

According to the Hindus, liberation is union with God; for they describe God as a being who can dispense with hoping for a recompense or with fearing opposition, unattainable to thought, because he is sublime beyond all unlikeness which is abhorrent and all likeness which is sympathetic, knowing himself not by a knowledge which comes to him like an accident, regarding something which had not in every phase before been known to him. And this same description the Hindus apply to *the liberated one*, for he is equal to God in all these things except in the matter of beginning, since he has not existed from all eternity, and except this, that before liberation he existed in *the world of entanglement*, knowing the objects of knowledge only by a phantasmagoric kind of knowing which he had acquired by absolute exertion, whilst the object of his knowing is still covered, as it were, by a veil. On the contrary, in the world of liberation all veils are lifted, all covers taken off, and obstacles removed. There the being is absolutely knowing, not desirous of learning anything unknown, separated from the soiled perceptions of the senses, united with the everlasting ideas. Therefore in the end of the book of *Patañjali*, after the pupil has asked about the nature of liberation the master says: "If you wish, say, Liberation is the cessation of the functions of *the three forces*, and their returning to that home whence they had come. Or if you wish, say, It is the return of the soul as a *knowing* being into its own nature."

On the nature of Moksha itself.

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Quotations from Patañjali.

The two men, pupil and master, disagree regarding him who has arrived at the stage of liberation. The anchorite asks in the book of Sāṅkhya, "Why does not *death* take place when *action* ceases?" The sage replies, "Because the cause of the separation is a certain condition of the soul whilst the spirit is still in the body. Soul and body are separated by a natural condition which severs their union. Frequently when

From Sāṅkhya.