

in the presence of such things the mind finds faults with them and by virtue of the acquisition of discriminative knowledge (2) maintains complete freedom from their influence and is indifferent to good or evil, it is said to have reached a state of Nirvikalpa Buddhi (3) called *Vaśīkāra Samjñā*. This state of mind is Detachment.

(1) 'Discarnate' state and dissolution into primordial matter will be explained in the notes to *Sūtra* 1. 19.

(2) *Prasaṅkhyāna* = Attainment of *Viveka-Khyāti* or ultimate discriminative knowledge. *Anābhoga* = opposed to *Ābhoga* which denotes the state of a mind fully engrossed in a matter as happens, for instance, to a mind in concentration. In a disturbed state of the mind it is occupied with ordinary affairs which breed trouble. In objects to which we are fully attached or in which we willingly engage ourselves, we get *Ābhoga*. When the attachment disappears the mind is freed from their incubus. Then we hardly think of them, nor are we inclined towards them.

(3) When through discriminative knowledge one comes to realise the power of worldly things in breeding the three-fold misery, then one feels worldly enjoyment like being scorched by fire. The difference between getting to know about the demerit of things through study and reflection only and the wisdom through discriminative knowledge is like the difference in experience between hearing that fire burns and actually getting burnt. When through this knowledge the demerit of everything is realised and a complete state of detachment prevails in the mind, that state is technically called the state of *Vaśīkāra* which is *Vairāgya* (Detachment).

The *Vaśīkāra* stage of mind is not reached at once. There are three other antecedent states of detachment. (1) *Yatamāna*, (2) *Vyatireka* and (3) *Ekendriya* are the three previous stages. To go on attempting not to engage the sense-organs in enjoyables, is *Yatamāna* detachment. When that becomes successful to some extent, i.e. when attachment towards some things disappears altogether and in respect of