

knowledge is but the different states of the same basic entity, viz. the mind, appears to be more correct.

(3) It is wrong thinking to say that cow-dung and milk pudding are the same, because cow-dung comes from a cow and milk pudding which is made of milk comes also from a cow.

(D) There is yet another argument in support of that view. "The 'I' that saw is the 'I' that is touching", or "The 'I' that touched is the 'I' that is seeing",—this sort of identifying perception reveals the identity of the knower 'I' in all the experiences.

भाष्यम्—यस्येदं शास्त्रेण परिकर्म निदिश्यते तत्कथम् ?

मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणाम्भावनातश्चित्तप्रसादनम् ॥ ३३ ॥

तत्र सर्वप्राणिषु सुखसंभोगापन्नेषु मैत्रीं भावयेत्, दुःखितेषु करुणां, पुण्यात्मकेषु मुदिताम्, अपुण्यात्मकेषु उपेक्षाम् । एवमस्य भावयतः शुक्तो धर्म उपजायते, ततश्च चित्तं प्रसौदति प्रसन्नमेकाग्रं स्थितिपदं लभते ॥ ३३ ॥

The method of cleansing the mind prescribed in the Śāstras—what is it like ?

The Mind Becomes Serene By The Cultivation Of Feelings Of Amity, Compassion, Goodwill And Indifference Respectively Towards Happy, Miserable, Virtuous And Vicious Creatures. 33.

Of these, a spirit of friendliness should be entertained towards those who have experienced happiness, a spirit of compassion towards those who are in distress, a spirit of goodwill towards those who are treading the path of virtue and a spirit of (benevolent) indifference towards those who are steeped in vice, by overlooking their faults. This sort of thought gives rise to cleaner virtue and thus the mind becomes pure. A purified mind becoming one-pointed eventually attains serenity (1).