

others it becomes feeble, then by a process of elimination, a spirit of renunciation can be maintained partially, that is known as Vyatireka abnegation. When by practice that is mastered, when the sense-organs are completely weaned away from objects and the spirit of attachment remains only in the mind, then it is called Ekendriya. 'Ekendriya' means that which resides in one sense-organ—here, the mind. Later when the adept Yogin has no longer to control his spirit of attachment, when naturally his mind and his sense remain aloof from worldly objects and even from supermundane matters, then that is called the state of Vaśīkāra which is Vairāgya or complete detachment. That is a state of absolute indifference to the things of the world.

तत् परं पुरुषख्यातेर्गुणवैदृष्यम् ॥ १६ ॥

भाष्यम्—दृष्टानुश्रविकविषयदोषदर्शी विरक्तः पुरुषदर्शनाभ्यासात् तच्छुद्धि-
प्रविवेकाप्यायितबुद्धिर्गुणेभ्यो व्यक्ताव्यक्तधर्मकेभ्यो विरक्त इति, तद्वद्वयं वैराग्यं,
तत्र यदुत्तरं तज्ज्ञानप्रसादमात्रम् । यस्योदये प्रत्युदितख्यातिरेवं मन्यते “प्राप्तं
प्रापणीयं, क्षीणाः चेतव्याः क्लेशाः, क्षिन्नः श्लिष्टपर्वा भवसंक्रमः, यस्य अविच्छेदाज्-
जनित्वा म्रियते मृत्वा च जायते, इति ।” ज्ञानस्यैव परा काष्ठा वैराग्यम् एतस्यैव
हि नान्तरीयकं कैवल्यमिति ॥ १६ ॥

**Indifference To The Guṇas Or The Constituent Principles
Achieved Through A Knowledge Of The Nature Of The
Puruṣa Is Called Paravairāgya (Extreme Detachment). 16.**

Through the practice of the effort to realise the Puruṣa-principle, the Yogin having seen the faulty nature of all objects visible or described in the scriptures, gets a clarity of vision and steadiness in Sāttvika qualities. Such a Yogin edified with a discriminative knowledge (1) and with sharpened and chastened intellect becomes indifferent (2) to all manifest and unmanifested states of the three Guṇas or constituent principles (3). There are thus two kinds of detachment.