

past master of yoga has no such struggle As a ripe fruit that has severed its connection with the tree no more goes back to it, the yogi no more gives any thought to worldly enjoyment His dispassion is superb

अहङ्कारं बलं दर्पं कामं क्रोधं परिग्रहम् ।

विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥ ५३

अहम्-कारम् बलम् दर्पम् कामम् क्रोधम् परि-ग्रहम् ।

वि मुच्य निर्-मम शान्त ब्रह्म(न्) भूयाय कल्प-ते ॥

*ahamkāraṁ balaṁ darpaṁ*

*kāmaṁ krodhaṁ parigrahaṁ ।*

*vimucya nirmamaḥ śānto*

*brahmabhūyāya kalpate ॥*

अहङ्कारम् *ahamkāraṁ* egoism बलम् *balaṁ* strength दर्पम् *darpaṁ* arrogance कामम् *kāmaṁ* desire क्रोधम् *krodhaṁ* anger परिग्रहम् *parigrahaṁ* covetousness विमुच्य *vimucya* having abandoned निर्मम *nirmamaḥ* without "mine" शान्त *śāntaḥ* peaceful ब्रह्मभूयाय *brahma bhūyāya* for becoming Brahman कल्पते *kalpate* is fit

Having abandoned egoism, violence, arrogance, desire, enmity, property, free from the notion of "mine" and peaceful, he is fit for becoming Brahman.

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Man is different from the clothing he puts on. But there are those who identify themselves with their clothes and feel happy or miserable due to the remarks made on their dress This identification is egoism of a crude kind Identification with the body is the egoism kept up all through the soul's trans-migrations Renouncing the body-consciousness and