

Sūtra 15

दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसंज्ञा वैराग्यम् ॥१५॥

Drīṣṭ-ānuśhravika-viṣhaya-vitriṣhṇasya-vaśhikāra-samjñā vairāgyam

One who has lost all craving for the objects of experience, whether seen or heard as described in scriptures acquires perfect mastery, called dispassion.

दृष्ट	<i>dr̥ṣhta</i>	seen, perceived with the senses
आनुश्रविक	<i>ānuśhravika</i>	heard of, scripture, revealed
विषय	<i>viṣhaya</i>	object of experience
वितृष्णस्य	<i>vitriṣhṇasya</i>	one who has lost craving for
वशीकार	<i>vaśhikāra</i>	mastery (of desires)
संज्ञा	<i>samjñā</i>	name, definition
वैराग्यम्	<i>vairāgyam</i>	dispassion, non-attachment

The term *vairāgya* is derived from the root verb *ranj*, which means to color. Here, “color” refers to the coloring of the mind, according to its *rāga* (attachment) or *dveṣha* (aversion). *Vairāgya* means free from all kinds of colorings pertaining to objects in the mind.

Vitriṣhṇasya means one who has lost all cravings for an object. Loss of craving can happen by turning away from an object, as in sickness, or by developing indifference. Therefore the *sūtra* adds the term *vaśhikāra* (complete mastery or control over the desires) to indicate that, in this case, loss of craving is due to the control of desire.

The objects of the mind that are viewed either with desire or with dispassion are classified in this *sūtra* as twofold: *drīṣhta* (perceptibles) and *anuśhravika* (imperceptibles).

1. *Drīṣhta* (perceptible objects) come first. They are experienced by the sense organs and become objects of desire like food, drink, the opposite sex, comfort, money, name, and fame.
2. *Anuśhravika* (imperceptible objects) are those heard about through the scriptures like heaven, celestial music, and higher planes. Some scriptures make promises about the availability of such things, and these become objects of desire.

Some commentators include eight great *siddhis* (powers) and the states of *videha* and *prakṛitalaya* within the *anuśhravika* category. *Videha* means bodiless, referring to a yogi whose consciousness has left the physical body. This yogi’s body is constituted by *mahat* (*buddhi*, or the discriminating mind), *ahamkāra* (ego), and *manas* (recording mind) only. As ordinary beings identify with the physical body, the *videhas* identify with *manas*, *ahamkāra* and *mahat* (*buddhi*).

Prakṛitalaya means those who are merged in *prakṛiti*, specifically *prakṛiti* in the state of equilibrium of *sattva*, *rajas*, and *tamas*. This is the state of *prakṛiti*

before creation starts. The creative force of the universe is only minute part of *prakṛiti*, so the *prakṛitalayas* identify completely with pure *prakṛiti*.

With mastery of dispassion, the yogi loses desire for objects of both categories. True dispassion is beyond all desires, even the subtlest one. There are two levels of *vairāgya* or dispassion: *aparavairāgya* (dispassion for worldly objects, or lower dispassion) and *paravairāgya* (supreme dispassion).

Aparavairāgya is divided into four degrees:

1. *Yatamāna* (initial effort) is removing the mind from *rāga* (attraction) and *dveṣha* (aversion). Even though the aspirant is unable to give up the objects of desires, the desires for objects are controlled and reduced.
2. *Vyatireka* (ascertainment) is watching the desires in the mind to find out the defects in desires. By the practice of distinguishing which desires are close to removal, which are being removed, and which will be removed in the future, the least attractive desires are abandoned first. Gradually others are abandoned until only one remains.
3. *Ekendriya* (dwelling in one sense, the mind). At this stage, attraction and aversion are incapable of activating the senses towards the external objects but they still dwell in the mind as mere interest. One who knows that there is still desire for honor and fame, and aversion for dishonor and defamation, works on the mental level and eradicates this subtle desire.
- d. *Vaśhīkāra* (control and mastery) is the mental neutrality in regards to “acceptables” and “rejectables” that develops when the mind is removed from all subtle desires that exist only in the mind. In *vaśhīkāra* (mastery) the mind rises above all the above-mentioned three states.

In first three states of dispassion the mind becomes free from gross attraction. Subtle attraction remains as long as there is a possibility of temptation in the presence of some object, even though the inclination of the sense organs to get attached has been restrained to the subtle attraction that stays only in the mind. In the presence of the object, the desire that sits dormant in the mind may wake up and become active and excite the sense organs, which may cause a fall for the yogi from dispassionate level to passionate level. This, however, is not the situation in the case of *vaśhīkāra* because the mind rises above likes and dislikes, and “acceptables” and “rejectable.” A state of total neutrality is established.

The *aparavairāgya* (lower dispassion) develops in the practice of *samprajñāta samādhi* and *paravairāgya*, which develops after *vivekakhyaṭi* is perfected, becomes the cause of *asamprajñāta samādhi*.

Paravairāgya is explained in the next *sūtra*.