

According to his identification with the functions of his various equipments, the yogin gets temporarily transformed. When we identify with any pain in our body, we become the sufferer of that pain. When we are detached from that pain as in deep sleep, we do not suffer any longer. Through our identifications we come to experience exactly the condition of the equipment.

The word, 'yogī' here, is used in a peculiar sense. Ordinarily, 'yogī' means, one who is identifying with the higher. Here Śaṅkara uses it in its etymological meaning. 'Yoga' means 'to join', 'to get yoked with.' 'Yogī' means 'one who is yoked'. When we yoke ourselves to our physical passions, or emotional agitations, or intellectual perturbances, we, at least temporarily, become that only. When we identify with the anger in our minds, we come to behave in rapport with that anger. When we identify with the lust in us, we become, for the time being, the manifestation of lust.

Generally, yoga with the world of objects is called 'bhoga'. Śaṅkara here, however, deliberately uses the word 'yoga' so that it becomes easier for us to understand the following verse –



तन्निवृत्त्या मुनेः सम्यक् सर्वोपरमणं सुखम् ।
संदृश्यते सदानन्दरसानुभवविप्लवः ॥ ३७२ ॥

*tannivṛtṭyā muneḥ samyak sarvoparamaṇaṁ sukham,
saṁdṛśyate sadānandarasaṇubhavaviplavaḥ. (372)*

372. When this is completely removed, a man of reflection is found to detach easily from everything and to get into the riotous revelry of the essence of Bliss.

When the man of reflection, with correct understanding, gets divorced from his meaningless embrace with the flesh, he naturally, comes to experience the 'joy of total withdrawal' (sarovaramaṇaṁ sukham), from all pains and sorrows. When we have withdrawn from the world of all pain ridden not-Self, meaning, where we are

not perceiving and experiencing the not-Self, there is infinite Bliss which is here termed 'the joy of total withdrawal'.¹

Ordinarily, in the world we are joyous when we acquire something. Here you gain the supreme joy of total withdrawal from every disturbance, by giving up your hold on objects. It is the joy of our real nature, where we come to experience the riotous revelry of the infinite Bliss.

¹ *sarvoparamaṇaṁ sukhaṁ – sarveṣāṁ duḥkhātmaṁkāṇāṁ anātmanāṁ
uparamaṇaṁ abhānaṁ yatra sukhe tatsarvoparamaṇaṁ sukhaṁ.*

