

कामक्रोधवियुक्तानाम् *kāma krodha viyuktānām* of those who are free from desire and anger यतीनाम् *yatinām* of the self-controlled ascetics यतचेतसाम् *yata cetasām* of those who have controlled their thoughts अभितः *abhitah* on all sides ब्रह्मनिर्वाणम् *brahma nirvāṇam* absolute freedom वर्तते *vartate* exists विदितात्मनाम् *viditātmanām* of those who have realized the Self

The Beatitude of Brahman is both here and hereafter for those Sanyasins who have shed lust and anger, subdued their minds and realized the Self. 26

*Nyasa* is sublimation; *Samnyasa* or *Sanyasa* is total sublimation. This is the positive meaning of the word *Sanyasa*. Negating the phenomenon is its negative meaning. In whichever way *Sanyasa* is practised, the attainment of the Beatitude of Brahman is the result. The Sanyasin is no more conscious of the body than the ordinary people are of their shadows. He is therefore liberated even while in the body. The here and hereafter become one endless *Brahmāvastha* to the Sanyasin.

Mind has to be vanquished for the attainment of Beatitude. The process is as follows:—

स्पर्शान्कृत्वा बहिर्वाङ्मांश्चक्षुश्चैवान्तरेभ्रुवोः ।

प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥ २७

यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।

विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥ २८

स्पर्शान् कृत्वा बहिः बाह्यान् चक्षुः च एव अन्तरे भ्रुवोः ।

प्राण-अपानौ समौ कृत्वा नासा-अभि-अन्तर-चारिणौ ॥