रा’ (योगसूत्रेषु १.१०) ;
- ‘अनभूतविषयासंप्रमोषः स्मृतिः’ (योगसूत्रेषु १.११) इति ।

‘(These are) right knowledge, indiscrimination, verbal delusion, sleep, and memory’ (ibid 1.6).

‘Direct perception, inference, and competent evidence are proofs’ (ibid 1.7).

‘Indiscrimination is false knowledge not established in real nature’ (ibid 1.8).

‘Verbal delusion follows from words having no (corresponding) reality’ (ibid 1.9).

‘Sleep is a *vṛtti* (transformation) which embraces the feeling of voidness’ (ibid 1.10).

‘Memory is when the (transformations of) perceived subjects do not slip away (and through impressions come back to consciousness)’ (ibid 1.11).

वस्त्वभावः प्रतीयते यस्मिंस्तमस्यावरके सति तत्तमोऽभावप्रत्ययः। तमोगुणं विषयीकुर्वती वृत्तिर्निद्रित्युच्यते। अनुभूतविषयस्यासंप्रमोषस्तदनुभवजन्यमनुसंधानम्। पञ्चविधवृत्तिनिरोधसाधनं सूत्रयति—

‘अभ्यासवैराग्याभ्यां तन्निरोधः’ (योगसूत्रेषु १.१२) इति।

The dark mode— *tamoguṇa*—is the feeling of voidness, in which absence of things (objects) are felt since it covers up everything. The transformation that embraces this darkness— *tamoguṇa*—is called sleep.

Not letting go what has been perceived i.e. recollection born of that experience is memory.

The means to overmaster the five varieties of transformations is formulated thus :

‘Their control is by practice and non-attachment’ (ibid 1.12).

यथा तीव्रवेगोपेतं नदीप्रवाहं सेतुबन्धनेन निवार्य कुल्याप्रणयनेन क्षेत्राभिमुखं तिर्यक्प्रवाहान्तरमुत्पाद्यते, तथा वैराग्येण चित्तनद्या विषयप्रवाहं निवार्य समाध्यभ्यासेन प्रशान्तः प्रवाहः संपाद्यते। मन्त्रजपदेवताध्यानादीनां क्रियारूपत्वेनावृत्तिलक्षणोऽभ्यासः संभाव्यते। सर्वव्यापारोपरमरूपस्य समाधेः साधकः को नामाभ्यास इति शङ्कां वारयितुं सूत्रयति—

As the swift current of a river is dammed up and then allowed to flow through the channels across the field, even so the flow of (sense) objects in the river of the mind is restrained by non-attachment and then by the practice of concentration the flow of the mind is made calm.

Practice is possible in muttering of formula or meditation on some god and the like, because it involves some kind of action which may be repeated; but how can practice become the means to concentration which is cessation of all activities?—to remove such doubts Patañjali formulates thus :

‘तत्र स्थितौ यत्नोऽभ्यासः’ (योगसूत्रेषु १.१३) इति।

‘Continuous struggle to keep them (the vṛttis) perfectly restrained is practice’ (*Yogasūtra* 1.13).

स्थितिर्नैश्वल्यं निरोधः। यत्नो मानस उत्साहः। स्वत एव बहिष्प्रवाहशीलं चित्तं सर्वथा निरोधयिष्यामीत्येवंविध उत्साह आवर्त्यमानोऽभ्यास इत्युच्यते। अयमभ्यास इदानीं प्रवृत्तः स्वयमद्बुद्धः सन्ननादिप्रवृत्ता व्युत्थानवासनाः कथमभिभवेदित्याशङ्कामपवदितुं सूत्रयति—

Steady-state—*sthitih*—means unchangeableness i.e. perfectly restrained. Effort—*yatnah*—means strength of will—resolution. The mind which is accustomed to go out of its own, I will restrain it by all means—such repeated exercise of will is called practice. How can the practice, which is begun now and is not yet strong enough, overcome the impressions of outwardliness which is continuing from eternity? Such doubt is removed by formulating thus :

‘स तु दीर्घकालनैरन्तर्यसत्कारासेवितो दृढभूमिः’ (योगसूत्रेषु १.१४) इति ।

‘It becomes firmly grounded by long, constant efforts with great love (for the end to be attained)’ (ibid 1.14)

लोका हि मूढस्य वचनमुदाहरन्ति ‘विद्यमानाश्चत्वार एव वेदाः, तानध्येतुं गतस्य माणवकस्य पञ्चदिवसा अतीताः, अद्याप्यसौ नागतः’ इति । तादृश एवायं योगी तदा स्याद् यदा दिवसैर्वा मासैर्वा योगसिद्धिं वाञ्छेत् । तस्मात् संवत्सरैर्जन्मभिर्वा दीर्घकालं योग आसेवितव्यः । तथा च स्मर्यते—

People speak of the saying of a fool that there are only four Vedas and our boy has gone to study them, although five days have passed he has not returned yet. Should the *yogi* wish to accomplish *yoga* in a few days or months he would be just like him then. Therefore, *yoga* is to be practised with devotion for a long time—for years, even for lives together. The *smṛti* also has it thus :

‘अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥’

— (भगवद्गीतायाम् ६.४५) इति ।

‘Becoming perfect through many births, reaches the supreme Goal’ (BG 6.45).

चिरमासेव्यमानोऽपि यदि विच्छिद्य विच्छिद्य सेव्येत, तर्ह्युत्पद्यमानानां योगसंस्काराणां समनन्तरभाविभिर्विच्छेदकारिभिर्युत्थानकालीनैः संस्कारैरभिभवे सति खण्डनकारोक्तन्याय आपतेत्— ‘अग्रे धावन्पश्चाल्लुप्यमानो विस्मरणशील-श्रुतवत्किमात्मन्वेत’ इति । तस्मान्निरन्तरमासेवितव्यः । सत्कार आदरः । अनादरेण सेव्यमाने वसिष्ठोक्तन्याय आपतेत्—

If *Yoga* is practised for a long time but with interruptions then the impressions arising from *yoga* will be subdued by the impressions born of interruptions during arousal from *yoga* in the same manner as the author of *Khaṇḍana-khaṇḍakhādyā* has described—‘Like the reading of a man of forgetful nature, while learns the following word forgets the foregoing one, i.e. while advancing if previous gains

are lost then on what should be his stay' (First chapter, *bheda-khaṇḍanam*). Therefore, *yoga* is to be practised without interruptions.

With great love—*satkārah*—means with care. If practised without proper care it will be in the same manner as Vasiṣṭha said thus :

‘अकर्तृकुर्वदप्येतच्चेतश्चेत्क्षीणवासनम् ।
दूरं गतमना जन्तुः कथासंश्रवणे यथा ॥’ इति ।
— (लघुयोगवासिष्ठे ५.७.१३) इति ।

‘As a man, being absent-minded, although hears something yet is not the agent of hearing, even so, although doing something yet does not do whose mind is devoid of desires’ (*LYV5.7.13*).

अनादरो लयविक्षेपकषायसुखास्वादानामपरिहारः । तस्मादादरेण सेवितव्यः । दीर्घकालादित्रैविध्येन सेवितस्य समाधेर्दृढभूमित्वं नाम विषयसुखवासनया दुःखवासनया वा चालयितुमशक्यत्वम् । तच्च भगवता दर्शितम्—

Without care means not getting rid of inactivity, distraction, deep attachment, and tasting of happiness. Therefore, should be practised with care. The firmly groundedness of concentration practised through threefold—long, constant, and careful—exercise, means remaining not moved by the desire of enjoyment or the desire of pain. The same has been described by the Lord thus :

‘यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।
यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥’
— (भगवद्गीतायाम् ६.२२) इति ।

‘That on gaining which one thinks there is no greater gain, and wherein established one is not moved even by the heaviest of sorrow’ (*BG 6.22*).

अपरलाभस्यानाधिक्यं कचवृत्तान्तेन वसिष्ठ उदाजहार—

‘कचः कदाचिदुत्थाय समाधेः प्रीतमानसः ।

एकान्ते समुवाचेदमेवं गद्गदया गिरा ॥३७॥

किं करोमि क्व गच्छामि किं गृह्णामि त्यजामि किम् ।

आत्मना पूरितं विश्वं महाकल्पाम्बुना यथा ॥३८॥

सबाह्याभ्यन्तरे देहे ह्यध ऊर्ध्वं च दिक्षु च ।

इत आत्मा तथेहात्मा नास्त्यनात्ममयं क्वचित् ॥३९॥

न तदस्ति न यत्राहं न तदस्ति न यन्मयि ।

किमन्यदभिवाञ्छामि सर्वं संविन्मयं ततम् ॥४०॥

— (लघुयोगवासिष्ठे १८.३७-४०) ॥

‘स्फारब्रह्मामलाम्भोधेः फेनाः सर्वे कुलाचलाः ।

चिदादित्यमहातेजोमृगतृष्णा जगच्छ्रियः ॥’

— (तत्रैव १८.३५) इति ।

Other gain whatever is not greater than the gain of this state has been described by Vasiṣṭha in the episode of Kaca thus :

‘Once upon a time, Kaca, arisen from concentration in a solitary spot, very pleased in mind, said stammeringly thus (*LYV*18.37) : ‘What shall I do, where shall I go, what shall I take and what shall I give ? since the universe is filled with the Self, like the great cyclical cataclysm (*ibid* 18.38).

‘Inside and outside the body, below and above and on all sides, here and there, the Self is everywhere ; and there is nothing nowhere which is not-Self (*ibid* 18.39).

‘There is nothing wherein I am not, and there is nothing that is not in me ; what else is there that I may desire, when everything around is pervaded by the supreme consciousness alone’ (*ibid* 18.40).

‘The great mountain ranges of the world are merely the bubbles of the all-pervading pure ocean of Brahman ; and

in all its manifestations this world is but a mirage appearing in the great light of the sun of consciousness' (ibid 18.35).

गुरुदुःखेनाप्यविचाल्यत्वं शिखिध्वजस्य वत्सरत्रयसमाधिवृत्तान्तेनोदाजहार—

‘निर्विकल्पसमाधिस्थं तत्रापश्यन्महीपतिम् ।

राजानं तावदेतस्मात् बोधयामि परात्पदात् ॥१२२॥

इति संचिन्त्य चूडाला सिंहनादं चकार सा ।

भूयो भूयः प्रभोग्रे वनेचरभयप्रदम् ॥१२३॥

न चचाल तदा राम यदा नादेन तेन सः ।

भूयो भूयः कृतेनापि तदा सा तं व्यचालयत् ॥१२४॥

चालितः पातितोऽप्येष तदा नो बुबुधे बुधः’ ॥१२५॥ इति ।

— (लघुयोगवासिष्ठे ३७.१२२-१२५) ॥

Remaining unmoved even by great sorrow—*guruduhkhenāpyavicālyatvam*—has been described in the episode of the three year concentration of Śikhidhvaja thus :

‘Cūḍālā, the queen of Śikhidhvaja, found there the lord of the earth immersed in superconscious concentration, and having resolved then to wake the king up from that supreme state, she roared like a lion in front of the lord repeatedly frightening the forest-dwellers’ (LYV 37.122,123).

‘When the king remained unmoved, O Rāma, by that loud roaring again and again by the queen, then she pushed him. Pushed and even felled on the ground yet the wise king did not awaken even then’ (ibid 37.124,125).

प्रह्लादवृत्तान्तेनाप्येतदेवोदाजहार—

‘इति संचिन्तयन्नेव प्रह्लादः परवीरहा ।

निर्विकल्पपरानन्दसमाधिं समुपाययौ ॥ (तत्रैव २२.९२) ।

निर्विकल्पसमाधिस्थश्चित्रार्पित इवाबभौ ।

पञ्च वर्षसहस्राणि पीनाङ्गोऽतिष्ठदेकदृक् ॥ (तत्रैव २२.९३)

महात्मन् संप्रबुध्यस्वेत्येवं विष्णुरुदाहरत् ।
 पाञ्चजन्यं प्रदध्मौ च ध्वनयन् ककुभां गणम् ॥ (तत्रैव २२.१०६)
 महता तेन शब्देन वैष्णवप्राणजन्मना ।
 बभूव संप्रबुद्धात्मा दानवेशः शनैः शनैः ॥' (तत्रैव २२.१०७) इति ।

Vasiṣṭha described the same thing in the episode of Prahlāda thus : 'While thinking thus, Prahlāda, the destroyer of brave enemies, attained to the supremely blissful state of superconscious concentration (Ibid 22.92).

'In that state of superconscious concentration he remained motionless and looked, as it were, like a picture, upright, gazing on the unity, for five thousand years (ibid 22.93).

'Then the Lord Viṣṇu said unto him, "O ye great soul, awaken" and blew his conch—Pāñcajanya, reverberating all the quarters (ibid 22.106).

By that great sound born of the vital breath of the Lord Viṣṇu, the king of the demons slowly awoke' (ibid 22.107).

एवं वीतहव्यादीनामपि समाधिरुदाहरणीयः । वैराग्यं द्विविधम्, अपरं परं चेति ।
 यतमानव्यतिरेकैकेन्द्रियवशीकारभेदैरपरं चतुर्विधम् । तत्राद्यं त्रयमर्थात्सूत्र-
 यन्साक्षाच्चतुर्थं सूत्रयति—

Thus the concentration of Vītahavya and the like may also be cited. Non-attachment—vairāgyam—is of two kinds : lower and higher. The lower variety of non-attachment again has four stages of development namely ; endeavour, analysis, uni-sense, and subjugation. While defining the fourth— subjugation, the first three have been implied in the aphorism thus :

'दृष्टानुश्रविकविषयवितुष्णस्य वशीकारसंज्ञा वैराग्यम्' (योगसूत्रेषु १.१५) इति ।

'That effect which comes to those who have given up their thirst after objects, either seen or heard, and

which wills to control the objects, is non-attachment' (*Yogasūtra* 1.15).

मृक्चन्दनवनितापुत्रमित्रक्षेत्रधनादयो दृष्टाः । वेदोक्ताः स्वर्गादय आनुश्रविकाः ।
तत्रोभयत्र सत्यामपि तृष्णायां विवेकतारतम्येन यतमानादिवैराग्यत्रयं भवति ।

Garlands, sandalwood, women, sons, friends, land, riches, and the like are the objects seen ; and heaven and the like are the objects heard.

In spite of the thirst being present after the objects of both varieties, the three stages—endeavour etc.—of non-attachment are ascertained by the degree of discrimination.

अस्मिञ्जगति किं सारं किमसारमिति गुरुशास्त्राभ्यां ज्ञास्यामीत्युद्योगो यतमानत्वम् (१),

Such attempts as—'I shall learn from teachers and scriptures what in this world is of worth and what is worthless'—is the stage of endeavour.

स्वचित्ते पूर्वं विद्यमानानां दोषाणां मध्येऽभ्यस्यमानेन विवेकेनैतावन्तः पक्वा
एतावन्तोऽवशिष्टा इति विवेचनं व्यतिरेकः (२),

The separating, out of the defects that were present in the mind which have ripened (are about to perish) by the exercise of discrimination from those that are yet to ripen, is the stage of analysis.

दृष्टानुश्रविकविषयप्रवृत्तेर्दुःखात्मत्वबोधेन तां प्रवृत्तिं परित्यज्य मनसश्चैतसुक्यमात्रेण
वितृष्णावस्थानमेकेन्द्रियत्वम् (३),

When enjoying objects is given up with the understanding that all such enjoyments of objects, whether seen or heard, are miserable, only the longing remains in the mind ; such thirstless state is the uni-sense stage of non-attachment.

वितृष्णत्वं वशीकारः (४),

Complete non-attachment is named the stage of subjugation.

तदिदमपरं वैराग्यमष्टाङ्गयोगप्रवर्तकत्वेन संप्रज्ञातस्यान्तरङ्गम्, असंप्रज्ञातस्य तु बहिरङ्गम्। तत्रान्तरङ्गं परं वैराग्यं सूत्रयति—

Therefore, the lower kind of non-attachment—*aparam vairāgyam*—being the promoter of eight-limbed *yoga*, forms the internal means to the conscious variety of concentration, but it is external to superconscious concentration. The higher non-attachment—*param vairāgyam*—which is internal to superconscious concentration is being formulated thus :

‘तत्परं पुरुषख्यातेर्गुणवैतृष्ण्यम्’ (१.१६) इति।

‘That is extreme non-attachment which gives up even the qualities, and comes from the knowledge of (the real nature of) the Puruṣa’ (*Yogasūtra* 1.16).

संप्रज्ञातसमाधिपाटवेन गुणत्रयात्मकात्प्रधानाद्विरक्तस्य पुरुषस्य ख्यातिः साक्षात्कार उत्पद्यते। तस्माच्च साक्षात्कारादशेषगुणत्रयव्यवहारे यद्वैतृष्ण्यं तत्परं वैराग्यम्। तस्य तारतम्येन समाधेः शीघ्रत्वतारतम्यं सूत्रयति—‘तीव्रसंवेगानामासन्नः’ (योगसूत्रेषु १.२०) समाधिलाभः इति।

Through the intense practice of conscious concentration the realization of the Puruṣa— the Self, which is perfectly non-attached to the *pradhāna*— comprising the three modes, takes place; and from that realization arises the desirelessness to all manifestations of the three modes, which is called extreme non-attachment.

Patañjali describes the varying degrees of rapidity in the attainment of concentration according to the varying degrees of non-attachment in the aphorism thus :

‘Success is speedy for the extremely energetic’ (ibid 1.20).

संवेगो वैराग्यम्। तद्भेदाद्योगिनस्त्रिविधाः— मृदुसंवेगा मध्यसंवेगास्ती-
व्रसंवेगाश्चेति। आसन्नोऽल्पेनैव कालेन समाधिर्लभ्यत इत्यर्थः। तीव्रसंवेगेष्वेव
समाधितारतम्यं सूत्रयति—

Extremely energetic—*saṁvega*—means non-attachment (and desire for emancipation). According to the degrees of non-attachment the *yogis* are of three classes: of weak non-attachment, of moderate non-attachment and of intense non-attachment.

Speedy—*āsannaḥ*—means the attainment of concentration just in a short time. Varying degrees (of rapidity in the attainment) of concentration are due to the varying degrees of even the intense non-attachment, which is being formulated thus:

‘मृदुमध्याधिमात्रत्वात्ततोऽपि विशेषः’ (योगसूत्रेषु १.२१) इति।

‘The success of the *yogis* differs according as the means they adopt are mild, medium or intense’ (ibid 1.21).

मृदुतीव्रो मध्यतीव्रोऽधिमात्रतीव्र इति। तेष्वप्युत्तरोत्तरस्य त्वरया सिद्धिर्द्रष्टव्या।
उत्तमोत्तमा जनकप्रह्लादादयोऽधिमात्रतीव्राः, मुहूर्तमात्रविचारेण वृढसमाधिलाभात्।
अधमाधमा उद्दालकादयो मृदुसंवेगाः, चिरप्रयासेन तल्लाभात्। एवमन्येऽपि
यथायोगमुन्नेयाः।

Thus mildly intense, moderately intense, and extremely intense (are the three degrees of non-attachment). Among them it is to be understood that the latter gains concentration quicker than the former.

The best among the best are Janaka, Prahlāda and the like who belong to the class of *yogis* with extremely intense non-attachment, for they could attain firm concentration by reflection for a moment only.

Uddālaka and others are the worst of the worst class possessing weak non-attachment, for they attained concentration after prolonged endeavour.

Other *yogis* also can be classified accordingly in this manner.

तदेवमधिमात्रतीव्रस्य दृढभूमावसंप्रज्ञातसमाधौ लब्धे सति पुनर्व्युत्थातुमशक्तं सन्मनो नश्यति । मनोनाशेन च वासनाक्षये रक्षिते सति जीवन्मुक्तिः सुप्रतिष्ठिता भवति । न च मनोनाशेन विदेहमुक्तिरेव न तु जीवन्मुक्तिरिति शङ्कनीयम्, प्रश्नोत्तराभ्यां तन्निर्णयात् ।

Therefore, the mind of the *yogi*, possessed of extremely intense non-attachment, being unable to rise from the firmly grounded superconscious concentration, becomes extinct.

By the extinction of the mind desirelessness is maintained and *jīvanmukti* becomes firmly established.

It cannot be maintained that dissolution of the mind leads to disembodied liberation—*videhamukti*, not to *jīvanmukti*, inasmuch as the following questions and answers refute that theory thus :

- श्रीरामः — ‘विवेकाभ्युदयान्चित्तस्वरूपेऽन्तर्हिते मुने ।
मैत्र्यादयो गुणाः कुत्र जायन्ते योगिनां वद ॥
— (लघुयोगवासिष्ठे २८.१५) ॥
- वसिष्ठः — ‘द्विविधश्चित्तनाशोऽस्ति सरूपोऽरूप एव च ।
जीवन्मुक्तौ सरूपः स्यादरूपोऽदेहमुक्तिगः ॥
— (तत्रैव २८.१६) ॥

The Lord Rama : ‘O sage, tell me where the friendship and the like virtues are born, when the minds of the *yogis* disappear with its forms with the rise of discrimination ? (LYV28.15).

Vasiṣṭha : 'Dissolution of the mind is of two kinds : with form and without form. In *jīvanmukti* the dissolution is with form and is without form in *videhamukti* (ibid 28.16).

‘प्राकृतं गुणसंभारं ममेति बहु मन्यते ।
सुखदुःखाद्यवष्टभ्य विद्यमानं मनो विदुः ॥
— (तत्रैव २८.१८) ॥

‘The mind variously thinks the qualities of nature—*prakṛti*—as mine ; so the learned understand that being possessed with pleasure, pain and the like is the existence of the mind (ibid 28.18).

‘चेतसः कथिता सत्ता मया रघुकुलोद्भव ।
अस्य नाशमिदानीं त्वं शृणु प्रश्नविदां वर ॥
— (तत्रैव २८.२०) ॥

‘The existence of mind, O descendant of the family of Raghu (Rāma), has been explained by me. Now you hear, O best of the enquirers, the dissolution of it (ibid 28.20).

‘सुखदुःखदशा धीरं साम्यान्न प्रोद्भवन्ति यम् ।
निःश्वासा इव शैलेन्द्रं तस्य चित्तं मृतं विदुः ॥
— (तत्रैव २८.२१) ॥

‘The learned know that the mind of the wise is dead whom the state of pleasure or pain cannot move from its sameness even as the Himālaya cannot be moved by the flow of breath (ibid 28.21).

‘आपत्कार्पण्यमुत्साहो मदो मान्द्यं महोत्सवः ।
यं नयन्ति न वैरूप्यं तस्य नष्टं मनो विदुः ॥
— (तत्रैव २८.२२) ॥

‘His mind is known to be dissolved on whom no change can be brought about by adversity, joy, pitiful circumstances, pride, disease, or a great festival (ibid 28.22).

‘चित्तमाशानिधानं हि यदा नश्यति राघव ।
 मैत्र्यादिभिर्गुणैर्युक्तं तदा सत्त्वमुदेत्यलम् ।
 — (तत्रैव २८.२३) ॥

‘When the mind, the store-house of hopes, is dissolved, O Rāghava, the ascendancy of *sattva* (intellect pure) comprising all the qualities, such as friendship and the like, takes place (ibid 28.23).

‘भूयोजन्मविनिर्मुक्तं जीवन्मुक्तस्य तन्मनः ।
 सरूपोऽसौ मनोनाशो जीवन्मुक्तस्य विद्यते ॥
 — (तत्रैव २८.२४-२५) ॥

‘That mind of the *jīvanmukta* which is freed from rebirth, is the dissolved mind with form, and belongs to the *jīvanmukta* (ibid 28.24-25).

‘अरूपस्तु मनोनाशो यो मयोक्तो रघूद्भव ।
 विदेहमुक्तावेवासौ विद्यते निष्कलात्मकः ॥
 — (तत्रैव २८.२६) ॥

‘O descendant of the Raghus, the dissolution of the mind without form, which has been described by me, happens in the case of *videhamukti* only wherein remains no trace of the mind (ibid 28.26).

‘समग्राग्र्यगुणाधारमपि सत्त्वं प्रतीयते ।
 विदेहमुक्तावमले पदे परमपावने ॥
 — (तत्रैव २८.२७) ॥

‘The intellect as pure *sattva guṇa*, in spite of its being the receptacle of all the good qualities, dissolves in that pure, supreme, holy state called *videhamukti* (ibid 28.27).

‘संशान्तदुःखमजडात्मकमेकरूप-
 मानन्दमन्थरमपेतरजस्तमो यत् ।
 आकाशकोशतनवोऽतनवो महान्त-
 स्तस्मिन्पदे गलितचित्तलवा वसन्ति ॥’
 — (तत्रैव २८.३२) इति ।

‘The great souls, without body, having the *ākāśa*, as though, as their bodies, remain in that state which is devoid of *rajas* and *tamas*, ever pure knowledge, completely free from pain and the stronghold of bliss, wherein the apparent mindstuff has disappeared (ibid 28.32).

‘जीवन्मुक्ता न मुह्यन्ति सुखदुःखरसस्थितौ ।
 प्राकृतेनार्थकारेण किञ्चित्कुर्वन्ति वा न वा ।’
 — (तत्रैव १३.२६) ।

तस्मात्सरूपो मनोनाशो जीवन्मुक्तिसाधनमिति स्थितम् ॥

‘The *jīvanmuktas* are never deluded whether in a pleasurable state or in a painful state, while doing or not doing the usual purposeful acts’ (ibid 13.26 ; *Mahopaniṣad* 5.37 ; *Yogavāsīṣṭha* 3.118.18).

Therefore, it is established that the dissolution of the mind with form is the means to *jīvanmukti*.

इति श्रीमद्विद्यारण्यप्रणीते जीवन्मुक्तिविवेके मनोनाशनिरूपणं नाम तृतीयं
 प्रकरणम् ॥३॥

End of the third chapter on the dissolution of the mind.

चतुर्थं स्वरूपसिद्धिप्रयोजनप्रकरणम् ।

FOURTH CHAPTER

The purpose that the accomplishment of Jīvanmukti serves.

केयं जीवन्मुक्तिः, किं वा तत्र प्रमाणम्, कथं वा तत्सिद्धिः, इत्येतस्य प्रश्नत्रयस्योत्तरं निरूपितम् । सिद्ध्या वा किं प्रयोजनमित्यस्य चतुर्थप्रश्नस्योत्तरमिदानीमभिधीयते— ज्ञानरक्षातपोविसंवादाभावदुःखनाशसुखाविर्भावाः सन्ति पञ्च प्रयोजनानि ।

ननु प्रमाणोत्पन्नस्य तत्त्वज्ञानस्य को नाम बाधप्रसङ्गो येन रक्षा अपेक्ष्यत इति चेदुच्यते—चित्तविश्रान्त्यभावे संशयविपर्ययौ प्रसज्येयाताम् । तथा हि— तत्त्वविदो राघवस्य विश्रान्तेः पूर्वं संशयं विश्वामित्र उदाजहार—

What is *Jīvanmukti*? What are the proofs of it? And how is it accomplished? These three questions have been answered in the foregoing chapters. Now the answer to the fourth question— 'what purpose does the accomplishment of *Jīvanmukti* serve?'—is being given.

The purpose is five-fold : protection of knowledge ; practice of religious austerity ; absence of disagreement ; disappearance of sorrow ; and appearance of happiness.

It may be asked—what is the necessity of protecting knowledge? The question of sublation does not arise inasmuch as the knowledge of Reality has been obtained through proper evidence.

The answer is this—in the absence of tranquillity of the mind doubt and error may creep in ; for instance, Viśvāmītra

describes the doubt in the mind of Rāghava, the knower of truth, before it attained calmness thus :

‘न राघव तवास्त्यन्यज्ज्ञेयं ज्ञानवतां वर ।
स्वयैव सूक्ष्मया बुद्ध्या सर्वं विज्ञातवानसि ॥
भगवद्व्यासपुत्रस्य शुकस्येव मतिस्तव ।
विश्रान्तिमात्रमेवात्र ज्ञातज्ञेयाप्यपेक्षते ॥’

— (लघुयोगवासिष्ठे ३.१७, १८) ॥

‘O Rāghava, there remains nothing else to be known by you, O the best among the wise, you have, with your own subtle intellect, known everything (LYV 3.17; YV2.1.2).

‘Like Śuka, the son of his holiness Vyāsa, your intellect, although has known what was to be known, requires here rest’ (LYV 3.18; YV2.1.4).

शुकस्तु स्वयमेवादौ तत्त्वं विदित्वा तत्र संशयानः पितरं पृष्ट्वा पित्रापि तथैवानुशिष्टस्तत्रापि संशयानो जनकमुपसद्य तेनापि तथैवानुशिष्टस्तं प्रत्येवमुवाच,

Śuka first realized truth himself but entertained doubt in it; he asked his father—Vyāsa—who instructed him the same thing but still he had doubt in it, so, went to Janaka and was instructed in the same manner. Then he said to Janaka thus :

श्रीशुकः — ‘स्वयमेव मया पूर्वमेतज्ज्ञातं विवेकतः ।
एतदेव हि पृष्टेन पित्रा मे समुदाहृतम् ॥४३॥
भवताप्येष एवार्थः कथितो वाग्विदां वर ।
एष एव च वाक्यार्थः शास्त्रेषु परिदृश्यते ॥४४॥
यथायं स्वविकल्पोत्थः स्वविकल्पपरिक्षयात् ।
क्षीयते दग्धसंसारो निःसार इति निश्चयः ॥४५॥
तत्किमेतन्महाबाहो सत्यं ब्रूहि ममाचलम् ।
त्वत्तो विश्रान्तिमाप्नोमि चेतसा भ्रामितं जगत् ॥४६॥
— (तत्रैव ३.४३-४६)

Śuka: ‘Through discrimination I came to know this myself before, and this alone my father, when asked, properly illustrated (*LYV* 3.43; *YV* 2.1.31).

‘You have also said the same thing, O the best among the learned; and this alone is the meaning of the (great) sentence that is found in the scriptures (*LYV* 3.44; *YV* 2.1.32).

‘This execrable, worthless world is, as the mind has imagined it to be; and the conclusion is—when these imaginations are destroyed, this also is destroyed (*LYV* 3.45; *YV* 2.1.33).

‘O mighty one, is this (the realization of mine) real? Tell me, then, that it may become steady since my mind, owing to doubt, (is roaming about the world and) makes me also restless, so that I may obtain tranquillity (*LYV* 3.46; *YV* 2.1.34).

जनकः — ‘नातः परतरः कश्चिन्निश्चयोऽस्त्यपरो मुने ।

स्वयमेव त्वया ज्ञातं गुरुतश्च पुनः श्रुतम् ॥४७॥

अव्युच्छिन्नश्चिदात्मैकः पुमानस्तीह नेतरः ।

स्वसंकल्पवशाद्बद्धो निःसंकल्पस्तु मुच्यते ॥४८॥

मुने त्वया स्फुटं ज्ञातं ज्ञेयं स्वस्य महात्मनः ।

भोगेभ्यो विरतिर्जाता दृश्याद्वा सकलादिह ॥४९॥

प्राप्तं प्राप्तव्यमखिलं भवता पूर्णचेतसा ।

न दृश्ये यतसे ब्रह्मन् मुक्तस्त्वं भ्रान्तिमुत्सृज ॥५०॥

अनुशिष्टः स इत्येवं जनकेन महात्मना ।

विशश्राम शुक्रस्तूर्णीं स्वस्थे परमवस्तुनि ॥५१॥

वीतशोकभयायासो निरीहश्छिन्नसंशयः ।

जगाम शिखरं मेरोः समाध्यर्थमनिन्दितम् ॥५२॥

तत्र वर्षसहस्राणि निर्विकल्पसमाधिना ।

दश स्थित्वा शशामासावात्मन्यस्नेहदीपवत् ॥५३॥

— (तत्रैव ३.४७-५३) इति ॥

Janaka: 'O sage, there is no other conviction of any kind superior to that which you have realized yourself and then heard from your teacher again (*LYV* 3.47; *YV* 2.1.35).

'In this world there is only one, undivided Puruṣa, who is pure intelligence, and none else. He has become bound by his own mentations and shall be freed with the subsidence of the same (*LYV* 3.48; *YV* 2.1.36).

'O sage, you have known clearly what was to be known and in your own great self the non-attachment to enjoyments is born or to all this whatever is perceivable in this world (*LYV* 3.49; *YV* 2.1.37).

'O Brahman, everything you have got that was to be got, your mind being full you will not devote to perceivable things; you are free, give up delusion (*LYV* 3.50; *YV* 2.1.41).

'*Śuka*, thus being instructed by the great soul *Janaka*, became silent and rested in the Self, the supreme Reality (*LYV* 3.51; *YV* 2.1.42).

'Freed from sorrow, fear, and endeavour, devoid of effort, and doubts resolved, *Suka* went to the peak of mount *Meru* favourable for the practice of concentration (*LYV* 3.52; *YV* 2.1.43).

'For ten thousand years he remained in superconscious concentration there, and then was merged in the Self, as a lamp is extinguished without oil' (*LYV* 3.53; *YV* 2.1.44).

तस्माद्धिदितेऽपि तत्त्वे विश्रान्तिरहितस्य शुकराघवयोरिव संशय उत्पद्यते। स चाज्ञानमिव मोक्षस्य प्रतिबन्धकः। अत एव भगवतोक्तम्—

Therefore, doubt arises in him who is without tranquillity even though he has known the truth like *Rāghava* and *Śuka*.

And doubt is an obstacle to liberation like ignorance which is why the Lord said thus :

‘अज्ञश्चाश्रद्दधानश्च संशयात्मा विनश्यति ।

नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥’

— (भगवद्गीतायाम् ४.४०) इति ॥

‘The man who is ignorant, and has no faith, and who is of a doubting nature, perishes. Not this world, nor the world beyond, nor happiness is for the doubting soul’ (*BG* 4.40).

अश्रद्धा विपर्ययः । स चोत्तरत्रोदाहरिष्यते । अज्ञानविपर्ययौ मोक्षमात्रविरोधिनौ; संशयस्तु भोगमोक्षयोरुभयोरपि विरोधी, तस्य परस्परविरुद्धकोटि-द्वयावलम्बित्वात् । यदा संसारसुखाय प्रवृत्तिस्तदा मोक्षमार्गे बुद्धिस्तां निरुणद्धि । यदा च मोक्षमार्गे प्रवृत्तिस्तदा संसारबुद्धिस्तां प्रतिबध्नाति । तस्मात् संशयात्मनो न किञ्चित्सुखमस्तीति मुमुक्षुणा सर्वथा संशयश्छेत्तव्यः । अत एव श्रूयते—‘छिद्यन्ते सर्वसंशयाः’ (मुण्डकोपनिषदि २.२.८) इति ।

Disbelief— *ásraddhā*—is opposite notion, which will be dealt with later on. Ignorance and opposite knowledge are opposed to liberation only; but doubt is opposed to enjoyment as well as liberation, because it wavers between two mutually opposite alternatives. When there is a proclivity towards worldly enjoyments, the mind seeking emancipation hinders it, and when there is a desire for liberation, worldly thoughts hamper it. So, a doubting soul has no happiness whatever, hence the seeker should by all means resolve doubt. For this alone the *śruti* has it thus: ‘All doubts are resolved’ (*Muṇḍaka Upaniṣad* 2.2.8).

विपर्ययस्यापि निदाघ उदाहरणम् । ऋभुः परमकरुणया निदाघस्य गृहमेत्य बहुधा तं बोधयित्वा निर्जगाम । बुद्धेऽपि तदुपदिष्टे वस्तुन्यश्रद्दधानो निदाघः कर्माण्येव परमपुरुषार्थहेतुरिति विपर्ययं प्राप्य कर्मानुष्ठाने यथापूर्वं प्रवृत्तः । सोऽपि शिष्यस्य परमपुरुषार्थभ्रंशो मा भूदिति कृपया गुरुः पुनरागत्य बोधयामास । तदापि विपर्ययं

न जहौ। तृतीयेन तु बोधनेन विपर्ययं परित्यज्य विश्रान्तिमलभत।
संशयविपर्ययाभ्यामसंभावनाविपरीतभावनारूपाभ्यां तत्त्वज्ञानस्य फलं प्रतिबध्यते।
तदुक्तं पराशरेण—

Nidāgha's case is an example of misapprehension. Out of exceeding compassion Ṛbhu went to Nidāgha's place and left after convincing him variously. Nidāgha, although convinced, disbelieving in the reality of the thing instructed, misapprehending rituals to be the only means to the supreme aim of life, went on with the observance of rituals as before. The teacher came again, out of pity, and instructed the disciple that he may not be deprived of the supreme aim of living. Even then he did not give up the opposite understanding. But on the third instruction, obviating the misapprehension, he attained tranquillity (*Viṣṇupurāṇa*, chapters 2.15 & 2.16). Doubt and contrary notion in the form of incertitude and erroneous knowledge obstruct the effect of the knowledge of reality. The same has been said by Parāśara thus :

‘मणिमन्त्रौषधैर्वह्निः सुदीप्तोऽपि यथेन्धनम्।
प्रदग्धुं नैव शक्तः स्यात् प्रतिबद्धस्तथैव च ॥
ज्ञानाग्निरपि संजातः प्रदीप्तः सुदृढोऽपि च।
प्रदग्धुं नैव शक्तः स्यात् प्रतिबद्धस्तु कल्मषम् ॥
— (पराशरोपपुराणे १४.४) ॥

‘As the fire, although well lit, becomes unable to consume fuel if obstructed by jewel, spell, or some drug, even so the fire of knowledge— born although strong and bright— becomes unable to consume the sin if obstructed (by doubt and contrary view) (*Parāśara Upapurāṇa* 14.4).

‘भावना विपरीता या या चासंभावना शुक।
कुरुते प्रतिबन्धं सा तत्त्वज्ञानस्य नापरम् ॥’
— (तत्रैव १४.५) इति।

‘The sense of uncertainty (in the efficacy of knowledge), O Śuka, and the opposite understanding cause obstruction to the knowledge of reality, and nothing else’ (ibid 14.5).

तस्मादविश्रान्तचित्तस्य संशयविपर्ययप्रसङ्गेन तत्त्वज्ञानस्य फलप्रतिबन्धलक्षणाद्वाधाद्रक्षापेक्ष्यते। विश्रान्तचित्तस्य तु मनोनाशेन यदा जगदेव प्रविलीयते तदा संशयविपर्यययोः कः प्रसङ्गः ?

जगत्प्रतिभासरहितस्य ब्रह्मविदो देहव्यवहारोऽपि विनैव स्वप्रयत्नं परमेश्वरप्रेरितेन प्राणवायुना निष्पाद्यते। अत एव छन्दोगा आमनन्ति—‘नोपजनं स्मरन्निदं शरीरं स यथा प्रयोग्य आचरणे युक्त एवमेवायमस्मिञ्शरीरे प्राणो युक्तः’ (छान्दोग्योपनिषदि ८.१२.३) इति।

Therefore, protection of knowledge against doubt and opposite understanding in regard to their acting as an obstacle to the effect of knowledge in him whose mind is not quietened yet, is required. But when by the dissolution of the mind the world itself is dissolved for him whose mind has reached the state of tranquillity, there remains no question of doubt and misapprehension then.

Even the bodily activities of the knower of Brahman, from whom the apparent world has disappeared, is maintained, without his effort, by the vital air inspired by the supreme Lord; hence it is read in the *Chāndogya Upaniṣad* thus :

‘Not remembering the body into which He was born, as an animal is attached to a cart, so is the *prāṇa* attached to the body’ (*Chāndogya Upaniṣad* 8.12.3).

उपजनं जनानां समीपे वर्तमानमिदं शरीरं न स्मरन्ब्रह्मविद्वर्तते। पार्श्वस्था जना एव तत्त्वविदः शरीरं पश्यन्ति। स्वयं तु निर्मनस्कत्वान्मदीयमिदं शरीरमिति न स्मरति। प्रयोग्यो रथशकटादिवहने प्रयोक्तुमर्हः शिक्षितोऽश्वबलीवर्दादिः; स यथा सारथिना मार्गस्याचरणे प्रेरितः पुनः पुनः सारथिप्रयत्नमनपेक्ष्य स्वयमेव रथशकटादिकं पुरोवर्तिग्रामं नयति, एवमेवायं प्राणवायुः परमेश्वरेणास्मिञ्शरीरे नियुक्तः सत्यसति वा जीवप्रयत्ने व्यवहारं निर्वाहयति। भागवतेऽपि स्मर्यते—

‘Near people’—*upajanam*—means this body being present near the people, the Knower of Brahman remains without remembering it. Only the people near him see his body. He, the knower of truth, being mindless does not remember himself as ‘this is my body’. ‘Draught animal’—*prayogyah*—means trained horse, bullock and the like fit to be harnessed to draw chariot, cart and the like. As the bull driven by the driver to draw chariot etc. along the way reaches the yonder village himself without the need to be directed repeatedly by the driver, so the vital air engaged in this body by the supreme Lord maintains the activities of the body irrespective of effort by the individual.

The *Bhāgavata* also has it thus :

‘देहं विनश्चरमवस्थितमुत्थितं वा
सिद्धो न पश्यति यतोऽध्यगमत्स्वरूपम् ।
दैवादुपेतमथ दैवशादपेतं
वासो यथा परिकृतं मदिरामदान्धः ॥’
— (भाग० ११.१३.३६) ॥

‘As a drunken man does not see whether his garments are on his body or have fallen by chance, so the accomplished one (*Jīvanmukta*), since he has realized his real nature, does not see his body, whether by chance, remains at one place or moves about or by chance he is still embodied or the body is cast off’ (*Śrīmad Bhāgavata* 11.13.36).

वसिष्ठोऽप्याह—

‘पार्श्वस्थबोधिताः सन्तः पूर्वाचारक्रमागतम् ।
आचारमाचरन्त्येव सुप्तबुद्धवदक्षताः ।’
— (लघुयोगवासिष्ठे १३.१२७) इति ॥

Vasiṣṭha also says thus :

‘When the attentions of *jīvanmuktas* are drawn towards worldly activities by people near them they, like somna-

mbulists, perform duties according to their previous stages of life, but remain unaffected' (LYV 13.127; YV 3.118.19).

सिद्धो न पश्यत्याचारमाचरतीत्युभयोः परस्परविरोध इति चेन्न । विश्रान्तितारतम्येन व्यवस्थोपपत्तेः । तदेव तारतम्यमभिप्रेत्य श्रूयते—'आत्मक्रीड आत्मरतिः क्रियावानेष ब्रह्मविदां वरिष्ठः' (मुण्डकोपनिषदि ३.१.४) इति ।

The problem of the mutually contradicting statements that the accomplished one does not see, and he performs the conventional duties, can be solved according to the degrees of tranquillity. With this difference of degrees in view the *śruti* has it thus : 'Sporting in the Self, delighting in the Self, performing works, such a one is the foremost among the knowers of Brahman' (*Muṇḍaka Upaniṣad* 3.1.4).

अत्र चत्वारः प्रतीयन्ते— ब्रह्मवित्प्रथमः, ब्रह्मविद्वो द्वितीयः, ब्रह्मविद्वितीयां-स्तृतीयो ब्रह्मविद्वरिष्ठश्चतुर्थः । त एते सप्तसु योगभूमिषु चतुर्थी योगभूमिमारभ्य क्रमेण भूमिचतुष्टयं प्राप्ता इत्यवगन्तव्यम् । भूमयश्च वसिष्ठेन दर्शिताः—

In this it appears that there are four (varieties of the knowers of Brahman) : knower of Brahman is the first ; the second is the one who is next higher in degree and the third one is the next higher in degree and the fourth one is the highest in degree among them all. There are seven stages of *yoga*; they—the knowers of Brahman—have attained, according to their order, the respective *yoga*-stages beginning from the fourth stage, it is to be understood. Vasiṣṭha has described the stages thus :

'ज्ञानभूमिः शुभेच्छाख्या प्रथमा समुदाहृता ।
विचारणा द्वितीया स्यात् तृतीया तनुमानसा ॥
सत्त्वापत्तिश्चतुर्थी स्यात्ततोऽसंसक्तिनामिका ।
पदार्थाभाविनी षष्ठी सप्तमी तुर्यगा स्मृता ॥'

— (तत्रैव १३.११३, ११४) इति ।

‘The first stage of cognition is called “goodwill”; the second is called “discrimination”; the third is called “attenuate-mindedness”; the fourth is called “enlightenment”; the fifth is called “disconnexion”; “objectless” is the sixth and the seventh is known as “transcendence” (*LYV* 13.113, 114; *YV* 3.118.5, 6).

‘स्थितः किं मूढ एवास्मि प्रेक्षेऽहं शास्त्रसज्जनैः ।
वैराग्यपूर्वमिच्छेति शुभेच्छेत्युच्यते बुधैः ॥
— (तत्रैव १३.११६) ॥

‘The will to know born of detachment in the form— why should I remain deluded, let me cogitate with the help of scriptures and learn from holy men— is called goodwill by the wise (*LYV* 13.116; *YV* 3.118.8).

‘शास्त्रसज्जनसंपर्कवैराग्याभ्यासपूर्वकम् ।
सद्विचारप्रवृत्तिर्या प्रोच्यते सा विचारणा ॥
— (तत्रैव १३.११७) ॥

‘The desire to discriminate the reality arising from the study of scriptures, association with the holy men and application of non-attachment, is called discrimination (*LYV* 13.117; *YV* 3.118.9).

‘विचारणाशुभेच्छाभ्यामिन्द्रियार्थेष्वसक्तता ।
यत्र सा तनुतामेति प्रोच्यते तनुमानसा ॥
— (तत्रैव १३.११८) ॥

‘When the non-attachment to sense-objects becomes attenuated by the exercise of goodwill and discrimination, it is called attenuate-mindedness (*LYV* 13.118; *YV* 3.118.10).

‘भूमिकात्रितयाभ्यासाच्चित्तेऽर्थविरतेर्वशात् ।
सत्त्वात्मनि स्थितिः शुद्धे सत्त्वापत्तिरुदाहता ॥
— (तत्रैव १३.११९) ॥

‘When there is desistance of objective perception in the mind, brought about by the practice of the three stages of *yoga*, it abides in the pure Self, which is in nature existence only—which is called enlightenment (*LYV* 13.119; *YV* 3.118.11).

‘दशाचतुष्टयाभ्यासादसंसर्गफला तु या ।
रूढसत्त्वचमत्कारा प्रोक्तासंसक्तिनामिका ॥
— (तत्रैव १३.१२०) ॥

‘Disconnexion is the effect of the practice of these four stages which is in effect the increased awareness of the splendid reality—and is called disconnexion (*LYV* 13.120; *YV* 3.118.12).

‘भूमिकापञ्चकाभ्यासात्स्वात्मरामतया भृशम् ।
आभ्यन्तराणां बाह्यानां पदार्थानामभासनात् ॥
परप्रयुक्तेन चिरं प्रयत्नेनावबोधनम् ।
पदार्थाभाविनी नाम षष्ठी भवति भूमिका ॥
— (तत्रैव १३.१२१, १२२) ॥

‘Through the practice of these five stages abiding delight in one’s own Self is attained and no object, internal or external, is perceived ; this condition is named objectless which is the sixth stage. The *yogi* can be aroused from this concentration only by persistent efforts of others (*LYV* 13.121, 122; *YV* 3.118.13,14).

‘भूमिषट्कचिराभ्यासाद् भेदस्यानुपलम्भनात् ।
यत्स्वभावैकनिष्ठत्वं सा ज्ञेया तुर्यगा स्थितिः ॥’
— (तत्रैव १३.१२३) इति ॥

‘Non-perception of variety is born of prolonged practice of the aforesaid six stages and the state of abiding in one’s own nature is attained which is known as transcendence’ (*LYV* 13.123; *YV* 3.118.15).

अत्र भूमिकात्रितयं ब्रह्मविद्यायाः साधनमेव, नतु विद्याकोटावन्तर्भवति। भूमित्रये भेदसत्यत्वबुद्धेरनिवर्तितत्वात्। अत एवैतज्जागरणमिति व्यपदिश्यते। तदुक्तम्—

The first three of the stages described above are the means only to Brahman-knowledge and are not included in the knowledge proper ; inasmuch as the sense of reality of the variety is not dissolved in these three stages. For this they are described as waking. It is said thus :

‘भूमिकात्रितयं त्वेतद्राम जाग्रदिति स्थितम्।

यथावद्भेदबुद्ध्येदं जगज्जाग्रति दृश्यते।’

— (योगवासिष्ठरामायणे निर्वाणप्रकरणे १२६.५२) इति।

‘O Rāma, these three stages are called the waking state, because in these states, due to accustomed notion of variety, this world is perceived like in the waking state’ (YV *Nīrvāṇa-pr* 1st part 126.52).

ततो वेदान्तवाक्यान्निर्विकल्पको ब्रह्मात्मैक्यसाक्षात्कारश्चतुर्थी भूमिका फलरूपा सत्त्वापत्तिः। चतुर्थभूमौ सर्वजगदुपादानस्य ब्रह्मणो वास्तवमद्वितीयसत्तास्वभावं निश्चित्य ब्रह्मण्यारोपितयोर्जगच्छब्दाभिधेययोर्नारूपयोर्मिथ्यात्वमवगच्छति। मुमुक्षोः पूर्वोक्तं जागरणमपेक्ष्य सेयं भूमिः स्वप्नः। तदाह—

Then, the direct and undifferentiated awareness of the oneness of the supreme Self and individual self— Brahman and Ātman— arises from (the hearing and reflection of) Vedānta texts, which is the fourth stage named enlightenment, and is the effect of the previous three stages.

In this fourth stage, the real nature of Brahman, the material cause of the whole world, being determined as pure existence in essence, and the only reality without a

second, the *yogi* becomes aware of the unreality of the superimposed names and forms on Brahman, which are expressed by the word 'world'.

For the seeker this state is like dream, with reference to the waking state mentioned before. It is said thus :

‘अद्वैते स्थैर्यमायाते द्वैते चोपरतिं गते ।
 पश्यन्ति स्वप्नवल्लोकं चतुर्थीं भूमिकामिताः ॥
 चित्तं तु शरदभ्रांशविलयं प्रविलीयते ।
 सत्तावशेष एवास्ते पञ्चमीं भूमिकामितः ॥’
 — (लघुयोगवासिष्ठे ४३.७०, ७१) ॥

‘The *yogis* see this world as dream who have attained this fourth stage wherein variety has been dissolved and unity confirmed (*LYV* 43.70 ; *YV6* [*pūrva*], 126.60).

‘The *yogi* who has reached the fifth stage, remains as pure existence only, and his mind dissolves just like a cloudlet dissolves in the autumn sky (*LYV* 43.71 ; *YV6* [*pūrva*]. 126.61 [2nd line] and 62 [1st line]).

सोऽयं चतुर्थीं भूमिकां प्राप्तो योगी ब्रह्मविदित्युच्यते । पञ्चम्यादयस्तिष्ठो भूमयो जीवन्मुक्तेरवान्तरभेदाः । ते च निर्विकल्पसमाध्यभ्यासकृतेन विश्रान्तितारतम्येन संपद्यन्ते । पञ्चमभूमौ निर्विकल्पकात् स्वयमेव व्युत्तिष्ठते । सोऽयं योगी ब्रह्मविद्वरः । षष्ठभूमौ पार्श्वस्थैर्बोधितो व्युत्तिष्ठते । सोऽयं ब्रह्मविद्वरीयान् । तदेतद्भूमिद्वयं सुषुप्तिर्गाढसुषुप्तिरिति चाभिधीयते । तदाह—

This *yogi*—who has attained to the fourth stage is called the knower of Brahman. The three stages from the fifth are subdivisions of *jīvanmukti*. They arise according to the degrees of tranquillity accomplished by the practice of superconscious concentration.

In the fifth stage the *yogi* rises from the superconscious concentration himself and he is (called) the superior knower of Brahman. In the sixth stage he rises only when is aroused by others beside him and is known as very superior knower of Brahman.

These two stages are named as sleep and deep sleep respectively. It is said thus :

‘पञ्चमीं भूमिकामेत्य सुषुप्तिपदनामिकाम् ।

शान्ताशेषविशेषांशस्तिष्ठत्यद्वैतमात्रके ॥

— (तत्रैव ४३.७३) ॥

‘When the fifth stage, named as sleeping state is reached all differences are resolved and the *yogi* abides in the absolute unity (LYV 43.73; YV6 [pūrva] 126.62-3).

‘अन्तर्मुखतया नित्यं बहिर्वृत्तिपरोऽपि सन् ।

परिश्रान्ततया नित्यं निद्रालुखिव लक्ष्यते ॥

— (तत्रैव ४३.७५) ॥

‘Being ever indrawn and due to tiredness if ever he is active outwardly, he always looks sleepy (LYV 43.75; YV 6 [pūrva] 126.64 [2nd line] and 65 [1st line]).

‘कुर्वन्नभ्यासमेतस्यां भूमिकायां विवासनः ।

षष्ठीं गाढसुषुप्त्याख्यां क्रमात्पतति भूमिकाम् ॥

— (तत्रैव ४३.७६) ॥

‘By practising in this stage the *yogi* devoid of desires, gradually reaches the sixth stage, named deep sleep (LYV 43.76; YV6—pūrva—126.65—2nd line and 66—1st line).

‘यत्र नासन्न सद्रूपो नाहं नाप्यनहंकृतिः ।

केवलं क्षीणमनन आस्ते द्वैतैक्यवर्जितः ।’

— (तत्रैव ४३.७७) ॥

‘In this state the *yogi* without any thought of being or not-being, ego or not-ego, and free from the notion of unity and variety, remains without mentation as pure existence only (LYV 43.77; YV 6—*pūrva*—126.66—2nd line and 67—1st line).’

‘अन्तः शून्यो बहिः शून्यः शून्यः कुम्भ इवाम्बरे ।

अन्तः पूर्णो बहिः पूर्णः पूर्णः कुम्भ इवार्णवे ॥’ (तत्रैव ४३.७९) ॥

‘The *yogi* remains empty within and without, like the empty jar left in the open space (*ākāśa*). He is full within and without, like the water-filled jar submerged in the ocean’ (LYV 43.79).

गाढं निर्विकल्पसमाधिं प्राप्तस्य संस्कारमात्रशेषस्य चित्तस्य मनोराज्यं कर्तुं बाह्यपदार्थान् ग्रहीतुं वा सामर्थ्याभावादाकाशावस्थितकुम्भवदन्तर्बहिःशून्यत्वम्; स्वयंप्रकाशासच्चिदानन्दैकरसे ब्रह्मणि निमग्नत्वेन बहिश्च सर्वत्र ब्रह्मदृष्टया समुद्रमध्यस्थापितजलपूर्णकुम्भवदन्तर्बहिःपूर्णत्वम्। तुरीयाभिधां सप्तमीं भूमिं प्राप्तस्य योगिनः स्वतः परतो वा व्युत्थानमेव नास्ति। तादृशमेवोद्दिश्य ‘देहं विनश्चरमवस्थितमुत्थितं वा’ इत्यादिभागवतवाक्यं प्रवृत्तम् (भागवते ११.१३.३६)। असंप्रज्ञातसमाधिप्रतिपादकानि योगशास्त्राण्यत्रैव पर्यवसितानि। सोऽयमीदृशो योगी पूर्वोदाहृतश्रुतौ ब्रह्मविद्वरिष्ठ इत्युच्यते।

* Here the *ānandāśrama*, the *chauhambā* and the *magnīrām maṭha* editions include a śloka omitted by the *Adyar* edition, which is not found either in the *Yogavāsiṣṭha* or the *Laghu-yoga-vāsiṣṭha* and seems to be an interpolation :

*Advaitam kecidicchanti dvaitam icchanti kecana
Samam brahma na jānanti dvaitādvaitavivarjitam.*

‘Some assert non-duality, some assert duality. They do not know *brahman* (which is of the nature of) sameness bereft of duality and non-duality.’

The source of the śloka is untraceable but a śloka nearly resembling it is found in the *Avadhūta-Gītā* (1.37) reading *tattvam* for *brahman* and *vindanti* for *jānanti*.

TRANSLATOR.

The mind that has reached the state of intense superconscious concentration and thereby reduced to just an impression only, is incapable of creating imaginary objects as well as perceiving external objects ; hence it is empty within and without like an empty jar in *ākāśa*.

The mind (of the *yogi*) being immersed in Brahman which is the self-manifest, existence, knowledge, and bliss, absolute unity and by seeing Brahman everywhere around, is full within and without like a jar full of water immersed in the ocean.

No arousal at all for the *yogi* who has attained the seventh stage named transcendence, either by himself or by others. The *Bhāgavata* text ‘The mortal body remains or not....’ etc. (*Śrīmad Bhāgavata* 11.13.36) refers to such a *yogi*.

All the treatises on *yoga* interpreting superconscious concentration culminate in this. Such a *yogi* has been described as the foremost among the knowers of Brahman in the *śruti* quoted above.

तदेवं पार्श्वस्थबोधितः सिद्धो न पश्यतीत्यनयोर्भूमिद्वये व्यवस्थितत्वान्न कोऽपि विरोधः। तत्रायं संग्रहः। पञ्चम्यादिभूमित्रयरूपायां जीवन्मुक्तौ संपाद्यमानायां द्वैतप्रतिभासाभावेन संशयविपर्ययप्रसङ्गाभावादुत्पन्नं तत्त्वज्ञानमबाधेन रक्षितं भवति। सेयं ज्ञानरक्षा जीवन्मुक्तेः प्रथमं प्रयोजनम्। तपो द्वितीयं प्रयोजनम्। योगभूमीनां देवत्वादिप्राप्तिहेतुतया तपस्त्वं द्रष्टव्यम्। तद्धेतुत्वं चार्जुनभगवतोः श्रीरामवसिष्ठयोश्च प्रश्नोत्तराभ्यामवगम्यते। अर्जुन उवाच—

Thus the apparently contrary statements: ‘aroused by others’— *pārśvasthabodhitah* (*Bh.* 11.13.36) and ‘the accomplished one does not see’— *siddho na paśyati* (*ibid*)— are resolved with reference to the sixth and seventh stages respectively ; hence there is no contradiction.

The summing up of this all is : when *jīvanmukti* is accomplished, which consists of the three stages beginning with the fifth, no duality is perceived. So there is no opportunity for doubt and false knowledge. Therefore the knowledge of reality that has arisen remains protected without hindrance. This protection of knowledge is the first purpose of attaining *jīvanmukti*.

Religious austerity is the second purpose. The stages of *yoga* are considered austerity inasmuch as they give rise to the attainment of the state of gods and the like. Their being cause to the attainment of godhood becomes known through the questions and answers of Arjuna and the Lord Kṛṣṇa, and Śrī Rāma and Vasiṣṭha. Arjuna said thus :

‘अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।
 अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ।
 कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।
 अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ।
 एतं मे संशयं कृष्ण छेतुमर्हस्यशेषतः ।
 त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥’

— (भगवद्गीतायाम् ६. ३७-३९) ॥

‘A man who is endowed with faith but is unable to restrain himself, and whose mind has wandered away from *yoga*, what end does he gain, O Kṛṣṇa, having failed to secure perfection in *yoga* ? (BG. 6.37).

‘Fallen from both, without any support, and bewildered in the way leading to Brahman, does he not perish, O mighty Kṛṣṇa, like a riven cloud ? (ibid 6.38).

‘You should dispel completely, O Kṛṣṇa, this doubt of mine ; for no one but you can destroy such a doubt’ (ibid 6.39).

भगवानुवाच—

‘पार्थ नैवेह नामत्र विनाशस्तस्य विद्यते ।
 न हि कल्याणकृत्कश्चिद्दुर्गतिं तात गच्छति ॥
 प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ।
 शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥
 अथवा योगिनामेव कुले भवति धीमताम् ।
 एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ।
 तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।
 यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥’

— (भगवद्गीतायाम् ६.४०-४३) इति ।

The Lord said thus :

‘O Pārtha, there is no destruction for him, either in this world or the next ; no evil, My son, befalls him who does good (ibid 6.40).

‘Having attained to the worlds of the righteous and lived there for a great deal of years, the man, who has fallen away from *yoga*, is born again in the home of the pure and prosperous (ibid 6.41).

‘Or he is born in a family of *yogis* rich in wisdom ; verily, such a birth is hard to gain in this world (ibid 6.42).

‘There he comes in touch with the knowledge acquired in his former body, O son of the *kurus*, and strives still further for perfection’ (ibid 6.43).

श्री राम उवाच—

‘आद्यामथ द्वितीयां वा तृतीयां भूमिकामुत ।
 आरूढस्य मृतस्याथ कीदृशी भगवन् गतिः ।
 — (योगवासिष्ठे निर्वाणप्रकरणे पूर्व. १२६.४४) ॥

Śrī Rāma said :

‘The man, who having reached the first, or the second, or the third stage of yoga, dies, O revered sage, what end does he meet ? (YV6—*pūrva*—126.44).

वसिष्ठ उवाच—

‘योगभूमिकयोत्क्रान्तजीवितस्य शरीरिणः ।
भूमिकांशानुसारेण क्षीयते पूर्वदुष्कृतम् ॥
ततः सुरविमानेषु लोकपालपुरेषु च ।
मेरूपवनकुञ्जेषु रमते रमणीसखः ॥
ततः सुकृतसंभारे दुष्कृते च पुरा कृते ।
भोगक्षयपरिक्षीणे जायन्ते योगिनो भुवि ॥
शुचीनां श्रीमतां गेहे गुप्ते गुणवतां सताम् ।
तत्र प्राग्भावनाभ्यस्तं योगभूमित्रयं बुधः ।
स्पृष्टवोपरि पतत्युच्चैरुत्तरं भूमिकाक्रमम् ॥’ इति ।

— (तत्रैव १२६.४७-५१) ॥

Vasiṣṭha said :

‘A man who, after attaining a certain *yoga*-stage, gives up his life and body, destroys his former evil deeds according to the measure of development gained in that stage (YV6 [*pūrva*]126.47 [2nd line] and 48 [1st line]).

‘Thereafter, he (that individual soul) rejoices in the breezy gardens on mount Meru, in the cities of the guardian gods of the worlds, in divine space-ships, along with his women friends (ibid 48 [2nd line] and 49 [1st line]).

‘When all former deeds— good or evil— are exhausted by undergoing them, the *yogis* are born again in this world in the safe home of some righteous, prosperous, accomplished, good people (ibid 49 [2nd line] and 50 [1st line]).

‘There the *yogī* regains control over the three stages soon because of the practice in former life, and then rises gradually to the next higher stages of *yoga*’ (ibid 50 [2nd line], 51 [2nd line] and 51 [3rd line]).

अस्त्वेवं योगभूमीनां देवलोकप्राप्तिहेतुत्वम्; तावता तपस्त्वं कुत इति चेत्,

Objection: Let the *yoga*-stages be the means to attaining the worlds of gods, but how are they proved to be (of the nature of) austerity ?

श्रुतेरिति ब्रूमः । तथा च तैत्तिरीया आमनन्ति— ‘तपसा देवा देवतामग्र आयन्, तपसर्षयः स्वरन्वविन्दन्’ (तैत्तिरीय उप. ब्राह्मणे ३.१२.३) इति । तत्त्वज्ञानात् प्राचीनस्य भूमिकात्रयस्य तपस्त्वे सति तत्त्वज्ञानस्योत्तरकालीनस्य निर्विकल्पसमाधिरूपस्य पञ्चम्यादिभूमिकात्रयस्य तपस्त्वं कैमुतिकन्यायसिद्धम् । अत एव स्मर्यते—

Reply: ‘On the authority of *śruti*’, we say. For instance, the *Taittirīya Upaniṣad Brāhmaṇa* (3-12-3) has it thus : ‘By austerity the gods attained godhood before ; by austerity the sages secured heaven.’

When the first three stages preceding the knowledge of reality are established as (of the nature of) austerity, what to say of the higher stages following the knowledge of reality, beginning with the fifth, which are of the nature of superconscious concentration, to be of the nature of much more austerity.

Therefore the *smṛti* has it thus :

‘मनसश्चेन्द्रियाणां च एकाग्रयं परमं तपः ।

तज्ज्यायः सर्वधर्मेभ्यः स धर्मः पर उच्यते ॥’

. — (महाभारते १२.२४२.४) इति ।

‘The highest austerity is in the one-pointedness of the mind and senses. It is superior to all religions ; it is called the greatest of all religions’ (*Mahābhārata* 12.242.4).

यद्यप्यनेन न्यायेन तपसा प्राप्यं जन्मान्तरं नास्ति, तथापि लोकसंग्रहायेदं तपो युज्यते। अत एव भगवानाह—

Although the future incarnation implied in this view of the *smṛti* has no opportunity for the *jīvanmukta* yet it serves to do good to people. Hence the Lord says thus :

‘लोकसंग्रहमेवापि संपश्यन् कर्तुमर्हसि ॥’

— (भगवद्गीतायाम् ३.२०) इति ।

‘Further, you should perform work with a view to guiding people along the right path’ (*BG* 3.20).

संग्राहश्च लोकस्त्रिविधः— शिष्यो भक्तस्तटस्थश्चेति । तत्र शिष्यस्यान्तर्मुखे योगिनि गुरौ प्रामाणिकत्वबुद्ध्यतिशयेन तदुपदिष्टे तत्त्वे परमं विश्वासं प्राप्य चित्तं सहसा विश्राम्यति । अत एव श्रूयते—

The guidable people fall into three categories : disciple, devotee, and neutral. Of them, the disciple’s firm conviction of the authority of his indrawn *yogi* teacher leads to implicit faith in the principle taught by him ; and the mind of such a disciple soon becomes tranquil.

Therefore the *śruti* has it thus :

‘यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ ।

तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः ॥’

— (श्वेताश्वतरोपनिषदि ६.२३) इति ।

‘If these truths have been told to a highminded person who feels the highest devotion for God, and for his spiritual

teacher as for God, then they will surely shine forth (as an inner experience.)' (*Śvet. Up.* 6.23).

स्मर्यते च—

‘श्रद्धावाल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परं शान्तिमचिरेणाधिगच्छति ॥’

— (भगवद्गीतायाम् ४.३९) इति ।

The *smṛti* also has it thus :

‘He who is full of faith and zeal and has subdued his senses obtains knowledge ; having obtained knowledge, he soon attains the Supreme Peace’ (*BG* 4.39).

अन्नप्रदाननिवासस्थानकल्पनादिना योगिनं सेवमानो भक्तस्तदीयं तपः स्वयमे-
वादत्ते । तथा च श्रूयते— ‘तस्य पुत्रा दायमुपयन्ति सुहृदः साधुकृत्यां द्विषन्तः
पापकृत्याम्’ इति ।

तटस्थोऽपि द्विविधः—आस्तिको नास्तिकश्चेति । तत्रास्तिको योगिनः
सन्मार्गाचरणं दृष्ट्वा स्वयमपि सन्मार्गे प्रवर्तते । तथा च स्मृतिः—

The devotee serving the *yogi* by providing food, shelter and the like partakes himself of the austerity of the *yogi*. The *śruti* has the same thus :

‘His sons inherit the property, friends obtain the virtues and the enemies gain his sins’ (source untraced ; quoted by *Ācārya Śamkarā* in his comm. on *B. S.* 3.3.26 and 4.1.16).

Indifferent people are also of two kinds : believing in the existence of God, another world etc., and not believing in such things. Of them, the first, seeing the righteous deeds of a *yogi*, follows the right path of life himself. The *smṛti* has the same thus :

‘यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
 स यत् प्रमाणं कुरुते लोकस्तदनुवर्तते ॥’
 — (भगवद्गीतायाम् ३.२१) इति ।

‘Whatever a great man does, that others follow ; whatever he sets up as a standard, that the world follows’ (BG 3.21).

नास्तिकोऽपि योगिना दृष्टः पापान्मुच्यते । तदुक्तम्—
 ‘यस्यानुभवपर्यन्ता तत्त्वे बुद्धिः प्रवर्तते ।
 तद्दृष्टिगोचराः सर्वे मुच्यन्ते सर्वपातकैः ॥’
 — (सूतसंहितायाम् २.२०.४४) इति ।

Even the non-believer is delivered from sins by the mere look of a *yogi*; it is said thus :

‘Whose intellect, having ascertained the reality, has reached the state of realization, all who come under his view are freed from all sins’ (Sūta-saṁhitā 2.20.44).

अनेन प्रकारेण सर्वप्राण्युपकारित्वं योगिनो विवक्षित्वा पठ्यते—
 ‘स्नातं तेन समस्ततीर्थसलिले सर्वाऽपि दत्ताऽवनि-
 र्यज्ञानां च सहस्रमिष्टमखिला देवाश्च संपूजिताः ।
 संसाराच्च समुद्धृताः स्वपितरस्त्रैलोक्यपूज्योऽप्यसौ
 यस्य ब्रह्मविचारणे क्षणमपि स्थैर्यं मनः प्राप्नुयात् ॥’
 — (लघुयोगवासिष्ठे ६.१६.३४) इति ।

The *yogi* does good to all creatures in this way which is indicated in the verse thus :

‘He has bathed in all the sacred waters, has donated the whole world, and has performed thousands of sacrifices, and has worshipped all the gods ; his ancestors are redeemed from transmigration and himself is worshipped even in the three worlds, whose mind, while reflecting on Brahman, attained for a moment quietude’ (LYV 6.16.34).

‘कुल पवित्रं जननी कृतार्था विश्वंभरा पुण्यवती च तेन ।
अपारसंवित्सुखसागरेऽस्मिँल्लीनं परे ब्रह्मणि यस्य चेतः ॥’
— (सूतसंहितायाम् २.२०.४५) इति ।

‘Whose mind is merged in that Supreme Brahman, the infinite ocean of consciousness and bliss, by him is his family sanctified, through him is attained the aim of his mother’s life, and the world is made holy’ (*Śūta Saṁhitā* 2.20.45).

न केवलं योगिनः शास्त्रीयव्यवहारस्यैव तपस्त्वम्, किं तु सर्वस्यैव लौकिकव्यवहारस्यापि । तथा च तैत्तिरीयाः स्वशाखायां नारायणस्यान्तिमेनानुवाकेन विदुषोऽपि महिमानमामनन्ति । तस्मिंश्चानुवाके पूर्वभागे योगिनोऽवयवा यज्ञाङ्गद्रव्यत्वेनाम्नाताः—

‘तस्यैवं विदुषो यज्ञस्यात्मा यजमानः श्रद्धा पत्नी शरीरमिध्ममुरो वेदिलोमानि बर्हिर्वेदः शिखा हृदयं यूपः काम आज्यं मन्युः पशुस्तपोऽग्निर्दमः शमयिता दक्षिणा वाग्योता प्राण उद्गाता चक्षुरध्वर्युर्मनो ब्रह्मा श्रोत्रमनीत् ।’ (नारायणोपनिषदि ८०) इति ।

The activities of a *yogi*—not only those that are prescribed by the scriptures but also all the worldly activities are of the nature of religious austerities. For instance—the followers of the *Taittirīya* school of the *Kṛṣṇa Yajurveda*, in the last chapter (80th) of their *Nārāyaṇa Upaniṣad* chant even the glory of a *yogi*. In the first portion of that chapter the limbs of a *yogi* are chanted as to be the things that form the limbs of the sacrifice thus :

‘His soul, who has known thus, is the sacrificer of that sacrifice, faith is the wife, the body is the sacred fuel, his chest is the sacrificial altar, his hairs are the sacrificial grass, the tuft of the sacrificial grass (*kuśa* or *muñja*) is the tuft of hair on the crown of his head, his heart is the sacrificial stake, his desire is the clarified butter, his anger (or mentation) is the victim, his austerity is the sacrificial fire, his self-restraint is the slayer, (his giving up) is the sacrificial

fee, his speech is the priest Ṛgvedic, his life-breath is the chanter priest Sāmavedic, his eye is the Adhvaryus priest Yajurvedic, his mind the Atharvavedic priest, the ear is the priest who ignites the sacrificial fire (all vedic).’

अत्र च दानं दक्षिणेति दानपदमध्याहर्तव्यम्, ‘अथ यत्तपोदानमार्जवमहिंसा सत्यवचनमिति ता अस्य दक्षिणाः’ (छान्दोग्योपनिषदि ३.१७.४) इति छन्दोगैराम्नातत्वात्। उक्तानुवाके मध्यमभागेन योगिव्यवहारास्तज्जीवनकालाश्च ज्योतिष्टोमावयवक्रियारूपत्वेन उत्तरभागेण सर्वयज्ञावयवक्रियारूपत्वेन चाम्नाताः— ‘यावद्ध्ययते सा दीक्षा यदश्राति तद्भविर्यत्पिबति तदस्य सोमपानं यद्रमते तदुपसदो यत्संचरत्युपविशत्युत्तिष्ठते च स प्रवर्ग्यो यन्मुखं तदाहवनीयो या व्याहृतिराहुतिर्यदस्य विज्ञानं तज्जुहोति यत्सायं प्रातरति तत्समिधं यत्प्रातर्मध्यन्दिनं सायं च तानि सवनानि ये अहोरात्रे ते दर्शपूर्णमासौ येऽर्धमासाश्च मासाश्च ते चातुर्मास्यानि य ऋतवस्ते पशुबन्धा ये संवत्सराश्च परिवत्सराश्च तेऽहर्गणाः सर्ववेदसं वा एतत्सत्रं यन्मरणं तदवभृथः’ (नारायण उप. ८०) इति।

In the foregoing text the word *dānam*—giving up—before ‘sacrificial fee’—*dakṣiṇā*—is to be understood. Since the Chandogas chant thus :

‘Austerity, alms-giving, uprightness, non-violence, and truthfulness—these are the gifts for the priest’ (*Ch. Up.* 3.17.4).

In the middle portion of the aforesaid chapter the activities and the life-time of a *yogi* have been described as in the form of acts pertaining to the *Jyotiṣṭoma* sacrifice, by the last portion the same has been described as in the form of acts of all sacrifices thus :

‘So long (the life) is held— it is the consecration, what he eats that is oblation, what he drinks is his drinking of *soma*, whatever he rejoices at is the *Upasad*-observance, his moving about, sitting and rising, all these three are the *pravargya*-ceremony, his mouth is the consecrated fire to receive oblation, his utterance is the offering

oblation with fire, his knowledge is sacrifice (*homa*), whatever he eats in the evening and morning is the sacred fuel, his morning, noon and evening (meals) are the three soma-juice libations, his day and night are *darśa* and *pūrṇamasa* sacrifices, his those half-months (fortnights) and months are the *cāturmāsya* observance, the seasons are animal sacrifices, his days are the full sacrificial years known as *samvatsara* and *parivatsara*, and verily it is that sacrifice in which he gives away all his property to the priest at the end, and his death is the final bath after the sacrifice' (*Nārāyaṇa Up* 80).

सर्ववेदसं सर्वस्वदक्षिणाकम् । अत्रैतच्छब्देन प्रकृताहोरात्रादिपरिवत्सरान्तं सर्वकालसमष्टयुपलक्षितं योगिन आयुर्विवक्ष्यते । यदायुस्तत्सर्वस्वदक्षिणोपेतं सत्त्रमित्यर्थः । उक्तानुवाके चरमभागेन सर्वयज्ञात्मकं योगिनमुपासीनस्य क्रममुक्तिरूपं सूर्याचन्द्रमसोः कार्यकारणब्रह्मणोस्तादात्म्यलक्षणं फलमान्नायते— 'एतद्वै जरामर्थमग्निहोत्रं सत्रं य एवं विद्वानुदगयने प्रमीयते देवानामेव महिमानं गत्वादित्यस्य सायुज्यं गच्छत्यथ यो दक्षिणे प्रमीयते पितृणामेव महिमानं गत्वा चन्द्रमसः सायुज्यं सलोकतामाप्नोत्येतौ वै सूर्याचन्द्रमसोर्महिमानौ ब्राह्मणो विद्वानभिजयति तस्माद्ब्रह्मणो महिमानमाप्नोति तस्माद्ब्रह्मणो महिमानमित्युपनिषत्' (नारायण उप. ८०) इति ।

'Having complete property'— *sarvavedasam*— means : accompanied by a gift of all one's goods. The word 'this'— *etad*— in 'this sacrifice' in the text indicates the sum total of the time comprising from day and night to year which means the life-time of the *yogi*. That is, the whole life of the *yogi* is a sacrifice in which he gives as gift whatever he has.

It is chanted in the last portion of the aforesaid *upaniṣad* that who worships the *yogi* as the personification of all sacrifices, obtains the fruit of the nature of identification with the sun and moon— Brahman as effect and cause, and which is in the form of gradual liberation.

'This life of a *yogi* till old age and death (due to old age) is truly the *agnihotra*-sacrifice; who, having known this, dies during the period of sun's progress to the north of the equator (summer solstice) gains the glory that is of gods only and then becomes identified with the sun; and he who, knowing this dies during the winter solstice, attains the glory that is of the manes only and becomes absorbed in the moon or abides in the world of the moon. The *brāhmaṇa* who knows thus attains the glory of the sun and the moon, and afterwards gains the glory of Brahman, and afterwards (gains) the glory of Brahman—this (is) the *upaniṣad* (*Nārāyaṇa Up* 80).

जरामरणावधिकं यद्योगिचरितमस्ति तद्वेदोक्ताग्निहोत्रादिसंवत्सरसत्रान्त-
 कर्मस्वरूपमित्येवमुपासीनो भावनातिशयेन सूर्याचन्द्रमसोः सायुज्यं तादात्म्यं
 प्राप्नोति। भावनामान्द्येन समानलोकं प्राप्य तस्मिँल्लोके
 सूर्याचन्द्रमसोर्विभूतिमनुभूय तत ऊर्ध्वं सत्यलोके चतुर्मुखस्य ब्रह्मणो
 महिमानमाप्नोति। तत्रोत्पन्नतत्त्वज्ञानस्तत ऊर्ध्वं सत्यज्ञानानन्दरूपस्य परब्रह्मणो
 महिमानं कैवल्यं प्राप्नोति। इत्युपनिषदित्येन यथोक्तविद्याया-
 स्तत्प्रतिपादकग्रन्थस्य चोपसंहारः क्रियते।

All the activities of a *yogi* till his old age and death are in the form of sacrifices as described in the Vedas, beginning with *agnihotra* through *samvatsara* sacrifice— with this thought who worships a *yogi* attains unity with the sun and moon through intense meditation; in case the meditation is not intense, he attains the worlds of the sun and moon and there he experiences their glory; afterwards gains the glory of four-faced Brahmā in the world of truth— in *satyaloka*; there in the world of truth he realizes the truth and then attains the glory of the supreme Brahman of the nature of Truth, Knowledge, and Bliss, which is unity. 'This (is the) *upaniṣad*'— by these two words the knowledge and the books propounding it as described, are concluded.

तदेवं जीवन्मुक्तेस्तपोरूपं द्वितीयं प्रयोजनं सिद्धम् । विसंवादाभावस्तृतीयं प्रयोजनम् । न खल्वन्तर्मुखे बाह्यव्यापारमपश्यति योगीश्वरे लौकिकस्तैर्थिको वा कश्चिद्विसंवदते । लौकिकविसंवादो द्विविधः—कलहरूपो निन्दारूपश्च । तत्र क्रोधादिरहितेन योगिना सह कथं नाम लौकिकः कलहायते ? तद्राहित्यं च स्मर्यते—

Therefore, the second purpose of *jīvanmukti*—practice of religious austerity— is thus established.

Absence of disagreement is the third purpose of *jīvanmukti*.

Nobody, either lay or an adherent of other creed, opposes a master *yogi* who is indrawn and does not see outward activities. Customary disagreement is of two kinds : in the forms of quarrel and reprehension. How can a worldly man pick a quarrel with a *yogi* who is devoid of anger and the like ? Angerlessness etc. are described in the *smṛti* thus:

‘कुध्यन्तं न प्रतिकुध्येदाक्लृष्टः कुशलं वदेत् ।’ (मनुसंहितायाम् ६.४८) ।

‘अतिवादांस्तितिक्षेत नावमन्येत कंचन ।’ (तत्रैव ६.४७) ।

‘One should not return anger with anger, and when abused should wish well; when insulted should endure it patiently, and should insult none’ (*Manu saṁhitā* 6.48, 47).

ननु जीवन्मुक्तेः प्राचीनो विद्वत्संन्यासस्ततोऽपि प्राचीनं तत्त्वज्ञानं तस्मादपि प्राचीनो विविदिषासंन्यासः । तत्रैते क्रोधादिराहित्यादयो धर्माः स्मृता इति चेत्—

Objection : But *jīvanmukti* is preceded by *vidvatsa-nyāsa*—which is again preceded by the knowledge of reality, and which in its turn is again preceded by *vividiṣā sannyaśa*, wherein these virtues—angerlessness and the like— are prescribed for practice by the *smṛtis* (how again are they being mentioned here) ?

बाढम्। अत एव जीवन्मुक्तस्य क्रोधादयः शङ्कितुमप्यशक्याः। अत्यर्वाचीने पदे विविदिषासंन्यासेऽपि यदा क्रोधादयो न सन्ति तदोत्तमपदे तत्त्वज्ञाने कुतस्ते स्युः, कुतस्तरां च विद्वत्संन्यासे, कुतस्तमां च जीवन्मुक्तौ? अतो न योगिना सह लौकिकस्य कलहः संभवति। नापि निन्दारूपो विसंवादः शङ्कनीयः। निन्द्यत्वस्यानिश्चितत्वात्। तथा च स्मर्यते—

Reply : Indeed it is so. Therefore anger etc. cannot even be doubted in a *jīvanmukta*. When even in the lowest state of *vividiṣā sannyāsa* anger etc. are absent then in the superior state of knowledge how can they be there? And in the still higher state of *vidvat sannyāsa* where there is no possibility even, what to say then of the highest state of *jīvanmukti*? Therefore, a worldly man can never pick a quarrel with a *yogī*. Nor disagreement, even in the form of reprehension should be doubted, since blameworthiness of the *yogī* is unascertained. The same is described by the *smṛti* thus :

‘यं न सन्तं न चासन्तं नाश्रुतं न बहुश्रुतम्।

न सुवृत्तं न दुर्वृत्तं वेद कश्चित्स वै यतिः ॥

— (वसिष्ठस्मृतौ ६.४०) इति।

‘The ascetic is precisely he whom no one knows to be high-born or low-born, ignorant or learned, rogue or virtuous’ (*Vasiṣṭha smṛti* 6.40; *Nārada P. Up* 4.34).

सदसत्त्वे उत्तमाधमजाती। तैर्थिकोऽपि किं शास्त्रप्रमेये विसंवदते किं वा योगिचरिते। आद्ये न तावद्योगी परशास्त्रप्रमेयं दूषयति— ‘तमेवैकं जानथ आत्मानमन्या वाचो विमुञ्चथ’ (मुण्डकोपनिषदि २.२.५) ; ‘नानुध्यायाद्ब्रह्मशब्दान्वाचो विग्लापनं हि तत्’ (बृह. उप. ४.४.२१) इत्यादिश्रुत्यनुरोधात्। नापि स्वशास्त्रप्रमेयं प्रतिवादिनोऽग्रे समर्थयते,

‘पलालमिव धान्यार्थी त्यजेद्ग्रन्थमशेषतः।’ (अमृतबिन्दूपनिषदि १८)।

‘फसं ब्रह्म विज्ञाय उल्कावत्तान्यथोत्सृजेत्।’ (अमृतनादोपनिषदि १) इत्यादिश्रुत्यर्थपरत्वात्।

By 'goodness and badness'—*sadasattva*—high- and low-birth are meant here.

An adherent of other creed may disagree either with the tenet or the conduct of a *yogi*. The first alternative has no opportunity inasmuch as the *yogi* does not dispute other doctrines in compliance with the Vedic injunction which is as follows :

'Know thou that non-dual Self alone and give up all other talk' (*Muṇḍaka Up* 2.2.5).

'Let him not think of too many words, for that is exhausting to the organ of speech' (*Bṛ. Up.* 4.4.21).

Nor does the *yogi* defend his own tenet against the disputant in accordance with the following instructions which are congruous with the meaning of the *śruti*:

'The *yogi* should eschew all books even as one needing corn throws the straw away' (*Amṛtabindu Up.* 18).

'The *yogi* having realized the supreme Brahman should throw them (the books) away like a torch' (*Amṛtanada Up.* 1).

यदा योगी प्रतिवादिनमपि स्वात्मतया वीक्षते तदा विजिगीषायाः का कथा ? नापि लौकायतिकव्यतिरिक्तः सर्वोऽपि तैर्थिको मोक्षमङ्गीकुर्वन् योगिचरितेऽपि विसंवदितुमर्हति, आर्हतबौद्धवैशेषिकनैयायिकशैववैष्णवशाक्तसांख्ययोगादिमोक्ष-शास्त्रेषु प्रतिपाद्यप्रमेयस्य नानाविधत्वेऽपि मोक्षसाधनस्य यमनियमाद्यष्टा-ङ्गयोगस्यैकविधत्वात्। तस्मादविसंवादेन सर्वसंमतो योगीश्वरः। एतदेवाभिप्रेत्य वसिष्ठ आह—

When the *yogi* sees even the opponent as his own self then how can desire for victory occur ?

Adherents of all creeds, except the materialists, who believe in liberation are not able to disagree with the activities of a *yogi*. Because, the scriptures of the Jaina, Buddha, Vaiśeṣika, Naiyāyika, Śaiva, Vaiṣṇava, Śākta, Sāṅkhya, Yoga and the like, dealing with the final emancipation, in spite of their differences in the nature of it, have the agreement in the very same means to it as the *yama*, *niyama*, etc., i.e. the eight-limbed *yoga*. Therefore the master *yogi* is undisputedly honoured by all.

Vasiṣṭha says with the same thing in view thus :

‘यस्येदं जन्म पाश्चात्यं तमाश्रेव महामते ।
विशन्ति विद्या विमला मुक्ता वेणुमिवोत्तमम् ॥
— (योगवासिष्ठे उपशमप्रकरणे ६.८) ॥

‘O great-minded (Rāma), as fine pearls enter into the best bamboo, so the sum total of bright knowledge enters him quickly whose existing birth is the last one (YV 5.6.8).

‘आर्यता हृद्यता मैत्री सौम्यता मुक्तता ज्ञता ।
समाश्रयन्ति तं नित्यमन्तःपुरमिवाङ्गनाः ॥
— (तत्रैव ६.९) ॥

‘As the ladies always resort to the female apartments so magnanimity, cordiality, friendship, benevolence, freedom (emancipation), and intelligence always resort to such a *yogi* (ibid 9).

‘पेशलाचारमधुरं सर्वे वाञ्छन्ति तं जनाः ।
वेणुं मधुरनिध्वानं वने वनमृगा इव ॥
— (तत्रैव ६.१२) ॥

‘As in a forest wild deer pursue the sweet note of the flute so all people pursue him (the *yogi*) who is sweet and is of charming behaviour (ibid 12).

‘सुषुप्तवत्प्रशमितभाववृत्तिना
स्थितः सदा जाग्रति येन चेतसा ।
कलान्वितो विधुरिव यः सदा बुधै-
निषेव्यते मुक्त इतीह स स्मृतः ॥’
— (लघुयोगवासिष्ठे १६.२२) इति ।

‘He who remains mentally ever wide awake yet without any objective transformation of the mind like in sleep, and whose company, like the full moon, is ever sought after by the learned for his erudition, is known to be liberated in this world (LYV 16.22).

‘मातरीव शमं यान्ति विषमाणि मृदूनि च ।
विश्वासमिह भूतानि सर्वाणि शमशालिनि ॥
— (लघुयोगवासिष्ठे ४.६२) इति ।

‘All beings—rough or gentle—repose their trust and find peace in him (the *yogi*) who is perfectly tranquil even as all creatures find peace and repose trust in their own mother (LYV 4.62).

‘तपस्विषु बहुज्ञेषु याजकेषु नृपेषु च ।
बलवत्सु गुणाढ्येषु शमवानेव राजते ॥’
— (तत्रैव ४.६६) इति ।

‘Among the ascetics, savants, men offering sacrifices for others, kings, powerful men, and men rich in excellences, the tranquil (*yogi*) alone shines’ (ibid 4.66).

तदेवमबाधं जीवन्मुक्तेर्विसंवादाभावरूपं तृतीयं प्रयोजनं सिद्धम् । दुःखना-
शसुखाविर्भावरूपे चतुर्थपञ्चमप्रयोजने विद्यानन्दात्मकेन ब्रह्मानन्दगतेन
चतुर्थाध्यायेन निरूपिते । तदुभयमत्र संक्षिप्योच्यते—

The third purpose of *jīvanmukti*, namely, absence of disagreement is thus proved incontrovertibly.

The fourth and the fifth purposes, namely, disappearance of sorrow and appearance of happiness, have been dealt with in *vidyānanda*—the fourth chapter of the *Brahmānanda (Pañcadaśī, 14th chapter)*. Both of them are being described here in brief:

‘आत्मानं चेद्विजानीयादयमस्मीति पूरुषः ॥
किमिच्छन्कस्य कामाय शरीरमनुसंज्वरेत् ॥’
— (बृह. उप. ४.४.१२) ॥

‘If a man knows the Self as “I am this”, then desiring what and for whose sake will he suffer in the wake of the body?’ (*Br. Up. 4.4.12; Pañcadaśī 14.5*).

इत्यादिश्रुत्या दुःखस्वैहिकस्य विनाश उक्तः। ‘एतद्दह वाव न तपति किमहं साधु नाकरवं किमहं पापमकरवम्’ (तै.उप. २.९) इत्यादिश्रुतय आमुष्मिकहेतुपुण्यपापचिन्तारूपस्य दुःखस्य नाशमाहुः। सुखाविर्भावस्त्रेधा— सर्वकामावाप्तिः, कृतकृत्यत्वं, प्राप्तप्राप्तव्यत्वं चेति। सर्वकामावाप्तिस्त्रेधा— सर्वसाक्षित्वं, सर्वत्राकामहतत्वं, सर्वभोक्तृरूपत्वं चेति। ‘हिरण्यगर्भादिस्थावरान्तेषु देहेष्वनुगतं साक्षिचैतन्यरूपं यद्ब्रह्म तदेवाहमस्मि’—इति जानतः स्वदेह इव परदेहेष्वपि सर्वकामसाक्षित्वमस्ति। तदेतदभिप्रेत्य श्रूयते— ‘सोऽश्रुते सर्वान्कामान्सह ब्रह्मणा विपश्चिता’ (तै. उप. २.९) इति।

लोके भुक्तेषु भोगेष्वकामहतत्वं यत्तत्कामप्राप्तिरित्युच्यते। तथा च सर्वभोगदोषदर्शिनस्तत्त्वविदः सर्वत्राकामहतत्वादस्ति सर्वकामावाप्तिः। अत एव सार्वभौमोपक्रमेषु हिरण्यगर्भपर्यन्तेषूत्तरोत्तरशतगुणेष्वानन्देषु ‘श्रोत्रियस्य चाकामहतस्य’ (तैत्तिरीयोपनिषदि २.८.९) इति श्रुतम्। सद्रूपेण चिद्रूपेणानन्दरूपेण च सर्वत्रावस्थितं स्वात्मानमनुसंदधतः सर्वभोक्तृत्वमस्तीत्यभिप्रेत्यैवं श्रूयते—

Thus by this *śruti* and others are described the cessation of this worldly sorrow.

‘Such a one, verily, the thought does not torment— why did I not do what is good? why did I do what is evil?’ (*Taittirīya Up. 2.9*).

Thus this *śruti* and others describe the cessation of sorrow in the form of anxiety over virtue and vice which give rise to afterlives.

Happiness appears in three ways : by the attainment (i.e. fulfilment) of all desires ; by performance of obligations; and by the attainment of the attainable.

Attainment of all desires again, take place in three ways : by the state of witnessing all ; by complete desirelessness; and by the state of experiencing all things.

He, who has realized his own identity with Brahman in the form of witness consciousness present in all bodies, from Hiranyagarbha to stationary being, has the witnesship of all desires in all bodies like in his own. With the same in view the *śruti* has it thus :

‘He, being one with the omniscient Brahman, enjoys simultaneously all desires’ (ibid 2.1).

In this world the desirelessness in the objects of enjoyment after they have been enjoyed is called the attainment of desires. And in this way the desirelessness of the enlightened one, because of his seeing evil in all sorts of enjoyments, is tantamount to the attainment of all desires. Therefore the *śruti* (*Taittirīya Up.* 2.8.1) mentions : ‘Of the one versed in the Vedas and unsmitten by desire’, while describing the degrees of happiness increasing hundredfold beginning with the sovereign monarch of the world through the Hiranyagarbha.

He, who is aware of his own Self as pervading everywhere in the form of reality, intelligence and bliss, is in the state of enjoying all objects of enjoyments. With this in view the *śruti* has it thus :

‘अहमन्नमहमन्नमहमन्नम्। अहमन्नादोऽहमन्नादोऽहमन्नादः।’

— (तैत्तिरीयोपनिषदि ३.१०) इति।

‘I am food, I am food, I am food ; I am the eater of food, I am the eater of food, I am the eater of food’ (Although I am the Self without duality yet I am the enjoyer and I am the object of enjoyment) (ibid 3.10.6).

कृतकृत्यत्वं तु स्मर्यते—

‘ज्ञानामृतेन तृप्तस्य कृतकृत्यस्य योगिनः।

नैवास्ति किञ्चित्कर्तव्यमस्ति चेन्न स तत्त्ववित् ॥’

— (जाबालदर्शनोपनिषदि १.२३, उत्तरगीतायाम् १.१३ च।)

And the state of one who has performed his obligations is described in the *smṛti* thus :

‘The *yogi* who has drunk the nectar of knowledge to his satiety and thereby acquitted himself of his obligations, has got nothing else to be done ; and if he has got anything left to be done, he is not yet enlightened’ (*Śrī-Jābāladarśana-upaniṣad* 1.23 ; *Uttaragītā* 1.13).

‘यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः।

आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते ॥’

— (भगवद्गीतायाम् ३.१७) इति।

‘But the man who is devoted to the Self, and is satisfied with the Self, and content in the Self alone, he has no obligatory duty’ (*BG*3.17).

प्राप्तप्राप्तव्यताऽपि श्रूयते— ‘अभयं वै जनक प्राप्तोऽसि’ (बृ० उप० ४.२.२) इति, ‘तस्मात्तत्सर्वमभवत्’ (बृ.उ. १.४.१०) इति, ‘ब्रह्मवेद ब्रह्मैव भवति’ (मुण्डकोपनिषदि ३.२.९) इति च। नन्वेतौ द्वौ दुःखविनाशमुखाविर्भावौ तत्त्वज्ञानेनैव सिद्धत्वान्न जीवन्मुक्तिप्रयोजनतामहर्तः। मैवम्, सुरक्षितयोस्तयोरत्र

विवक्षितत्वात्। यथा तत्त्वज्ञानं पूर्वमेवोत्पन्नमपि जीवन्मुक्त्या सुरक्षितं भवति, एवमेतावपि सुरक्षितौ भवतः। नन्वेवं जीवन्मुक्तेः पञ्चप्रयोजनत्वे सति समाहितो योगीश्वरो लोकव्यवहारं कुर्वतस्तत्त्वविदोऽपि श्रेष्ठ इति वक्तव्यम्; तच्च रामवसिष्ठयोः प्रश्नोत्तराभ्यां निराकृतम्—

The state of attainment of what ought to be attained is described in the *śruti* thus :

‘O Janaka, you have attained That which is free from fear’ (*Bṛ. Up.* 4.2.2).

‘Therefore It became all’ (*ibid* 1.4.10). And also thus :

‘He who knows Brahman verily becomes Brahman’ (*Muṇḍaka Up.* 3.2.9).

Objection: As these two—the disappearance of sorrow and the appearance of happiness—are accomplished by the knowledge of the reality alone, they cannot become the purpose of *Jīvanmukti*.

Reply: It is not so, for their protection is implied here. As the knowledge of the reality, even though arisen before, is kept safe by *jīvanmukti*, so these two also remain well protected.

Objection: When the five purposes of *Jīvanmukti* become settled in this way, it must be admitted that the master *yogi*, who is absorbed in concentration is superior to the enlightened one who is still engaged in worldly activities, but this position has been refuted through the questions and answers of Rāma and Vasiṣṭha thus :

श्रीरामः — ‘भगवन्भूतभव्येश कश्चिज्जातु समाहितः।

प्रबुद्ध इव विश्रान्तो व्यवहारपरोऽपि सन् ॥५॥

कश्चिदेकेान्तमाश्रित्य समाधिनियमे स्थितः ।
तयोस्तु कतरः श्रेयानिति मे भगवन्वद ॥६॥

— (लघुयोगवासिष्ठे २५. ५-६) ॥

Sri Rāma: 'O holy sage, the Lord of the well-being of all beings, kindly tell me which one is the superior of the two; the one who is awakened from concentration and though performing ordinary acts yet is tranquil like in *samādhi* or the one who ever remains in concentration at a secluded spot' ? (LYV 25.5, 6).

वसिष्ठः — 'इमं गुणसमाहारमनात्मत्वेन पश्यतः ।
अन्तःशीतलता यासौ समाधिरिति कथ्यते ॥७॥
दृश्यैर्न मम संबन्ध इति निश्चित्य शीतलः ।
कश्चित्संव्यवहारस्थः कश्चिद्ध्यानपरायणः ॥८॥
द्वावेतौ राम सुसमावन्तश्चेत् परिशीतलौ ।
अन्तःशीतलता या स्यात्तदनन्ततपःफलम् ॥९॥'

— (लघुयोगवासिष्ठे २५.७-९) इति ।

Vasiṣṭha: 'The inward cool—*antaḥśītalatā*—tranquillity, of the one who sees this world as only the combination of the three modes and which is not-self, is called concentration (ibid 7).

'Some one may remain active in the worldly way and some one may be absorbed in meditation, among those, who are cool—tranquil— because of the conviction : "I am unconnected with this phenomenal world" (ibid 8) ;

'Both of them, O Rāma, are perfectly equal, provided they are absolutely cool within. Such inner coolness is the effect of infinite religious austerity' (ibid 9).

नैष दोषः । अत्र वासनाक्षयरूपमन्तःशीतलत्वमवश्यं संपादनीयमित्येतावदेव प्रतिपाद्यते । न तु तदनन्तरभाविनो मनोनाशस्य श्रेष्ठत्वं निवार्यते । शीतलत्वं तृष्णायाः प्रशमनमित्येतादृशीं विवक्षां स्वयमेव स्पष्टीचकार—

Reply : There is no harm in this ; because, the inner coolness in the form of the effacement of latent impressions

must be accomplished— just this much is being established here. And not the superiority of the dissolution of the mind, which follows after it, is refuted. Vasiṣṭha himself elucidates the implied meaning of coolness as quenching of thirst (after enjoyment).

‘अन्तःशीतलतायां तु लब्धायां शीतलं जगत् ।
अन्तस्तृष्णोपतप्तानां दावदाहमयं जगत् ॥२४॥’
— (तत्रैव २५.२४) ॥

‘The whole world becomes cool when the inner coolness is achieved, and for them who are burning internally with desire, the world is a forest conflagration’ (ibid 25.24).

ननु समाधिनिन्दा व्यवहारप्रशंसा चात्रोपलभ्येते—

‘समाधिस्थानकस्थस्य चेतश्चेद्वृत्तिचञ्चलम् ।
तत्तस्य तु समाधानं सममुन्मत्तताण्डवैः ॥१०॥
उन्मत्तताण्डवस्थस्य चेतश्चेत्क्षीणवासनम् ।
तदस्योन्मत्तनृत्यं तु समं ब्रह्मसमाधिना ॥११॥’
— (तत्रैव २५.१०-११) इति ।

Objection : But here— in the following verses— it is found that *samādhi* has been belittled and involvement in worldly activities has been praised thus :

‘If the mind of one in the state of concentration is restless with transformation, that concentration of him is tantamount to mad dance (ibid 25.10).

‘But if the mind is desireless even in the state of mad dance, then his this mad dance is tantamount to Brahma-samādhi— superconscious concentration’ (ibid 25.11).

मैवम् । अत्र हि समाधिप्राशस्त्यमेवाङ्गीकृत्य वासना निन्द्यते । इयमत्र वचनव्यक्तिः— यद्यपि व्यवहारात्समाधिः प्रशस्तः, तथाप्यसौ सवासनश्चेत्तदा

निर्वासनाद्व्यवहारादधम एवेति स न समाधिः। यदा समाहितव्यवह-
तरिगुभावप्यतत्त्वज्ञौ सवासनौ चः तदा समाधेरुत्तमलोकप्राप्तिहेतुपुण्यत्वेन
प्राशस्त्यम्। यदा तूभौ ज्ञाननिष्ठौ निर्वासनौ च, तदाऽपि वासनाक्षयरूपां जीवन्मुक्तिं
परिपालयन्नयं मनोनाशरूपः समाधिः प्रशस्त एव। तस्माद् योगीश्वरस्य श्रेष्ठत्वात्
पञ्चप्रयोजनोपेताया जीवन्मुक्तेर्न कोऽपि विघ्न इति सिद्धम्।

Reply : It is not so. For here, while recognizing the excellence of *samādhi* alone desire is belittled.

The simple meaning of the aforesaid verses is this :

Although *samādhi* is superior to worldly activities yet if it is fraught with desire then it is truly inferior to desireless worldly activities, so it is not at all *samādhi*. When the man in the state of concentration and the man engaged in worldly activities are both unenlightened and with desire then concentration is superior because of its being such a virtue that leads to the attainment of higher worlds. And when both of them are enlightened and desireless then also this concentration in the form of the dissolution of the mind which protects the *jīvanmukti* in the form of cessation of desire is of course superior.

Therefore, since the master yogi is superior, it is established that there is no impediment of any kind to his attainment of *jīvanmukti* with its five objects.

इति श्रीमद्विद्यारण्यप्रणीते जीवन्मुक्तिविवेके जीवन्मुक्तिस्वरूपसि-
द्धिप्रयोजननिरूपणं नाम चतुर्थं प्रकरणम् ॥४॥

Thus ends the fourth chapter entitled 'The purpose that the accomplishment of *Jīvanmukti* serves' in the *Jīvanmuktiviveka* composed by *Śrīmad Vidyāraṇya*.

पञ्चमं विद्वत्संन्यासप्रकरणम्

FIFTH CHAPTER

An Inquiry into the Renunciation of the knower.

एवं स्वरूपप्रमाणसाधनप्रयोजनैर्जीवन्मुक्तिर्निरूपिता। अथ तदुपकारिणं विद्वत्संन्यासं निरूपयामः। विद्वत्संन्यासश्च परमहंसोपनिषदि प्रतिपादितः। तां चोपनिषदमनूद्य व्याख्यास्यामः।

तत्रादौ विद्वत्संन्यासयोग्यं प्रश्नमवतारयति—

Thus *Jīvanmukti*, along with its nature, evidence, means, and purpose, has been defined. Now, *vidvat-sannyāsa* which is subservient to *jīvanmukti* is being defined. And *vidvat-sannyāsa* has been set forth in the *Paramahansa Upaniṣad*, and quoting the same *upaniṣad* we shall explain.

At the beginning of that *upaniṣad* a question relating to *vidvat-sannyāsa* is introduced thus :

‘अथ योगिनां परमहंसानां कोऽयं मार्गस्तेषां का स्थितिरिति नारदो भगवन्तमुपगत्योवाच’ इति।

“Then Nārada going near the Lord asked him thus : “What is the way and what is the state of the yogis who are *paramahamsas*?””

यद्यप्यथशब्दापेक्षित आनन्तर्यप्रतियोगी न कोप्यत्र प्रतिभाति, तथाऽपि प्रष्टव्यार्थोऽत्र विद्वत्संन्यासः। तस्मिंश्च विदिततत्त्वो लोकव्यवहारैर्विद्विष्यमाणो

मनोविश्रान्तिं कामयमानोऽधिकारी । ततस्तादृगधिकारसंपत्यानन्तर्यमथशब्दार्थः । केवलयोगिनं केवलपरमहंसं च वारयितुं पदद्वयमुक्तम् । केवलयोगी तत्त्वज्ञानाभावेन त्रिकालज्ञानाकाशगमनादिषु योगैश्वर्यचमत्कारव्यवहारेष्वासक्तः संयमविशेषैस्तत्र तत्रोद्युङ्क्ते । ततः परमपुरुषार्थाद्भ्रष्टो भवति । अस्मिन्नर्थे सूत्रं पूर्वमेवोदाहृतम्— 'ते समाधावुपसर्गा व्युत्थाने सिद्धयः' (योगसूत्रेषु ३.३८) इति ।

Although nothing whatever appears to precede which is implied by the word 'then'—*atha*—yet the subject of the question here is *vidvatsannyāsa*, and the enlightened one, being distracted by worldly activities and desiring tranquillity of the mind is fit for it. Hence 'after acquiring such qualifications' is the meaning of the word 'then'.

To rule out 'only yogi'—*kevala-yogin* or 'only *paramahansa*'—*kevala-paramahansa*, both the words are used together.

The only yogi i.e. one who (is unenlightened and) practises *yoga* only due to the lack of enlightenment becomes attached to the miraculous feats of occult powers such as omniscience, levitation and the like, and endeavours to acquire them by the application of the respective *samnyamas*—contemplation, meditation and concentration. And in this way he falls away from the attainment of the goal of life. The aphorism which describes this meaning has already been quoted thus :

'These are obstacles to *samādhi*; but they are powers in the worldly state' (*Yogasūtra* 3.38).

केवलपरमहंसस्तु तत्त्वविवेकेनैश्वर्येष्वसारतां बुद्ध्वा विरज्यति । तदप्युदाहृतम्—

But the 'only *paramahansa*' understanding the worthlessness of the occult powers through discrimination of reality becomes unattached. This has also been quoted before thus :

‘चिदात्मन इमा इत्थं प्रस्फुरन्तीह शक्तयः ।
इत्यस्याश्चर्यजालेषु नाभ्युदेति कुतूहलम् ॥६७॥’
— (लघुयोगवासिष्ठे २७.६७) इति ॥

“All these manifestations in this manner are but the essence of the Self which is pure intelligence”, understanding thus curiosity does not arise in him for this wonderful creation’ (LYV 27.67).

विरक्तोऽप्यसौ ब्रह्मविद्याभरेण विधिनिषेधावुल्लङ्घयति । तदुक्तम्— ‘निस्त्रैगुण्ये पथि विचरतां को विधिः को निषेधः’ (शुकाष्टके) इति । तथा च श्रद्धालवः शिष्टास्तमेवं निन्दन्ति—

Although non-attached he oversteps injunctions and prohibitions due to the abundance of Brahman-knowledge. It is said thus :

‘To them what is injunction or what is prohibition, who walk the path transcending three modes’? (*Sukāṣṭaka’s* refrain).

For this the disciplined and faithful people censure them thus :

‘सर्वे ब्रह्म वदिष्यन्ति संप्राप्ते तु कलौ युगे ।
नानुतिष्ठन्ति मैत्रेय शिश्रोदरपरायणाः ॥’ — इति ।

‘With the arrival of the age of *Kali*, O Maitreya, everyone would claim that he is Brahman without translating it into action; they are in the pursuit of lust and gluttony’ (Source untraced).

योगिनि तु परमहंसे यथोक्तं दोषद्वयं नास्ति । अन्योऽप्यस्यातिशयः प्रश्नोत्तराभ्यां दर्शितः—

But in a *paramahansa* who is yogi as well, the aforesaid two defects do not exist. Through questions and answers his other excellence is also described thus :

श्रीरामः— 'एवं स्थितेऽपि भगवञ्जीवन्मुक्तस्य रत्नमतेः ।

अपूर्वोऽतिशयः कोऽसौ भवत्यात्मविदां वर ॥१॥'

— (लघुयोगवासिष्ठे ४२.१) ॥

Śrī Rāma : 'Even if such is the state of the *jīvanmukta* whose mind is absorbed in the Being, O venerable sage, the foremost among the enlightened, what, then, is the singular excellence in him? (*LYV* 42.1 ; *YV* 6 (*pūrva*) 123.1).

वसिष्ठः— 'ज्ञस्य कस्मिंश्चिदप्येषा भवत्यतिशये न धीः ।

नित्यतृप्तः प्रशान्तात्मा स आत्मन्येव तिष्ठति ॥२॥

मन्त्रसिद्धैस्तपःसिद्धैर्योगसिद्धैश्च भूरिशः ।

कृतमाकाशयानादि तत्र का स्यादपूर्वता ॥३॥

एक एव विशेषोऽस्य न समो मूढबुद्धिभिः ।

सर्वत्राऽऽस्थापरित्यागानीरागममलं मनः ॥५॥

एतावदेव खलु लिङ्गमलिङ्गमूर्तेः

संशान्तसंसृतिचिरभ्रमनिर्वृतस्य ।

तज्ज्ञस्य यन्मदनकोपविषादमोह-

लोभापदामनुदिनं निपुणं तनुत्वम् ॥६॥'

— (लघुयोगवासिष्ठे ४२.२-६) इति ।

Vasiṣṭha : 'The mind of the knower does not attach itself to any excellence whatever ; ever content and tranquil he abides in Self alone (*LYV* 42.2 ; *YV* *ibid* 2).

'Many have performed levitation and the like (miracles) who are possessed of occult powers through the practice of spell, austerity and *yoga* ; but what is extraordinary in them? (*LYV* *ibid* 3 ; *YV* *ibid* 3).

'There is only one excellence in him not common with the ignorants, which is his desireless and pure mind, brought about by renouncing desire for everything (*LYV* *ibid* 5 ; *YV* *ibid* 5)

‘The only sign of him, the enlightened one, who does not carry any other distinguishing mark on his person, who is perfectly tranquil because of the dissolution of the beginningless delusion of transmigratoriness, is this: that his such distress as desire, anger, sorrow, folly, greed, etc., become completely thinned day by day’ (*LYV* ibid 6 ; *YV* ibid 6).

एतेनातिशयेनोपेतानां दोषद्वयरहितानां मार्गस्थिती पृच्छयेते। वेषभाषादिरूपो हि व्यवहारो मार्गः। चित्तोपरमरूप आन्तरो धर्मः स्थितिः। भगवांश्चतुर्मुखो ब्रह्मा। यथोक्तं प्रश्नोत्तरमवतारयति—

With this (aforesaid question) the way and the state of those who are endowed with such excellence and free from the two defects are being inquired after.

By the word ‘way’— *mārgah*, mode of life such as dress, speech, etc. are meant ; and the word ‘state’— *sthitih*, means internal quality in the form of tranquillity, and the Lord— *bhagavān*—is the four-faced Brahmā. The *upaniṣad* sets forth the answer of the question mentioned before thus :

‘तं भगवानाह’ इति।

वक्ष्यमाणमार्गे श्रद्धातिशयमुत्पादयितुं तं मार्गं प्रशंसति—

‘The Lord said to him’ (*Paramahansa Up.* 1).

To make the faith intense in the ‘way’, which would be discussed, it is being praised thus :

‘सोऽयं परमहंसानां मार्गो लोके दुर्लभतरो न तु बाहुल्यः’ (परम० उप० १) इति।

‘That this way of the *paramahansas* is very difficult to attain ; it is not found in plenty’ (ibid).

यः पृष्टः सोऽयमिति योजना। अयमित्युत्तरग्रन्थे वक्ष्यमाण आच्छादनादिः स्वशरीरोपभोगेन लोकोपकारेण च निरपेक्षो मुख्यो मार्गः परामृश्यते। तादृशस्य परमकाष्ठां प्राप्तस्य वैराग्यस्यादृष्टचरत्वात्तस्य मार्गस्य दुर्लभतरत्वम्। न चैतावतात्यन्ताभावः शङ्कनीय इत्यभिप्रेत्य बाहुल्यमेव प्रतिषेधति—न त्विति। बाहुल्यमिति वक्तव्ये लिङ्गव्यत्ययश्छान्दसः।

Thus is the construction— ‘what has been asked that is this’. The word ‘this’— *ayam*—refers to the principal way which is indifference to personal comforts and helping others by accepting food, shelter etc., which will be presently described in the same *upaniṣad*.

Because of the rarity of such ultimate renunciation, this principal way is very rare. It has been said—‘not found in plenty’, lest one should doubt it as altogether unattainable. The use of the (sanskrit) word *bāhulyaḥ* (plenty) in the masculine is archaic.

नन्वयं मार्गो दुर्लभतरश्चेत्तर्हि तदर्थं प्रयासो न कर्तव्यः, तेन प्रयोजनाभावा-
दित्याशङ्क्याह—

If this way is so very difficult to attain then one should not attempt at it since it will not serve any purpose—in anticipation of such doubt the Lord says thus :

‘यद्येकोऽपि भवति स एव नित्यपूतस्थः स एव वेदपुरुष इति विदुषो मन्यन्ते’
(परमहंसोपनिषदि १) इति।

‘Even if only one becomes such (*yogi-paramahansa*), then he alone ever abides in the ever pure Self, he is the *puruṣa* defined in the *vedas*, thus the learned think’ (ibid).

‘मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये।

यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः।’

— (भगवद्गीतायाम् ७.३) ॥

‘Among thousands of men scarcely one strives for perfection and of those who strive and succeed, scarcely one knows Me in truth’ (*BG 7.3*).

इति न्यायेन यत्र क्वापि यदा कदाचिद्योगीपरमहंसो यदि कश्चिल्लभ्यते तर्हि स एव नित्यपूतस्थो भवति। नित्यपूतः परमात्मा, 'य आत्मापहतपाप्मा' (छा० उप. ८.१) इति श्रुतेः। एवकारेण केवलयोगी केवलपरमहंसश्च व्यावर्त्येते। केवलयोगी नित्यपूतं न जानाति। केवलपरमहंसो जानन्नपि चित्तविश्रान्त्यभावादब्रह्मिर्मुखो ब्रह्मणि न तिष्ठति। वेदप्रतिपाद्यः पुरुषो वेदपुरुषः। विदुषो विद्वांसो ब्रह्मानुभवचित्तविश्रान्तिप्रतिपादकशास्त्रपारंगता योगिनः। परमहंसस्य ब्रह्मनिष्ठत्वं सर्वे जना मन्यन्ते। यथोक्ता विद्वांसस्तु तदप्यसहमाना ब्रह्मत्वमेव मन्यन्ते। तथा च स्मर्यते—

After this manner if anywhere at any time a *yogi-paramahansa* is found, then he alone is abiding in the ever pure Self. Ever pure means the Supreme Self; for the *Chāndogya śruti* has it thus : 'The Self which is free from evil' (*Chāndogya Up. 8.7.1*).

The word 'alone'—*eva*—in the *śruti* text has been used to exclude only *yogi* and only *paramahansa*. The only *yogi* does not know the ever-pure (Supreme Self), and the only *paramahansa*, although knowing, being extrovert due to the absence of tranquillity, does not abide in the Self. The *puruṣa*—Brahman—ascertained in the Vedas is the *Veda-puruṣa*.

The learned—*viduṣaḥ*—means *yogis* who are well versed in the scriptures dealing with the knowledge of Brahman and tranquillity of the mind. People think that the *paramahansa* abides in Brahman, but the above-mentioned learned are not satisfied with this and they say he is himself Brahman. For instance the *smṛti* also has it thus :

‘दर्शनादर्शने हित्वा स्वयं केवलरूपतः।

यस्तिष्ठति स तु ब्रह्मन्ब्रह्म न ब्रह्मवित्स्वयम्॥’ इति।

अतो न प्रयोजनाभावः शङ्कितुमपि शक्यते।

‘He, who remains himself in his only form giving up seeing and not seeing, O Brāhmaṇa, he is himself Brahman and

not only a knower of Brahman' (*Pañcadaśī* 4.68 ; cf. *Muktikopaniṣad* 2.64).

Therefore it cannot even be doubted that it has no purpose.

नित्यपूतस्थत्वं वेदपुरुषत्वं च मुखतो विशदयन्नर्थात् 'का स्थितिः ?' इति प्रश्नस्योत्तरं सूत्रयति—

While elucidating directly the state of (*yogi-paramahansa*) abiding in the ever pure (Supreme Self) and the *Veda-puruṣa*, (the Lord Brahṁā) indirectly introduces the answer to the question— 'What is the state ?' thus :

'महापुरुषो यच्चित्तं तत्सर्वदा मय्येवावस्थापयति, (मय्येवावतिष्ठते इति वा) तस्मादहं च तस्मिन्नेवावस्थितः (तस्मिन्नेवावस्थीयते इति वा)' इति। (परमहंसोपनिषदि १) ॥

'The great soul, what is his mind, keeps that always in Me, therefore, I also abide in him alone' (*Paramahansaopaniṣad* 1).

वैदिकज्ञानकर्माधिकारिषु पुरुषेषु मध्ये योगिनः परमहंसस्यात्यन्त-मुत्तमत्वान्महापुरुषत्वम्। स च महापुरुषो यच्चित्तं स्वकीयं तत्सर्वदामय्येवावस्थापयति, संसारगोचराणां तदीयचित्तवृत्तीनामभ्यासवैराग्याभ्यां निरुद्धत्वात्। अत एव भगवान् प्रजापतिः शास्त्रसिद्धं परमात्मानं स्वानुभवेन परामृशन्मयीति व्यपदिशति। यस्माद्योगी मय्येव चित्तं स्थापयति तस्मादहमपि परमात्मस्वरूपत्वेन तस्मिन्नेव योगिन्याविर्भूतोऽवस्थितोऽस्मि नेतरेष्वज्ञानिषु, तेषामविद्यावृतत्वात्। तत्त्ववित्स्वप्ययोगिषु बाह्यचित्तवृत्तिभिरावृतत्वान्नास्त्याविर्भावः।

The *yogi-paramahansa*, being the very best among the rightful claimants of Vedic knowledge and rituals, is called the great soul. And that great soul keeps his own mind always in Me alone, because his mental transformations have been controlled through practice and non-attachment.

Therefore, the Lord Prajāpati, referring to the Supreme Self proved in the scriptures, by his own experience, identifies himself with the same by saying 'in Me'.

Since the yogi keeps his mind fixed on Me, so I also remain in him alone manifestly in the form of the Supreme Self, and not in others, the unenlightened, because of their being veiled with ignorance. This manifestation is absent even in the enlightened ones but non-yogis because of their being covered with worldly transformations of the mind.

इदानीं कोऽयं मार्ग इति पृष्टं मार्गमुपदिशति—

'असौ स्वपुत्रमित्रकलत्रबन्ध्वादीञ्छिखायज्ञोपवीते स्वाध्यायं च सर्वकर्माणि संन्यस्यायं ब्रह्माण्डं च हित्वा कौपीनं दण्डमाच्छादनं च स्वशरीरोपभोगार्थाय लोकस्योपकारार्थाय च परिग्रहेत्' (परम० उप० १) इति ।

Now the Lord instructs the way (of the *yogi-paramahansa*) which was enquired into thus : 'what is the way ?'

'He should accept, having renounced his wife, children, friend and other relations, his *śikhā*— the tuft of hair on the head— and holy thread, the study (of the Vedas in the prescribed manner) and all other activities, and having given up even this universe, loin cloth, staff and covering etc. for his own bodily use and for the benefit of others' (*Paramahamsopaniṣad* ibid).

यो गृहस्थः पूर्वजन्मसंचितपुण्यपुञ्जे परिपक्वे सति मातृपित्राज्ञादिना निमित्तेन विविदिषासंन्यासरूपं परमहंसाश्रममस्वीकृत्यैव श्रवणादिसाधनान्यनुष्ठाय तत्त्वं सम्यगवगच्छति, ततो गृहस्थस्य प्राप्तैर्लौकिकवैदिकव्यवहारसहस्रैश्चित्ते विक्षिप्ते सति विश्रान्तिसिद्धये विद्वत्संन्यासं चिकीर्षति, तं प्रति स्वपुत्रमित्रेत्याद्युपदेशः, पूर्वमेव विविदिषासंन्यासं कृत्वा तत्त्वं विदितवतो विद्वत्संन्यासं चिकीर्षोः पुत्रकलत्रादिप्रसङ्गाभावात् ।

The householder who, being restrained by his mother and father, even without entering the order of *paramaha-*

m̐sas in the form of *vividīṣā sannyāsa* becomes perfectly aware of the Reality owing to the maturity of virtues acquired in previous lives, and the practice of such means as study, reflection and meditation ; then to accomplish the tranquillity of the mind which becomes scattered by the thousands of activities— ordinary as well as scriptural— that obtain in a householder’s life, he wants to take to *vidvat-sannyāsa*. To him this instruction ‘his own wife, son, etc’., is given because, who has taken to *vividīṣā-sannyāsa* before and now wants to take to *vidvat-sannyāsa* after enlightenment, has no occasion to renounce ‘son and wife’ etc.

नन्वयं विद्वत्संन्यासः किमितरसंन्यासवत्प्रैषोच्चारणादिविध्युक्तप्रकारेण संपादनीयः, किं वा जीर्णवस्त्रसोपद्रवग्रामादित्यागवल्लौकिकत्यागमात्ररूपः ? नाद्यः, तत्त्वविदः कर्तृत्वराहित्येन विधिनिषेधानधिकारात् । अत एव स्मर्यते—

‘ज्ञानामृतेन तृप्तस्य कृतकृत्यस्य योगिनः ।

नैवास्ति किञ्चित्कर्तव्यमस्ति चेन्न स तत्त्ववित् ॥ इति ।

— (जाबालदर्शनोपनिषदि १.२३) इति ।

न द्वितीयः । कौपीनदण्डाद्याश्रमलिङ्गविधानश्रवणात् ।

Objection : But how is this *vidvat-sannyāsa* to be accomplished, just in the same way as by muttering of the *praiṣa* formula, as prescribed for the other one— the *vividīṣā sannyāsa*, or just in the ordinary way, as one casts off old garment or flees a disturbed village ?

The first alternative cannot be since the enlightened one is not entitled to injunction or prohibition because he is not a doer of any act. For this the *smṛti* has it thus :

‘The yogi who is satisfied by the nectar of knowledge and thereby has performed all obligations, has no duty to be discharged. If he has any then he is not yet enlightened’ (*Jābāladarśanopaniṣad* 1.23).

The second alternative also cannot be ; because the *śruti* enjoins the loin cloth, staff and the like signs of the *sannyāsa* stage.

नैष दोषः, प्रतिपत्तिकर्मवदुभयरूपत्वोपपत्तेः । तथा हि—ज्योतिष्टोमे दीक्षितस्य दीक्षाङ्गनियमानुष्ठानकाले कण्डूयितुं हस्तं प्रतिषिध्य कृष्णविषाणा विहिता 'यद्भस्तेन कण्डूयेत पामानंभावुकाः प्रजाः स्युर्यत्समयेत नग्मंभावुकाः' (तैत्तिरीयसंहितायाम् ६.१.३) इति, 'कृष्णविषाणया कण्डूयते' (तत्रैव ६.१.३) इति च । तस्याश्च कृष्णविषाणायाः समाप्ते नियमे प्रयोजनाभावाद् वोढुमशक्यत्वाच्च त्यागः स्वत एव प्राप्तः । तं च त्यागं सप्रकारं वेदो विदधाति— 'नीतासु दक्षिणासु चात्वाले कृष्णविषाणां प्रास्यति' (तत्रैव ६.१.३) इति । तदिदं प्रतिपत्तिकर्म लौकिकं वैदिकं चेत्युभयरूपम् । एवं विद्वत्संन्यासोऽप्युभयरूपः । न च तत्त्वविदि कर्तृत्वस्यात्यन्ताभावः शङ्कनीयः, चिदात्मन्यारोपितस्य कर्तृत्वस्य विद्ययाऽपोहितत्वेऽपि चिच्छायोपेतेऽन्तःकरणोपाधौ विक्रियासहस्रयुक्ते स्वतःसिद्धस्य कर्तृत्वस्य यावद्द्रव्यभावितयाऽनपोहितत्वात् । न च 'ज्ञानामृतेन'— (जाबालदर्शनोपनिषदि १.२३) इत्यादिस्मृतिविरोधः, सत्यपि ज्ञाने विश्रान्तिरहितस्य तृप्त्यभावेन विश्रान्तिसंपादनलक्षणकर्तव्यशेषसद्भावेन कृतकृत्यत्वाभावात् ।

Reply: There is no harm in this, since this *vidvat sannyāsa* happens to be of the state of both forms like the concluding rite—*pratipattikarman*— of a sacrifice.

For instance—the performer of the *jyotiṣṭoma* sacrifice is forbidden to scratch his body with his hand during the observance of the rite. The horn of a black antelope is prescribed for scratching thus :

'Should the performer scratch with hand he would beget children affected with skin-disease, and if he should smile, his children would remain naked' (*Taittirīya Saṁhitā* 6.1.3). And thus: 'should scratch with the horn of a black antelope' (ibid). Since the horn of the black antelope has no purpose to serve after the completion of the rite nor can it be carried along, presumedly has to be given up.

And the Veda prescribes this giving up and the how of it thus: 'The sacrificial gifts having been distributed, he throws the horn of the black antelope into the *cātvalā* (a hole in the ground for constructing the *uttara-vedi*)(ibid).

So this concluding rite—*pratipatti-karman*, is in the form of both ordinary and scriptural ; in this way *vidvat-sannyāsa* is also of both forms.

Moreover, it should not be supposed that there is an absolute absence of authorship in an enlightened man because, even after the removal of the authorship, superimposed on the Self which is pure Consciousness, through knowledge, the notion of it naturally remains in the disguise of the mind, which has thousands of transformations because of the reflected consciousness, till the matter— the mind-stuff— exists, i.e. cannot be removed.

This does not contradict the *smṛti* quoted before thus 'Satisfied with the nectar of knowledge' etc. because, even after enlightenment he has not attained tranquillity ; hence contentment is wanting. Since obligation in the form of accomplishment of tranquillity remains to be performed, he is not in the state of one who has discharged all his duties.

ननु तत्त्वविदोऽपि विध्यङ्गीकारे सति तेनापूर्वेण देहान्तरमारभ्येत ।

Objection: If it is agreed that even the enlightened one is subject to scriptural injunction then, by performing that an 'unseen' merit will be acquired which will give rise to the next birth.

मैवम् । तस्यापूर्वस्य चित्तविश्रान्तिप्रतिबन्धनिवारणलक्षणस्य दृष्टफलस्य संभवे सत्यदृष्टफलकल्पनाया अन्याय्यत्वात्; अन्यथा श्रवणादिविधिष्वपि ब्रह्मज्ञानोत्पत्तिप्रतिबन्धनिवारणरूपं दृष्टफलमुपेक्ष्य जन्मान्तरहेतुत्वं कल्प्येत ।

Reply: It is not so ; because in the existence of visible effect of that accrued merit in the form of removal of obstacles to the tranquillity of the mind, imagination of

an unseen effect is not justified. Otherwise even the performing of the injunction regarding study, reflection and meditation would be imagined to give rise to rebirth ignoring the visible effect of it as removal of obstacles in the way of realizing Brahman-knowledge.

तस्माद्विध्यङ्गीकारे दोषाभावाद्विविदिषुरिव विद्वानपि गृहस्थो
 नान्दीमुखश्राद्धोपवासजागरणादिविधिमनुसृत्यैव संन्यस्येत् । यद्यप्यत्र श्राद्धादिकं
 नोपदिष्टं तथाप्यस्य विद्वत्संन्यासस्य विविदिषासंन्यासविकृतित्वात्
 'प्रकृतिवद्विकृतिः कर्तव्या' इति न्यायेन तदीया धर्माः सर्वेऽप्यत्र प्राप्नुवन्ति,
 यथाग्निष्टोमस्य विकृतिष्वतिरात्रादिषु तदीयधर्मप्राप्तिस्तद्वत् ।
 तस्मादितरसंन्यासवदत्रापि प्रैषमन्त्रेण पुत्रमित्रादित्यागं संकल्पयेत् ।
 बन्ध्वादीनित्यादिशब्देन भृत्यपशुगृहक्षेत्रादिलौकिकपरिग्रहादिविशेषाः संगृह्यन्ते ।
 स्वाध्यायं चेति चकारेण तदर्थनिर्णयोपयुक्तानि पदवाक्यप्रमाणशास्त्राणि
 वेदोपबृंहकाणीतिहासपुराणादीनि च समुच्चिनोति । औत्सुक्यनिवृत्ति-
 मात्रप्रयोजनानां काव्यनाटकादीनां त्यागः कैमुतिकन्यायसिद्धः । सर्वकर्माणीति
 सर्वशब्देन लौकिकवैदिकनित्यनैमित्तिकनिषिद्धकाम्यानि संगृह्यन्ते ।
 पुत्रादित्यागेनैहिकभोगः परिहृतः । सर्वकर्मत्यागेन चामुष्मिकभोगाशा
 चित्तविक्षेपकारिणी परिहृता । अयमिति छान्दसविभक्तलिङ्गव्यत्ययेनेदं
 ब्रह्माण्डमिति योजनीयम् । ब्रह्माण्डत्यागो नाम तत्प्राप्तिहेतोर्विराडुपासनस्यत्यागः ।
 ब्रह्माण्डं चेति चकारेण सूत्रात्मप्राप्तिहेतोर्हिरण्यगर्भोपासनस्य तत्त्वज्ञानहेतूनां
 श्रवणादीनां च समुच्चयः । स्वपुत्रादिहिरण्यगर्भोपासनान्तमैहिकमामुष्मिकं च
 सुखसाधनं सर्वं प्रैषमन्त्रोच्चारणेन परित्यज्य कौपीनादिकं परिगृहणीयात् ।
 आच्छादनं चेति चकारेण पादुकादीनि समुच्चिनोति । तथा च स्मृतिः—

Therefore, as there is no harm in agreeing that the enlightened may perform according to injunctions, he, the enlightened householder, should observe fast, vigil and perform *Nāndīmukha śrāddha* offering according to the prescribed rules, just like a seeker before taking to orders.

Though *śrāddha* (a ceremony performed in honour and for the benefit of dead relatives) and the rest are not mentioned here still the knower's renunciation being just

the modification of the seeker's renunciation, all Vedic injunctions regarding *vividīṣā sannyāsa* apply to it after the manner: 'The modified form should conform to the original form', just similar to the case of *Atirātra* and such rites, which are the modification of *Agniṣṭoma* sacrifice, all obligations relating it are to be performed like that of the original i.e. *Agniṣṭoma*.

Therefore, in the manner of other (seeker's) renunciation, in this renunciation also with the utterance of *Praīṣa* formula he should take the vow of renouncing son, friends and the rest.

The words 'and the rest'—*ādi*, used in the text after 'relative'—*bandhvādīn*—refers to the various worldly possessions such as servant, cattle, house, field etc.

The word 'and'—*ca*, used in the text: 'and the study of the Vedas'—*svādhyāyam ca* means other disciplines such as grammar, logic, metaphysics which subserve to determine the meaning of the *Vedas*, and also the epics and *purāṇas* etc. which elaborate the same.

The giving up of poetry, drama and the like which satisfy the longing only is established a fortiori.

The word 'all'—*sarva*—in the text 'all the activities'—*sarvakarmāṇi* enumerates worldly activities, Vedic acts, such as obligatory and occasional rites, prohibited acts, and rites performed with selfish motive.

By renouncing son and the others all worldly enjoyments are done away with. By this renouncement of all activities the desire to enjoy in the other world, which distracts the mind, is also got rid of. The use of the masculine nominative form of the word 'this'—*ayam*—in the text 'this universe'—*ayam brahmāṇḍam*—is archaic; by changing it to the neuter objective form, the text should be interpreted.

Giving up the universe implies the giving up of the worship of *Virāt*—which leads to the attainment of it.

The word 'and'— *ca*—in the text 'and this universe'— *ayam brahmāṇḍam ca*—implies the worship of *Hiraṇyagarbha*, which leads to the attainment of the state of *sūtrātman*, and also the study of the Vedas etc. which give rise to the knowledge of reality.

Having renounced with the utterance of *Praīṣa*, all means to happiness of this world and the next, beginning from his own son through the worship of *Hiraṇyagarbha*, he should accept loin cloth etc. The word 'and'— *ca*—in the text 'and covering'— *ācchādanam ca*—refers to a pair of sandals and the like. There is the *smṛti* in this respect thus:

‘कौपीनयुगलं वासः कन्थां शीतनिवारिणीम् ।

पादुके चापि गृह्णीयात्कुर्यान्नान्यस्य संग्रहम् ॥’

— (हारीतसंहितायाम् ६.७२८; लघुविष्णुस्मृतौ ४.७) इति ।

स्वशरीरोपभोगो नाम कौपीनेन लज्जाव्यावृत्तिः । दण्डेन गोसर्पाद्युपद्रवपरिहारः । आच्छादनेन शीतादिपरिहारः । चकारात्पादुकाभ्यामुच्छिष्टदेशस्पर्शादिपरिहारं समुच्चिनोति । लोकस्योपकारो नाम दण्डादिलिङ्गैतदीयमुत्तमाश्रमं परिज्ञाय तदुचिताभिवन्दनभिक्षाप्रदानादिप्रवृत्त्या सुकृतसिद्धिः । चकारेणाश्रममर्यादायाः शिष्टाचारप्राप्तायाः पालनं समुच्चिनोति ।

कौपीनादिपरिग्रहस्यानुकूलत्वमभिप्रेत्य मुख्यत्वं प्रतिषेधति—

‘He may accept a pair of loincloths, an upper garment, a patched garment as protection against cold, and even a pair of sandals; but nothing else he should take’ (*Hārīta Saṃhitā* 6.728; *Laghu-Viṣṇu-Smṛti* 4.7).

‘For his own bodily use’— *svaśarīropabhogāḥ nāma*—means be decent with the pair of loincloths. The staff is meant for protection against ox, serpent and the like; the covering is meant for protection against cold. By the word ‘and’— *ca*, the avoidance of contact with impure spots by

the help of a pair of sandals is meant. 'For the benefit of the people'—*lokasyopakāraḥ nāma*—means people recognizing him by the sign of the staff and the rest that he belongs to the highest stage of life would honour him appropriately by such acts as salutation, alms-giving and the like and thereby acquire religious merit. The word 'and'—*ca*—also implies observance of proper conduct in keeping with the propriety of the stage as handed down by the wise superiors.

Acceptance of loin-cloth etc. is only favourable to this stage ; with this in view, its essentiality is forbidden thus:

‘तच्च न मुख्योऽस्ति’ इति (परम. उप. १) ॥

‘And that is not essential’ (*Paramahansa Up.* 1).

यत्कौपीनादिपरिग्रहणमस्ति तदप्यस्य योगिनः परमहंसस्य मुख्यः कल्पो न भवति, किं त्वनुकल्प एव। विविदिषासंन्यासिनस्तु दण्डग्रहणं मुख्यमिति कृत्वा दण्डवियोगस्य निषेधः स्मर्यते—

The acceptance of loincloth and the rest—which has been enjoined—is not the essential precept for a *yogi-paramahansa*, but it is permitted as a substitute only. But acceptance of the staff has been made essential for a *vividiṣā-sannyāsin* and the *smṛti* forbids parting with it thus :

‘दण्डात्मनोस्तु संयोगः सर्वदैव विधीयते।

न दण्डेन विना गच्छेद्विषुक्षेपत्रयं बुधः ॥’

— (संन्यासोपनिषदि २.११) इति।

प्रायश्चित्तमपि दण्डनाशे प्राणायामशतं स्मर्यते—‘दण्डत्यागे शतं चरेत्’ इति।

‘Contact of the staff with the body should always be maintained ; the wise should not go beyond the length thrice the arrow range, without the staff’ (*Sannyāsopaniṣad* 2.11). Even one hundred expiatory *prāṇāyāmas* are enjoined in the *smṛti* for the loss of the staff thus : ‘He must perform a hundred (*prāṇāyāmas*) on parting with the staff.’

योगिनः परमहंसस्य मुख्यं कल्पं प्रश्नोत्तराभ्यां दर्शयति—

The essential precept for a *yogi-paramahansa* is being described through question and answer thus :

‘कोऽयं मुख्य इति चेदयं मुख्यः, न दण्डं न शिखं न यज्ञोपवीतं नाच्छादनं चरति परमहंसः’ (परम. उप. १-२) इति।

‘What, then, is the essential? The essential is this: no staff, no tuft of hair, no sacred thread, no covering, the *paramahansa* wanders about (*Paramahansa Up.* 1-2).

न शिखमिति छान्दसो लिङ्गव्यत्ययोऽनुसंधेयः। यथा विविदिषुः परमहंसः शिखायज्ञोपवीताभ्यां रहितो मुख्यस्तथा योगी दण्डाच्छादनाभ्यां रहितः सन्मुख्यो भवति, दण्डस्य वैणवत्त्वादिलक्षणमाच्छादनस्य कन्थात्त्वादिलक्षणं च परीक्षितुं दण्डादिकं संपादयितुं रक्षितुं च चित्ते व्यापृते सति चित्तवृत्तिनिरोधलक्षणो योगो न सिध्येदिति। तच्च न युक्तम्, ‘न हि वरविघाताय कन्योद्वाहः’ इति न्यायात्। आच्छादनाद्यभावे शीतादिबाधायाः कः प्रतीकार इत्याशङ्क्याह—

The use of neuter gender in the text ‘no tuft of hair’—*na śikhā*— is archaic. As for the seeker *paramahansa* the absence of the tuft on the head and the sacred thread is the essential condition, so for the *yogi-paramahansa* the absence of the staff and covering is the essential condition. If the mind remains busy in ascertaining whether the staff and the blanket have the characteristic of bamboo and patched cloth respectively and also in acquiring and preserving the staff, then *yoga*, which is of the nature of control of mental transformations, cannot be accomplished. And this is not proper, after the manner ‘nobody marries his daughter to a bridegroom to kill him’.

Anticipating such question as —‘in the absence of the blanket etc., what would be the protection against the discomfort due to cold and the like?’—the *śruti* says thus :

‘न शीतं न चोष्णं न सुखं न दुःखं न मानावमानौ च षडूर्मिवर्जम्’ (परम. उप. २) इति ।

“The *yogi-paramahansa* is neither cold and not hot, neither happy nor unhappy, neither honoured and nor dishonoured ; (and) is devoid of six waves’ (*Paramahansa Up. 2*).

निरुद्धाशेषचित्तवृत्तेर्योगिनः शीतं नास्ति, तत्प्रतीत्यभावात् । यथा लीलायामासक्तस्य बालस्याच्छादनादिरहितस्यापि हेमन्तशिशिरयोः प्रातःकालेऽपि शीतं नास्ति, तथा परमात्मन्यासक्तस्य योगिनः शीताभावः । घर्मकाल उष्णाभावश्च तथैवावगन्तव्यः । वर्षासु तदभावसमुच्चयार्थश्चकारः । शीतोष्णयोरप्रतीतौ तज्जन्ययोः सुखदुःखयोरभाव उपपन्नः । निदाघे शीतं सुखजनकं हेमन्ते दुःखजनकम् । उक्तविपर्यय उष्णे द्रष्टव्यः । मानः पुरुषान्तरेण संपादितः सत्कारः । अवमानस्तिरस्कारः । यदा योगिनः स्वात्मव्यतिरिक्तं पुरुषान्तरमेव न प्रतीयते तदा मानावमानौ दूरादपेतौ । चकारः शत्रुमित्ररागद्वेषादिद्वन्द्वभावं समुच्चिनोति । षडूर्मयः—क्षुत्पिपासे शोकमोहौ जरामरणे च । तेषां त्रयाणां द्वन्द्वानां क्रमेण प्राणमनोदेहधर्मत्वादात्मतत्त्वाभिमुखस्य योगिनस्तद्वर्जनं युज्यते ।

There is no cold for a yogi whose all mental transformations are restrained, because of the absence of awareness of it. As a child absorbed in play does not feel cold even on a winter morning even though unclad, so the yogi absorbed in the supreme Self does not feel cold. In the same way, it is to be understood, there is no feeling of heat during summer. The world ‘and’— *ca*—in the text ‘and not hot’— *na coṣṇam*, implies the absence of feeling rains during the rainy season. When there is no feeling of heat and cold, there is absence of pleasure and pain caused by them is established.

Cold is pleasurable during summer and unpleasurable during winter ; in the case of heat the opposite of the above is to be understood.

'Honoured'—*mānaḥ*— means treated reverentially by other people and 'dishonoured'—*avamānaḥ*—means censured. When the yogi has no perception of other person than his own self the honour and dishonour are far removed from him. The word 'and' (last one) implies the opposites such as friend and foe, love and hate and the like. Six waves are hunger and thirst, grief and illusion, and old age and death.

Abandonment of these three pairs, which are the properties of the vital breath, the mind and the body respectively, is befitting for the yogi who is turned towards the true nature of the soul i.e. who is bent upon realizing the self.

नन्वस्त्वेवं समाधिदशायां शीताद्यभावः व्युत्थानदशायां तु निन्दादिक्लेशः
संसारिणमिवैनं बाधेतैवेत्याशङ्क्याह—

'निन्दागर्वमत्सरदम्भदर्पेच्छाद्वेषसुखदुःखकामक्रोधलोभमोहहर्षासूयाहंकारादींश्च
हित्वा' (परम. उप. २) इति ।

'Let there be absence of cold and the like during concentration, but when out of it, censure and the like must be tormenting him just like a worldly person'— anticipating such doubt the *śruti* says thus :

'Giving up censure, pride, selfishness, hypocrisy, insole-
nce, wish, hate, pleasure, pain, desire, anger, avarice,
illusion, joy, envy and egoity and the like' (*Paramahansa-*
paniṣad 2).

विविधैः पुरुषैः स्वस्मिन्नापादिता दोषोक्तिर्निन्दा । अन्येभ्योऽधिकोऽहमिति
चित्तवृत्तिर्निर्वः । विद्याधनादिभिरन्यसदृशो भवामीति बुद्धिर्मत्सरः । परेषामग्रे
जपध्यानादिप्रकटनं दम्भः । भर्त्सनादिषु दृढबुद्धिर्दर्पः । धनाद्यभिलाष इच्छा ।
शत्रुवधादिषु बुद्धिर्द्वेषः । अनुकूलद्रव्यादिलाभेन बुद्धिस्वास्थ्यं सुखम् । तद्विपर्ययो
दुःखम् । योषिदाद्यभिलाषः कामः । कामितार्थविघातजन्यो बुद्धिक्षोभः क्रोधः ।
लब्धस्य धनस्य त्यागासहिष्णुत्वं लोभः । हितेष्वहितबुद्धिरहितेषु च हितबुद्धिर्मोहः ।

चित्तगतसुखाभिव्यञ्जिका मुखविकासादिहेतुर्धीवृत्तिर्हर्षः । परकीयगुणेषु
दोषत्वारोपणमसूया । देहेन्द्रियादिसंघातेष्वात्मभ्रमोऽहंकारः । आदिशब्देन
भोग्यवस्तुषु ममकारसमीचीनत्वादिबुद्ध्यो गृह्यन्ते । चकारो यथोक्तनिन्दादिविपरीतं
स्तुत्यादिकं समुच्चिनोति । एतान् सर्वान् निन्दादीन् हित्वा पूर्वोक्तवासनाक्षयाभ्यासेन
परित्यज्यावतिष्ठेतेति शेषः ।

When different persons find fault with me it is called censure ; 'in wealth and learning I must excel others' — such notion is selfishness ; such notion as 'I am greater than others' — is pride ; hypocrisy consists in showing off muttered prayer, meditation etc. before others ; strong will to deride is insolence ; longing for wealth etc. is wish ; hate consists in the will to kill enemies ; pleasure consists in the easeful state of the mind on the acquirement of favourable objects ; just opposite of this is pain ; longing for women etc. is desire ; anger consists in the agitation of the mind born of interruption in obtaining desired objects ; avarice consists in the impatience to part with the gains ; illusion consists in taking good for evil and evil for good ; joy is that transformation of the mind which gives rise to beaming face indicating pleasant state of the mind ; envy consists in finding fault in other's good qualities ; egoity consists in conceiving the combination of body, senses and the like to be the self. The words 'and the like'— *ādi*—in the text, implies the sense of belonging to me and properness in objects of enjoyment. The use of the word 'and'— *ca*— in the text refers to the opposite of censure and the rest such as praise etc.

Giving up all these censure and the like, i.e. by the practice of effacement of the latent impressions the yogi should remain unconcerned with them— thus is the end.

ननु विद्यमाने स्वदेहे तत्परित्यागो न संभवतीत्याशङ्क्याह— 'स्ववपुः कुणपमिव दृश्यते यतस्तद्वपुःपध्वस्तम्' (परम.उप. २) इति ।

The *śruti* anticipating such doubt as while his body exists it is not possible to give them up— says further thus :

'To the *yogi-paramahansa* his own body appears like a corpse, because the same has been abandoned i.e. separated from the Self' (*Paramahāṃsopaniṣad* 3).

पूर्वं यत्स्वकीयं वपुस्तदिदानीं योगिना स्वात्मचैतन्यात्पृथग्भूतत्वेन कुणपमि-
वावलोक्यते। यथा श्रद्धालुः स्पर्शनभीत्या शवदेहं दूरे स्थितोऽवलोकयति, तथाऽयं
योगी तादात्म्यभ्रान्त्युदयभीत्या सावधानो देहं चिदात्मनः सकाशान्त्रिन्तरं
विविनक्ति। यतः कारणात् तद्वपुराचार्योपदेशागमानुभवैरपध्वस्तं चिदात्मनः
सकाशान्त्रिराकृतम्। ततश्चैतन्यवियुक्तस्य देहस्य शवतुल्यतया दृश्यमानत्वात् सत्यपि
देहे निन्दादित्यागो घटत इत्यभिप्रायः।

ननूपन्नो दिग्भ्रमः सूर्योदयदर्शिनः विनष्टोऽपि यथा कदाचिदनुवर्तते, तथा
कदाचिदात्मनि देहात्मसंशयाद्यनुवृत्तौ निन्दादिक्लेशः पुनः पुनः प्रसज्येते-
त्याशङ्क्याह—

'संशयविपरीतमिथ्याज्ञानानां यो हेतुस्तेन नित्यनिवृत्तः' (प० उप० २) इति।

The body which was his own before, is now looked upon as a dead body by the yogi because of its being different from his own self, which is pure consciousness. As a faithful person, fearing contact, looks at a corpse from a distance, so the yogi always carefully discriminates the body from the self which is pure consciousness, fearing that false identification of them may not arise. For, the same body has been degraded through the precepts of the teacher, teachings of the scriptures, and own experience, i.e. has been discriminated from the pure consciousness. Therefore the idea is that, it is possible to give up censure and the like even while the body exists since the same, being disunited from the consciousness, appears like a corpse.

As the perplexity that had arisen about points of the compass, though dispelled by seeing the sunrise, still sometimes reappears, even so the doubt etc. regarding the identity of the body with the self may occur sometime which will cause pain in the self again from censure etc.—anticipating such doubt the *śruti* says thus:

‘The *yogi-paramahansa* is forever free from the cause of doubt, misapprehension, and erroneous knowledge (*Pa-ramahansa Up 2*).

आत्मा कर्तृत्वादिधर्मोपेतस्तद्रहितो वेत्यादिकं संशयज्ञानम्। देहादिरूप एवात्मेति विपरीतज्ञानम्। एतदुभयं भोकृविषयम्। मिथ्याज्ञानं तु भोग्यविषयमत्र विवक्षितम्। तच्चानेकविधम्—‘संकल्पप्रभवान्कामान्’ (भगवद्गीतायाम् ६.२४) इत्यत्र स्पष्टीकृतम्। तद्धेतुश्चतुर्विधः, ‘अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्म-ख्यातिरविद्या’ (योगसूत्रेषु २.५) इति सूत्रणात्। अनित्ये गिरिनदीसमुद्रादौ नित्यत्वभ्रान्तरेका। अशुचौ पुत्रभार्यादिशरीरे शुचित्वभ्रान्तिर्द्वितीया। दुःखे कृषिवाणिज्यादौ सुखत्वभ्रान्तिस्तृतीया। गौणमिथ्यात्मनि पुत्रभार्यादावन्नमयादिके चानात्मनि मुख्यात्मत्वभ्रान्तिश्चतुर्थी। एतेषां संशयादीनां हेतुरद्वितीयब्रह्मात्मतत्त्वावरकमज्ञानं तद्वासना च। तच्चाज्ञानं योगिनः परमहंसस्य महावाक्यार्थबोधेन निवृत्तम्; वासना तु योगाभ्यासेन निवृत्ता। उदाहृतायां दिग्भ्रान्तावज्ञाने निवृत्तेऽपि वासनायाः सद्भावाद्यथापूर्वं भ्रान्तिव्यवहारः। योगिनस्तु भ्रान्तिहेतुद्वयराहित्यात्कुतः संशयादीन्यनुवर्तेन् ? तमेनमनुवृत्त्यभावमभिप्रेत्य तेन हेतुद्वयेन योगी नित्यनिवृत्त इत्युक्तम्। सत्यामप्यज्ञानतद्वासनानिवृत्तौ तस्या निवृत्तेर्विनाशाभावान्नित्यत्वं द्रष्टव्यम्। तन्नित्यत्वे हेतुमाह—

‘तन्नित्यबोधः’ (परम० उप० २)।

Doubt consists in such uncertainty as— ‘whether the self is with the attributes of a doer and the like or without them’.

Misapprehension consists in misconceiving the Self to be only of the form of the body etc. Both of them are concerned with the subject. Erroneous knowledge relating to the objects of enjoyment is implied here. This is of many kinds and has been explained in the *Bhagavad Gita* thus :

‘Desires born of will’ (*BG 6.24*) etc. The cause of this erroneous knowledge is of four kinds, as Patañjali has formulated thus :

‘Ignorance is taking the non-eternal, the impure, the painful, and the non-self for the eternal, the pure, the happy, and the Ātman or Self (respectively) (*Yogasūtra* 2.5).

The erroneous conception of permanence in the impermanent mountains, rivers, oceans and the like is the first; the erroneous conception of purity in the impure bodies of sons, wife and the like is the second; the erroneous notion of happiness in the painful vocations of agriculture, commerce and the like is the third; erroneously taking the bodies of wife, son, and the like which are secondary and unreal for one’s own self and the principal gross body made of food etc. which is non-self for one’s real Self is the fourth.

The cause of these, doubt and the rest, is ignorance and its impression—which conceals the true state of the non-dual Brahman—the Supreme Self.

The ignorance of a *yogi-paramahansa* has been destroyed by understanding the meaning of the great Vedic texts, and its impression by the practice of *yoga*. In the example of perplexity about the points of the compass, erroneous conduct even after the cessation of ignorance happens because of the presence of its impression. But how can doubt and the rest reappear in a *yogi* who is devoid of both ignorance and its impression—the cause of illusion?

With this absence of recurrence in view it has been said that the *yogi* is forever free from these two causes. Forasmuch as there is absence of the annulment of the cessation of ignorance and its impression that has already taken place, this freedom is regarded as permanent.

The *śruti* states the cause of this permanent cessation thus:

‘The *yogi-paramahansa* is for ever aware of It (Supreme Self)’ (*Paramahansa Up* 2).

सर्वनामत्वात्प्रसिद्धार्थवाची तच्छब्दोऽत्र सर्ववेदान्तप्रसिद्धं परमात्मानमाचष्टे । तस्मिन्परमात्मनि नित्यो बोधो यस्य योगिनः सोऽयं तन्नित्यबोधः । योगी हि 'तमेव धीरो विज्ञाय प्रज्ञां कुर्वीत ब्राह्मणः' (बृहदारण्यकोपनिषदि ४.४.२१) इति श्रुतिमनुसृत्य चित्तविक्षेपान्योगेन परिहृत्य नैरन्तर्येण परमात्मविषयामेव प्रज्ञां करोति । अतो बोधस्य नित्यत्वादबोधविनाशयोरज्ञानतद्वासनयोर्निवृत्तिर्नित्येत्यर्थः ।

The word 'It'— *tad*—being a pronoun refers to something very well-known; here it denotes the 'Supreme Self'—celebrated in all the *upaniṣads*.

The yogi whose awareness of It, 'the Supreme Self', is constant, he is this 'forever aware of It' (as referred to by the *śruti*). For, in pursuance of the instructions of the *Bṛhadāraṇyaka Upaniṣad* (4.4.21)— 'The intelligent seeker of Brahman learning about the Self alone, should practise (the means to) wisdom— *prajñā*', the yogi, getting rid of the distractions of the mind through the practice of yoga, exercises continuously in the wisdom regarding the Supreme Self. Therefore, forasmuch as the knowledge is permanent the cessation of ignorance and its impression— which are destroyable by knowledge alone— is also permanent.

बुध्यमानस्य परमात्मनस्ताकिंश्वरवत्तटस्थत्वशङ्कां वारयति—
'तत्स्वयमेवावस्थितिः' (परम. उप. २) इति ।

The Supreme Self—which is being experienced thus—is not standing aloof from the individual self like the almighty god of the Nyāya school. To exclude such separateness the *śruti* says thus :

'The yogi abides in That which is he himself alone (his own self only)' (*Paramahansa Up* 2).

यद्वेदान्तवेद्यं परं ब्रह्मास्ति तत्स्वयमेव न तु स्वस्मादन्यदित्येवं निश्चित्य योगिनोऽवस्थितिर्भवति ।

तस्य योगिनो ब्रह्मानुभवप्रकारं दर्शयति—

The yogi firmly convinced that he is himself identically one with the supreme Self, that which is known from the *upanīśads*, and none else, abides in It.

The *śruti* describes the way in which the yogi attains the knowledge of Brahman thus :

‘तं शान्तमचलमद्वयानन्दविज्ञानघन एवास्मि तदेव मम परमं धाम’ (परम. उप. २) इति ।

‘I am He alone—who is tranquil, motionless and nothing but non-dual bliss and consciousness, and that alone is my highest state’ (*Paramahansa Up.* 2).

तमित्यादिपदत्रये द्वितीया प्रथमार्थे द्रष्टव्या । यः परमात्मा शान्तः क्रोधादिविक्षेपरहितः, अचलो गमनादिक्रियारहितः, स्वगतसजातीयविजातीयभेदशून्यः सच्चिदानन्दैकरसोऽस्ति स एवाहमस्मि । तदेव ब्रह्मतत्त्वं मम योगिनः परमं धाम वास्तवं स्वरूपम्; न त्वेतत्कर्तृत्वभोक्तृत्वादियुक्तम्, एतस्य मायाकल्पितत्वात् । नन्वात्मनः परब्रह्मत्व आनन्दावाप्तिरिदानीं कुतो नेत्यत्रानन्दावाप्तिः सदृष्टान्तमुक्ताभियुक्तैः —

The second case-forms in the first three words of the text are to be understood as first case-forms. The supreme Self who is tranquil, i.e. devoid of such distractions as anger and the like; motionless—free from such acts as going and the like; free from duality i.e. devoid of the three kinds of difference—intrinsic, specific, or extrinsic [a tree is different (extrinsic) from a stone; the oak is different (specific) from the poplar; in the same tree, the blossom is different (intrinsic) from the leaf. All these differences are absent in Brahman] and who is homogeneous existence, conscious, and bliss without a break—I am none but He alone.

The same, i.e. the true knowledge of Brahman is my highest state, i.e. the yogi's real form—the essential nature, and not this form which is conditioned by the state of being the doer and enjoyer inasmuch as this is imagined through ignorance. The learned have described with example how bliss is realized and why bliss is not realized now even though the self is none other than the Supreme Brahman thus :

‘गवां सर्पिः शरीरस्थं न करोत्यङ्गपोषणम् ।
 तदेव कर्मरचितं पुनस्तस्यैव भेषजम् ॥
 एवं सर्वशरीरस्थः सर्पिवत्परमेश्वरः ।
 विना चोपासनां देवो न करोति हितं नृषु ।’
 (बृहद्योगीयाज्ञवल्क्यस्मृतौ ९.३०-३१) इति ।

‘As clarified butter, although present in the body of a cow does not nourish her body, but the same acts as a medicine for her if collected through proper means, even so the supreme Lord pervades everybody like the clarified butter but does not bestow well-being—bliss on men unless He—the divine Lord—is approached with devotion’ (*BY Smṛti* 9.30,31 ; *G. Purāṇa* 227.2,3)*.

यदि योगिनः पूर्वाश्रमप्रसिद्धा आचार्यपितृभ्रात्रादयः कर्मिणः श्रद्धाजडाः शिखायज्ञोपवीतसंध्यावन्दनादिराहित्येन पाषण्डित्वमारोप्य व्यामोहयेयुस्तदा व्यामोहानुत्पत्तये योगिनो वर्तमानं निश्चयं दर्शयति—

Should those blind adherents to (their faith in) rituals, who were known in the former stage in the life of the yogi as his teacher, father, brother and the like perplex him by charging with heterodoxy because of the absence of the

* यथा सर्पिः शरीरस्थं गवां न कुलते बलम् ।
 निर्गतं कर्मसंयुक्तं दत्तं तासां महाबलम् ॥
 तथा विष्णुः शरीरस्थो न करोति हितं नृणाम् ।
 विनाउपनया देवः सर्वैः परमेश्वरः ॥

tuft of hair, the sacred thread, and the morning and evening hymns and acts of worship and the like, then to check such confusion the *śruti* describes the existing conviction of the yogi thus :

‘तदेव च शिखा तदेवोपवीतं च परमात्मात्मनोरैकत्वज्ञानेन तयोर्भेद एव विभग्नः सा सन्ध्या’ (परम. उप. २) इति ।

‘And that (the knowledge of Brahman) alone is the tuft of hair, and that alone is the sacred thread ; through the knowledge of unity of the (individual) self and the Supreme Self their distinction is destroyed and that alone is union (*sandhyā*) (*Paramahansa Up.* 2).

यद्वेदान्तवेद्यस्य परब्रह्मणो ज्ञानं तदेव कर्माङ्गभूतबाह्यशिखायज्ञोपवीतस्थानीयम् । अन्ये च मन्त्रद्रव्यलक्षणे कर्माङ्गभूते चकाराभ्यां समुच्चीयेते । शिखाद्यङ्गसाध्यैः कर्मभिरुत्पन्नं यत्स्वर्गादिमुखं तत्सर्वं ब्रह्मज्ञानेनैव लभ्यते, विषयानन्दस्य सर्वस्य ब्रह्मानन्दलेशत्वात् । ‘एतस्यैवानन्दस्यान्यानि भूतानि मात्रामुपजीवन्ति’ (बृ. उप. ४.३.३२) इति श्रुतिः । एतदेवाभिप्रेत्याथर्वणिका ब्रह्मोपनिषद्यामनन्ति—

The knowledge of the Supreme Brahman—which is realized through the *upaniṣads*—is substituted for the external tuft of hair and the sacred thread which form the parts of rituals ; the twice used ‘and’—*ca*—in the text implies the formula and other requisite materials, which also form the parts of rituals.

The bliss of heaven and the like that are born of sacrificial rites, of which the tuft of hair and the rest form the parts, (all) are attained through the knowledge of Brahman alone, forasmuch as all objective bliss is but a particle of the bliss of Brahman. The *Bṛhadāraṇyaka śruti* has it thus :

‘On a particle of this bliss alone other creatures live’ (*Bṛ. Up.* 4.3.32).

With this in view it is chanted in the *Brahmopaniṣad* of the *Atharvaveda* thus :

‘सशिखं वपनं कृत्वा बहिःसूत्रं त्यजेदबुधः ।

यदक्षरं परं ब्रह्म तत्सूत्रमिति धारयेत् ॥ (ब्रह्मोपनिषदि ६) ॥

‘The learned (*vipra*), having tonsured his head along with the tuft, should give up the external (sacred) thread, and wear that which is the imperishable Supreme Brahman as sacred thread (*Brahmopaniṣad* 6).

‘सूचनात्सूत्रमित्याहुः सूत्रं नाम परं पदम् ।

तत्सूत्रं विदितं येन स विप्रो वेदपारगः ॥ (तत्रैव ७) ॥

‘That which manifests is called the thread, this thread means the highest state i.e. the Supreme Brahman. The *vipra*—versed in the Vedas, who has known this thread, has gone beyond the Vedas (has become fully conversant with the Vedas) (*ibid* 7).

‘येन सर्वमिदं प्रोतं सूत्रे मणिगणा इव ।

तत्सूत्रं धारयेद्योगी योगवित्तत्त्वदर्शिवान् ॥ (तत्रैव ८) ॥

‘The yogi who is fully skilled in yoga and has known the reality should wear that thread on which all this (phenomenal world) is strung even as rows of gems are on a string (*ibid* 8).

‘बहिःसूत्रं त्यजेद्विद्वान् योगमुत्तममास्थितः ।

ब्रह्मभावमिदं सूत्रं धारयेद्यः स चेतनः ।

धारणात्तस्य सूत्रस्य नोच्छिष्टो नाशुचिर्भवेत् ॥ (तत्रैव ९) ॥

‘The enlightened one—being firmly set in the highest form of yoga—should give up the external (sacred) thread; he, who is conscious of Brahman in the form of this thread should invest himself with it. By wearing this thread he neither becomes impure nor is defiled (*ibid* 9).

‘सूत्रमन्तर्गतं येषां ज्ञानयज्ञोपवीतिनाम् ।
ते वै सूत्रविदो लोके ते च यज्ञोपवीतिनः ॥ (तत्रैव १०) ॥

‘Who wear inside the knowledge in the form of sacred thread, they are truly the knower of the thread in this world and they are indeed invested with the sacred thread. (ibid 10).

‘ज्ञानशिखा ज्ञाननिष्ठा ज्ञानयज्ञोपवीतिनः ।
ज्ञानमेव परं तेषां पवित्रं ज्ञानमुच्यते ॥ (तत्रैव ११) ॥

‘For them who are firmly set in knowledge, knowledge is the tuft of hair, and knowledge is the sacred thread they are invested with; for them knowledge is the ultimate and knowledge—it is said—is purity itself (ibid 11).

‘अग्नेरिव शिखा नान्या यस्य ज्ञानमयी शिखा ।
स शिखीत्युच्यते विद्वान् नेतरे केशधारिणः ॥ (तत्रैव १२) ॥

‘Who has no other tuft than the tuft of knowledge like the flame of fire, he is called the enlightened wearer of the tuft of hair, the others are merely wearers of hair (ibid 12).

‘कर्मण्यधिकृता ये तु वैदिके ब्राह्मणादयः ।
तैर्विधार्यमिदं सूत्रं कर्माङ्गं तद्धि वै स्मृतम् ॥ (तत्रैव १३) ॥

‘The *brāhmaṇa* and the like who are entitled to the Vedic rites should wear this (external sacred) thread; for, according to the *smṛtis*, it verily forms a part of the sacrificial rite (ibid 13).

‘शिखा ज्ञानमयी यस्योपवीतं चापि तन्मयम् ।
ब्राह्मण्यं सकलं तस्य इति ब्रह्मविदो विदुः ॥ (तत्रैव १४) ॥

‘Who has the tuft (made) of knowledge and the sacred thread also (made) of knowledge, in him, the fully skilled in the Vedic lore know, the state of being a *brāhmaṇa* is complete (ibid 14).

‘इदं यज्ञोपवीतं च परमं यत्परायणम् ।

विद्वान्यज्ञोपवीती स्यात्तज्ज्ञास्तं यज्विनं विदुः ॥’ (तत्रैव १५) इति ।

‘This is the highest sacred thread and this is the last refuge knowing which he becomes truly invested with the sacred thread ; and the knowers of sacrificial rites consider him to be the (real) sacrificer’ (ibid 15).

तस्माद्योगिनः शिखायज्ञोपवीते यथा विद्येते तथैव संध्यापि विद्येते । यः शास्त्रगम्यः परमात्मा यश्चाहंप्रत्ययगम्यो जीवात्मा, तयोरेकत्वज्ञानेन महावाक्यजन्येन भ्रान्तिप्रतीतो भेदो विशेषेण भग्न एव । पुनर्भ्रान्त्यनुदयो भङ्गस्य विशेषः । येयमेकत्वबुद्धिः सेयमुभयोरात्मनोः संधौ जायमानत्वात् संध्येत्युच्यते । अहोरात्रयोः संधावनुष्ठेया क्रिया यथा संध्या तद्वत् । एवं च सति योगी श्रद्धाजडैर्न व्यामोहयितुं शक्यः ।

Therefore, as the yogi has the tuft and the sacred thread so also the *sandhyā* (the religious acts performed by Brāhmaṇas etc. at the three divisions of the day). The erroneously conceived difference between the Supreme Self—which is known from the scriptures, and the individual self which is known from the sense of ‘I’, is completely destroyed indeed, by the knowledge of their unity born of the great (Upaniṣadic) texts.

The speciality of this destruction is that the error never returns again.

Since the understanding of unity (of both the Selves) arises at the point of union of the two Selves, it is called ‘union’—*sandhyā* (juncture), just like the religious act which is to be performed at the point of union of day and night is called *sandhyā*. Such being the case, the yogi cannot be confounded by the obstinate adherents to rituals.

‘कोऽयं मार्गः ?’ इति प्रश्नस्य ‘असौ स्वपुत्र’ (परम. उप. १) इत्यादिनोत्तरमुक्तम् ।
 ‘का स्थितिः ?’ इत्येतस्य ‘महापुरुष—’ इत्यादिना संक्षिप्योत्तरमुक्त्वा
 ‘संशयविपरीत—’ इत्यादिना तदेव प्रपञ्च्येदानी-
 मुपसंहरति—‘सर्वान्कामान्परित्यज्य अद्वैते परमा स्थितिः ।’ (परम.उप. ३) इति ॥

The answer to the question ‘what is the way’ has been given by ‘He renounces his son—’ etc. and to ‘what is the state?’ by ‘the great soul—’ etc. first in brief and then the same elaborately by ‘Doubt, misapprehensions—’ etc.; and now the *śruti* concludes by saying thus :

‘The ultimate abiding is in non-duality after doing away with all desires’ (*Paramahansa Up.* 3)

क्रोधलोभादीनां कामपूर्वकत्वात् कामपरित्यागेन चित्तदोषाः सर्वेऽपि परित्यज्यन्ते ।
 एतदेवाभिप्रेत्य वाजसनेयिभिराम्नातम्— ‘अथो खल्वाहुः काममय एवायं पुरुषः’
 (बृहदारण्यकोपनिषदि ४.४.५) इति । अतो निष्कामस्य योगिचित्तस्याद्वैते निर्विघ्ना
 स्थितिरुपपद्यते ।

By the giving up of desire all evils of the mind such as anger, avarice and the like are given up inasmuch as they are born of desire. With this very idea the *Vājasaneyā* school of the Vedas have chanted thus :

‘Others, however, say that the self is identified with desire alone’ (*Bṛ. Up.* 4.4.5).

Therefore, the uninterrupted abiding of the desireless mind of a yogi in non-duality is possible.

ननु दण्डग्रहणविधिवासनयोपेता विविदिषासंन्यासिनो योगिनं दण्डरहितं परमहंसं
 नाभ्युपगच्छन्तीत्याशङ्क्याह—

‘ज्ञानदण्डो धृतो येन एकदण्डी स उच्यते ।
 काष्ठदण्डो धृतो येन सर्वाशी ज्ञानवर्जितः ।
 स याति नरकान्योरान्महारौरवसंज्ञकान् ॥

तितिक्षाज्ञानवैराग्यशामादिगुणवर्जितः ।

भिक्षामात्रेण यो जीवेत्स पापी यतिवृत्तिहा ॥

इदमन्तरं ज्ञात्वा स परमहंसः' (परम. उप. ३.३) इति ।

Anticipating that a yogi without the staff may not be recognized as *paramahansa* by *vividiṣā sannyāsins* who still have the impression that the staff should be accepted in accordance with the scriptural injunction, the *śruti* further says thus :

'He who has held knowledge as the staff, is called the bearer of the one staff. But he, who bears the wooden staff, devoid of knowledge, eats all sorts of things, goes to the dreadful hell called the great Raurava. He, who is devoid of forbearance, understanding, non-attachment, tranquillity, and the like virtues, and subsists on alms only, is the sinner who violates the moral conduct of the ascetics. After realizing this difference (between the staff of knowledge and the wooden staff) he becomes *paramahansa*' (*Paramahansaṣopaniṣad* 3.3)

परमहंसस्य योऽयमेकदण्डः स द्विविधः— ज्ञानदण्डः काष्ठदण्डश्चेति । यथा त्रिदण्डिनो वाग्दण्डो मनोदण्डः कर्मदण्डश्चेति ('कायदण्डश्चेति' इति वा पाठः) त्रैविध्यं तद्वत् । वाग्दण्डादयो मनुना स्मर्यन्ते—

The one-staff of a *paramahansa*s of two kinds : the staff of knowledge and the wooden staff, just like the three kinds of a *tridaṇḍin* ascetic such as the staff of speech, the staff of the mind, and the staff of action. Manu has described the staff of speech and others thus :

'वाग्दण्डोऽथ मनोदण्डः कर्मदण्डस्तथैव च ।

यस्यैते नियता बुद्धौ स त्रिदण्डीति चोच्यते ॥

त्रिदण्डमेतन्निक्षिप्य सर्वभूतेषु मानवः ।

कामक्रोधौ तु संयम्य ततः सिद्धिं निगच्छति ॥'

— (मनु. १२.१०, ११) इति ।

'He, who is ever awake to these three staffs, namely, of speech, mind, and action, is called the *tridaṇḍin*—the

ascetic bearing three staffs (*daṇḍa*—staff, means sovereignty i.e. complete control over speech, mind, and body) (*Manusmṛiti* 12.10).

‘A man becomes free by directing these three controls towards all beings after completely subduing desire and anger’ (ibid 12.11).

तेषां स्वरूपं दक्षः स्मरति—

‘वाग्दण्डोऽथ मनोदण्डः कर्मदण्डस्तथैव च ।
यस्यैते नियता दण्डास्त्रिदण्डीति स उच्यते ।
वाग्दण्डे मौनमातिष्ठेत् कर्मदण्डे त्वनीहताम् ।
मानसस्य तु दण्डस्य प्राणायामो विधीयते ॥’ इति ।

Dakṣa describes their nature thus :

‘He is called the *tridaṇḍin*—having triple control, who has constant control over his speech, mind, and action (*Vāyupurāṇa* 17.6).

‘To control his speech he should observe silence, to control his actions he should practise indifference and *prāṇāyāma*—restraining of vital breath is prescribed to control his mind’ (quoted in *Yatidharmasaṅgraha* of Viśveśvarasarasvatī, p. 122 ; *Sannyāsopaniṣad* 2.97).

‘कर्मदण्डोऽल्पभोजनम्’ इति स्मृत्यन्तरपाठः । ईदृशं त्रिदण्डित्वं परमहंसस्याप्यस्ति । तदेतदभिप्रेत्य पितामहः स्मरति—

‘यतिः परमहंसस्तु तुर्याख्यः श्रुतिचोदितः ।
यमैश्च नियमैर्युक्तो विष्णुरूपी त्रिदण्डभृत् ॥’ इति ।

There is another *smṛti* which reads thus :

‘To control actions one should practise frugality’ (Source untraced). This sort of triple control has to be observed by a *paramahansa* also ; with this in view *Pitāmaha* says thus :

‘The stage of a *yogi-paramahansa* is the fourth as enjoined by the *śruti*, he is possessed of self-restraint and religious observances and, bearing three staffs— triple control, is Viṣṇu incarnate’ (Source untraced).

एवं सति मौनादीनां वागादिदमनहेतुत्वाद्यथा दण्डत्वं तथैवाज्ञान-
तत्कार्यदमनहेतोर्ज्ञानस्य दण्डत्वम्। अयं ज्ञानदण्डो येन परमहंसेन धृतः स एव
मुख्य एकदण्डीत्युच्यते। मानसस्य ज्ञानदण्डस्य कदाचिच्चित्तविक्षेपेण विस्मृतिः
प्रसज्येतेति तत्रिवारणार्थं स्मारकः काष्ठदण्डो ध्रियते। तदेतच्छास्त्रार्थ-
हस्यमबुद्ध्वा वेषमात्रेण पुरुषार्थसिद्धिमभिप्रेत्य काष्ठदण्डो येन परमहंसेन धृतः स
पुरुषो बहुविधयातनोपेतत्वाद्घोरान्महारौरवसंज्ञकात्रकानान्प्रोति। तत्र
हेतुरच्यते— परमहंसवेषं दृष्ट्वा ज्ञानित्वभ्रान्त्या सर्वे जनाः स्वस्वगृहे तं भोजयन्ति।
अयं च जिह्वालम्पटो वर्ज्यावर्ज्यविवेकमकृत्वा सर्वमन्नमश्नाति। तेन प्रत्यवायं
प्राप्नोति। यानि तु ‘नान्नदोषेण मस्करी’ (संन्यासोपनिषदि ७२), ‘चातुर्वर्ण्यं
चरेद्भैक्षम्’ इत्यादिस्मृतिवचनानि तानि ज्ञानविषयाणि। अयं च ज्ञानवर्जित इति
युक्तोऽस्य नरकः। अत एव ज्ञानहीनस्य यतेर्भिक्षानियममाह मनुः—

Therefore, as observance of silence etc. are called the staff (control) because of their being the cause of control of speech etc., so the knowledge—which is the cause of controlling ignorance and its effects is considered a staff. The *paramahansa* who bears this staff of knowledge he alone is called the real *ekadaṇḍin*—bearing one staff. Forgetfulness of this mental staff of knowledge may occur sometime by some distraction of the mind; in order to control such occurrence the wooden staff is borne as a reminder. The *paramahansa* who, not knowing the mystic meaning of the scriptures, bears the wooden staff thinking that by the change of garb alone he can attain the ultimate object of life goes to the dreadful hell known as the great *raurava*— since it is full of afflictions. It is fraught with varieties of woe.

The following is the reason for this: seeing him in the garb of a *paramahansa* and mistaking him for an

enlightened person all people feed him at their houses. And this unenlightened greedy person, without discriminating what should and what should not be taken, eats all sorts of food from all— and thereby commits a sin.

Those *smṛti* texts, such as ‘the fault committed by eating prohibited food does not affect the *sannyāsins*’ (*Sannyāsopani-ṣad* 72) and ‘should beg of all the four castes’ and the like refer to the enlightened *sannyāsins* only. But, since this *paramahansa* is devoid of knowledge, hell is appropriate to him. For this alone Manu lays down restrictive rules of begging for the unenlightened *sannyāsin* thus :

‘न चोत्पातनिमित्ताभ्यां न नक्षत्राङ्गविद्यया ।
 नानुशासनवादाभ्यांभिक्षां लिप्सेत कर्हिचित् ॥५०॥
 एककालं चरेद्भैक्षं न प्रसज्येत विस्तरे ॥
 भैक्षे प्रसक्तो हि यतिर्विषयेष्वपि सज्जति ॥५५॥’
 — (मनु० ६.५०, ५५) ॥

‘The ascetic must never desire to secure alms by predicting portents and interpreting omens, or by prophesying according to astrology, palmistry, or medicine, nor even by exposition of moral code and the scriptures (*Manu saṁhitā* 6.50).

‘He should go for alms once a day and never indulge in obtaining more. For, who is attached to much alms would become attached to the objects of enjoyments also’ (ibid 55).

ज्ञानाभ्यासिनं प्रति त्वेवं स्मर्यते—

‘एकवारं द्विवारं वा भुञ्जीत परहंसकः ।
 येन केन प्रकारेण ज्ञानाभ्यासी भवेत्सदा ॥’ इति ।

But to the practiser of knowledge it has been said thus:

‘The *paramahansa* may eat once or twice a day, and by whatever means, should always practise knowledge (Source untraced).

एवं च सति ज्ञानदण्डकाष्ठदण्डयोर्यदन्तरमुत्तमत्वाधमत्वरूपं तदिदमवगत्योत्तमं
ज्ञानदण्डं यो धारयति स एव मुख्यः परमहंस इत्यभ्युपगन्तव्यम्।

Such being the case, it should be admitted that after realizing the difference— between the staff of knowledge and the wooden staff in the form of being superior and inferior respectively he, who bears the staff of knowledge is the real *paramahansa*.

नन्वस्त्वभिज्ञस्य परमहंसस्य ज्ञानदण्डो माभूत्वकाष्ठदण्डनिर्बन्धः, इतरा तु चर्या
सर्वा कीदृशीत्याशङ्क्याह—

‘आशाम्बरो न नमस्कारो न स्वधाकारो न निन्दा न स्तुतिर्यादृच्छिको भवेद्
भिक्षुर्नवाहनं न विसर्जनं न मन्त्रं न ध्यानं नोपासनं न लक्ष्यं नालक्ष्यं न पृथङ्नापृथङ्
न चाहं न त्वं न च सर्वं न चानिकेतस्थितिरेव स भिक्षुः सौवर्णादीन्नेव परिग्रहेन्न
लोकं नावलोकं च’ (परम. उप. ४) इति।

For the knowing *paramahansa* let there be the staff of knowledge alone and no insistence upon (his bearing) wooden staff, but of what kind are his all other departments ? Anticipating such question the *śruti* further says thus :

‘The mendicant, having the sky’s regions as his garment (naked), without salutation, neither offering oblation and libation to (the gods or) departed ancestors, nor pronouncing benediction, without censure, without praise, should remain satisfied with what comes by chance ; not sending for, nor sending away, without a sacred formula, without meditation, without worship, without connotation, without denotation, neither different nor identical, nor ‘I’, nor ‘You’ nor ‘all’, the mendicant remains even without an abode. He should not accept pot consisting of gold and the like, nor accept people, not even look at them’ (*Paramahansa Upaniṣad* 4).

आश॥ दिशः, ता एवाम्बरं वस्त्रमाच्छादनं यस्यासावाशाम्बरः। यत्तु स्मृतिवचनम्—

Sky's regions i.e. the quarters, they are the garment—covering, for him. As for the *smṛti* text that says thus :

‘जान्वोरूर्ध्वमधो नाभेः परिधायैकमम्बरम्।

द्वितीयमुत्तरं वासः परिधाय गृहानटेत् ॥’

इति, तदिदमयोगिविषयम्। अत एव पूर्वम् ‘तच्च न मुख्योऽस्ति’ इत्युक्तम्।

‘He should clothe himself with a piece of cloth covering the region between the navel and the knees, and wearing the second piece as an upper garment should go begging from house to house’ (Source untraced),— it refers to non-yogi which is why it has been said before that ‘It is not essential’ (*Paramahansa Up.* 1).

यद्यपि स्मृत्यन्तरम्—

‘यो भवेत्पूर्वसंन्यासी तुल्यो वै धर्मतो यदि।

तस्मै प्रणामः कर्तव्यो नेतराय कदाचन ॥’

इति, तथापि तस्यायोगिविषयत्वान्नास्य नमस्कारः कर्तव्योऽस्ति। अत एव ब्राह्मणलक्षणे ‘निर्नमस्कारमस्तुतिम्’ (महाभारते शान्तिपर्वणि मोक्षधर्मे २३७.२४) इत्युदाहृतम्।

Although another *smṛti* has it thus :

‘He should salute a senior monk of his own order, but never others’ (*Mahābhārata* 13 app. 10.181 pr)— yet this also refers to a non-yogi, so salutation is not obligatory to a *paramahansa*. For this alone it has been said while defining a *brāhmaṇa* that ‘He does not salute, nor praise’ (*Mahābhārata* 12.237.24).

गयाप्रयागादितीर्थेषु श्रद्धाजाड्यात्प्राप्तः स्वधाकारो निषिध्यते। पूर्वत्र ‘निन्दागर्व—’ (परम. उप. २) इत्यादिवाक्येनपरकृतया स्वनिन्दया क्लेशो निवारितः, अत्र तु स्वकर्तृके अन्यविषये निन्दास्तुती निषिध्येते। यादृच्छिकत्वं

निर्बन्धराहित्यम् । न क्वचिदपि व्यवहारे निर्बन्धं कुर्यात् । यस्तु देवपूजायां निर्बन्धः स्मर्यते—

‘भिक्षाटनं जपः शौचं स्नानं ध्यानं सुरार्चनम् ।

कर्तव्यानि षडेतानि सर्वथा नृपदण्डवत् ॥’

इति, तस्याप्ययोगिविषयत्वमभिप्रेत्य नावाहनमित्याद्याम्नातम् ।

The offering of oblation and libation to the deceased ancestors at holy places like Gayā, Prayāga etc. obtaining in the wake of blind adherence to faith, is forbidden for him. In the text ‘censure, pride’ (*Paramahansa up. 2*) etc. previously quoted, the pain inflicted upon the yogi by others through censuring him has been prevented ; but here in the present text the yogi is forbidden to slander or praise others.

The state of being content with whatever comes by chance means absence of insistence. The *yogi-paramahansa* must not obstinately insist upon anything anywhere in ordinary life. The obligatoriness of the worship of the gods as laid down by the *smṛti* as :

‘Mendicancy, muttering of sacred formula, purity, bath, meditation, worship of the gods— these six are to be performed always like the king’s order’ (quoted in *Yatidharma-saṅgraha* of Viśveśvara Sarasvatī p. 62) etc., also refers to a non-yogi; with this in view it has been chanted ‘not sending for’ (*Paramahansopaniṣad 4*) etc.

सकृत्स्मरणं ध्यानम्, नैरन्तर्येणानुस्मरणमुपासनमिति तयोर्भेदः । यथा योगिनः स्तुतिनिन्दादिलौकिकव्यवहाराभावः, यथा वा देवपूजादिधर्मशास्त्रव्यवहाराभावः, तथा लक्ष्यत्वालक्ष्यत्वादिज्ञानशास्त्रव्यवहारोऽपि नास्ति । ‘यत्साक्षिचैतन्यमस्ति तदिदम् तत्त्वमसीति वाक्ये त्वंपदेन लक्ष्यम्; देहादिविशिष्टं चैतन्यं लक्ष्यं न भवति, किं तु वाच्यम्; तच्च वाच्यं तत्पदार्थात्पृथक्, लक्ष्यं त्वपृथक्; स्वदेहनिष्ठो वाच्योऽर्थोऽहमिति व्यवहारार्हः, परदेहनिष्ठस्त्वमिति व्यवहारार्हः । लक्ष्यं वाच्यमित्युभयविधं चैतन्योपेतम्, अन्यज्जडं जगत्सर्वमिति व्यवहारार्हम्’—

इत्येतादृशो विकल्पो न कोऽपि योगिनोऽस्ति, तदीयचित्तस्य ब्रह्मणि विश्रान्तत्वात् । अत एव स भिक्षुरनिकेतस्थितिरेव । यदि नियतनिवासार्थं कंचिन्मठं संपादयेत्, तदानीं तस्मिन्ममत्वे सति तदीयहानिवृद्धयोश्चित्तं विक्षिप्येत । एतत्सर्वमभिप्रेत्य गौडपादाचार्या आहुः—

‘निःस्तुतिर्निर्ममस्कारो निःस्वधाकार एव च ।

चलाचलनिकेतश्च यतिर्यादृच्छिको भवेत् ॥’

— (माण्डूक्यकारिकायाम् २. ३७) इति ।

The difference between meditation and worship consists in remembering once and remembering always respectively. As the yogi is not concerned with the activities of worldly life such as praise, slander and the like, or as he is free from the obligatory duties such as worship of the gods etc. prescribed by the scriptures, even so he has no concern whatever with the metaphysical discussions on the implicit and explicit meanings of a text etc.

For instance none of such thoughts (deliberative functions of the mind) as— ‘The consciousness which is in the form of witness that is implied by the word “Thou” in the text “Thou art that”, the consciousness disguised as body etc., is not implied, but denoted, which is different from the consciousness meant by the word “That” in the text, but is identical with the implied Witness-consciousness ; the denoted consciousness consisting in one’s own body is referred to as “I” and the same in another’s body as “thou”. The connotation and denotation of “thou” both consist in consciousness; the other i.e. the unconscious world is referred to as “all”,’— etc. does occur to a yogi, for his mind has attained tranquillity in Brahman.

Therefore, the mendicant (*yogi-paramahansa*) remains abodeless indeed. If, however, he makes a monastery his permanent residence, a sense of ownership in that will grow and distractions of the mind will naturally take place due to the loss or gain concerning the monastery. With all this in view *Ācārya Gauḍapāda* says thus :

‘The illumined *sannyāsin* does not praise (any deity), does not salute (any superior), does not perform rites to propitiate departed ancestors. Regarding both body and Atman as his abode, he remains satisfied with whatever comes by chance’ (*Māṇḍūkya Up. Kārikā* 2.37).

यथा मठो न परिग्रहीतव्यस्तथा सौवर्णराजतादीनां भिक्षाचमनादिपात्राणामेकमपि न गृह्णीयात् । तदाह यमः—

As the yogi should not accept a monastery as his residence, so also, he should not accept, not even a single pot made of gold, silver and the like, as a begging bowl or a cup for sipping water. Yama says the same thus:

‘हिरण्मयानि पात्राणि कार्णायिसमयानि च ।

यतीनां तान्यपात्राणि वर्जयेत्तानि भिक्षुकः ॥’ इति

‘Vessels made of gold or iron are not vessels for the yogis; the mendicant should keep away from them’ (Source untraced).

मनुरपि—

‘अतैजसानि पात्राणि तस्य स्युर्निर्व्रणानि च ।

तेषामद्भिः स्मृतं शौचं चमसानामिवाध्वरे ॥

अलाबुदारुपात्रं वा मृन्मयं वैणवं तथा ।

एतानि यतिपात्राणि मनुः स्वायंभुवोऽब्रवीत् ॥’

— (मनु ६.५३, ५४) इति ।

Manu also says thus :

‘His vessels should be without leaks and not made of metal ; by water their cleaning is prescribed just as the vessels (for drinking soma) in sacrifice are cleaned by water alone. Vessels made of (bottle-) gourd, wood or earthenware, and (made of) bamboo— these are the ascetic’s vessels, as have been prescribed by Manu, the Svāyambhuva (Manu-smṛti 6.53-54).

बोधायनोपि—

‘स्वयमाहृतपर्णेषु स्वयं शीर्णेषु वा पुनः ।
 भुङ्गीत न वटाश्वत्थकरञ्जानां च पर्णके ॥
 आपद्यपि न कांस्येषु मलाशी कांस्यभोजनः ।
 सौवर्णे राजते ताम्रे मृन्मये त्रपुसीसयोः ॥’ इति ।

Bodhāyana also says thus :

‘He should eat from (a plate made of) leaves either plucked by himself or fallen of themselves but not from the leaves of Banyan, holy fig, or *Karañja* (*Pongamia Glabra*).

‘He should never eat, not even in the time of distress, from a vessel made of bell-metal, or of gold, silver, copper, earthenware, or of tin and lead ; for who eats from such vessels eats filth’ (Source untraced).

तथा लोकं जनं शिष्यवर्गं न गृह्णीयात् । तदाह मनुः—

‘एक एव चरेन्नित्यं सिद्धयर्थमसहायकः ।
 सिद्धिमेकस्य पश्यन्हि तज्जहाति न हीयते ॥’
 — (मनु ६.४२) इति ।

In the same manner, he should not accept ‘world’—people i.e., disciples. Manu says the same thus :

‘He should move about alone without aid to attain the aim of life— seeing that the goal is attained by one who is alone, for he, who is alone neither gives up nor is given up’ (*Manusmṛti* 6.42).

मेधातिथिरपि—

‘आसनं पात्रलोपश्च संचयः शिष्यसंग्रहः ।
 दिवास्वापो वृथालापो यतेर्बन्धकराणि षट् ॥

Medhatithi also says: (found in *Sannyāsa Upaniṣad* 79-85).

‘Dwelling, longing for vessels, saving for future use, accepting disciples, sleeping during the day and idle talk—these six are the cause of bondage for an ascetic (*Sannyāso-paniṣad* 79).

‘एकाहात्परतो ग्रामे पञ्चाहात्परतः पुरे ।
वर्षाभ्योन्यत्र यत्स्थानमासनं तदुदाहृतम् ॥

‘At any time other than the rainy season, the staying on for more than a day in a village and for more than five days in a city is described as dwelling (ibid 80).

‘उक्तालाब्वादिपात्राणामेकस्यापि न संग्रहः ।
भिक्षोर्भैक्षभुजश्चापि पात्रलोपः स उच्यते ॥

‘The mendicant and (others, such as Brahmācārin etc.) who subsist on alms should not collect even one (more than what has been prescribed) of the vessels made of gourd and the rest as described before, which is called the longing for vessels (ibid 81).

‘गृहीतस्य तु दण्डादेर्द्वितीयस्य परिग्रहः ।
कालान्तरोपभोगार्थं संचयः परिकीर्तितः ॥

‘Acceptance of a second staff and the like other than those that are already in possession for the purpose of using them in the future is described as saving for future use (ibid 82).

‘शुश्रूषालाभपूजार्थं यशोऽर्थं वा परिग्रहः ।
शिष्याणां न तु कारुण्यात्स ज्ञेयः शिष्यसंग्रहः ।

‘Taking of disciples not out of compassion but for the selfish motive of acquiring personal services, adoration, and fame, is to be known as “acceptance of disciples” (ibid 83).

‘विद्या दिनं प्रकाशत्वादविद्या रात्रिरुच्यते ।

विद्याभ्यासे प्रमादो यः स दिवास्वाप उच्यते ॥

‘Knowledge is called day, because it illuminates, and ignorance is night. Negligence in the practice of knowledge is called sleeping during day (ibid 84).

‘आध्यात्मिकीं कथां मुक्त्वा भैक्षचर्यां सुरस्तुतिम् ।

अनुग्रहः पथिप्रश्नो वृथालापः स उच्यते ॥’

‘All talks, save that which concerns the Self, such as regarding mendicancy, praise of the gods, benediction, enquiries made on the way etc., are called idle talks’ (ibid 85).

लोकं शिष्यजनरूपं न गृह्णीयादित्येतावदेव न भवति, किं तु तस्य लोकस्यावलोकं दर्शनमपि न कुर्यात्, तस्य बन्धहेतुत्वात् । न चेत्यनेनान्यदपि स्मृतिनिषिद्धं न कुर्यादित्यभिप्रेतम् । तच्च निषिद्धं मेधातिथिर्दर्शयति—

‘Not only he should not take people with him as his disciples, he should not even look at them, for, it leads to bondage. The words ‘and not’ in the text mean that the ascetic should not even do such deeds that are prohibited in the *smṛtis*. Prohibited deeds are described by Medhātithi thus :

‘स्थावरं जङ्गमं बीजं तैजसं विषमायुधम् ।

षडेतानि न गृह्णीयाद्यतिर्मूर्त्रपुरीषवत् ॥

रसायनं क्रियावादं ज्योतिषं क्रयविक्रयम् ।

विविधानि च शिल्पानि वर्जयेत्परदारवत् ॥’ इति ।

‘The ascetic should not take these six— immovable and movable (properties), seed, metal, poison and weapon— (considering them to be) like excreta (quoted in *YDS* p. 107 ; *Sannyāsa Up.*2.91).

‘He should eschew alchemy, law-suit, astrology, trade, and different arts and crafts, even as he would another’s wife’ (quoted in *YDS* p. 107).

योगिनो लौकिकवैदिकव्यवहारगतानि यानि बाधकानि सन्ति तेषां वर्जनमभिहितम् ।
अथ प्रश्नोत्तराभ्यामत्यन्तबाधकं प्रदर्श्य तद्वर्जनमाह—

The avoidance of those obstacles which are connected with the activities of a yogi— both ordinary and scriptural— has been described. Now the *śruti*, describing the greatest obstacle through question and answer—says to abandon it thus :

‘आबाधकः क इति चेदाबाधकोस्त्येव । यस्मान्द्विक्षुर्हिरण्यं रसेन दृष्टं चेत्स ब्रह्महा भवेत् । यस्मान्द्विक्षुर्हिरण्यं रसेन स्पृष्टं चेत्स पौल्कसो भवेत् । यस्मान्द्विक्षुर्हिरण्यं रसेन ग्राह्यं चेत्स आत्महा भवेत् । तस्मान्द्विक्षुर्हिरण्यं रसेन न दृष्टं च न स्पृष्टं च न ग्राह्यं च’ (परम. उप. ४) इति ।

‘Great obstacle if there be any what is it ?

‘Of course there is great obstacle. For, should the mendicant look at gold with longing he becomes the killer of a *Brāhmaṇa* ; for, should the mendicant touch gold with longing he becomes a *paulkasa* (born of *sūdra* father and *ksatriya* mother) ; for, should the mendicant take gold with longing he becomes the killer of the Self.

Therefore, the mendicant should not see, touch, or take gold with longing’ (*Paramahasa Up. 4*).

आकारोऽभिव्याप्त्यर्थः, ‘आडीषदर्थेभिव्याप्तौ’ इत्यभिहितत्वात् । अभिव्याप्तौ बाधकोऽत्यन्तबाधकस्तस्य सद्भावं प्रतिज्ञाय हिरण्यस्य तथाविधबाधकत्वमुच्यते । रसेनाभिलाषयुक्तेनादरेण हिरण्यं यदि दृष्टं स्यात्तदानां स द्रष्टा भिक्षुर्ब्रह्महा भवेत् । हिरण्यासक्त्या तत्संपादनरक्षणयोः सर्वदा प्रयतमानस्तद्वैयर्थ्यपरिहाराय प्रपञ्चमिथ्यात्वप्रतिपादकान् वेदान्तान्दूषयित्वा तत्सत्यत्वमवलम्बते । ततः शास्त्रसिद्धमद्वितीयं ब्रह्म तेन भिक्षुणा हतमेव भवति । तस्मादसौ ब्रह्महा भवेत् । तथा च स्मर्यते—

The particle ‘ā’ prefixed in the sanskrit word *ābādhaka* — great obstacle, means comprehensiveness—since it has

been said thus: 'Ā means slight and comprehensive' (by lexicographers). Comprehensive obstacle is a great obstacle, and the *śruti* after declaring the existence of it, says that gold is that obstacle.

If gold is looked at with longing i.e. with great yearning then the looker mendicant becomes the killer of a *Brāhmaṇa*. Due to the attachment to gold he always strives for its acquisition and preservation, and to preclude the uselessness of it, after refuting the teachings of *Vedānta* which explain the unreality of the phenomenal world supports its reality. Thus the unique Brahman— which has been well established by the scriptures— is, as it were, killed by this mendicant. Therefore, he becomes the killer of a *Brāhmaṇa*. The *smṛti* also says the same thus :

‘ब्रह्म नास्तीति यो ब्रूयाद्वेष्टि ब्रह्मविदं च यः ।

अभूतब्रह्मवादी च त्रयस्ते ब्रह्मघातकाः ।’ इति ।

‘ब्रह्महा स तु विज्ञेयः सर्वधर्मबहिष्कृतः ।’ इति च ।

अभिलाषपूर्वकं हिरण्यं स्पृष्टं चेतदा तत्स्पृष्टा भिक्षुः पतितत्वात् पौलकसो म्लेच्छसदृशो भवेत् । पातित्यं च स्मर्यते—

‘He who says there is no Brahman, and he, who hates a knower of Brahman, and he, who preaches the difference between the individual self and the Universal Self, these three are killers of a *Brāhmaṇa*’ (Source untraced).

Also thus: ‘And know him—the killer of a *Brāhmaṇa*— to be a religious outcast’ (Source untraced).

If gold is touched with longing then, the mendicant who touches it falls to the state of a *paulkasa* i.e. becomes like a ‘*mleccha*’ (barbarian). The *smṛti* describes the fall i.e. succumbing to temptation thus :

‘पतत्यसौ ध्रुवं भिक्षुर्यस्य भिक्षोर्द्वयं भवेत् ।
धीपूर्वं रेतउत्सर्गो द्रव्यसंग्रह एव च ॥’ इति ।

‘The fall of the mendicant is certain who has (perpetrated) these two— deliberate discharge of semen and hoarding of wealth’— (quoted in *YDS* p. 110).

अभिलाषपुरःसरं हिरण्यं न ग्राह्यम् । गृहीतं चेत्तदा स भिक्षुर्देहेन्द्रियादिसाक्षिणमसङ्गं चिदात्मानं हतवान्भवेत्, असङ्गत्वमपोह्य स्वात्मनो हिरण्यादिद्रव्यं प्रति भोक्तृत्वेन प्रतिपन्नत्वात् । तस्याश्चान्यथाप्रतिपत्तेः सर्वपापरूपत्वं स्मर्यते—

Gold must not be taken with longing, if taken then the mendicant becomes, as it were, the killer of the pure intelligence which is the non-attached witness of the body, senses and the rest. For, by denying the state of non-attachment of his own self he is convinced of its being the enjoyer of gold and such other wealth. Such contrary perception is tantamount to all sins, which the *smṛti* describes thus :

‘योऽन्यथा सन्तमात्मानमन्यथा प्रतिपद्यते ।
किं तेन न कृतं पापं चोरेणात्मापहारिणा ॥’
— (महाभारते १.६८.२६) इति ।

‘What sin is left to be committed by the thief, the self-deceiving fellow, who understands the self contrarily than what it is by nature’ ? (*Mahābhārata* 1.68.26).

किं चात्मघातिनः सुखलेशेनापि रहिता बहुविधदुःखेनावृत्ता लोकाः श्रूयन्ते—
‘असुर्या नाम ते लोका अन्धेन तमसावृताः ।
तांस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः ।’
— (ईशोपनिषदि ३) इति ।

Moreover, the *śruti* has it that the killer of the self goes to such worlds that are devoid of even a little pleasure, but are abounding with many kinds of sorrow, thus :

‘Those, verily, demoniac worlds are enveloped in blind darkness; and to them all repair after death who are killers of the Self’ (*Īśa Up.* 3).

दृष्टं चेत्यनेन चकारेण श्रुतं च समुच्चीयते। स्पृष्टं चेत्यनेन कथितस्य समुच्चयः।
ग्राह्यं चेत्यनेन व्यवहृतं चेति समुच्चीयते। दर्शनस्पर्शनग्रहणवदभिलाषपूर्वका
हिरण्यवृत्तान्तश्रवणतद्गुणकथनतदीयक्रयादिव्यवहारा अपि प्रत्यवायहेतव
इत्यर्थः। यस्मात्साभिलाषहिरण्यदर्शनादयो दोषकारिणस्तस्माद्भिक्षुणा
हिरण्यदर्शनादयो वर्जनीया इत्यर्थः। हिरण्यवर्जनस्य फलमाह—

The ‘and’ in the text ‘and should not look at’ implies should not hear of gold also ; ‘and should not touch’ implies and should not speak of gold ; ‘and should not take gold’ implies and should not trade in gold.

The sum and substance of the text on gold is this : everything concerning gold— whether hearing about it, or speaking of its merits, or dealing with it—with longing, leads also to fall, even as seeing, touching, and taking of gold with longing. Since seeing, touching, and taking etc. of gold with longing are harmful, therefore, seeing and the rest of gold should be eschewed by the mendicant. The *śruti* describes the result of renouncing gold thus :

‘सर्वे कामा मनोगता व्यावर्तन्ते दुःखे नोद्विग्नः सुखे निःस्पृहस्त्यागो रागे सर्वत्र
शुभाशुभयोरनभिस्नेहो न द्वेष्टि न मोदते च सर्वेषामिन्द्रियाणां गतिरुपरमति य
आत्मन्येवावतिष्ठते’ (परम. उप. ४) इति।

‘All desires existing in his mind disappear, he is not perturbed by pain, and is free from eager desire amid pleasure, possessed of renunciation of (all) attachment, everywhere— good or evil— his is without affection, neither dislikes nor delights, and all activity of all his senses cease, who abides in the Self alone’ (*Paramahansa Up.* 4).

पुत्रभार्यागृहक्षेत्रादिकामानां सर्वेषां हिरण्यमूलत्वाद्धिरण्ये परित्यक्ते सति ते कामा मनोगता मनस्यवस्थानादव्यावर्तन्ते व्यावृत्ता भवन्ति। कामनिवृत्तौ सत्यां कर्मप्राप्तयोर्दुःखसुखयोरुद्वेगास्पृहे न भवतः। एतच्च स्थितप्रज्ञप्रस्तावे प्रपञ्चितम्। ऐहिकयोः सुखदुःखयोर्विक्षेपकत्वेनामुष्मिकविषयरोगेपि त्यागो भवति। ऐहिकसुखस्पृहायुक्तो हि तददृष्टान्तेनानुमित आमुष्मिके सुखे रागवान्भवति। तस्मादैहिके निष्पृहस्यामुष्मिके रागाभावो युज्यते। एवं सति सर्वत्र लोकद्वयेपि यौ शुभाशुभावनुकूलप्रतिकूलविषयौ तयोरनभिस्नेहः। एतच्च द्वेषराहित्यस्याप्युपलक्षणम्। तादृशो विद्वानशुभकारिणं कंचिदपि पुरुषं न द्वेष्टि। शुभकारिणं दृष्ट्वा न च मोदं प्राप्नोति। द्वेषमोदरहितो यः पुमानात्मन्येव सर्वदावतिष्ठते तस्य सर्वेषामिन्द्रियाणां गतिः प्रवृत्तिरुपरमति। इन्दियोपरतौ न कदाचिदपि निर्विकल्पसमाधेर्विघ्नो भवति। 'तेषां का स्थितिः?' इति प्रश्नस्य संक्षेपविस्तराभ्यामुत्तरं पूर्वमुक्तम्; तदेवात्र पुनरपि हिरण्यनिषेधप्रसङ्गेन स्पष्टीकृतम्। अथ विद्वत्संन्यासमुपसंहरति—

Since gold i.e. wealth, is the root of all desires, such as for son, wife, house, land and the like, when it is given up those desires existing in the mind are also removed i.e. they cease to exist. With the cessation of desire neither anxiety nor yearning is caused by pain or pleasure arising from previous deed—*karma*. This has already been explained in detail while dealing with the topic of *sthitaprajña*. Since pleasure and pain of this worldly life cause distractions, renunciation of desire even for the objects of enjoyment of the other world i.e. future life, arises. For, one, who is possessed of desire for pleasures of this world, becomes attached to the pleasures of the other world, inferred from the existing example. Therefore, absence of attachment to the other world is quite appropriate for one who is devoid of desire for this world.

Thus, he is unattached to all things, good and evil i.e. favourable and unfavourable everywhere i.e. both in this and the other worlds. This also implies even the absence of dislike.

Such an illumined soul does not hate the person who does him harm, nor is he delighted seeing the one who does him good. The person who, being devoid of dislike and delight, ever abides in the Self alone, the activity of all his senses i.e. their function ceases. When the senses cease to function, interruption to superconscious concentration never happens.

The question—‘what is their condition’? (*Paramahansa Up.* 1)—has already been answered—in short and also in detail ; the same is elucidated here again in connection with the prohibition of gold.

Now the *śruti* concludes the topic of *vidvat-sannyāsa* thus :

‘यत्पूर्णानन्दैकबोधस्तद्ब्रह्माहमस्मीति कृतकृत्यो भवति कृतकृत्यो भवति’ (परम. उप. ४) इति ।

‘He thus becomes contented by full discharge of all his duties with the awareness of ‘I am that Brahman, which is One Consciousness and absolute Bliss’ (*Paramahansa Up.* 4).

यद्ब्रह्म वेदान्तेषु पूर्णानन्दैकबोधः परमात्मेति निरूपितं तद्ब्रह्माहमस्मीत्येवं सर्वदानुभवत्रयं योगी परमहंसः कृतकृत्यो भवतीति । यथा च स्मर्यते—

Brahman which has been ascertained as absolute Bliss and One Consciousness—the Supreme Self, in the *Vedānta*—the *Upaniṣads*, ‘I am that Brahman’ always thus experiencing this the *yogi-paramahansa* becomes accomplished. The *smṛti* also says thus :

‘ज्ञानामृतेन तृप्तस्य कृतकृत्यस्य योगिनः ।
 नैवास्ति किञ्चित्कर्तव्यमस्ति चेन्न स तत्त्ववित् ॥’ इति ।
 जीवन्मुक्तिविवेकेन तमो हार्दं निवारयन् ।
 पुमर्थमखिलं देयाद्विद्यातीर्थमहेश्वरः ॥१॥

‘The yogi who is satisfied with the nectar of knowledge and thereby has accomplished his tasks, has got nothing else to be done ; if he has any, then he is not a knower of Reality’ (*Jābāladarśana Up.* 1.23 ; *Sūta-Saṁhitā* 2.14.21 begins its first line with ‘*Jñānāmbhasaiva Śuddhasya*’ and the second line with ‘*Kartavyamnāstilokesmin*’).

‘May the Supreme Lord Vidyātīrtha bestow on us the final emancipation—the absolute aim of existence by clearing away the darkness of ignorance with the knowledge of *jīvanmukti*—liberation while still alive’.

इति श्रीमद्विद्यारण्यप्रणीते जीवन्मुक्तिविवेके विद्वत्संन्यासनिरूपणं नाम
 पञ्चमं प्रकरणम् ॥५॥

Thus in the *Jīvanmuktiviveka* written by His Holiness Vidyāranya ends the fifth chapter entitled : The inquiry into the Renunciation of the knower— *Vidvat-sannyāsa*.

सम्पूर्णोऽयं श्रीमद्विद्यारण्यप्रणीतो जीवन्मुक्तिविवेकः ।
 The *Jīvanmuktiviveka*, written by His Holiness
 Vidyāranya, ends here.

INDEX OF QUOTATIONS

Text	Page	Text	Page
		अ	
अकर्तृ कुर्वदप्येतत्	265	अथ ब्राह्मणः	9, 10, 57
अक्षीणं क्षीणकर्माणं	60	अथ मर्त्योऽमृतो भवति	33
अग्नीषोमीयं पशुमालभेत	128	अथ यत्तपो दानमार्जवं	300
अग्नेरिव शिखा नान्या	343	अथ योगिनां परमहंसानां	315
अग्ने धावन्यश्चाल्लुप्यमानः	264	अथ वा योगिनामेव	293
अङ्कुशेन विना मत्तः	185	अथ ह याज्ञवल्क्यः	9
अङ्गान्यङ्गैः समाक्रम्य	183	अथो खल्वाहुः काममयएव	345
अच्छिनन्मनसा शूरः	222	अथ जातां यथा नारीं	169
अजं सर्वमनुस्मृत्य	253	अथ ये महतां भूर्ध्नि	149
अजिह्वःषण्डकः पङ्गुः	168	अथ स्थित्वा निराहारम्	141
अजोऽमरश्चैव तथाजरः	216	अद्वेष्टा सर्वभूतानां	52
अज्ञश्चाश्रद्धानश्च	280	अद्वैतं केचिदिच्छन्ति	290
अज्ञानं चाभिजातस्य	89	अद्वैते स्थैर्यमायाते	288
अज्ञानसुघनाकारा	110	अधिगमय पदं सदा	31
अत एव हि हे राम	26	अधीत्य चतुरो वेदान्	121
अतिवर्णाश्रमी तेऽपि	68	अध्यात्मज्ञाननित्यत्वं	105
अतिवर्णाश्रमी प्रोक्तः	68	अध्यात्मयोगाधिगमेन	92, 105
अतिवर्णाश्रमी साक्षात्	69	अध्यात्मविद्याधिगमः	186
अतिवादांस्तिक्षेत	303	अनपेक्षः शुचिर्वक्षः	53
अतैजसानि पात्राणि	354	अनाख्यमनभिव्यक्तं	42
अतो निर्विषयं नित्यं	89	अनात्मन्यात्मभावेन	138
अत्यन्तमलिनो देहः	129	अनात्मविदमुक्तोऽपि	218
अत्यन्ताभावसंपत्तौ	86	अनादिमत्परं ब्रह्म	115
अत्याहारमनाहारं	194	अनिकेतः स्थिरमतिः	53
अथ चेदशुभो भावः	27	अनिङ्गनमनाभासं	254, 259
अथ त्रयो वाव लोकाः	4	अनित्याशुचिदुःखानालेषु	336
		अनुग्रहः पथिप्रश्नः	357

अनुत्तरीयवसनं	57	अमनस्तां तदोदेति	192
अनुभूतविषयासंप्रमोषः	261	अमानित्वमदम्भित्वं	104, 148
अनुशिष्टः स इत्येवं	278	अयं वै नः श्रेष्ठो यः	198
अनेकचित्तविभ्रान्ताः	114	अयतिः श्रद्धयोपेतः	292
अनेकजन्मसंसिद्धः	264	अयलतो भवन्त्यस्य	54
अन्तः पूर्णो बहिः पूर्णः	290	अयलोपनतेष्वसि	178
अन्तः शान्ततमस्नेहः	139	अरूपस्तु मनोनाशः	274
अन्तः शीतलतायां तु	313	अर्चितः पूजितो विप्रः	65
अन्तः शीतलता यासौ	312	अर्थानामर्जने क्लेशः	161
अन्तः शीतलता या स्यात्	312	अलब्ध्या न विषादी स्यात्	63
अन्तःशून्यो बहिःशून्यः	290	अलभ्यमानस्तनयः	165
अन्तर्मुखतया नित्यं	289	अलाबुदासुपात्रं वा	354
अन्तस्तृष्णोपतप्तानां	313	अलेपकं सर्वगतं यदद्वयं	215
अन्यत्रमना अभूवं	133	अवश्यंभाविभोगानां	91
अन्यथा गृह्णतः स्वप्नः	250	अवासनत्वात् सततं	192
अन्येषु तारतम्येन	70	अविद्यायां बहुधा वर्तमानाः	123
अन्वेष्टव्यं प्रयत्नेन	121	अविद्यायामन्तरे वर्तमानाः	122
अपकारिणि कोपश्चेत्	161	अविभक्तं च भूतेषु	115
अपरस्परसंभूतं	112	अव्यक्तलिङ्गा अव्यक्ताचाराः	13
अपरिग्रहस्थैर्ये	211	अव्युच्छिन्नशिघदालैकः	278
अपानेऽस्तं गते प्राणः	201	अव्युत्पन्नमना. यावत्	31
अपारसंविस्तुखसागरे	299	अशङ्कितोपसंप्राप्ता	178
अपि शीतरुचावर्कं	220	अशुभाद्यालितं याति	28
अपूर्वोऽतिशयः कोऽसौ	318	अशुभेषु समाविष्टं	28
अप्यधः प्रसरत्यग्नौ	220	अष्टाशीतिसहस्राणि	6
अप्रतिष्ठो महाबाहो	292	असंप्रज्ञातनामायं	242
अप्रमत्तस्तदा भवति	260	असंभानात् तपोवृद्धिः	65
अप्राप्य योगसंसिद्धिं	292	असंयतात्मना योगः	234
अब्धिवद्धृतमर्यादा	179	असंशयं महाबाहो	233
अभयं वै जनक प्राप्तोऽसि	100, 310	असक्तं सर्वभृद्देव	115
अभयं सत्त्वसंशुद्धिः	88, 148	असक्तः कर्तुमुत्तमौ	180
अभावप्रत्ययालम्बना	261	असक्तिरनभिष्वङ्गः	104
अभूतब्रह्मवादी च	359	असङ्गव्यवहारित्यात्	191
अभेदेऽपि मनोभेदात्	66	असत्यमप्रतिष्ठं ते	112
अभ्यासवैराग्याभ्यां	262	असाध्यः कस्यचिद्योगः	245
अभ्यासेन तु कौन्तेय	233	असुर्या नाम ते लोकाः	360
अमनस्तां तदा याति	93	असौ मया हतः शत्रुः	113

असौ स्वपुत्रमित्रकलत्रबन्ध्यादीन्	323	आत्मानमेव लोकमुपासीत	4
अस्तं गतं स्थितं व्योम	34	आत्मानात्माकारं स्वभावतः	241
(अस्तेयप्रतिष्ठायां) वीर्यलाभः	211	आत्मैकाकारतया तिर°	241
अस्मिन् जन्मनि मा भूवन्	2	आत्मौपम्येन गन्तव्यं	144
अस्य नाशमिदानीं	273	आत्मौपम्येन भूतानां	144
अस्य संसारवृक्षस्य	182	आदरेण यथा स्तौति	63
अहंकारं बलं दर्पं	114	आदित्यसंनिधौ लोकः	70
अहंकारविकारेण	138	आद्यामथ द्वितीयां वा	293
अहंकारस्य दृश्यन्ते	159	आधिव्याधिविलासेन	138
अहं ब्रह्मास्मि	5	आध्यात्मिकीं कथां मुक्त्वा	357
अहमन्नमहमन्नम्	310	आपत्कार्पण्यमुत्साहः	273
(अहिंसाप्रतिष्ठायां) तत्संनिधौ	210	आपद्यपि न कांस्येषु	355
अहिंसा सत्यमक्रोधः	88	आपद्यपि न मुञ्चन्ति	179
अहिंसासत्यास्तेय°	209	आपादमस्तकमहं	131
अहोरेव गणाद् भीतः	64	आपातरमणीयेन	138
		आपो हि छा	76
आ		आबाधकः क इति चेत्	358
आकाशकोशतनवोऽतनवः	275	आबाल्यादलमभ्यस्तैः	25
आगच्छतो यथाकामं	222	आभ्यन्तराणां बाह्यानां	286
आडीषदर्थेऽभिव्याप्तौ	358	आरूढस्य मृतस्याथ	293
आचारमाचरन्त्येव	283	आर्यता ह्यथता मैत्री	306
आचार्योपासनं शीघ्रं	104	आशापाशशतैर्बद्धाः	112
आढ्योऽभिनवनवानस्मि	113, 146	आंशाम्बरो न नमस्कारः	350
आत्मक्रीड आत्मरतिः	284	आंशाम्बरो निर्नमस्कारः	15
आत्मतत्त्वानुबोधेन	93	आसनं पात्रलोपश्च	355
आत्मनात्मनि संतुतौ	218	आसनाशनयोगेन	190
आत्मना पूरितं विश्वं	266	आसुरीं योनिमापन्नः	114
आत्मन्यारोपिता एव	72	आस्थादानेन चारेण	138
आत्मन्येव च संतुष्टः	310		
आत्मन्येव भवेद् यस्य	18	इ	
आत्मन्येवात्मना तुष्टः	44	इक्ष्वाकुवंशप्रभवः	118
आत्मवश्यैर्विधेयात्मा	51	इत् आत्मा तथेहात्मा	266
आत्मविज्ञानिनामस्ति	72	इति चिन्तापरवशः	221
आत्मसंभाविताः स्तब्धाः	114	इति तीव्रतरत्वं स्यात्	3
आत्मसंस्थं मनः कृत्वा	228, 243	इति यमनियमौ समीक्ष्य	210
आत्मानं चेद्विजानीयात्	308	इति या सुस्थिरा बुद्धिः	2
आत्मानं यदि निन्दन्ति	159	इति यो वेद वेदान्तैः	69, 70, 71
आत्मानमीश्वरं वेद	69	इति सचिन्तयन्नेव	267

इति संचिन्त्य चूडाला	267	उपायेन निगृह्णीयात्	253
इति संचिन्त्य जनकः	180	उभयोरन्तरं ज्ञात्वा	129
इतो मासमितो रक्तं	165	उभाभ्यां पुण्यपापाभ्यां	147
इत्यस्याश्चर्यजालेषु	220, 317		
इत्येको निश्चयो राम	131	ऋतंभरा तत्र प्रज्ञा	248
इदं जगदहं चेति	86		
इदं भमेति भावेन	138	एकं प्राणपरिस्पन्दः	188
इदं यज्ञोपवीतं च	344	एक एव चरेन्नित्यं	355
इदमद्य मया लब्धं	113	एक एव विशेषोऽस्य	318
इदमन्तरं ज्ञात्वा	346	एककालं चरेद् भैक्षं	349
इदमस्तीदमपि मे	113	एकतत्त्वदृढाभ्यासात्	183
इदमिष्टमिदं नेति	169	एकरूपो महादेवः	70
इन्द्रियाणां हि चरतां	167	एकवारं द्विवारं वा	349
इन्द्रियाणि प्रमाथीनि	49, 167	एकस्मिंश्च तयोः क्षीणे	190
इन्द्रियाणीन्द्रियार्थेभ्यः	48, 168	एकाकी रमते नित्यं	59
इन्द्रियार्थेषु वैराग्यम्	104	एकान्ते समुवाचेदं	266
इन्द्रियेभ्यः परा ह्यर्थाः	233	एकाहात् परतो ग्रामे	356
इमं गुणसमाहारं	312	एकैकशो निषेव्यन्ते	76
इष्टापूर्तं मन्यमाना	123	एको भिक्षुर्यथोक्तः स्यात्	60
		एतं मे संशयं कृष्ण	292
ईश्वरो जीवकलया	63	एतं वै तमालानं विदित्वा	9
ईश्वरोऽहमहं भोगी	113, 146	एतस् ह वाव न तपति	308
ईहन्ते कामभोगार्थं	112	एतच्छ्रेयो येऽभिनन्दन्ति	122
		एतज्ज्ञानं च भोक्षं च	90
उक्तालाब्धादिपात्राणां	356	एतज्ज्ञानमिति प्रोक्तं	105
उच्छास्त्रं शास्त्रितं चेति	24	एतदेकपरत्वं च	86
उत्क्षिप्य वायुमाकाशं	200	एतदेव हि पृष्टेन	277
उत्खातदंष्ट्रोरगवत्	154	एतद्यो वेद निहितं गुहायां	95
उत्तरेणार्यम्णाः पन्थानं	6	एतद्वै जरामर्यमग्निहोत्रं	301
उत्पद्यमाना रागाद्याः	155	एतद्ध स्म वैतत्पूर्वे	11
उत्पन्नात्मप्रबोधस्य	54	एतद्धि दुर्लभतरं	293
उत्सेक उदधेर्यद्वत्	234	एतमेव प्रब्राजिनः	5
उदासीनवदासीनः	55	एतमेव विदित्वा	10
उन्मत्तताण्डवस्थस्य	313	एतस्यार्थस्तु गद्येन	4
उपनीते त्वविद्यत्वं	165	एतस्यैवानन्दस्य	341
उपविश्योपविश्यैकं	185	एतां दृष्टिमवष्टभ्य	112
उपाय एक एवास्ति	182	एतानि यतिपात्राणि	354

एतावति धरणितले	184	काकवद्देवदत्तगृहं	116
एतावदरे खल्वमृतत्वं	9, 101	कामः संकल्पो विचिकित्सा	133
एतावदेव खलु लिङ्गं	318	कामक्रोधौ तु संयम्य	346
एतावन्मात्रकं मन्ये	191	काम जानामि ते मूलं	229
एतास्तु युक्तयः पुष्टाः	186	कामान्ना किरातेन	164
एतेषां तु समाचाराः	3	कामप्यवस्थामासाद्य	224
एवं तत्त्वे परे शुद्धे	43	काममाश्रित्य दुष्पूरं	112
एवं तावन्नियुञ्जीत	201	कामात्मानः स्वर्गपराः	124
एवं वायुर्यहीतव्यः	201	कामोपभोगपरमाः	112
एवं सर्वशरीरस्थः	340	कायेन्द्रियसिद्धिरशुद्धिं	211
एवं स्थितेऽपि भगवन्	318	कालान्तरोपभोगार्थं	356
एवमात्मानमद्वन्द्वं	73	काष्ठदण्डो धृतो येन	345
एष एव च वाक्यार्थः	277	का स्थितिः	322
		किं करोमि क्व गच्छामि	266
क		किंचिद्व्युत्पत्तियुक्तस्य	236
कंचित् कालमथारब्धं	97	किं तेन न कृतं पापं	360
कथं कदाचिदुत्थाय	266	किं प्रजया करिष्यामः	5, 49
कश्चिन्नोभयविभ्रष्टः	292	किं वर्णितेन बहुना	58
कथं तेषु किलात्मज्ञः	219	किमन्यदभिवाञ्छामि	266
कथां च वर्जयेत् तस्याः	170	किमर्था वयमध्येष्यामहे	5
कदाचिज्जायते कश्चित्	186	किमहं साधु नाकरवं	145
कदाचित् केवलं व्योम	222	किमाचारः कथं चैतान्	54
कदाचिदान्तरस्पर्शात्	222	किमिच्छन् कस्य कामाय	308
कदाचिदुदिताकार्भं	222	किमिहास्तीह किमात्रं	172
कदाचिद्ब्राह्मसंस्पर्शं	222	किमुपादेयमस्तीह	179
कदाहं त्यक्तमनने	221	कुटीचको बहूदश्च	3
कन्याकौपीनवासास्तु	59	कुणपादिव यः स्त्रीभ्यः	64
कर्तव्यानि षडेतानि	352	कुतः शाड्वलता तस्य	153
कर्मण्यधिकृता ये तु	343	कुरुते प्रतिबन्धं सा	281
कर्मदण्डोऽल्पभोजनं	347	कुर्वतोऽकुर्वतो वापि	38
कर्माशुक्लाकृष्णं योगिनः	147	कुर्वन्नभ्यासमेतस्यां	289
कर्मिभ्यश्चाधिको योगी	247	कुलं पवित्रं जननी कृतायां	299
कलान्वितो विधुरिव	176, 307	कृतमाकाशयानादि	318
कल्पिता मायया तद्वत्	70	कृष्णविषाणया कण्डूयते	325
कश्चित् संव्यवहारस्थः	312	केन भगवन् कर्माण्यशेषतः	14
कश्चिदेकान्तमाश्रित्य	312	केवलं क्षीणमननः	289
कश्चिन्मुनिर्दुर्वासा बहुविधं	121	केवलं चित्सदानन्दः	72
कस्त्वं कोऽहं क एते वा	172		

जीवन्मुक्तिविवेकेन	364	ततः प्रशान्तवाहिता	225
जीवन्मुक्तौ सरूपः स्यात्	272	ततः सुकृतसंभारे	294
ज्ञानो नाशमभ्येति	183	ततः सुरविमानेषु	294
ज्ञस्य कस्मिंश्चिदप्येषा	318	ततः स्तिमितगम्भीरं	42
ज्ञस्य चित्तमचित्तं स्यात्	137	ततस्ततो नियम्यैतत्	228
ज्ञात्वा देवं मुच्यते सर्वपाशैः	93	ततस्तु तं पश्यति	105
ज्ञात्वा देवं सर्वपाशापहानिः	92	ततस्तेजस्तमोनिद्रां	224
ज्ञात्वा सम्यक् परं ब्रह्म	16	ततो द्वन्द्वानभिघातः	192
ज्ञानं ज्ञेयं ज्ञानगम्यं	115	तत्किमेतन्महाबाहो	277
ज्ञानं यदा तदा विद्यात्	136	तत्कमेणाशु तेनैव	27
ज्ञानं लब्ध्वा परां शान्तिं	297	तत्तस्य तु समाधानं	313
ज्ञानदण्डो धृतो येन	345	तत्ते शिथिलतां यान्ति	166
ज्ञानभूमिः शुभेच्छाख्या	284	तत्त्वज्ञानं मनोनाशः	77
ज्ञानमात्मनि महति	230	तत्त्वमसि	352
ज्ञानमावृत्य तु तमः	135	तत्परं पुरुषख्यातेः	270
ज्ञानमेव परं तेषां	343	तत्र को मोहः कः शोकः	67, 92
ज्ञानशिखा ज्ञाननिष्ठा	343	तत्र तं बुद्धिसंयोगं	293
ज्ञानसमकालमुक्तः	102	तत्र परमहंसा नाम	13
ज्ञानाग्निरपि संजातः	281	तत्र प्रत्ययैकतानता	174, 213
ज्ञानादेव तु कैवल्यं	93	तत्र प्राग्भावनाभ्यस्तं	294
ज्ञानामृतेन तृप्तस्य	310, 324, 364	तत्र वर्षसहस्राणि	278
ज्ञेयं यत्तत् प्रवक्ष्यामि	115	तत्र स्थिती यतोऽभ्यासः	263
ज्योतिः पश्यन्ति युञ्जानाः	106	तत्रोच्छास्त्रमनर्थाय	24
ज्योतिषामपि तज्ज्योतिः	115	तत्संनिधौ वैरत्यागः	210
ज्वलतामतिदूरेऽपि	164	तत्समो नाधिकश्चास्मिन्	69
		तत्साधनमतो ध्यानंतत्सूत्रं	214
त		तत्सूत्रं धारयेद् योगी	342
तं भगवानाह	319	तत्सूत्रं विदितं येन	342
तं विद्याद् दुःखसंयोगं	226	तत्त्वयमेवावस्थितिः	338
तं शान्तमचलमद्वयां	339	तथा चरेत वै योगी	65, 160
तद्य न मुखोऽस्ति	15, 330	तथा चेद्विश्वकर्तारं	63
तच्चिन्तनं तत्कथनं	86	तथा चेन्निपुणः स्वेषु	157
तज्जः संस्कारोऽन्यसंस्कारः	249	तथा जाग्रत्प्रपञ्चोऽपि	71
तज्ज्ञस्य यन्मदनकोपं	318	तथा मत्संनिधानेन	70
तज्ज्ञायः सर्वधर्मैभ्यः	295	तथा विज्ञानविध्वस्तं	71
ततः क्षीयते प्रकाशावरणम्	205	तथा विष्णुः शरीरस्थः	340
ततः पक्वकषायेण	31	तथा वृत्तिक्षयाच्चित्तं	187
ततः परमा वश्यतेन्द्रियाणां	213		

तथाहंकारसंसर्गात्	72	तस्मादन्नं तदुच्यते	125
तथेन्द्रियकृता दोषाः	197	तस्मादन्यगता वर्णाः	72
तदधिगम उत्तरपूर्व°	96	तस्मादपि पृष्ठत उपस्पृष्टः	134
तदनु तदप्यवमुच्य	24, 31	तस्माद् ब्राह्मण पाण्डित्यं	10
तदपि बहिरङ्गं निर्बीजस्य	246	तस्माद् यस्य महाबाहो	168
तदप्युत्सादयामास	223	तस्माद् राघव यत्नेन	83
तदस्य हरति प्रज्ञां	167	तस्माद् वासनयाबद्धं	175
तदस्योन्मत्तगृह्यं तु	313	तस्मिन् सति निश्वासोच्छ्वासयोः	202
तदा तदैव दह्यन्ते	155	तस्मै प्रणामः कर्तव्यः	62, 351
तदा दुःखैर्न लिप्येन्	91	तस्य तावदेव चिरं	97
तदा द्रष्टुः स्वरूपेऽवस्थानं	243	तस्य पुत्रा दायमुपयन्ति	297
तदाभ्यासस्य साफल्यं	30	तस्यागच्छच्चित्तकपिः	222
तदेव च शिखा तदेवोपवीतं	341	तस्यापि निरोधे सर्व°	249
तदेव निर्भयं ब्रह्म	250	तस्याहं निग्रहं मन्ये	108, 185, 233
तदेवार्थमात्रनिर्भासं	174, 213	तस्यैते कथिताः ह्यर्थाः	296
तदेवास्वादयत्यन्तः	43	तस्यैवं विदुषो यज्ञास्यात्सा	299
तदैकदण्डं संगृह्य	16	तस्योड्डीयमनो याति	222
तद्दृष्टिगोचराः सर्वे	298	तां योगमिति मन्यन्ते	260
तद्वत् स्थूले तथा सूक्ष्मे	159	तांस्ते प्रेत्याभिगच्छन्ति	360
तत्र सिद्धिं प्रयच्छन्ति	76	ता अप्यन्तः परित्यज्य	139
तन्नित्यबोधः	336	तादृग्रूपो हि पुरुषः	109
तपसा देवा देवतामग्र आयन्	295	तादृशाः पुरुषा नष्टाः	150
तपस्विभ्योऽधिको योगी	247	तानहं द्विषतः क्रूरान्	114
तपस्विषु बहुज्ञेषु	307	तानि सर्वाणि संयम्य	49, 167
तमश्छन्नविवेकार्कं	223	तामप्यथ परित्यजेत्	173
तमस्युपरते स्वान्ते	223	तामप्यन्तः परित्यज्य	140
तमेवं विद्वानभूत इह	101	तावत् पूर्णसमावस्थां	202
तमेव धीरो विज्ञाय	59, 338	तावत्सा कुम्भकावस्था	201
तमेव भान्तमनुभाति	170	तावदेव निरोद्धव्यं	90
तमेव विदित्वातिमृत्युमेति	95	तावन्न पदसंप्राप्तिः	76
तमेवैकं जानथ आत्मानं	304	तावन्निशीथवेतालाः	183
तयोस्तु कतरः श्रेयान्	312	तावान् सर्वेषु वेदेषु	124
तरति शोकमात्मवित्	92	तितिक्षाज्ञानवैराग्य°	346
तल्लुलाव स्थलाब्जानां	223	तिष्ठतो ब्रजतो वापि	169
तल्लोके तत्त्वविद्धंसः	3	तीर्थे श्वपचगृहे वा नष्ट°	102
तस्माज्ज्ञानं पुरस्कृत्य	16	तीव्रसंवेगानामासन्नः	270
तस्मात् तत्सर्वमभवत्	310	तुल्यनिन्दास्तुतिर्भौनी	53

तुल्यप्रियाप्रियो धीरः	55	दुःखानुशयी द्वेषः	142
तूष्णीमय चिरं स्थित्वा	179	दुःखेष्वनुद्विग्नमनाः	45, 90
तेजः क्षमा धृतिः शौचं	88	दुःसाध्यो वासनात्यागः	108
तेजस्युपरते तस्य	223	दुराशाक्षीरपानेन	138
ते निबध्नन्ति नागेन्द्रं	186	दुष्कृताग्निशिखा नार्यः	164
ते वै सूत्रविदो लोके	343	दुष्टाश्वयुक्तमिव वाहमेनं	195
तेषामद्भिः स्मृतं शौचं	354	दूरं गतमना जन्तुः	265
ते समाधायुपसर्गा व्युत्थाने	217, 316	दृढभावनया त्यक्तं	109
तैर्विधायमिदं सूत्रं	343	दृढाभ्यस्तपदार्यैकं	190
त्रय एते समं यावत्	76	दृशिस्तु शुद्धोऽहमविं	215
त्रयमन्तरङ्गं पूर्वैभ्यः	217	दृशिस्वरूपं गगनोपमं परं	215
त्रयो ग्रामः समाख्यातः	60	दृश्यते त्वग्रया बुद्ध्या	81, 137, 240
त्रिः पठेदायतप्राणः	200	दृश्यासंभवबोधेन	87
त्रिकाण्डं कमण्डलुं	13	दृश्यैर्न मम संबन्धः	312
त्रिदण्डमेतन्निक्षिप्य	346	दृष्टानुश्रविकविषयं	268
त्रिभिरेतैश्चिराभ्यस्तैः	77	दृष्टा यस्मिन् स्तने मुक्तां	163
त्रिरुद्रतं स्थाप्य ममं	195	देशबन्धश्चित्तस्य	205, 213
त्रिसंध्यादौ स्नानमाचरेत्	14	देहं विनश्चरमवस्थितं	283, 290
त्रैगुण्यविषया वेदाः	64, 124	देहमात्रं चैतन्यविशिष्टं	125
त्वङ्मांसरक्तवाष्पाम्बु	163	देहवासनया ज्ञानं	61, 132
त्वतो विश्रान्तिमाप्नोमि	277	देहात्मज्ञानवज्ज्ञानं	18
त्वदन्यः संशयस्यास्य	292	देहार्थं ध्रियते ज्ञातज्ञेया	111
		देहे चेत् प्रीतिमान् मूढः	128
		दैवादुपेतमथ दैववशादपेतं	283
दक्षिणेनार्यम्णः पन्थानं	6	दैवी संपद्धिमोक्षाय	87
दण्डत्यागे शतं चरेत्	330	द्रव्यमन्त्रक्रियाकालशक्त्याप्नोति	218
दण्डमाच्छादनं कौपीनं च	14	द्रव्यमन्त्रक्रियाकालशक्तयः	219
दण्डालनोऽस्तु संयोगः	330	द्रष्टुं शक्या स्वतः सिद्धाः	73
दम्भो दर्पोऽभिमानश्च	89	द्रागभ्यासवशाधाति	30
दया भूतेष्वलोलुप्त्वं	88	द्वयं तीव्रतरे ब्रह्मं	3
दर्शनादर्शने हित्वा	321	द्वावेतौ राम सुसमौ	312
दश स्थित्वा शशामासौ	278	द्वितीयमुत्तरं वासः	351
दशाद्यतुष्टयाभ्यासात्	286	द्विविधश्चित्तनाशोऽस्ति	272
दानं दमश्च यज्ञश्च	88	द्विविधो वासनाव्यूहः	26
दियास्वापो वृथालापः	355	द्वे बीजे चित्तवृक्षस्य	188, 190
दुःखं सर्वमनुस्मृत्य	253	द्वैतस्याग्रहणं तुल्यं	250
दुःखक्षयः प्रबोधश्च	184	द्वी क्रमौ चित्तनाशस्य	245
दुःखशृङ्खलया नित्यं	164		

द्वौ भागौ शास्त्रवैराग्यैः	236	न पापफलमिच्छन्ति	145
		न मांसचक्षुषा निष्ठा	73
धर्मार्थकाममोक्षाणां	161	न मेऽपराधः किमकारणे	162
धारणात् तस्य सूत्रस्य	342	नमो चयं ब्रह्मिष्ठाय कुर्मः	156
धारणासु च योग्यता	205	नमोऽस्तु कोपदेवाय	162
धारयित्वा तथात्मानं	205, 214	न यत्कृता प्राग्भवबन्धं	162
धिकं संसारमितीदृक्	2	न राघव तवास्त्यन्यत्	277
धीपूर्वं रेतउत्सर्गः	360	नवच्छिद्रयुता देहाः	131
धीविक्षेपः कथं तस्य	159	न विधिर्न निषेधश्च	72
ध्यायतो विषयान् पुंसः	50	न शक्यते मनो जेतुं	185
		न शक्यते वर्णयितुं	257
न कर्ता नैव भोक्ता च	72	न शीतं न चोष्णं	15, 332
न कर्मणा न प्रजया धनेन	6, 94	न शौचं नापि चाचारः	112
न कस्यापि भवेच्छिष्यः	68	न संभाषेत् स्त्रियं कांचित्	170
न कारणं कार्यमतीव	216	न सन्नासन्न दूरस्थः	41
न केचन जगद्भ्रावाः	219	न समाधानजप्याभ्यां	177
न क्षीणा वासना यावत्	78	न स लेभे समाधाने	221
नगरं न हि कर्तव्यं	60	न सुवृत्तं न दुर्वृत्तं	304
न चचाल तदा राम	267	न हिंस्यात् सर्वा भूतानि	128
न च वाक्चपलश्चैवं	168	न हि कल्याणकृत्कश्चित्	293
न च वागङ्गचपलः	168	न हि वरविधाताय कन्योद्वाहः	331
न चाङ्गचपलः	168	न ह्यजीर्णभयादाहारं	23
न चातिस्वप्रशीलस्य	194	नाकस्य पृष्ठे ते सुकृते	123
न चाध्यात्माभिमानोऽपि	153	नागरं नागरीकान्तं	219
न चित्तं नैव माया च	72	नाच्छादनं चरति	57
न चेह नामुत्र हिताय यः	162	नातः परतरः कश्चित्	278
न चोत्पातनिमित्ताभ्यां	349	नातिवादी भवेत् तद्वत्	170
न तदस्ति न यत्राहं	266	नात्मज्ञस्यैष विषयः	218
न त्वां संकल्पयिष्यामि	229	नात्मनो बोधरूपस्य	69
न द्रण्डं न शिखं न यज्ञोपवीतं	331	नात्यशनतस्तु योगोऽस्ति	194
न दण्डेन विना गच्छेत्	330	नानुतिष्ठन्ति मैत्रेय	317
न दृश्ये यतसे ब्रह्मन्	278	नानुध्यायाद् बहुशब्दान्	59, 304
न देहो नेन्द्रियं प्राणः	72	नानुशासनवादाभ्यां	349
न द्वेष्टि संप्रवृत्तानि	55	नान्नदोषेण मस्करि	348
न निन्दां न स्तुतिं कुर्यात्	170	नापदि ग्लानिमायाति	179
न निद्रां नैव च स्वप्नं	250	नाभिनन्दति न द्वेष्टि	47
न पाणिपादचपलः	168	नाभिवाञ्छाम्यसंप्राप्तं	179

नामादिभ्यः परे भूमि	62	निस्त्रैगुण्ये पथि विचरतां	64, 317
नायं लोकोऽस्ति न परः	280	नीतासु दक्षिणासु चात्वाले	325
नायमात्मा प्रवचनेन लभ्यः	121	नीरागमेव पतति	178
नार्यो नरविहङ्गानां	164	नृणां ज्ञानैकनिष्ठायां	34
नाशे दुःखं व्यये दुःखं	161	नेह नानास्ति किंचन	80
नास्य केन च कर्मणा लोकः	156	नेहन्ते प्रकृतादन्यत्	179
नास्वादयेत् सुखं तत्र	254, 257	नैष्कर्म्येण न तस्यार्थः	177
निःशङ्कमेव न्युद्यन्ति	77	नैवास्ति किंचित् कर्तव्यं	310, 324, 364
निःश्वासा इव शैलेन्द्रं	273	नोच्छ्वसेन्निःश्वसेन्नैव	201
निःसंगः प्रज्ञया भवेत्	258	नोदेति नास्तमायाति	35
निःस्तुतिर्निर्ममस्कारः	353	नोपजनं स्मरन्नदं शरीरं	282
निःस्पृहः सर्वकामेभ्यः	225		
निःस्पृहत्वं समत्वं च	230		
निगृहीतस्य मनसः	250		
निग्रहो धीक्रियाक्षाणां	186		
नित्यं च समचित्तत्वं	104		
नित्यतृप्तः प्रशान्तात्मा	318		
नित्यमापूर्णतामन्तः	179		
नित्यशुद्धं निराभासं	73		
निद्राव्यपगमे तस्य	223		
निन्दागर्वमत्सरदम्भं	333		
निन्दावमानावत्यन्तम्	159		
नियतिं न विमुञ्चन्ति	179		
निरस्तविषयासङ्गं	90		
निरस्तातिशयानन्दं	97		
निराशिषमनारम्भं	60		
निर्द्धन्दो नित्यसत्त्वस्थः	64, 124		
निर्ममस्कारमस्तुतिम्	351		
निर्ममे तमहं वन्दे	1		
निर्ममो निरहंकारः	52		
निर्विकल्पपरानन्दं	267		
निर्विकल्पसमाधिस्थं	267		
निर्विकल्पसमाधिस्थः	267		
निर्हेतुत्वात्मसंबोधं	242		
निशाब्जवदगात्रिद्रां	223		
निश्चलं निश्चरच्चित्तं	254		
निश्चित्तचोरः सुभगोऽपि	119		
		प	
		पञ्चमीं भूमिकामेत्य	289
		पञ्चवर्षसहस्राणि	267
		पतति नियमवान् यमेषु	210
		पतत्यसौ ध्रुवं भिक्षुः	360
		पदार्थाभाविनी नाम	286
		पदार्थाभाविनी षष्ठी	284
		पद्मिन्य इव हेमन्ते	183
		परं तत्त्वं विजानाति	69
		परमं ब्रह्म विज्ञाय	304
		परप्रयुक्तेन चिरं	286
		परमात्मपदप्राप्तौ	219
		परमार्थविन्न पुण्यैः	157
		परव्यसिनी नारी	43
		परस्परं विवर्धते	82
		पराञ्चि खानि व्यतृणत्	170
		परार्थेष्विव पूर्णात्मा	40
		परिज्ञायोपभुक्तो हि	178
		परिवदतु यथेष्टं मत्समक्षं	160
		परिशिष्टं च सन्मात्रं	214
		परिश्रान्ततया नित्यं	289
		पलालमिव धान्यार्थी	304
		पश्यन्ति स्वप्नवल्लोकं	288
		पाञ्चजन्यं प्रदधौ च	268
		पादुके चापि गृहणीयात्	329

पारमार्थिकविज्ञानं	69	प्रबुद्धा यत्र ते विद्वान्	73
पार्थ नैवेह नामुत्र	293	प्रबुद्धोऽस्मि प्रबुद्धोऽस्मि	182
पार्श्वस्थबोधिताः सन्तः	283	प्रभवन्तुप्रकर्माणः	112
पित्रोर्दुःखस्य नास्त्यन्तः	166	प्रमाणविपर्ययविकल्प°	261
पुंजन्म लभते माता	6	प्रमादमोहौ तमसः	135
पुंसां दुर्वासनारजौ	164	प्रमादिनो बहिश्चिन्ताः	62
पुण्यस्य फलमिच्छन्ति	145	प्रयत्नशैथिल्यानन्त°	192
पुत्रदारधनादीनां	2	प्रयाताः पांसुवद् भूपाः	150
पुत्रदारैः कुटुम्बैश्च	138	प्रवर्तते बहिः स्वार्थे	177
पुनः पुनस्तूपविश्य	221	प्रवृत्तिं च निवृत्तिं च	112
पुनरावृत्तिरहितं	97	प्रवृत्तिलक्षणो योगः	16
पुनरावृत्तिरहितोलोको मे	3	प्रव्रजन्त्यकृतोद्वाहाः	16
पुनर्जन्मकरी प्रोक्ता	110	प्रव्रजेदिति वेदोक्तेः	2
पुनर्जन्माङ्कुरं त्यक्त्वा	111	प्रव्राजिनो लोकमेतं	4
पुमर्थमखिलं देयात्	364	प्रशान्तवृत्तिकं चिन्तं	242
पुरस्तिरश्चोर्ध्वमधश्च	215	प्रसक्ताः कामभोगेषु	114
पुरुषकथासु च गण्या	184	प्राकृतं गुणसंभारं	273
पुरुषात्र परं किंचित्	233	प्राकृतेनार्थकारेण	275
पूर्वेभ्यस्तु प्रयत्नेभ्यः	108	प्राक्तनं वासनाजालं	25
पेशलाचारमधुरं	306	प्राक्तनस्तदसौ यत्नात्	27
पौरुषेण प्रयत्नेन बलात्	166	प्राक्तनानि प्रयातानि	149
पौरुषेण प्रयत्नेन योजनीया	28	प्राक्तनो विद्यते राम	26
पौरुषेण प्रयत्नेन लालयेत्	29	प्राणस्पन्दक्षये यत्नः	197
प्रकारौ द्वौ ततो देवः	245	प्राणस्पन्दनिरोधाद्य	191
प्रकाशं च प्रवृत्तिं च	55, 134	प्राणान् प्रपीड्येह स युक्तचेष्टः	195
प्रकाशप्रवृत्तिमोहा	135	प्राणा यथात्मनोऽभीष्टाः	144
प्रकृतिवद्विकृतिः कर्तव्या	327	प्राणायामदृढाभ्यासैः	190, 206
प्रकृष्टप्रकाशश्चन्द्रः	116	प्राणायामास्त्रयः प्रोक्ताः	200
प्रक्षीणचित्तदर्पस्य	183	प्राप्तं प्राप्तव्यमखिलं	278
प्रचारः स तु विज्ञेयः	250	प्राप्य पुण्यकृतां लोकान्	293
प्रजहाति यदा कामान्	44	प्रारब्धकर्मवेगेन	97
प्रणमेत् कं तदात्मज्ञः	62	प्राहुर्ज्ञानाय जिज्ञासोः	4
प्रणमेद् दण्डवद् भूमौ	63	प्रेक्ष्यते तद्देव ज्ञैः	178
प्रतिक्षणपरिणामिनो हि	224	प्लवा ह्येते अदृढा यज्ञरूपाः	122
प्रत्यक्षानुमानागमाः	261		
प्रदाधुं नैव शक्तः स्यात्	281		
प्रबुद्ध इव विश्रान्तः	311	फलार्थिनो धर्मयशोऽर्थ°	161

	ब	भगवन्नस्थिचर्मस्नायुं	130
बन्धाय विषयासक्तं	89	भगवन् भूतभव्येश	311
बन्धो हि वासनाबन्धः	139	भवताप्येप एवार्थः	277
वभूव संप्रबुद्धात्मा	268	भवत्याशु महाबाहो	109
बलवत्सु गुणान्द्येषु	307	भवन्ति संपदं दैवीं	88
बलवानिन्द्रियग्रामः	66	भविष्यन्नानुसंधत्ते	180
वहिः सूत्रं त्यजेद्विद्वान्	342	भावना विपरीता या	281
वहिरन्तश्च भूतानां	115	भावसंविन्नकटिताम्	189
वहिरस्तंगते प्राणे	202	भावितं तीव्रसंवेगात्	109
बहुभिर्न विरोद्धव्यं	234	भिक्षाटनं जपः शौचं	352
बहुशास्त्रकथाकथां	121	भिक्षामात्रेण यो जीवेत्	346
बाधितभेदप्रतिभां	51	भिक्षार्थमटनं यस्य	169
बाध्यबाधकतां यान्ति	136	भिक्षोर्भक्षभुजश्चापि	356
बाहूपधायिनं शान्तं	57	भिद्यते हृदयग्रन्थिः	18, 95
बाह्यशौचैर्न शुद्ध्यन्ति	131	भुञ्जीत न वटाश्वत्थं	355
बाह्याभ्यन्तरविषयानपेक्षी	204	भूतभर्तृ च तज्ज्ञेयं	115
बाह्याभ्यन्तरस्तम्भवृत्तिः	203	भूत्वा तत्रायतप्राणः	199
वीजनिद्रायुतः प्राज्ञः	250	भूमिकांशानुसारेण	294
बुद्धिश्च न विचेष्टति	260	भूमिकात्रितयं त्वेतत्	287
(ब्रह्माचर्यप्रतिष्ठायां) वीर्यलाभः	211	भूमिकात्रितयाभ्यासात्	285
ब्रह्मचारी गृहस्थश्च	68	भूमिकापञ्चकाभ्यासात्	286
ब्रह्मतत्त्वं न जानाति	121	भूमिकाषट्कचिराभ्यासात्	286
ब्रह्म नास्तीति यो ब्रूयात्	359	भूयश्चान्ते विश्वमायानिवृत्तिः	102
ब्रह्मनिष्ठः सुशीलश्च	6	भूयोजन्मविनिर्मुक्तं	274
ब्रह्मन् कतिपयैरेव	165	भूयो भूयः कृतेनापि	267
ब्रह्मन् विदेहमुक्तस्य	34	भूयो भूयः प्रभोरग्रे	267
ब्रह्मभावमिदं सूत्रं	342	भैक्षे प्रसक्तो हि यतिः	349
ब्रह्मविज्ञानलाभाय	5	भोगक्षयपरिक्षीणे	294
ब्रह्मवित्त्वं तथा मुक्त्वा	153	भोगेच्छां दूरतस्त्यक्त्वा	83
ब्रह्म वेद ब्रह्मैव भवति	95, 310	भोगेन त्वितरे क्षपयित्वा	97
ब्रह्महा स तु विज्ञेयः	359	भोगेभ्यो विरतिर्जाता	278
ब्रह्माकारमनोवृत्तिं	215	भोगैश्वर्यप्रसक्तानां	124
ब्रह्मोद्भुपेन प्रतरेत विद्वान्	195	ध्रान्तं पश्यति दुर्दृष्टिः	109
ब्राह्मण्यं सकलं तस्य	343		
ब्रूहि येन तथैवाहं	34	म	
	भ	मणिमन्त्रीषधैर्वह्निः	281
भगवद्भ्यासपुत्रस्य	277	मनः संकल्पकं ध्यात्वा	205, 214
		मन एव मनुष्याणां	89

मनसश्चेन्द्रियाणां	295	मुने तथैव तिष्ठापि	25
मनसस्तु परा बुद्धिः	233	मुने त्वया स्फुटं ज्ञातं	278
मनसा ह्येष पश्यति	133	मुमुक्षुः परमे हंसे	2
मनसैवेन्द्रियग्रामं	227	मृदुमध्याधिमात्रत्वात्	271
मनसो निग्रहस्तद्वत्	234	मेरुशृङ्गतटोल्लासि	163
मनसो निग्रहायत्तं	184	मेरूपवनकुञ्जेषु	294
मनसोऽभ्युदयो नाशः	183	मैत्रादयो गुणाः कुत्र	272
मनुष्याणां सहस्रेषु	320	मैत्रीकरुणामुदितोपेक्षाणां	142
मनो नामेह हन्येनं	182	मैत्र्यादिभावनानाम्नीः	139
मनोऽनुकूले नतु चक्षुपीडने	194	मैत्र्यादिभिर्गुणैर्युक्तं	274
मनोविलयहेतूनां	185	मोहमप्येष मनसस्तं	223
मन्त्रसिद्धैस्तपःसिद्धैः	318	मोहाद् गृहीत्वासद्ग्राहान्	112
मन्त्रिन्दया यदि जनः	160	मौनं योगासनं योगः	230
मयि चानन्ययोगेन	104		
मध्यर्पितमनोबुद्धिः	52	यं नयन्ति न वैरूप्यं	273
मलिना जन्महेतुः स्यात्	110	यं न सन्तं न चासन्तं	304
महताः परमव्यक्तं	233	यं लब्ध्वा चापरं लाभं	226, 265
महता तेन शब्देन	268	यं विनिद्रा जितश्वासा	106
महत्तत्त्वं तिरस्कृत्य	238	यः प्राणपवनस्पन्दः	197
महदादिजगन्मायां	70	यः शरीरेन्द्रियादिभ्यः	69
महदिदं समाधिमुखम्	258	यः सचित्तोऽपि निश्चितः	39
महात्मन् संप्रबुध्यस्व	268	यः समस्तार्थजातेषु	40
महादेवं विजानाति	69	यः सर्वत्रानभिस्नेहः	47
महापुरुषो यद्धितं तत्सर्वदा	322	य आत्मापहतपाप्मा	321
मां च योऽव्यभिचारेण	56	य एवं वेदाहं ब्रह्मास्मि	96
मांसपाज्वालिकायास्तु	163	यक्ष्ये दास्यामि मोदिष्ये	113
मांसासृक्पयविण्मूत्रं	128	यच्छेद्वाङ्मनसी प्राज्ञः	230
मातरीव शमं यान्ति	307	यजन्ते नामयज्ञैस्ते	114
मात्रा स्वस्वा दुहित्रा वा	66	यजमानः प्रस्तरः	80
मानसस्य तु दण्डस्य	347	यततामपि सिद्धानां	320
मानसीर्वासनाः पूर्वं	139	यतते च ततो भूयः	293
मानापमानयोस्तुल्यः	55	यततो ह्यपि कौन्तेय	49, 167
मामप्रायैव कौन्तेय	114	यतिः परमहंसस्तु	347
मामात्मपरदेहेषु	114	यतीनां तान्यपात्राणि	354
मायया मोहिता मर्त्याः	73	यतो ज्ञानमज्ञामस्यैव	99
मिथः कारणतां गत्वा	77	यतो निर्विषयस्यास्य	89
मुग्धश्च मुच्यते मिक्षुः	168	यतो यतो निश्चरति	228

यत्कामैणो न प्रवेदयन्ति	123	यद्यदाचरति श्रेष्ठः	298
यत्सूपनिन्दैकबोधस्तत्	15, 363	यद्येकोऽपि भवति स एव	320
यत्र ब्वचन शायी स्यात्	58	यद्रमन्ते नरास्तत्र	66
यत्र चैवात्मनात्मानं	226	यमान् कुर्वीत सततं	210
यत्र त्वस्य सर्वमालैवाभूत्	93	यमान् पतत्यकुर्वाणः	210
यत्र नासन्न सद्रूपः	289	यमैश्च नियमैर्युक्तः	347
यत्र सा तनुतामेति	285	यस्तिष्ठति गतव्यग्रः	176
यत्र सुमा जना नित्यं	73	यस्तिष्ठति स तु ब्रह्मन्	321
यत्रोपरमते चित्तं	226	यस्तीर्थबुद्धिः सलिले	129
यत्साक्षादपरोक्षाद् ब्रह्म	152	यस्तु वा भावितात्मापि	220
यत्स्वभावैकनिष्ठत्वं	286	यस्तु विज्ञानवान् भवति	96
यथाजातरूपधरो निर्द्वन्द्वः	13, 57	यस्त्यक्त्वा स्वाश्रमान् वर्णान्	71
यथा दीपो निवातरस्थः	225	यस्त्वात्परतिरेव स्यात्	310
यथा निरिन्धनो वह्निः	187	यस्त्वेकाग्रेचेतसि	207
यथा पर्वतधातूनां	197	यस्मान्दिक्षुः ...ग्राह्यं चेत्	358
यथाप्राप्ते स्थितिर्यस्यः	35	यस्मान्दिक्षुः ...दृष्टं चेत्	358
यथायं स्वविकल्पोत्थः	277	यस्मान्दिक्षुः ...स्पृष्टं चेत्	358
यथावद् भेदबुद्धयेदं	287	यस्माद्भूयो न जायते	100
यथा सर्पिः शरीरस्थं	340	यस्मान्नोद्दिजते लोकः	53
यथा सुनिपुणः सम्यक्	157	यस्मान्नोद्दिजते लोकः	38
यथास्थितमिदं यस्य	34	यस्मिन् सर्वाणि भूतानि	67
यथा स्वप्नप्रपञ्चोऽयं	71	यस्मिन् स्थितो न दुःखेन	226, 265
यदक्षरं परं ब्रह्म	342	यस्य देवे परा भक्तिः	296
यदतिसुभगमार्यसेवितं	31	यस्य नाहंकृतो भावः	19
यदा तु विदितं तत्स्यात्	16	यस्य नाहंकृतो भावः	38
यदादानं पदार्थस्य	109	यस्य निःश्वसितं वेदाः	1
यदा न भाव्यते किञ्चित्	191	यस्य निर्वासनो बोधः	36, 176
यदा न लीयते चित्तं	254, 259	यस्य वर्णाश्रमाचारः	71
यदा पञ्चावतिष्ठन्ते	260	यस्य स्त्री तस्य भोगेच्छा	165
यदा यात्युन्मनीभावं	90	यस्यात्मबुद्धिः कुण्ठे त्रिधातुके	129
यदा विनियतं चित्तं	225	यस्यानुभवपर्यन्ता	298
यदा संहरते चायं	48	यस्येदं जन्म पाशचायं	306
यदा सर्वे प्रमुच्यन्ते	33	यस्यैते नियता दण्डाः	347
यदि दोषं वदेत् तस्मै	159	यस्यैते नियता बुद्धी	346
यदि दोषं वदेत् ताभ्यां	159	यस्योपशान्तिमगमत्	184
यद्धस्तेन कण्डूयते पामानं	325	यात्राद्यशक्तिशक्तिभ्यां	3
यद्भ्रातृवन् वस्तुनोऽन्तः	191	यामिमां पुष्षितां वाचं	124

यावद् ध्रियते सा दीक्षा	300	यो वेदान्तमहावाक्यं	69
यावद् विलीनं न मनः	78	यो ह वा अस्माल्लोकात्	4
यावन्न चित्तोपशमः	79		
यावन्न तत्त्वविज्ञानं	79	रजः सत्त्वं तमश्चैव	136
यावन्न तत्त्वसंप्राप्तिः	81	रजस्तमश्चाभिभूय	136
यावन्न वासनानाशः	81	रतिर्नवोदिता योसौ	87
यावानर्थ उदपाने	124	रसवर्जं रसोऽप्यस्य	48
युक्तस्वप्नावबोधस्य	195	रसायनं क्रियावादं	357
युक्ताहारविहारस्य	195	रागद्वेषभयादीनां	37
युक्त्या शास्त्रैर्यतन्ते ये	86	रागद्वेषवियुक्तैस्तु	51
यूनश्च परदारादिः	166	रागादयः सन्तु कामं	154
ये केचन जगद्भावाः	219	रागो लिङ्गमबोधस्य	153
येन केनचिदाच्छन्नः	58	राजादिवार्ता तेषां स्यात्	60
येन केन प्रकारेण	349	राजानं तावदेतस्मात्	267
येन पूर्णमिवाकाशं	67	राम निर्वासनीभावं	175
येन सर्वमिदं प्रोतं	342	रिपौ बन्धौ स्वदेहे च	82
येनाहं नामृता स्यां	6	रूढसत्त्वचमत्कारा	286
ये प्रजामिषिरे	5		
ये प्रजां नेषिरे	5	लक्षणभूतास्तु पुनः	51
ये रमन्ते नरास्तत्र	67	लब्धोऽपि गर्भपातेन	165
येषां निमेषणोन्मेषौ	150	लब्ध्वा न हृष्येद्धृतिमान्	63
योगभूमिकयोक्त्रान्तं	294	लये संबोधयेद्धितं	253
योगश्चित्तवृत्तिनिरोधः	243, 260	लीयते हि सुषुप्ती तत्	250
योगस्तद्धृत्तिरोधो हि	245	लोकवासनया जन्तोः	61, 132
योगिनां परमहंसानां	15	लोकसंग्रहमेवापि	196
योगिनो यतचित्तस्य	225		
योगेन योगो ज्ञातव्यः	239	व	
योजनान्न परं याति	169	वक्त्रेणोत्पलनालेन	201
यो जागर्ति सुषुप्तिस्थः	36, 176	वक्ष्ये विविदिषान्यासं	1
यो न हृष्यति न द्वेष्टि	53	वर्चस्के संपरित्यक्ते	159
योऽन्तर्व्यामवदत्यच्छः	37	वर्णाश्रमादयो देहे	69
योऽन्यथा सन्तमालानं	360	वर्तमाननिमेषं तु	180
योऽप्रमत्तस्तु योगेन	239	वर्षाभ्योऽन्यत्र यत्स्थानम्	356
यो भवेत् पूर्वसंन्यासी	62, 351	वशे हि यस्येन्द्रियाणि	49, 167
यो वर्णाश्रमनिर्मुक्तं	69	वश्यालना तु यतता	234
यो विजानाति वेदान्तैः	73	वसिष्ठेन कृतं तावत्	185
यो वेद निहितं गुहायां	95	वाग्दण्डे मौनमातिष्ठेत्	347
		वाग्दण्डोऽथ मनोदण्डः	346

वाग्दण्डोऽथ मनोदण्डः	347	विलाप्य विकृतिं कृत्स्नां	214
वायुयैर् गौतम तत्सूत्रं	198	विविक्तदेशसैवित्वं	104
वासनाक्षयविज्ञानमनोनाशा	75	विविक्तदेशे च सुखासनस्थः	194
वासनास्त्वं परित्यज्य	139	विविधानि च शिल्पानि	357
वासना द्विविधा प्रोक्ता	110	विवेकाभ्युदयाच्चित्तं	272
वासनानां परित्यागे	166	विवेकिनः कुतः कोपः	82
वासनावशतः प्राणस्पन्दस्तेन	190	विशत्यदेहमुक्तत्वं	40, 98
वासनाविलये चेतः	175	विशन्ति विद्या विमलाः	306
वासनावेगवैवश्यात्	109	विशश्राम शुक्रस्तूर्ष्णीं	278
वासनासंपरित्यागः	186	विश्रान्तिमात्रमेवात्र	277
वागनासंपरित्यागात्	191	विश्वासमिह भूतानि	307
वासनाहीनमप्येतत्	177	विषया विनिवर्तन्ते	48
वासनीधेन शुद्धेन	27	विषयैर्नीयमाने तु	221
विकल्पौघे समालूने	223	वीतरागभयक्रोधः	45
विक्षिप्ते तु चेतसि	207	वीतशोकभयायास	278
विचारणा द्वितीया स्यात्	284	वृत्तयः पञ्चतय्यः क्लिष्टाः	261
विचारणाशुभेच्छाभ्यां	285	वृत्तिसारूप्यमितरत्र	244
विचारितमलं शास्त्रं	177	वेणुं मधुरनिध्वानं	306
विजेतुं शक्यते नैव	185	वेत्ति यत्र न चैवायं	226
विज्ञाय सेवितश्चोरः	178	वेदवादरताः पार्थ	124
विदुषोऽप्यासुरश्चेत्	153	वैराग्यकारणं तस्य	128
विदेहमुक्तावमले	274	वैराग्यपूर्वमिच्छेति	285
विदेहमुक्तावेवासौ	274	व्यवसायात्मिका बुद्धिः	124*
विदेहमुक्तो नोदेति	41	व्याख्यानेऽस्माभिरत्रायं	3
विद्यते न खलु कश्चिदुपायः	119	व्युत्थाननिरोधसंस्कारयोः	78, 221
विद्या दिनं प्रकाशत्वात्	357	व्युत्थितश्चिन्तयामास	179
विद्याभ्यासे प्रमादो यः	357	व्युत्पत्तिमनुयातस्य	236
विद्यास्थितये प्राग्ये	51	व्योमवत् सर्वदा व्याप्तः	70
विद्वान् यज्ञोपवीती स्यात्	344	व्योमसंविदि नद्यायां	223
विनष्टदिग्भ्रमस्यापि	71		
विपर्ययो मिथ्याज्ञानं	261	शक्तयो नेह दृश्यन्ते	218
विपर्यासे तयोः क्षीणे	250	शक्तो बहूदके तीव्रं	2
विमुक्तश्च विमुच्यते	32, 74, 87	शक्नुवन्ति परित्रातुं	192
विमूढाः कर्तुमुद्युक्ताः	186	शतवर्षा च यो दृष्ट्वा	169
विरक्तिर्द्विविधा प्रोक्ता	2	शनैः शनैरुपरमेत्	228
विरामप्रत्ययाभ्यासं	227	शब्दज्ञानानुपाती	261
विरोचनः प्रजापतिना	126	शब्दादिविषयान् पञ्च	212

शरीरं यदि निन्दन्ति	159	श्वभिरास्वाद्यते काले	163
शरीरनाशदर्शित्वात्	191		
शरीरमिदं मैथुनादेवोद्भूतं	130	षडेतानि न गृहणीयात्	357
शान्तसंसारकलनः	39	षष्ठीं गाढसुषुप्त्याख्यां	289
शान्ताशेषविशेषांशः	289		
शान्तिदान्त्यादिभिः सर्वैः	5	संकल्पप्रभवान् कामान्	227, 336
शान्तो दान्त उपरतः	103	संकल्पमूलः कामो वै	228
शान्तोदितौ तुल्यप्रत्ययौ	208	संकल्पमेव तन्मध्ये	182
शास्त्रसंज्ञनसंपर्कं	285	संतुष्टः सततं योगी	52
शिखां यज्ञोपवीतं	14	संतोषादनुत्तमः सुखलाभः	221
शिखा ज्ञानमयी यस्य	343	संत्यक्तवासनान्मीनात्	177
शिष्याणां न तु कारुण्यात्	356	संदिग्धायामपि भृशं	30
शीतोष्णसुखदुःखेषु	53	संनिधौ विषयाणां च	169
शुक्तिकायां यथा तारं	70	संन्यासहेतुर्वैराग्यं	2
शुचिः पिशाचो विचलः	119	संन्यासिनोऽपि दृश्यन्ते	62
शुचीनां श्रीमतां गेहे	293	संपश्यति यदेवैतत्	109
शुचीनां श्रीमतां गेहे	294	संप्रज्ञातसमाधिः स्यात्	215
शुभायां वासनावृद्धौ	30	संवेदनादनन्तानि	189
शुभाशुभपरित्यागी	53	संशयविपरीतं	335
शुभाशुभाभ्यां मार्गाभ्यां	28	संशान्तदुःखमजडात्मकम्	275
शुभैः प्राप्नोति देवत्वं	147	संसारमेव निःसारं	16
शुभोऽप्यसौ त्वया त्याज्यः	31	संसाराम्ब समुद्धृताः	298
शुश्रूषालाभपूजार्थं	356	स कथं सिद्धिवाञ्छायां	219
शून्यं यस्य जनाकीर्णं	67	सकषायं विजानीयात्	253
शून्यभावेन युञ्जीत	200	स गुणान् समतीर्यैतान्	56
शेषे स्थिरसमासीनः	140	सङ्गात् संजायते कामः	50
शोकहर्षभयक्रोधं	159	सचक्षुरचक्षुरिव मर्कणोऽकर्ण इव	33
शोषयामि यथा शोषं	182	सततसुलभदैव्ये	160
शौचसंतोषतपःस्वाध्यायं	209	सतीषु युक्तिष्वेतासु	186
शौचात् स्वाङ्गजुगुप्सा	211	सती सर्वगता संवित्	189
श्मशानेषु दिगन्तेषु	163	स तु तत्पदमाप्नोति	96
श्रद्धावान् लभते ज्ञानं	297	स तु दीर्घकालनैरन्तर्यं	264
श्रद्धावीर्यस्मृतिसमाधिं	246	सत्तावशेष एवास्ते	288
श्रुतानुमानप्रज्ञाभ्यां	248	सत्त्वं सुखे संजयति	135
श्रुत्वा यो न शृणोतीव	169	सत्त्वपुरुषयोरत्यन्तं	244
श्रेयोऽर्थिनो हि पुरुषाः	160	सत्त्वशुद्धिसौमनस्यं	211
श्रोत्रियस्य चाकामहतस्य	308	सत्त्वात्मनि स्थितिः शुद्धे	285

सत्त्वात् संजायते ज्ञानं	135	सर्वमेवेह हि सदा	24
सत्त्वापत्तिश्चतुर्थी स्यात्	284	सर्ववृत्तिनिरोधे	207
(सत्यप्रतिष्ठायां) क्रियाफलं	210	सर्वान् कामान् परित्यज्य	345
सत्यामेव तु तीव्रायां	2	सर्वारम्भपरित्यागी	53
सदासीत निस्तृष्णः	255	सर्वारम्भपरित्यागी	55
सद्विचारप्रवृत्तिर्या	285	सर्वारम्भा हि दोषेण	61
सन्तोषादनुत्तमः	211	सर्वार्थतैकाग्रतयोः	208
स निश्चयेन योक्तव्यः	226	सर्वे कामा मनोगताः	361
स पराभवमाप्नोति	234	सर्वेच्छाजालसंशान्तौ	219
सबाह्याभ्यन्तरे देहे	266	सर्वेऽत्र सुखिनः सन्तु	144
समं सर्वेषु भूतेषु	256	सर्वेन्द्रियगुणाभासं	115
समं ब्रह्म न जानन्ति	290	सर्वे ब्रह्म वदिष्यन्ति	317
समः शत्रौ च मित्रे च	53	सर्वे भद्राणि पश्यन्तु	144
समकालं चिराभ्यस्ताः	75	सर्वे विधिनियेषाः स्युः	64
समग्राग्न्रगुणाधारं	274	सर्वेषां दोषरत्नां	164
समतासान्त्वनेनाशु	29	स वर्णानाश्रमान् सर्वान्	71
समदुःखसुखः स्वस्थः	55	स वा एष पुरुषोऽन्नरसं	125
समाधिनिर्धूतमलस्य	257	स वा एष महानज आत्मा	5
समाधिमथ कर्माणि	176	सव्याहर्ति सप्रणवां	200
समाधिसिद्धिरिश्वरं	212	सशिखं वपनं कृत्वा	342
समाधिस्थानकस्थस्य	313	स शिखीत्युच्यते विद्वान्	343
समापय्य निद्रां सुजीर्णं	235	स सिद्धिसाधकैर्द्रव्यैः	220
समालोकय रम्ये चेत्	163	सहस्राङ्कुरशाखात्मं	182
समाश्रयन्ति तं नित्यं	306	सा कालसूत्रपदवी	131
समे शुचौ शर्करवह्निं	194	सा चिराभ्यासयोगेन	77
सम्यक्प्रयुक्तात् सर्वेण	24	सा जीवन्मुक्ततोदेति	34
सम्यगालोचनात् सत्यात्	175	सा त्याज्या सर्वयत्नेन	131
स यत्प्रमाणं कुरुते	298	सासिपत्रवनश्रेणी	131
स यथाकामो भवति	110	सिद्धिमैकस्य पश्यन्ति	355
स याति नरकान् घोरान्	345	सुखदुःखदशा धीरं	273
सरूपोऽसौ मनोनाशः	274	सुखदुःखादिरूपित्वं	242
सर्गादावेव नोत्पन्नं	86	सुखदुःखाद्यवष्टभ्यं	273
सर्वतः पाणिपादं तत्	115	सुखमात्यन्तिकं यत्तत्	226, 257
सर्वतः श्रुतिमल्लोके	115	सुखानुशयी रागः	142
सर्वत्रास्थापरित्यागात्	318	सुसवद्वर्तते नित्यं	169
सर्वथा स्वहितमाचरणीयं	119	सुप्रसन्नं लये चैव	253
सर्वद्वारेषु देहेऽस्मिन्	136	सुवर्णं हारकेयूरं	70

सुषुप्तवत्प्रशमितभाव°	176, 307	स्वप्ननिद्रायुतावाधौ	250
सूक्ष्मत्वात् तदविज्ञेयं	115	स्वप्नप्रयत्नोपनीतेन	26
सूचनात् सूत्रमित्याहुः	342	स्वप्नः पुरुषार्थेन	28
सूत्रमन्तर्गतं येषां	343	स्वयमाहृतपर्येषु	355
सोऽतिवर्णाश्रमी प्रोक्तः	71, 73	स्वयमेव त्वया ज्ञातं	278
सोऽयं परमहंसानां	319	स्वयमेव मया पूर्वं	277
सोऽऽनुते सर्वान् कामान्	308	स्वयैव सूक्ष्मया बुद्ध्या	277
सौवर्णं रजते ताम्रे	355	स्ववपुः कुणपमिव दृश्यते	334
स्त्रियं त्यक्त्वा जगत् त्यक्तं	165	स्वविषयासंप्रयोगे	212
स्त्रियो ही नरकाग्नीनां	164	स्वसंकल्पवशाद् बद्धः	278
स्त्रीणामवाच्यदेशस्य	66	स्वस्थ आत्मनि तिष्ठामि	179
स्थान्युपनिमन्त्रणे सङ्ग°	217	स्वात्मविज्ञानिनां निष्ठां	73
स्थावरं जङ्गमं बीजं	357	स्वाध्यायादिष्टदेवता°	212
स्थितः किं मूढ एवास्मि	285		
स्थितधीः किं प्रभाषेत	42	हठतो युक्तितश्चापि	186
स्थितप्रज्ञस्य का भाषा	42	हत्वापि स इमाल्लोकान्	19
स्थितिं बध्नासि चेत् तर्हि	166	हन्त चित्त महात्तायाः	149
स्थिरसुखमासनं	192	हयमेधसहस्राणि	157
स्थीयते चेत् तदाक्रम्य	184	हर्षामर्षभयान्मुक्तः	38
स्थीयते सकलं त्यक्त्वा	191	हर्षामर्षभयोद्देगैः	53
स्नातं तेन समस्ततीर्थसलिले	298	हविषा कृष्णवर्लेव	84
स्नाय्वस्थिग्रन्थिशालिन्याः	163	हस्तं हस्तेन संपीड्य	183
स्नेहेन धनलोभेन	138	हितं मितं मनोरम्यं	169
स्पृष्ट्वोपरि पतत्युच्चैः	294	हितं सत्यं मितं वक्ति	169
स्पृष्टव्या सा न भव्येन	131	हिरण्मयानि पात्राणि	354
स्फारब्रह्मामलाम्भोधेः	266	हृदयबिले कृतकुण्डले	184
स्मर्तव्यः सततं विष्णुः	64	हृदयात् संपरित्यज्य	176
स्मृतिभ्रंशाद् बुद्धिनाशः	50	हृदयेनास्तसर्वाशः	176
स्वतः स्थितस्य शुद्धस्य	179	हेतू विदेहमुक्तेश्च	1
स्वदेहाशुचिगन्धेन	128	हेयादेयविभागेन	138
स्वपुत्रमित्रकलत्र°	15		

INDEX

- Advaita 31, 129, 234,
 Agnihotra 302
 Agniṣoma 129
 Ahimsā 210
Aitareya Āraṇyaka 5
Amṛtabindu / Brahmabindu
 Upaniṣad 89, 90, 194, 305
Amṛtanāda Upaniṣad 197, 200, 201,
 206, 212, 214
Annapūrṇā Upaniṣad 191
 Ananta, (serpent-god) 193
 Anāradha 100
 Anātmaloka 4, 4
Antaryāmi Brāhmaṇa 198
 Apāna 201
Āpastamba dharma sūtras 5, 6
 Apūrva 102
 Āradha karma 103
 Āraṇyaka 5
 Artha 162
 Asamprajñāta Yoga 208
 Asamprajñāta samādhi 227, 243
 Āsana 192, 193, 194, 195, 202, 209
 Ascetic 3
 Asipatrvana Hell 131
 Aśradhā 280
 Āśrama(s) 8, 13
 Ativarṇāsrami(n) 68, 69, 70, 71, 73
 Ātma(n) 6
 Ātmaloka 4, 5, 6,
 Attenuate-mindedness 285
 Avidyā 19, 41, 219, 258
 Avyakta 240
 Āyurveda 149
 Bahūdaka 2, 3
Bhagavad Gitā 19, 43, 44, 46, 47,
 48, 49, 50, 51, 52, 53, 54, 55,
 56, 61, 64, 88, 89, 91, 104,
 105, 108, 112, 113, 114, 115,
 124, 125, 135, 136, 137, 146,
 148, 167, 167, 168, 185, 195,
 225, 226, 227, 228, 228, 234,
 243, 247, 253, 256, 257, 264,
 265, 280, 292, 293, 296, 297,
 298, 310
 Bhagiratha 151, 157
Bhaviṣya Mahāpurāṇa 144
 Bhikṣukī 7
 Bhoga 236
 Bhūrloka 13
Brhadāraṇyaka Upaniṣad 4, 5, 6, 8,
 9, 10, 11, 33, 49, 93, 96, 101,
 104, 110, 133, 152, 156, 198,
 305, 308, 311; vartika 154
 Brahmaloaka 3
 Brāhmaṇa(s) 9, 10, 13, 57, 59, 60,
 64, 67, 71, 74
 Brahmasūtra 96, 98
 Brahavidyā 245
 Buddhiḥ 253
 Cāndrāyaṇa 247
 Caturdharī tika 7
 Cāturmāsya 301
Chāndogya Upaniṣad 5, 92, 97,
 282, 300
 Citta 135, 138, 142, 145, 205, 208,
 227, 258, 260
 Cognition 285
 Concentration 3, 209, 214, 271
 Contentment 211
 Continence 211
 Cūḍālā 267
 Dakṣa Smṛti 60
 Daṇḍa 7
 Darśa (sacrifice) 301
 Desire 228, 140,

- Devatādhikaraṇa 8
 Dhāraṇā 205, 206, 213, 214, 216
 Dharma 162
 Dhyāna, 213, 216
 Disconnexion 286
 Discrimination 285
 Egoism 232
 Enlightenment 286, 287
 Gaṛuḍa 235
Garuḍa Purāna 63, 144
 Gauḍapāda 93, 234, 250, 257, 259
 Gāyatrī 200
 Ghaṭika 237
 Guṇa (rajo-) 46, 135, 136, 137, 138, 206, 209, 275 (satva-) 46, 135, 136, 137, 138, 205, 211, 244, 274; (tamo-) 46, 206, 223, 262, 46, 135, 136, 137, 138, 205, 275;
 Guṇātita 55, 56, 57, 74, 135
 Haṁsa 2, 3
 Haṭhayoga 185, 186
 Hiranyagarbha 18, 42
 Hitopadeśa, (mitralābha) 144
 Indifference 2
Īśa Upaniṣad 67, 92
 Iṣṭāpūta karma 147
 Īśvara 42
Jābāla Upaniṣad 2, 4, 13, 14
 Janaka 182, 271, 277, 279
 Japa 31
 Jīvanmukta(s) 13, 32, 33, 34, 35, 36, 38, 39, 40, 74, 97, 98, 99, 148, 176, 218, 220, 274, 275, 283, 296, 304
 Jīvanmukti 1, 12, 32, 42, 52, 75, 84, 85, 87, 89, 92, 93, 106, 107, 150, 153, 156, 166, 180, 181, 251, 272, 273, 275, 276, 288, 292, 304, 311, 314, 315; (purpose) 276, 292, 303, 307, 308, 311, 314 *see also* Liberation
 Jñānaikaṇiṣṭha 34
 Jñānāṅkuśa 160
 Jñānātmā 238
 Jyotiṣtoma 247, 300
Kauṣītaki Brāhmaṇa Upaniṣad 156
 Kaca 266
 Kahola 151
Kahola Brāhmaṇa 9
Kaivalya Upaniṣad 94, 194
 Kaivalyam 94, 95
 Kalā 39
 Kālasūtra Hell 131
 Kāma 162
 Kāriri 23
 Karma 18, 22, 23, 208
 Kataka 175
Kaṭha Upaniṣad 32, 80, 82, 87, 92, 96, 101, 105, 121, 137, 171, 230, 233, 240, 260
 Kṛccha 247
Kṣurikopaniṣad 199
 Kumbhaka 200, 201, 202, 203
 Kuśa (poa cynosuroides) 80
 Kuṭicaka 2, 3
Kaivalya Upaniṣad 7
Laghu-Vākya-Vṛitti 137
Laghu-Yoga-Vāsiṣṭha 42, 44, 75, 76, 77, 78, 79, 80, 81, 83, 86, 87, 98, 108, 109, 110, 111, 131, 132, 138, 139, 140, 149, 150, 163, 164, 165, 172, 175, 176, 177, 178, 180, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 197, 201, 202, 206, 218, 219, 220, 221, 222, 223, 224, 236, 245, 265, 266, 267, 268, 272, 273, 274, 275, 277, 278, 279, 284, 285, 286, 288, 289, 290, 298, 307, 312, 313
Laghu-Viṣṇu-Smṛti 12
 Laya 254, 255
 Levitation 219
 Liberation 3, 5, 27; (while alive) 1, 20, 22, 32, 34, 52
see also Jīvanmukti

- Life force 191
Mahābhārata 7, 12, 17, 57, 58, 60,
 64, 67, 106, 129, 144, 168,
 229, 296
 Mahat 240
 Mahat-tattvam 238, 239, 253
 Mahavīci Hell 131
Mahopaniṣad 275
Maitrāyaṇī Upaniṣad 130, 188, 257
 Manas 134
Māṇḍūkya Kārikā 93, 185, 234,
 250, 251, 254, 257, 259
 Mantra(s) 30, 31, 76, 212
Manu Samhitā 84, 210, 228, 303
Manusmṛti 66
 Māyā 41, 69, 71, 220, 228
 Meditation 174, 214, 215, 216
 Mind (controlling) 200;
 (definition) 133;
 (different states) 207;
 (dissolution) 245;
 (its form) 191
 Mindlessness 192
 Mokṣa 3, 5, 162
 Monk (qualities) 230
 Mortification 211
 Mount Meru 279
 Muhūrta 237
Muktikopaniṣad 61, 122, 128, 214,
 243
Muṇḍaka Upaniṣad 7, 18, 59, 95,
 105, 121, 123, 280, 284, 311
 Muni 10
Naiṣkarmyasiddhi 54, 83, 147, 153,
 154, 159
Nārada Pāñcarātra 64
Nārada Parivrājaka Upaniṣad 6,
 16, 17, 65, 66, 128, 161, 168,
 169, 170, 230, 304
Nārāyaṇa Upaniṣad 301, 302
 Nidāgha 281
 Nirodha samādhi 220, 226, 242, 245
 Nirvikalpa Samādhi 218
 Niyama 209, 210
Nṛsimha Pūrvatāpanī Upaniṣad 101
 Occult powers 219
 Om 204
 Padmapāda, Ācārya 99
Padmapurāna 65, 128
Pañcadaśī 92, 161, 165, 166, 188,
 308
 Pañcāgni vidyā 158
 Paramahansa 4, 2, 3, 6, 8, 12, 13, 14,
 15, 16, 57, 65, 196, 315
Paramahansa Upaniṣad 14, 59
 Paramārthasāra 157, 103
 Paramātmā 5
 Parāśara 281
Parāśara Upapurāna 281
Parāśara-smṛti 3
 Parāvara 18
 Parivatsara 301
Patañjali (Yoga Sutra) 42, 78, 143,
 147, 174, 192, 202, 204, 217,
 246, 249, 261, 263
 Pradhāna 270
 Prahlāda 271
 Praiṣa 7, 142
 Prājña 41, 43, 250, 251, 259
 Prakṛti 232, 273
 Prāṇa(s) 196, 198, 199, 201, 202,
 204, 282
 Praṇava 200, 204
 Prāṇāyāma 191, 195, 199, 200, 202,
 203, 204, 205, 206, 209
 Prārabdha 91, 100, 103, 178, 179
 Prārabdha karma 21, 22, 23, 36, 46,
 49, 66, 97, 98, 99, 102, 108
 Pratyāhāra 209, 212, 213
 Pravāhana 158
 Pravargya 300
 Pravrajyā 9
 Pulkaśī 132
 Pūraka 200, 201, 203
 Pūrṇamāsa 301
 Puruṣa 233, 243, 244, 270
Ṛg-Veda-Samhitā 76
 Rājayoga 30

- Rāmāyana* 118
 Rbhu 281
 Recaka 200, 201, 202, 203, 205
 Renouncer 2 (renunciation) 1, 4, 7,
 8, 9, 10, 13, 15, 17, 20
 R̥sis 31
 R̥tambharā prajñā 248
 Sacrifice (effect) 212
 Samādhi 45, 49, 50, 52, 60, 174,
 180, 206, 207, 208, 209, 212, 213,
 216, 217, 221, 227, 246,
 249, 254, 256, 312, 313, 314, 316
 Sāṁkhya Kārikā 224
 Saṁprajñāta Samādhi 45, 215, 216,
 217, 220, 221, 227, 241, 245
 Saṁprajñāta Yoga 208
 Samsāra 17, 72, 182
 Saṁvatsara 301
 Saṁyama 316
 Sandhyā 15
 Śaṅkarācārya 5, 33, 62, 215
 Sannyāsa 1, 2, 3, 5, 7, 8, 9, 11, 12,
 16, 17, 66, 149;
 (vidvat) 8, 13, 14, 20, 38, 57,
 84, 85, 106, 107, 109, 156,
 237, 303, 304, 315, 316;
 (vividiṣa) 3, 5, 7, 11, 12, 20,
 62, 107, 169, 303, 304
 Śārira-Brāhmaṇa 10
 Śārirakabhāṣya 8
 Sarvānubhavayogī 214, 242
 Satyaloka 302
Saubhāgyalakṣmī Upaniṣad 239
 Self 4, 198, 206, 211, 212, 213, 214,
 215, 219, 220, 225, 226, 228,
 232, 239, 240, 241, 242, 243,
 244, 245, 247, 253, 266, 270,
 279, 284, 286, 287, 305, 308,
 309, 310
Siddha Gītā 151
 Śikhidhvaja 267
 Śiras 200
 Solar plexus 203
 Soma 300
 Sprhā 46
 Śraddhā 247
 Śreyomārga 241
Śrī Jābāladarśana Upaniṣad 310
Śrīmad Bhāgavata 58, 63, 129, 160,
 283, 291
 Sthalapadma 223
 Sthitaprajña 42, 44, 48, 51, 74, 148,
 154, 155
 Śuka 277, 279, 282
 Superconsciousness (external) 246;
 (internal) 249
Sūta-Saṁhitā 68, 69, 70, 71, 72, 73,
 129, 132, 298, 299
 Sūtrātman 198
 Śvetaketu 158
Śvetaśvatara Upaniṣad 92, 93, 96,
 103, 194, 195, 196, 196, 199,
 200, 297
 Taijasa 251
Taittirīya Āraṇyaka 94
Taittirīya Brāhmaṇa 120, 80
Taittirīya Saṁhitā 129
Taittirīya Upaniṣad 95, 126, 145,
 295, 308, 309, 310
 Tārkika (School) 133, 238
 Ṭiṭṭibha bird 234
 Tranquillity 230, 278, 279, 282,
 284, 288
 Tridaṇḍa 7
 Tridaṇḍin(s) 3, 13
 Turiya 250, 251
 Uddālaka 218, 221, 272
 Udvegah 46
Upadeśa Sāhasrī 18, 62, 153, 215, 216
 Upasad 300
 Upāsama Prakaraṇa 75
 Upaṣṭambhakas 137
 Uṣasta 151
Uttaragītā 310
 Vācakanvi 8
 Vairāgyam (aparam) 270;
 (param) 270;
 (varieties) 268

- Vājasaneyin(s), 133, 197
Vākyavṛtti 97
 Vālmiki 185
Varāha Upaniṣad 63, 155, 158
 Varṇa(s) 71, 72
 Vārttikakāra 242
 Vāsana(s) 26, 37, 79, 81, 83, 84, 86,
 109, 110, 111, 115, 117, 118,
 150
 Vasiṣṭha 188, 190, 197, 235, 265,
 266, 268, 273, 283, 284, 292,
 294, 306, 311, 312
Vāsiṣṭha Rāmāyaṇa 122
Vāsiṣṭha Smṛti 168, 304
 Videhamukta 34, 40, 98
 Videhamukti I, 42, 87, 93, 96, 97,
 98, 101, 102, 103, 106, 272,
 273, 274
 Virāt 42
Viṣṇupurāṇa 122, 128, 136, 281
 Viśva 251
 Viśvāmītra 276
 Viśvarūpācārya 147
 Vītahavya 268
 Vivekaḥ 46, 84
 Vṛtti 260, 263; (classifications) 261
 Vyāhṛti 200
 Vyāsa 277
 Vyoman 35
 Vyutthāna 221
Yoga Vasiṣṭha Rāmāyaṇa 24, 25, 26,
 27, 29, 30, 31, 32, 33, 34, 35,
 36, 38, 39, 41, 151, 166, 173,
 177, 178, 189, 190, 218, 219,
 220, 221, 224, 236, 245, 277,
 278, 279, 284, 285, 286, 287,
 288, 289, 294, 295, 306
 Yājñavalkya 151, 156
Yājñavalkya Upaniṣad 62, 162, 163
 Yama 209, 210, 216
Yatidharmasamgraha 59, 66, 144,
 360
 Yoga 43, 84, 86, 87, 147, 148, 186,
 194, 195, 202, 207, 225, 226,
 234, 235, 237, 238, 239, 243,
 245, 247, 260, 264, 265, 284,
 286, 292, 293, 294, 295;
 (for beginner) 235;
 (its superiority) 247;
 (method) 234;
 (other practices) 206;
 (physical) 30;
 (practice) 32
 Yoga Sūtra(s) 78, 192, 202, 203,
 204, 205, 208, 209, 210, 211,
 212, 213, 217, 221, 225, 227,
 243, 244, 246, 246, 249, 260,
 261, 261, 262, 263, 264, 269,
 270, 271, 316, 348
 Yogasāstra(s) 243
 Yogasūtra Bhāṣya 207, 208, 239
 Yogi(s) 15, 67, 147, 148, 159, 161,
 167, 185, 196, 206, 209, 210,
 211, 217, 224, 230, 234, 235,
 239, 247, 249, 254, 255, 264,
 271, 272, 286, 288, 289, 290,
 291, 293, 294, 295, 296, 297,
 298, 299, 300, 301, 302, 303,
 304, 305, 306, 307, 310
 Yoniḥ (Self) 188



How does a jivanmukta, a liberated soul, act? How does he move? How does he live?

The seers of the Upanishads declare that a jivanmukta is free from desires. But can an ordinary person understand such a person—his life, his behaviour? Can a person who is dreaming understand the experience of one who is awake?

A jivanmukta is no longer tormented by fear: 'For what is there to fear? It is from a second entity that fear comes.'

A jivanmukta is free from the illusion of individuality and therefore from the experience of pain. 'He who knows the Atman overcomes grief.'

A jivanmukta is free from the binding effects of past actions. 'All works cease to bear fruit.'

A liberated soul is not given to inactivity, which is a characteristic of one steeped in tamas. He sees action in inaction and inaction in action.

An illumined soul has attained the blessed state of being free from doubt. 'All doubts are resolved.'

A jivanmukta is no longer concerned about bondage or liberation, for in reality these do not belong to the Atman, the ever-free Self.