

A babe seated on the lap of its mother wields the unconscious power to attract all men and women to its taintless sweetness. This is due to the babe's mind still remaining in its original divine state. It has not yet assumed the artificial modifications and biases known as the nationality, the colour, the language and the social habits and usages. Its inborn tendencies are also still lying dormant. While in this state, the babe is, for the time being, equivalent to the *Jnāni*. It is therefore attracting all beings to its august presence. It is hard to find one, quite immune to the benign influence of the baby.

The *Jnāni* is on a par with the baby in the excellence of his mind. It is held that the renunciation of mind is the greatest of all renunciations. Various tendencies and dispositions are clinging on to the mind of the unenlightened. And these tendencies are termed as *svadharma*. To work out one's *svadharma* is the only means to outgrow one's *svadharma*. The best cure that can be effected for a disease is to allow it to run its course; and that is the natural course. But if it be suppressed instead, it reappears in some other worse form. The *svadharma* of an individual is in this manner clinging to him. To work without attachment and liquidate the karma is the goal of life. When the rain-bearing clouds exhaust themselves with a downpour, the clear sky remains as ever by itself. When all karma is worked out with detachment, Atman as Pure Consciousness remains by Itself.

A thing is said to be pure while it is in its original state. That very thing is said to have