

been' – meaning, when the mind is constantly agitated in such high frequency, how can it experience any peace? To the extent the mind's wanderings into the sensuous objects are arrested, to that extent the mind becomes calm (prasanna). The Reality can be perceived clearly reflected in such a calm mind (mana-prasāda). In that peace all pains are destroyed; for the intellect of the tranquil-minded soon becomes steady.¹

When the mind has become pure, calm, serene and quiet – when it is not consciously going out into the world outside; it becomes agitationless. Agitationless or thoughtless mind is not a mind. This is the 'mindless stage' (amanī-bhāva). When the mind has thus totally ended, then there is (Paramārtha-darśanam), the experience (darśanam) of the Supreme (Param) significance (artha) of the world and our life in it.

When the Self is well experienced, the sense of limitations experienced through identification with the body, mind and intellect, is ended. As a result of your withdrawal from the 'vehicles', the concept of 'outside' gets eliminated. As long as the vehicles are there, so long we can say 'outside' and 'inside'. When we have withdrawn from our body, mind and intellect, there can be no more any outer world to be perceived, outer emotions to be felt, and outer thoughts to be entertained. Therefore, not to allow our attention to go out into the world of objects, but instead to revel in the 'subject', the Infinite, the all-pervading, is to be in the state of total Liberation.

A totally Liberated man's experience is that there is nothing other than the Brahman everywhere. Even the world of plurality that we are seeing is nothing but the 'Brahman play' in various forms. Not that the Man of Perfection will not have the experience of the world of objects but the difference between an ignorant man and a wise man is that the ignorant man's mind runs after the sense objects with sensuous hunger while the mind of the wise man never runs after the objects with sense appetite. The objects will

¹ *Bhagavad-gītā* – 2.65

come to the mind but a wise man does not revel in them.¹ Śrī Kṛṣṇa says, “I am not in them – they are in Me.”² He is not governed by the objects, but he rules over them as their master. The objects are applicants to the wise man’s mind begging for his special attention. In the ignorant man’s case, he runs after the objects and says, “Oh objects! Recognise me. I am unhappy without your company.”

The Liberation gained through self withdrawal from the objects-emotions-thoughts, is permanent and total; it is not temporary or partial. Temporary liberation is the unconscious state experienced under chloroform or in deep sleep. Temporarily the mind-intellect retires and so objects, emotions and thoughts do not appear. From deep sleep, or from swooning, when we wake up, the earlier sorrows faithfully reappear. In ‘total Liberation’ (vimukti), never shall they return to persecute us. It is a total transmutation – a total resurrection of the personality.

Total Liberation is the state in which the mind does not at all go to the sense objects for the gratification of its selfish and sensuous ends.



कः पाण्डितः सन्सदसद्विवेकी
श्रुतिप्रमाणः परमार्थदर्शी ।
जानन्हि कुर्यादसतोऽवलम्बं
स्वपातहेतोः शिशुवन्मुक्षुः ॥ ३३७ ॥

*kah paṇḍitah sansadasadviveki
śrutipramāṇah paramārthadarśī,
jānanhi kuryādasato'valambam
svapātahetoh śiśuvanmumukṣuh. (337)*

¹ na teṣu ramate budhah – Bhagavad-gītā-5.22

² na tvaham teṣu te mayi – Bhagavad-gītā-7.12