

exhaustion of the *vasanas* alone can one hope to reach the Supreme State of Pure Awareness.

AN UNDERSTANDING UNATTACHED EVERYWHERE (*Asakta-Buddhih Sarvatra*) --- An intellect that is attached to sensuous things of the world outside knows no peace within itself. It gets agitated and the frail body gets shattered as the fuming mind escapes through it in its hunt for satisfaction among the sense-objects. A 'clean-shaven intellect,' devoid of all the cobwebs of attachments with the equipments of perceptions, feeling and thinking, and their respective objects perceived, felt or thought of, is the vehicle that stands dissolved, revealing THAT which pulsates through them all. This is the true State-of-Actionlessness and a man who has earlier disciplined his intellect alone can attain it.

In the case of Arjuna, his tall talks of detachment and renunciation were false urges of escapism paraded as an angelic urge. His *Samnyasa* arose out of his "attachment" to his kith and kin, while true *Samnyasa* must arise out of "detachment."

ONE WHO HAS SUBDUED HIS EGO (*Jitaatmaa*) --- An intellect of complete detachment is an impossible dream. The seeker subdues his heart which ever seeks its flickering joys in sense-gratifications. This self-mastery of the mind is impossible as long as there are even the minutest traces of desire in him. One from whom all desires have fled (*Vigata-sprihah*) alone can subdue the