

Nobody in the world has attachment for poison. Nobody longs to take a pinch of potassium cyanide. When one finds no taste (rasa) in an object, no more is there any attraction (rāga) towards it.

Lack of ‘taste’ (rasa) creates desirelessness (vairāgya). So by understanding, that there is no real ‘taste’ in the object, the mind frees us completely from the persecutions of the world of plurality.

Thus the mind alone causes bondage and it is the mind again that liberates the individual<sup>1</sup>. This play is called ‘māyā’ which is, in fact our own avidyā, our non-comprehension of Reality.



तस्मान्मनः कारणमस्य जन्तोः  
बन्धस्य मोक्षस्य च वा विघ्ने ।  
बन्धस्य हेतुर्मलिनं रजोगुणैः  
मोक्षस्य शुद्धं विरजस्तमस्कम् ॥ १७४ ॥

*tasmānmanah kāraṇamasya jantoh  
bandhasya mokṣasya ca vā vidhāne,  
bandhasya heturmalinam rajoguṇaiḥ  
mokṣasya śuddham virajastamaskam. (174)*

174. Therefore, the mind is the cause for both Liberation as well as bondage. When it is blemished with the effects of rajas, it causes bondage. When it is free from the rajas and tamas qualities, it paves the way to Liberation.

‘Therefore’ meaning, because of the reasons explained in the above verses, it is now clear that the mind alone is the cause for bondage as well as for Liberation. The feeling in man, that he is bound or that he is liberated is only a state of his mind.

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<sup>1</sup> hence the famous declaration – mind alone is the cause for both, the bondage (bandhana) and the Liberation (mokṣa).  
*mana eva manusyāṇāṁ kāraṇāṁ bandhmokṣayoh – Amṛtbindu-upaniṣad-2*

The Ātman, which is one's real nature is never bound, then where is the question of release for It? Liberation is only with reference to the bondage. When one is really liberated, there is neither any bondage nor any release. One is just 'That'.

The conditions of bondage and Liberation are only states interpreted with reference to the condition of the mind. Wherever it is in constant agitation, the individual is in bondage (bandhana). Rajoguṇa is the cause for the agitations of the mind. This rajoguṇa comes into play because of tamoguṇa, the non-apprehension of Reality. Whenever there is in the mind a preponderance of rajas and tamas, it is agitated, and therefore, is in bondage. When the taints are removed and it is quietened, that is, when it becomes predominantly sāttvika, one has the experience that one is free and so totally liberated. When the mind is turned inwards towards Om, it is a mind full of sattva and when it is turned towards the OET, it is a mind impure, being mixed with rajas and tamas. Both these are tricks of the mind.



विवेकवैराग्यगुणातिरेका-  
च्छुद्धत्वमासाद्य मनो विमुक्तयै ।  
भवत्यतो बुद्धिमतो मुमुक्षो-  
स्ताभ्यां दृढ़भ्यां भवितव्यमग्रे ॥ १७५ ॥

vivekavairāgyaguṇātirekā-  
cchuddhatvamāsādya mano vimuktyai,  
bhavatyato buddhimato mumukṣo-  
stābhyām dṛḍhābhyām bhavitavyamagre. (175)

175. When the mind has been made pure due to a predominance of discrimination and dispassion, it turns towards Liberation. These two must be strengthened by one who is an intelligent seeker of Liberation.