

That Practice When Continued Constantly For A Long Time Without Break And With Devotion Becomes Firm In Foundation. 14.

Continued for a long time and constantly indulged in a devoted way, *i.e.* with austerity, continence, learning and reverence, it is said to have been done with earnest attention and it gets firmly established. In other words, in that state the calmness which is aimed at in practice is not easily overcome by any latent traces of the empirical state (1).

(1) The word 'Constantly' implies practice, daily and, if possible, every moment. Practice which is not broken by its opposite habit of restlessness is constant practice. Tapasyā is giving up of worldly pleasure. Learning refers to knowledge of truth. When these are done, the practice will no doubt be a reverent one. It is said in the Chhândogya Upaniṣad, "That which is done with proper knowledge, with devotion and in conformity with the scriptures, *i.e.* done in the proper method, becomes more forceful".

दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसंज्ञा वैराग्यम् ॥ १५ ॥

भाष्यम्—स्त्रियः अन्नपानम् ऐश्वर्यम् इति दृष्टविषयवितृष्णस्य, स्वर्ग-वैदेह्य-प्रकृतिलयत्वप्राप्तावानुश्रविकविषये वितृष्णस्य दिव्यादिव्यविषयसंप्रयोगेऽपि चित्तस्य विषयदोषदर्शिनः प्रसंख्यानबलाद् अनाभोगात्मिका हेयोपादेयशून्या वशीकारसंज्ञा वैराग्यम् ॥ १५ ॥

When The Mind Loses All Passion For Objects Seen Or Described In Sacred Tradition It Acquires A State Of Utter Desirelessness Which Is Called Detachment. 15.

When the mind becomes indifferent to things seen, *e.g.*, women, food, drinks, power etc. and does not hanker after objects or states promised in religious books such as going to heaven or having the 'discarnate' state (1) or of dissolution into primordial matter, or even when