

mind is shaped by the dimensions of the body like the light of a lamp which contracts if the lamp is placed in a pot and spreads if placed in a palace (hall). In their opinion this explains how there may be a middle state or how the mind gives up one body, takes up another and fills up the gap between them (between death and rebirth), it also explains Samsāra or the cycle of births. Āchārya (Sage) says that it is the modification of the all-pervading mind (and not the mind itself) that is of the nature of contracting and expanding, and what causes such contraction and expansion are virtue and its similars. This exciting cause is twofold, viz. external and internal (or relating to the self). The external ones presuppose the body and its similars as their condition, worship, charity, adoration etc. exemplify them. The internal ones have the mind only as their condition. Reverence etc. illustrate them. It has been said by Āchārya in this connection, "Friendliness (universal amity) etc. are the favourite contemplations of the Yogins. They are independent of external activity and are therefore the purest of all Dharmas or meritorious actions." Of the two causes, the mental ones (3) are stronger, because what can be superior to knowledge and renunciation? Whoever can by physical force alone, without the help of will-power, empty out Dandakāraṇya (a forest) or drink off a sea like sage Agastya?

(1) The essential does not require a cause to arise. It is seen that fear is caused through recollection of sorrows. Horror of death is a sort of fear. There must be a cause for it. Therefore it cannot be essential. To justify fear of death, experience of sorrow at death before must be admitted. Thus previous births have also to be admitted. The subject apprehending, apprehension and objects to be apprehended outline the essential nature of a creature. They are not produced by any cause during life-time.