

CHAPTER THE SECOND.
ON THE PRACTICE OF YOGA.

Sûtra 1.

तपःस्वाध्यायेश्वरप्रणिधानानि क्रियायोगः ॥ १ ॥

तपः Tapah purificatory action. स्वाध्याय Svādhyāya, study. ईश्वर-प्रणिधान Īśvara-praṇidhāna, worship of God, making God the motive of action. क्रिया Kriyā, of action. योगः Yogaḥ, the Yoga.

1. Purificatory action, study and making God the motive of action, IS the Yoga, of action.*—52.

उद्दिष्टः समाहितचित्तस्य योगः । कथं व्युत्थितचित्तोऽपि योगयुक्तः स्यादित्येतदार-
भ्यते । तपः स्वाध्यायेश्वरप्रणिधानानि क्रियायोगः । नातपस्विनो योगः सिध्यति । अनादिकर्म
ह्येवाशना चित्राप्रत्युपस्थितविषयजाला चाशुद्धिर्नान्तरेण तपः संभेदमापद्यत इति तपस
उपादानम् । तच्च चित्तप्रसादनमध्यमानमनेनासेव्यमिति मन्यते । स्वाध्यायः
प्रणवादिपवित्राणां जपो मोक्षशास्त्राध्ययनं वा । ईश्वरप्रणिधानं सर्वक्रियाणां परमगुरवर्ष-
णम् । तत्फलसंन्यासो वा ॥ १ ॥

VYĀSA.

The Yoga for him whose mind is already inclined towards trance cognition, has been described. How may one with an out-going mind become also possessed of Yoga, is now considered 'The Yoga of action is purificatory action, study and the devotion to God and making Him the motive of action.'

Yoga is not attained by one not given to purificatory action. Impurity is variegated by the eternal in-dwelling of the aroma of action and affliction, and is ever in contact with the network of enjoyables. It cannot be dispersed without purificatory action (tapas). For this reason

* The word 'tapas' has been translated as purificatory action, because 'tapas' means that which burns up impurities.

The word 'īśvarapraṇidhāna' has been translated as the devotion to God being the motive of action. The same word in the first chapter (I. 23) has been translated as feeling the omnipresence of the Lord. The root meaning of the word 'praṇidhāna' is the placing of anything under another to the fullest extent (pra = fullness, Ni = under and dhāna = placing). In the chapter on trance the word can only mean the contemplation of Him as the substratum of all phenomena. Hence 'īśvarapraṇidhāna' as a means of achieving trance can only mean the habituating of the mind to feel the omnipresence of the divine principle. In a chapter on the Yoga of action however the word cannot be interpreted as carrying the same meaning. As a branch of the Yoga of action 'praṇidhāna' must have special reference to action which would be out of place in contemplation. It has, therefore, been translated here as above. The root meaning, it is easy to see, runs through both these meanings.

purificatory action has been taken up (as a factor of the Yoga of action). This is considered an action worthy of performance, as it purifies the mind when not impeded.

Study is the repeated utterance of purifying words, like the A U M and others; or, the reading of the teachings about absolute spiritual freedom (Mokṣa).

'The devotion to God and making Him the motive of all actions' means the dedicating of all actions to the Highest Teacher, or the renunciation of its fruit.—52.

VĀCHASPATI'S GLOSS.

The question is that the fruit of Yoga and the means thereof, having been described in the first chapter along with their sub-heads, what is the necessity of writing a second chapter? The answer is given :—'The Yoga for him, &c.'

It is only practice and desirelessness that have been mentioned in the first chapter to be the means of Yoga. They are, however, not possible for the out-going mind also at once. The means, therefore, to be taught in the second chapter are necessary in order to achieve the required purity of mental essence. It is only thereafter that the essence of the Will-to-know, becoming strong enough to preserve itself in that state, daily shows forth the powers of practice and desirelessness.

'Already inclined towards the trance cognition' means not only occasionally steady. The meaning is how may the out-going mind also become possessed of Yoga by the practice of the means to be taught?

The author of the aphorisms first takes up some of these means as of first rate importance and usefulness, and describes them as the Yoga of action 'Purificatory action, &c.'

It is the action itself that is the Yoga in the Yoga of action. It is for this reason that in the Viṣṇupurāṇa in the dialogue between Keśidhwaṇa and Khândikya it is said :—

'When the Yogī first comes into contact with the Yoga, he is called the Yuñjamāna, the Neophyte, the Beginner.' And beginning 'with this are mentioned purificatory action and study, &c.'

Now the comment shows by the canon of difference that purificatory action must be a means of Yoga :—'Yoga is not attained by one who is not given to purificatory action.'

He shows a subsidiary result of the purificatory action, justifying its nature as a means of Yoga :—'Impurity, &c.' The impurity which is variegated by the aroma of eternal action and affliction, and which is for this very reason in contact with, i.e., approached by the network of enjoyables, consists in the intensity of disturbing energy (rajas) and inertia (tamas), and cannot come to dispersion without purificatory action. Dispersion means the entire separation of objects in thick cohesion.

But the question is what purificatory action may be inimical to Yoga, inasmuch as being taken up as a means of Yoga, it may become the cause of the disturbance of the physiological equilibrium of the forces of the body. How then can it be a means of Yoga? For this reason the commentator says :—'This is considered an action, &c.' The meaning is that so much of a purificatory action only is to be performed as does not cause the disturbance of the equilibrium of physiological forces.

The words AUM, &c., include such portions of the Veda as the Puruṣa Sūkta, the Rudra Maṇḍala and the Brahmaṇas, &c., as also the portions of the Purāṇas such as the

Brahmapāra, &c. The Highest Teacher is Īśwara. To him are actions to be dedicated. It is on this subject that the following has been said:—'Whatever I am doing, beautiful or ugly, with desire or without desire, I renounce all that on thy account; I do all things with submission to thee.'

The renunciation of fruit means the doing of an action without thinking in connection with it of the fruit to be obtained thereby. The following has been said in this connection:—It is in the doing of action alone that thy duty lies, never in its fruits. Never make the fruit of action its motive; never become attached to inaction.—1.

Sūtra 2.

समाधिभावनाथः क्लेशतनूकरणार्थश्च ॥ २ ॥

समाधि Samādhi, trance. भावन Bhāvana, bringing about. अर्थः Arthaḥ, for the purpose of. क्लेश Kleśa, afflictions. तनूकरणार्थः Tanū karaṇārthaḥ, for the purpose of attenuating. च: Cha, and.

2. For the purpose of bringing about trance and for the purpose of attenuating afflictions.—53.

सहि क्रियायोगः । समाधिभावनाथः क्लेशतनूकरणार्थश्च । स ह्यासेव्यमानः समाधिं भावयति । क्लेशांश्च प्रतनूकरोति । प्रतनूकृतान्क्लेशान्प्रसंख्यानाग्निना दग्धबीजकल्याणप्रसवधर्मिणः करिष्यतीति तेषां तनूकरणत्पुनः क्लेशैरपरामृष्टः सत्त्वपुरुषान्यतामात्र ख्यातिः सूक्ष्मा प्रज्ञा समाप्ताधिकाराप्रतिप्रसवाय कल्पयिष्यत इति ॥ २ ॥

VYĀSA.

The Yoga of action is certainly to be performed, 'for the purpose of bringing about trance and for the purpose of attenuating the afflictions.' It is that which being performed, brings about trance and attenuates the afflictions. The afflictions thus attenuated become characterized by unproductiveness. When their seed power has, as it were, been singed by the fire of High Intellection; and for this reason the mind after their attenuation, is never again touched by the affliction; and having by subtle cognition come up to the discrimination of the distinct natures of the Puruṣa and Objective Essence, has the whole of its duty fulfilled and can only resolve into its cause.—53.

VĀCHASPATI'S GLOSS.

The aphorism defining its object is introduced:—'The Yoga of action is certainly, &c.' The aphorism is:—'For the purpose of bringing about trance and for the purpose of attenuating the afflictions.'

The question arises that if the Yoga of action alone be competent to attenuate the afflictions, there remains no use at all in High Intellection. For this reason the commentator says:—'The afflictions thus attenuated become, etc.' The action of the Yoga of action operates only in attenuating them; it does not render the afflictions barren. High Intellection, however, operates to render them barren.

Let that be granted. But if High Intellection alone is competent to render the afflictions non-productive, what is the use of attenuating them? For this reason he says:—'On account of their attenuation, &c.' If the afflictions are not attenuated, the discrimination of the distinct natures of the Puruṣa and the Objective Essence, remaining

overpowered by a powerful enemy, does not even show the energy to rise and render them barren, from the very first. When, however, the afflictions have been dispersed and rendered weak, even then, though inimical to them, it only arises by practice and desirelessness. When it has thus been born, it is not again touched by them, it is not overpowered so long as it is not touched by them. The discrimination of the distinct natures of the Puruṣa and Objective Essence is a subtle faculty, because its object is subtle.

"Can only resolve into its cause" means can only disappear.—2.

Sūtra 3.

अविद्यास्मितारागद्वेषाभिनिवेशाः क्लेशाः ॥ ३ ॥

अविद्या Avidyā, nescience. अस्मिता Aśmitā, egoism. राग Rāga, attachment. द्वेष Dveṣa, aversion. अभिनिवेश Abhiniveśa, love of life, all these. क्लेशः Kleśāḥ afflictions.

3. The afflictions are Nescience, Egoism, Attachment, Aversion and Love of Life.—54.

अथ के क्लेशाः कियन्तो वेति । अविद्यास्मितारागद्वेषाभिनिवेशाः क्लेशाः । क्लेशा इति पञ्चविपर्यया इत्यर्थः । ते स्पन्दमाना गुणधिकारं द्रढयन्ति परिणामवस्थापयन्ति कार्यकारणस्रोत उन्नमयन्ति परस्पराणुग्रहणतन्त्रीभूत्वा कर्मविपाकं चाभिनिर्हरन्ति ॥ ३ ॥

VYĀSA.

What then are the afflictions and how many? 'The afflictions are Nescience, Egoism, Attachment, Aversion and love of Life.'

'The afflictions' are the five forms of Unreal Cognition. When quick with life, they render the rule of the "qualities" firm, establish change, send out the stream of cause and effect, bring about the fructification of action by coming to depend upon one another for mutual support.—3.

VĀCHASPATI'S GLOSS.

How is its duty fulfilled? It can only be so said to have fulfilled its duty, when it has caused the cessation of the action of the "qualities;" inasmuch as the duty is nothing else but the bringing about of an effect by the "qualities." For this reason the commentator puts the question, 'What are the afflictions, &c.' And he answers by the aphorism:—'Nescience, &c.' Nescience and the others are the afflictions. He explains:—'The five forms of Unreal Cognition, &c.'

Nescience is Unreal Cognition itself. Egoism and the others also carry nescience with them and cannot exist without it. They too are therefore unreal cognitions. The meaning is that for this reason, they are destroyed with the destruction of Nescience.

He says now that the reason for their destructibility exists in their being the cause of repeated births:—'When quick with life, i.e., when they are in operation, they render the rule of the qualities firm, i.e., strong. For this very reason they establish change. They send out, i.e., show forth the stream of cause and effect in the shape of the Unmanifested, the Mahattatva (the great principle) and the principle of individuality.

Now he shows the object for which all this is done by them:—'Bring about, &c.... for mutual support.' The fructification of action consists in life-state, life-period and

life-experience. This is the object of the Puruṣa. It is these that the afflictions bring about. Does each of them do this by itself? No he says:—'By mutual support!' The actions are supported by the afflictions and the afflictions by the actions.—3.

Sūtra 4.

अविद्याक्षेत्रमुत्तरेषां प्रसुप्ततनुविच्छिन्नोदाराणाम् ॥ ४ ॥

अविद्या: Avidyā, nescience. क्षेत्रम् Kṣetram, field. उत्तरेषाम् Uttareṣām, for the others. प्रसुप्तः Prasupta, dormant. तनु Tanu, tenuous. विच्छिन्नः Vichchhinna, alternated. उदारणाम् Udārāṇām, or fully operative, for all these.

4. Nescience is the field for the others, whether dormant, tenuous, alternated or fully operative.—55.

अविद्याक्षेत्रमुत्तरेषां प्रसुप्ततनुविच्छिन्नोदाराणाम् । अत्राविद्याक्षेत्रं प्रसवभूमि-
त्तरेषामस्मितादीनां चतुर्विधविकल्पानां प्रसुप्ततनुविच्छिन्नोदाराणाम् । तत्र का प्रसुप्तिः ।
चेतसि शक्तिमात्रप्रतिष्ठानां बीजभावोपगमः । तस्य प्रबोध आलम्बने सम्मुखीभावः
प्रसंख्यानवतो दग्धक्लेशबीजस्य सम्मुखीभूतेष्वालम्बने नासौ पुनरस्ति । दग्धबीजस्य
कुतः प्ररोह इति अतः क्षीणक्लेशः कुशलश्चरमदेह इत्युच्यते । तत्रैव सा दग्धबीजभावा
पञ्चमी क्लेशावस्था नान्यत्रेति । सतां क्लेशानां तदा बीजसामर्थ्यं दग्धमिति । विषयस्य
सम्मुखीभावेऽपि सति न भवत्येषां प्रबोध इत्युक्ता प्रसुप्तिर्दग्धबीजानां चाप्ररोहश्च
तनुत्वमुच्यते प्रतिपक्षभावनेोपहताः क्लेशास्तनो भवन्ति । तथा विच्छिद्य विच्छिद्य तेन
तेनात्मना पुनः पुनः समुदाचरन्तीति विच्छिन्नाः कथं रागकाले क्रोधस्यादर्शनात् ।
नहि रागकाले क्रोधः समुदाचरति रागश्च क्वचिद् दृश्यमानो न विषयान्तरे नास्ति ।
नैकस्यां स्त्रियां चैत्रो रक्त इत्यन्यासु स्त्रीषु विरक्तः किंतु तत्र रागो लब्धवृत्तिरन्यत्र तु
भविष्यद्वृत्तिरिति । स हि तदा प्रसुप्ततनुविच्छिन्नो भवति । विषये यो लब्धवृत्तिः स
उदारः । सर्व एवैते क्लेशविषयत्वं नातिक्रामन्ति । कस्तर्हि विच्छिन्नः प्रसुप्तस्तनुरुदारो
वा क्लेश इत्युच्यते सत्यमेवैतत् । किंतु विशिष्टानामेवैतेषां विच्छिन्नादित्वम् । यथैव
प्रतिपक्षभावनातो निवृत्तस्तथैव स्वयञ्जकाङ्क्षनेनाभिव्यक्तः सर्व इति सर्व एवामी क्लेश
अविद्याभेदाः । कस्मात्सर्वेष्वविद्यैवाभिप्लवते यदविद्ययावस्वाकार्यते तदेवानुशेरते क्लेश
विपर्यासप्रत्ययकाल उपलभ्यन्ते क्षीयमाणां चाविद्यामनुक्षीयन्त इति ॥ ४ ॥

VYĀSA.

Of these, Nescience is the field, the breeding ground for the others that follow, the Egoism, &c., having a four-fold possible mode of their existence, as the dormant, the tenuous, the alternated and the fully operative.

What is dormancy? It is the existence in the mind as power alone in the germinal state. It is awake when it turns its face towards its objects. In the case of him who possesses discriminative knowledge, the germs of the afflictions are sined, and therefore even on the object coming in front, they do not come into operation. How can the burned up seed sprout? Hence, the wise man whose afflictions are gone, is

said to have had his last birth. It is in him alone that the afflictions pass into the fifth state, that of the seed being burnt up; inasmuch as the afflictions do exist in that state, although their seed-power has been burnt up. It is for this reason that they do not awaken even when an object comes in front of them. This is the dormancy of those whose seed-power has been burnt up.

Tenuity is now described. The afflictions become tenuous on being cut down by habituation to contraries.

And they are alternated, inasmuch as they disappear and appear over and over again in the same condition. Anger is not observed to be in operation at the time of attachment. Anger does not arise when attachment has its play. Nor does it happen that attachment, while manifesting with reference to one object, has ceased to exist altogether with reference to another object. Because Chaitra is attached to one woman, it does not follow that he is averse to others. The fact is that in the one his attachment has manifested itself, while in others it can be active in the future. It is this that becomes either dormant, tenuous or alternated.

The fully operative is that which has found manifestation in the object.

All these do not pass beyond the sphere of affliction. What is it then that is called an affliction, whether it be the dormant, the alternated or the fully operative? This is true. But they become either alternated or any one else, only when they appear as so qualified. As all are removed by habituation to contraries, all are manifested by the operation of competent causes.

All these afflictions are the modifications of Nescience only. How? It is Nescience alone that is the quickness of their life. The afflictions appear only in the form which is put upon an object by Nescience. They are found existing simultaneously with the cognition of the unreal; and they disappear when Nescience disappears.—55.

VĀCHASPATI'S GLOSS.

The commentator shows that the afflictions which are to be overcome as being painful have their root in Nescience. "Nescience is the field for the others, whether dormant, tenuous, alternated or fully operative."

What of these is dormancy? The meaning of the questioner is that there is no authority for the existence of the afflictions at a time when they are not in operation with reference to objects. The answer is:—'In the mind, &c.' The afflictions of the Videhas and the Prakritilayas do not operate with reference to their proper objects; they have gone to the germinal state, and as such do exist only in posse, as curds exist in milk. There is no other means of making them barren besides discriminative knowledge. It

is for this reason that the Videhas and the Prakṛitilayas are understood as not possessed of discriminative knowledge. Their afflictions are dormant so long as they do not reach the limit of their time. When they do reach the limit, the afflictions come round again into manifestation and turn towards their various objects. They have existed in the potential state alone. This potency means the power of manifesting. The approach to the germinal state indicates the power of producing the effect.

How is it that the afflictions of him who is possessed of discriminative knowledge are not also dormant? To show this the commentator says:—'To him who is possessed of discriminative knowledge.'

'Last birth' means that he will not be born in another body. There will be no birth after the present one.

'No where else' means in the disembodied (the Videhas), &c. But inasmuch as that which is, cannot be entirely destroyed, there is no use in the power of Yoga; the afflictions arise when their objects come in front. For this reason the commentator says:—'The afflictions do exist, &c.' The meaning is that although the afflictions exist, yet their seed-power is burnt up.

The contraries of the afflictions are the practices of the Yoga of action. The afflictions become tenuous when they are put down by the Yoga of action. Or, Right knowledge is the contrary of Nescience: the recognition of the distinction is the contrary of egoism: justice is the contrary of attachment and aversion; the removal of the idea of dependence upon the body, i. e., that the body is the necessary adjunct of the soul, is the opposite of the love of life.

Now he describes alternation:—'Similarly, &c.' The afflictions are overpowered by another affliction being in operation for the time; or they arise and manifest themselves after alternate cessations on account of excessive enjoyment. Its difference from the dormant is explained by its being dependent for manifestation upon the seed-power and the organs of enjoyment; or by its repeated manifestation and cessation on account of the weakness of other manifestations which tend to overpower it; or by reiterated manifestations. Further attachment *in esse* may overpower anger, which belongs to a different class of afflictions. Or, an affliction of the same class, such as attachment to one object may overpower attachment to a different object. For this reason he says:—'Attachment, &c.'

Now he says that the affliction which is to manifest in the future must be understood to possess a three-fold line of action, whichever it may be at any time:—'It is at that time, &c.' The word 'that' points only to the affliction which is to manifest in the future, not to the attachment of Chaitra, because that is of one of the three classes, i. e., the alternated.

Now he describes the one in full operation:—'That which is, &c.' The question is that it is the one in full operation alone that afflicts, and it is therefore proper to call it an affliction; but how is it proper to call the others afflictions? They do not afflict, not being in operation. For this reason he says:—'All these afflictions, &c.' The meaning is that they do not pass beyond the sphere of afflictions, and may well be called by that name, because they tend to operation, and for this very reason are to be removed.

Well inasmuch as they are all afflictions, they are one only. Why then are they described as being more than one? The answer is:—'It is true, &c.'

The question now arises that although it may be that the afflictions take their rise in Nescience, yet why should it be that they should cease to exist when Nescience is destroyed? The cloth is not destroyed with the destruction of the weaver. For this reason he says:—'All these are the forms, &c.' All these are the modifications.

This means that they are different modifications only in appearance, not in reality; because they do not exist as separate from it. Why? The answer is:—'In all these

nescience, &c.' He explains the same. 'Whenever, &c.' The rest is easy. The following is a brief statement. In those that are merged in some principle, the afflictions are dormant. In the Yogis they are tenuous. In those who are given to enjoyment (the ordinary mortals), they are alternate and operative.

Sūtra 5.

अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्मख्यातिरविद्या ॥५॥

अनित्य Anitya, the non-eternal. अशुचि Aśuchi, the impure. दुःख Duḥkha, the painful. अनात्म Anātman, the not self. all these. नित्य Nitya, the eternal. शुचि: Śuchiḥ, the pure. सुख Sukha, the pleasurable. आत्म Anātman, soul. ख्याति: Khyātih, supposing, taking to be. अविद्या Avidyā, nescience.

5. Nescience is the taking of the non-eternal, the impure, the painful and the not-self to be the eternal, the pure, the pleasurable and the self.—56.

तत्राविद्यास्वरूपमुच्यते । अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्मख्यातिरविद्या । अनित्ये कार्ये नित्यख्यातिस्तद्यथा ध्रुवा पृथिवी ध्रुवा सचन्द्रतारका द्यौः अमृता दिवोकस इति । तथाशुचौ परमबीमत्से काये शुचिख्यातिः । उक्तं च । स्थानाद् बीजादुपष्टम्भान्निःस्पन्दान्निधनादपि । कायमाधेयशौचत्वात्पण्डिता ह्यशुचिं विदुरिति । अशुचौ शुचिख्यातिर्दृश्यते । नवेव शशाङ्कलेखा कमनीयेयं कन्या मध्वमृतावयवनिर्मितेव चन्द्रं भित्वा निःसृतेव ज्ञायते । नीलोत्पलपत्रायताक्षीहावगर्भाभ्यां लोचनाभ्यां जीवलोकाभावासायन्तीवेति कस्य केनाभिसंबन्धः । भवति चैयमशुचौ शुचिविपर्यासप्रत्यय इति । एतेनापुण्ये पुण्यप्रत्ययस्तथैवानर्थे चार्थप्रत्ययो व्याख्यातः । तद्यथा दुःखे सुखख्यातिं वश्यति परिणामतापयसंस्कारदुःखैर्गुणवृत्तिविरोधाच्च दुःखमेव सर्वं विवेकिन इति । तत्र सुखख्यातिरविद्या तथानात्मन्यात्मख्यातिर्बोद्धोपकरणेषु चेतनाचेतनेषु भोगाधिष्ठाने वा शरीरे पुरुषोपकरणे वा मनस्यनात्मन्यात्मख्यातिरिति । तथैतदत्रोक्तम् । व्यक्तमयं वा सत्त्वमात्मत्वेनाभिप्रतीत्य तस्य संपदमनुनन्दत्यात्मसंपदं मन्वानस्तस्य व्यापदमनुशोचत्यात्मव्यापदं मन्वानः स सर्वोऽप्रतिबुद्ध इत्येषा चतुष्पदा भवत्यविद्या मूलमस्य क्लेशसन्तानस्य कर्माशयस्य च सविपाकस्येति तस्याश्चाभिन्नागोष्पदवद्वस्तुसत्त्वं विज्ञेयम् । यथा नामिन्नो मित्राभावे न मित्रमात्रं किंतु तद्विरुद्धः सपत्नः । यथा चागोष्पदं न गोष्पदाभावे न गोष्पदमात्रं किंतु देश एव ताभ्यामन्यद्वस्त्वन्तरम् । एवमविद्या न प्रमाणं न प्रमाणभावः । किंतु विद्याविपरीतं ज्ञानान्तरमविद्येति ॥५॥

VYĀSA.

Out of these the nature of Nescience is described:—“Nescience is the taking of the non-eternal, the impure, the painful, and the not-self to be the eternal, the pure, the pleasurable and the self.”

The taking of the non-eternal to be eternal is the possession of such notions as that the earth is permanent, the firmament with the moon and the stars is permanent, the gods are immortal, &c.

Similar is the seeing of purity in the body, which is impure and highly disgusting. And it has been said:—'The wise know the body to be impure on account of its position, its origin, its process of up-keep, its perspiration and destruction and also on account of the necessity of keeping it constantly clean.' Thus is purity seen in the impure. 'The girl is attractive like the new moon. Her limbs are, as it were, made of honey and nectar. She looks, as it were, she has emerged from the moon. Her eyes are large like the leaves of a blue lotus. With playful flashes of her eyes she imparts life to the world of men.' Now what is in this connected to what? This unreal cognition, however, of the pure in the impure is daily seen. By this is described the cognition of the sacred in the profane, the cognition of purposeless. As here so will the cognition of pleasure in pain be later described.

"All is pain to the discriminating because of the end, the remorse, the residual potency, and the mutual contrariety of the manifestations of the 'qualities.'" II.—15.

The cognition of pleasure under these circumstances is Nescience.

Similar is the cognition of the self in the not-self. The external accessories, whether sentient or not sentient, the body which is the vehicle for enjoyments, the mind which is only a vehicle for the Puruṣa, are all manifestations of the not-self. The notion that any one of these is the self is Nescience. On this subject the following has been said:—

'Those who believing the sentient or insentient objective essence to be the self, rejoice in their increase believing it the prosperity of the self, and are anxious when they decrease, believing it to be the adversity of the self have not awakened.'

This nescience is thus possessed of four locations. It is the root of all this overgrowth of afflictions, the vehicle of action together with the vehicle of fruition. This nescience should be understood as being a real substance, like the word Amitra (a, not, and mitra, friend, the compound meaning an enemy) and the word Agoṣpada (a, not, and goṣpada, cow's foot, the compound meaning a particular place). As the word Amitra does not mean the absence of a friend nor a particular friend, but something opposite to a friend, an enemy; and as the word Agoṣpada does not mean the absence of a Goṣpada, nor a particular Goṣpada, but a particular place distinct from both, another substance; so is nescience neither Real Cognition nor the absence of Real Cognition. On the contrary, Nescience is another form of cognition, which is contrary to real knowledge (the cognition of the real).—56.

VĀCHASPATI'S GLOSS.

Nescience is non-eternal and impure. It is, that is to say, an effect which is ever qualified by the presence of non-eternity. There are some, it is well-known, who believe the elements to be eternal, and meditate upon them devotedly with the object of assimilating their natures. Similarly do others meditate with devotion upon the heavens, the sun, moon, and stars as stages of the path of Smoke (the Pitṛiyāna,) with the object of reaching them in the belief of their eternity. Similarly do people drink the Soma juice for attaining the state of the denizens of heaven, the gods, believing them to be eternal and immortal, inasmuch as the Veda says:—'Drink we the Soma so that we may become immortal.' This is the Nescience which is described as the cognition of the eternal in the non-eternal.

Similarly with reference to the impure and highly disgusting body. Having said this much, he stops in the middle to quote a verse of Vyāsa, describing the disgusting nature of the body.

'The wise, &c.'

The 'position of the body' in the mother's womb close to urine, &c. The 'origin' is the germ and sperm cells of parents. 'The process of the upkeep of the body' is the transformation of the foods and drinks into chyle, &c. It is by this that the body is supported. Perspiration means sweating. Destruction or death renders the body of even a man learned in the Veda, impure, inasmuch as a bath is ordained after it has been touched.

The question is that if the body is by nature impure, what then is the use of washing it with earths and water? For this reason he says: 'On account of the necessity, &c.' This means that although by nature impure, the body admits of being purified by external applications; as, for example, take the bodies of women by means of sweet smelling applications.

He finishes the sentence:—The body which is impure is cognised to be pure in the way now described. 'Like the new moon, &c.'

"Playful flashes denote the frolicsomeness of love."

'Now what is here connected with what?' The first 'what' stands for the body of a woman which is by nature so impure and therefore disgusting. By what poor similitude is the body related to the new moon?

By this illustration of the cognition of the pure in the impure body of a woman, is also described the cognition of virtue in the vices of causing pain to others under the impression of their being released from the world.

Similarly are described the notions of usefulness in wealth, &c., which on account of the troubles incident upon collection and preservation, &c., are really things which contradict the real purpose of life. They are all impure on account of their being causes of disgust.

Similar is the case of the cognition of pleasure in pain. This is easy.

'Similar is the cognition of self, &c.' This also is easy.

Similarly has it been said on this subject by Pañchāśikhā.

'The sentient' are the intelligent objects of enjoyment, such as wife, &c., and animals.

'The insentient' are the non-intelligent objects, such as seats and couches, &c.

All such have not awakened, means they are forgetful.

This nescience is said to possess four locations, *i.e.*, places where it manifests.

Upon this the question arises that nescience being really located in an infinity of places, such for example, as the forgetfulness of directions and the appearance of a complete circle in the case of a rapidly rotating point of light, &c., why should it be described

as being located in four places only? For this reason he says :—'It is the root, &c.' There may be other forms of nescience; that however, which is the root of repeated births is only four fold.

Now another question :—The word 'nescience' is a compound of 'ne' (न = not) and science (विद्या = Science). Now is the prohibitive NE (a), the effective word of the compound, thus signifying the mere absence of the thing signified by the second word, as in the word Amakṣika, one meaning of which is the absence of bees. Or, is the second word of the compound the effective portion thereof, in which case it would mean a particular form of knowledge, as in the case of the word Arājapurūṣa, Not-public servant. Or, is it that the word denotes something which is neither the meaning of the first word nor of the second, but something different from both? Such a word would be the word Amakṣika, beeless place. This meaning is different from the meaning of both the factors of the compound.

Now the meaning of the word Nescience would be the absence of knowledge already existing, if the first word of the compound were the effective one. This, however, cannot be the cause of the afflictions. If the second word of the compound be the effective one, then the meaning of the compound would be a science qualified by the absence of something (particular) the science of the negation, (A, of something). Science, however, can only be the opposite of the afflictions, &c., not their seed. It is not proper that the destroyer of a thing should be a quality thereof.

If it be considered that it means something different from both, then it can only mean the Will-to-know (buddhi) with the knowledge absent therefrom, i.e., something in which there is no knowledge. Now the Will-to-know can never be the cause of afflictions, &c., even though knowledge be absent therefrom. Whatever thus be the meaning given to Nescience, it can never be the root of afflictions, &c.

For this reason he says :—'It is to be considered, &c.' It is possessed of substantiality. This means cannot be the absence of something existing as such. Neither is Nescience a particular form of science; nor is it the Will-to-know devoid of knowledge. It is, as has been said, a cognition contrary to the Real Cognition; it is the cognition of the unreal (or briefly, unreal cognition.)

The relation of word and meaning depends upon how the world begins to understand it. In the world it is often seen that in words compounded with deprivative prefixes, the deprivative prefix, while denying the existence of the last word of the compound, signifies something which is the contrary thereof. Similar is the meaning here. He gives analogies :—'As the word Amitra.' It does not mean the absence of a friend; nor does it mean a particular friend (a friend called A). On the contrary, it means the opposite of a friend, an enemy.

Similarly, the word Agoṣpada does not mean the absence of a cow-shed (goṣpada); nor does it mean a particular cow-shed (styled A). On the other hand, it means a particular country where kine are not found. It is a substance different from both. He applies the analogy to the thing illustrated :—'In the same way, &c.'

Sūtra 6.

दृग्दर्शनशक्त्योरेकात्मतेवास्यता ॥ ६ ॥

दृग् Drig, the subjective, power of consciousness. दर्शन Darṣana, the instrumental power of seeing. शक्तयोः Śaktyoḥ, of (both these) powers. एकात्मता Ekātmtā, identity. इव İva, appearance. अस्मिता Asmitā, egoism.

6. Egoism is the appearance of identity in the natures of the subjective power of consciousness and the instrumental power of seeing.—57.

दृग्दर्शनशक्त्योरेकात्मतेवास्यता । पुरुषो दृक्शक्तिबुद्धिदर्शनशक्तिरित्येतयो-
रेकस्वरूपपत्तिरिवास्यता क्लेश उच्यते । भोक्तभोग्यशक्त्योरत्यन्तविभक्त्योरत्यन्तासङ्गी-
र्येयोरविभागप्राप्ताविव सत्यां भोगः कल्पते । स्वरूपप्रतिलम्भे तु तयोः कैवल्यमेव
भवति कुतो भोग इति । तथा चेत्कम् । बुद्धितः परं पुरुषमाकारशीलविद्यादिभिर्भिभक्त-
मपश्यन्कुर्यात्तत्रात्मबुद्धिं मोहेनेति ॥ ६ ॥

VYĀSA.

The Puruṣa is the subjective power of consciousness, and the Will-to-know is the instrumental power of seeing. The appearance of these two powers as if they were identical, is the affliction known as Egoism. Enjoyment is rendered possible when the power of enjoyment in the enjoyer and the capacity of being enjoyed in the Objective Existence, which are quite distinct and different from each other, are looked upon as, as if were, identical. When, however, their natures have been understood they become isolated; and how then can there be enjoyment? And so it has been said :—'Not knowing the Puruṣa beyond the Will-to-know to be different therefrom in nature, character and knowledge, &c., a man has by forgetfulness the notion of self therein.—57.

VĀCHASPATI'S GLOSS.

Having described Nescience, now he describes Egoism, which is quite as dear to the heart of man as attachment and the others :—'Egoism is the appearance of identity in the natures of the subjective power of consciousness and the objective power of seeing.'

Consciousness and seeing are two distinct powers. They are, respectively, the self and the not-self. The particular Nescience which is responsible for the cognition of this not-self as the self, and which is only a delusion and not a reality is Egoism. Although it was sufficient only to say "consciousness" and "seeing" the word power is added to bring out their mutual relation of fitness as the enjoyer and the enjoyed. He explains the aphorism :—'The Puruṣa, &c.'

The question arises, why should they not in fact be considered as one when in fact they are taken in as such? How is it that their unity afflicts the Puruṣa? For this reason he says :—'Enjoyment, &c.' The capacity of being enjoyed means the Will-to-be. The power of enjoyment in the enjoyer means Puruṣa. They are quite distinct from each other. Why? The reason is given to be that they are seen to be quite distinct from each other. The Puruṣa possesses the characteristics of unchangeability, &c., the Will-to-know has the characteristics of changeability, &c. They are, therefore, quite distinct from each other. It is meant to be said by this that although they appear to be identical they are not in reality the same. 'Are looked upon, as it were, to be one with each other.' This explains that this notion is an affliction. This employs the canon of agreement.

The canon of difference is now applied :—'When, however, their natures are understood, &c.' Understood means when the consciousness of discrimination has been attained.

Now he shows that this is conceded by others also :—' And so it has been said' by Pāñchāsikhā. 'Knowing the Puruṣa beyond the Will-to-know, &c.' Its nature is constant purity, its character is indifference, its knowledge means intelligence. The Will-to-know is impure, not indifferent and non-intelligent. The notion of self therein is Egoism and it is Nescience. Forgetfulness is the potency generated by former nescience. Or it may be the darkness of inertia (tamas), because Nescience is born of the quality of inertia (tamas).—6.

Sūtra 7.

सुखानुशयी रागः ॥ ७ ॥

सुख Sukha, pleasure. अनुशयी Anuśayī, the sequential attraction to. रागः Rāgaḥ, attachment.

7. Attachment is the sequential attraction to pleasure.—58.

सुखानुशयी रागः । सुखाभिन्नस्य सुखानुस्मृतिपूर्वः सुखे तत्साधने वा योगदर्शस्तृष्णा लोभः स राग इति ॥ ७ ॥

VYĀSA.

The desire to possess, the thirst for and the hankering after pleasure or the means thereof, preceded by a remembrance of the pleasure in one who has enjoyed it, is attachment.—58.

VĀCHASPATI'S GLOSS.

On the attainment of discriminative knowledge, attachment, &c., are removed, Egoism, brought about by nescience, is the root of attachment, &c. For this reason he describes attachment, &c., after egoism. Attachment is the sequential attraction to pleasure.

Memory is not possible to one who has not cognized. Hence is it said :—' In one who has enjoyed.' When pleasure is remembered, attachment is preceded by the remembrance of the pleasure in consequence of the enjoyment thereof. When pleasure is being enjoyed there is no necessity of the remembrance. The attachment, however, to the means thereof, whether remembered or actually present, is also preceded by the remembrance of the pleasure. As a matter of course when a means of pleasure is perceived, it is remembered as a cause of the pleasure of the same class. Or it is inferred that it will cause a pleasure similar to what has been before caused by an object of the same class. The means of pleasure is, therefore, desired.

He describes the meaning of the word attraction :—' The desire to possess, &c.'—7.

Sūtra 8.

दुःखानुशयी द्वेषः ॥ ८ ॥

दुःख Duhkha, pain. अनुशयी Anuśayī, the sequential repulsion. द्वेषः Dveṣaḥ, aversion.

8. Aversion is the sequential repulsion from pain.—59.

दुःखानुशयी द्वेषः । दुःखाभिन्नस्य दुःखानुस्मृतिपूर्वो दुःखे तत्साधने वा यः प्रतिघो मन्युर्जिघांसा क्रोधः स द्वेषः ॥ ८ ॥

VYĀSA.

The repulsion, the anxiety, the wish for removal and the anger at pain and the means thereof, which stick in the mind in consequence of

the feeling of pain, in the case of him who has felt the pain, preceded by a remembrance of the pain, is aversion.—59.

VĀCHASPATI'S GLOSS.

'Aversion is the sequential repulsion from pain.' "One who has felt pain, &c." This is to be explained as before. Describes the meaning of the words sequential repulsion from pain :—' The repulsion, &c.' Repulsion is the force which repels. Amplifies the same by stating synonyms :—' The anxiety, &c.'—8.

Sūtra 9.

स्वरसवाही विदुषोऽपि तथारूढोऽभिनिवेशः ॥ ९ ॥

स्व-रस Sva-rasa, by its own potency. वाही Vāhī, flowing. विदुषः Viduṣaḥ, in the wise. अपि Api, even. तथा Tathā, all the same. रूढः Rūḍhaḥ, established. अभिनिवेशः Abhiniveśaḥ, love of life.

9. Flowing on by its own potency, established all the same even in the wise, is Love of Life.—60.

स्वरसवाही विदुषोऽपि तथारूढोऽभिनिवेशः । सर्वस्य प्राणिन इयमात्माशीर्नित्या भवति मानभूवं भूयासमिति । न चाननुभूतमरणधर्मकस्यैषा भवत्यात्माशीः । एतया च पूर्वजन्मानुभवः प्रतीयते स चायमभिनिवेशः क्लेशः । स्वरसवाही कृमेरपि जातमात्रस्य प्रत्यक्षानुमानागमैरसंभावितो मरणत्रास उच्छेददृष्ट्यात्मकः पूर्वजन्मानुभूतं मरणदुःखमनुमापयति । यथाचायमत्यन्तमूढेषु दृश्यते क्लेशस्तथा विदुषोऽपि विज्ञातपूर्वोपरा-न्तस्य रूढः कस्मात् । समाना हि तयोः कुशलाकुशलयोर्मरणदुःखानुभवादियं वासना ॥ ९ ॥

VYĀSA.

In all living beings exists the self-benediction, 'would that I were never to cease. May I live on.' And this self-benediction cannot exist in him who has not experienced the nature of death. And by this the experience of a former life is inferred. This is the affliction of Love of Life, which flows by its own potency.

That even a worm just born should know the fear of death, which is the same as the knowledge of annihilation, and that this fear cannot be explained by perceptive, verbal and inferential knowledge, leads to the inference that the pain of death has been experienced in a former life. And as this affliction is found existing in the extremely ignorant, so also is it established even in the wise, who have come to know both the starting and finishing ends of life. Why? The residual potency having been brought about by an experience of the pain of death, is necessarily common to both of them, the knowing and the ignorant.—60.

VĀCHASPATI'S GLOSS.

Explains the meaning of the words, Love of Life (abhiniveśa). 'In all living beings, &c.' This self-benediction, this desire with reference to one's self is constant. 'Would that I were never to cease to be.' i.e., May I never become extinct. May I live on, i.e.,

May I retain life.' And this self-benediction, this love of life, this fear of death is not possible in a living being who has not experienced his liabilities to die. The unbeliever denies the fact of a previous life. The author, therefore, takes the opportunity to refute him :—' And by this the experience of a former life, &c.' The experience of a former life is inferred, because the present body is being maintained. Birth means the coming into relationship with the experiences of a body, senses and mind which are new and which are specialized by a new coming together. Its experience means coming into contact therewith. That is inferred, How? Explains :—' This the love of life, &c.' Without completing the sentence says that is an affliction : ' this affliction.' It is this love of life which through evil deeds, &c., afflicts, *i.e.*, gives pain to living beings. It is, therefore, called an affliction. Finishes the sentence, ' which flows on, &c.'

The meaning is that it flows on by its own potency brought about by habituation, and is not external. Gives the reason, why it is not external even in the case of a worm which is just born, is full of pain and is of a very low type of intelligence. 'That even a worm just born, &c.' 'Can not be experienced' means cannot be caused. This is the meaning. A child just born begins to shake when he sees a death-dealing object. The knowledge of death is inferred by his peculiar trembling. It is thereby found that he is afraid. Fear is seen as being caused by pain or the cause of pain. He has not experienced death in this life. Neither has inferred or heard about it. The knowledge of the peculiar pain and of the particular cause thereof which is causing pain at any moment is therefore a previous possession of his. All other means of the knowledge being excluded, the only one that remains by the canon of residues, is memory. And this memory cannot exist without the residual potency of a former experience. And inasmuch as there is no experience in this birth, the experience of a former birth only remains as the cause proved to exist by the canon of residues. For this reason there was certainly contact with a former birth. The word 'even' necessitates a contact with something. Hence completes the meaning of the sentence by saying, ' And as, &c.'

The extremely ignorant are those whose intelligence is very low. Explains wisdom :—' Who have come to know both the starting and finishing ends of life.' The end means the point. The world of experience is the first of the life of the Puruṣa. The final one is absolute freedom (kaivalya). The wise are so called because they have come to know of this by verbal and inferential knowledge.

The fear of death is then established in the worm on the one side and in the wise man on the other. The question arises that although the fear of death might well exist in an ignorant man, it is not proper that it should exist in the wise, inasmuch as in the latter's case it must have been uprooted by knowledge. And if it be said that it is not uprooted in this case, then the highest manifestation of the quality of essentiality (sattva) must be absent from him. With this object puts the question, 'Why?' Gives the answer. 'This residual potency, &c....is common, &c.'

The meaning is that the wise man is not he who has reached the state of the Cognitive trance, but only he who can discriminate by inference and verbal knowledge.—9.

Sūtra 10.

ते प्रतिप्रसवहेयाः सूक्ष्माः ॥१०॥

ते Te, these. प्रतिप्रसव Prati-prasava, along with the passing out of activity. हेयाः Heyāḥ, that are destroyed. सूक्ष्माः Sūkṣmāḥ, (when but) potential.

10. These when but potential, are destroyed along with the passing out of activity.—61.

ते प्रतिप्रसवहेयाः सूक्ष्माः । ते पञ्च क्लेशा दग्धबीजकल्पा योगिनश्चरिताधिकारे चेतसि प्रलीने सह तेनैवास्तं गच्छन्ति ॥ १० ॥

VYĀSA.

These five afflictions, when their seed-power has, as it were, been burnt up, disappear of themselves along with that Yogi's mind, when having fulfilled the purpose of its existence, it becomes latent.—61.

VĀCHASPATI'S GLOSS.

The afflictions have been defined and they have been shown to be possessed of four states—the dormant, the tenuous, the alternated and the fully operative—all of which are to be destroyed. How is it that the author of the aphorism has not mentioned the fifth state of the afflictions, the potential, in which the seed-power is, as it were, burnt up? For this reason says :—' They when but potential are destroyed along with the passing out of activity.' That which falls within the sphere of man's effort is of course taught. The destruction of the potential state is not within the sphere of man's effort. It is, on the contrary, to be destroyed by the passing out of activity; that is, by the mind passing back into its cause, the principle of egoism.

Explains :—' These five, &c.' This is easy.—10.

Sūtra 11.

ध्यानहेयास्तद्वृत्तयः ॥११॥

ध्यान Dhyāna, by meditation. हेयाः Heyāḥ, that are destroyed. तद् Tad, their. वृत्तयः Vṛittiyah, modifications.

11. Their modifications are destroyed by meditation.—62.

स्थितानां तु बीजभावोपगतानाम् । ध्यानहेयास्तद्वृत्तयः । क्लेशानां या वृत्तयः स्थूलास्ताः क्रियायोगेन तनूकृताः सत्यः प्रसंख्यानान् ध्यानेन हातव्या यावत्सूक्ष्मीकृता यावद्दग्धबीजकल्पा इति । यथा च वस्त्राणां स्थूलो मलः पूर्वं निर्धूयते पश्चात्सूक्ष्मो यत्नेनोपायेन वा अपनीयते तथा स्वल्पप्रतिपक्षाः स्थूलावृत्तयः क्लेशानां सूक्ष्मास्तु महाप्रतिपक्षा इति ॥ ११ ॥

VYĀSA.

When, however, they exist as retaining their seed-power, their modifications are destroyed by meditation. The modifications of the afflictions which are essential are attenuated by the Yoga of action; and having been so attenuated, are destroyed by the high intellection of meditation, so that they are rendered potential, *i.e.*, their seed-power is, as it were, burnt up. As the gross dirt of clothes is at first shaken off, and then the fine dirt is washed off by effort and appliance, so the gross essential modifications need but small antagonistic efforts, whereas the potential ones need very powerful antagonists.—62.

VĀCHASPATI'S GLOSS.

Well then, when the afflictions have been attenuated by the Yoga of action, to what sphere should the effort of the Puruṣa be directed, in order that they may be destroyed? For this reason says :—'When, however, they exist as retaining their seed-power, &c.'

Differentiates them from the barren ones and reads the aphorism :—'Their modifications are destroyed by meditation.' Explains :—'The modifications of the afflictions, &c.' They are called essential, because even though attenuated by the Yoga of action, they are further capable of destruction by being rendered incapable of producing effects and losing their very nature by means of the mind resolving back into its cause.

Mentions the limit of the effort of the Puruṣa in the sphere of intellection :—'So that they are rendered potential.'

Explains potentiality :—'Their seed-power has, as it were, been burnt up.' Gives an illustration of the same :—'As the gross dirt of clothes, &c.'

Effort means washing, &c. Appliance means the use of washing ingredients. The illustration and the illustrated are analogous only so far as they possess grosser and finer dirt, and not in their removability by effort, because it is impossible in the potential afflictions, which disappear along with the mind resolving back into its cause.

Those that require but little effort for their removal are said to need small antagonistic ingredients. Those that require the agency of very powerful causes for removal, are said to need very powerful antagonists. High intellection is described as small, because it is lower in comparison with the resolving of the mind into its own cause.—11.

Sūtra 12.

क्लेशमूलः कर्माशयो दृष्टादृष्टजन्मवेदनीयः ॥१२॥

क्लेश Kleśa, afflictions. मूल Mūla, origin. क्लेशमूलः Kleśamūlah, Having its origin in afflictions. कर्म Karma, of actions. आशयः Āśayaḥ, the vehicle. दृष्ट Dṛiṣṭa, visible. अदृष्ट Adṛiṣṭa, invisible. जन्म Janma, in births. वेदनीयः Vedaniyaḥ, to be experienced.

12. The vehicle of actions has its origin in afflictions, and is experienced in visible and invisible births.—63.

क्लेशमूलः कर्माशयो दृष्टादृष्टजन्मवेदनीयः । तत्र पुण्यापुण्यकर्माशयः कामलोभ-
मोहक्रोधप्रभवः । स दृष्ट जन्मवेदनीयश्चादृष्टजन्मवेदनीयश्च । तत्र तीव्रसंवेगेन मन्त्रतपः
समाधिभिर्निर्वर्तित ईश्वरदेवतामहर्षिमहानुभावानामाराधनाद्वा यः परिनिष्पन्नः स
सद्यः परिपच्यते पुण्यकर्माशय इति । यथा तीव्रक्लेशेन भीतव्याधितकृपणेषु विश्वासोप-
गतेषु वा महानुभावेषु वा तपस्विषु कृतः पुनः पुनरपकारः स चापि पापकर्माशयः सद्य
एव परिपच्यते । यथा नन्दीश्वरः कुमारो मनुष्यपरिणामं हित्वा देवत्वेन परिणतः ।
तथा नहुषोऽपि देवानामिन्द्रः स्वकं परिणामं हित्वा तिर्यक्त्वेन परिणत इति । तत्र नारका-
णां नास्ति दृष्टजन्मवेदनीयः कर्माशयः । क्षीणक्लेशानामपि नास्त्यदृष्टजन्मवेदनीयः
कर्माशय इति ॥ १२ ॥

VYĀSA.

The vehicle of actions has its origin in afflictions, and is experienced in visible and invisible births.

Here the vehicle of good and bad actions is born of lust, avarice, forgetfulness and anger. Its operation is felt in the visible as well as in the invisible birth. Of these, the vehicle of good actions, which is

supplemented by intense energy in the shape of purificatory action, trance and repetition of *mantras*, or, which is accompanied by devotion to the Lord, the devas, the great seers and other possessors of great power, ripens into fruit at once. This happens in the same way in which, in the event of repeated evil done to men who are suffering the extreme misery of fear, disease and helplessness, or to those who place confidence in the evil-doer, or to those who are high-minded and perform *tapas*, the vehicle of evil-actions also ripens into fruit at once. As for example, the youth Nandiśwara passed out of the human form and was transformed into a god. As also Nahuṣa, the ruler of the gods, passed out of his own form and was transformed into an animal. Of the vehicles of action, that which culminates into the life of hell, is said to be experienced in the invisible birth.

As to those whose afflictions have been destroyed, the vehicle of actions is not experienced in the invisible births.—63.

VĀCHASPATI'S GLOSS.

Very well, what afflicts the Puruṣa by causing life-time, life-state and life-experience may be called an affliction. But it is the vehicle of actions that brings these about, not Nescience and the others. Why then are Nescience, &c., called afflictions? For this reason says :—'The vehicle of actions has its origin in afflictions, and is experienced in visible and invisible births.' It is so called because the afflictions are the roots out of which it is born and which bring out its operation. The meaning is that inasmuch as the vehicle of action has its origin in Nescience, &c., and is for that reason the cause of life-state, life-time and life-experience, they are called afflictions. Explains :—'The vehicle of good and bad actions, &c.' That in which something lives is its vehicle. Here the Puruṣas in evolution are to be understood as living in the vehicle of actions (which is for the reason called a vehicle). Virtue and vice are the vehicles of actions. Virtue becomes the cause of the enjoyment of heaven, &c., when desirable actions are performed with desire. Similarly, vice manifests when such actions as the taking away of other people's property are performed through avarice. The vice for which forgetfulness is responsible is such as the taking of the life of others in the belief that it is a virtue.

The question arises that there is such a thing as virtue caused by forgetfulness and virtue caused by anger. An illustration may be taken from the fact of Dhruva having been given the highest position in the starry world on account of the pure vehicle of action, brought about by the desire to conquer his father, due to anger born of his ill-treatment. As to vice caused by anger, why that is well known, as it becomes the cause of people dealing death to Brāhmaṇas and others.

Says that it is of two descriptions :—'It is experienced either in the visible, &c.' Describes that which is experienced in the visible life :—'That which is brought about by, &c.' Gives illustrations, respectively :—'As the youth Nandiśwara, &c.'

'Of the vehicle of action which culminates in the life of hell :' The makers of the vehicle of action which takes to the hells known as *Kumbhīpāka*, &c., are spoken of as 'leading to the life of hell.' The vehicle of action formed thereby is not experienced in the visible life. It is not possible that by means of the human body which is the consequent form thereof, residua like that should be lived out, even by the constant suffering of thousands of years. The rest is easy.—12.

Sūtra 13.

सति मूले तद्विपाको जात्यायुर्भोगाः ॥१३॥

सति Sati, if existing. मूले Mūle, be the root. तद् Tad, its. विपाकः Vipākah, ripening. जाति Jāti, life-state. आयुः Āyuh, life-time. भोगः Bhoga, life-experience, all these three.

13. It ripens into life-state, life-experience and life-time, if the root exists.—64.

सति मूले तद्विपाको जात्यायुर्भोगाः । सत्सु क्लेशेषु कर्माशये विपाकारम्भी भवति नोच्छिन्नक्लेशमूलः । यथा तुषावनाद्धाः शालितण्डुला अदग्धबीजभावाः प्ररोहसमर्था भवन्ति नापनीततुषा दग्धबीजभावा वा तथा क्लेशावनद्धः कर्माशये विपाकप्ररोही भवति नापनीतक्लेशो न प्रसंख्यानदग्धक्लेशबीजभावे वेति । स च विपाकस्त्रिविधो जातिरायुर्भोग इति । तत्रेदं विचार्यते । किमेकं कर्म एकस्य जन्मनः कारणमथैकं कर्मानेकं जन्माक्षिपतीति । द्वितीया विचारणा किमनेकं कर्मानेकं जन्म निर्वर्तयति अथानेकं कर्मैकं जन्म निर्वर्तयतीति । न तावदेकं कर्मैकस्य जन्मनः कारणम् । कस्मादनादिकाल प्रचितस्यासंख्येयस्यावशिष्टस्य कर्मणः सांप्रतिकस्य च फलक्रमानियमादनाश्रवासा लोकस्य प्रसक्तः । स चानिष्ट इति । न चैकं कर्मानेकस्य जन्मनः कारणम् । कस्मादनेकेषु कर्मसु एकैकमेव कर्मानेकस्य जन्मनः कारणमित्यवशिष्टस्य विपाककालाभावः प्रसक्तः स चाप्यनिष्ट इति । न चानेकं कर्मानेकस्य जन्मनः कारणं कस्मात्तदनेकं जन्म युगपन्न संभवतीति क्रमेणैव वाच्यम् । तथा च पूर्वदोषानुषङ्गः । तस्माज्जन्मप्रायणान्तरे कृतः पुण्यापुण्यकर्माशयप्रचयो विचित्रः प्रधानोपसर्जनभावेनावस्थितः प्रायेणभिव्यक्त एकप्रघटकेन मरणं प्रसाध्य संमूर्च्छित एकमेव जन्म करोति तच्च जन्मतेनैव कर्मणा लब्धायुष्कं भवति । तस्मिन्नायुषि तेनैव कर्मणा भोगः संपद्यत इति । असौ कर्माशये जन्मायुर्भोग हेतुत्वाच्च त्रिविपाकोऽभिधीयत इति । अत एकभविकः कर्माशय उक्त इति । दृष्टजन्मवेदनीयस्त्वेकविपाकारम्भी भोगहेतुत्वाद्द्विविपाकारम्भी वा भोगायुर्हेतुत्वात्त्रिविपाकारम्भी वा जन्मभोगायुर्हेतुत्वाद्बन्दीश्वरवन्नहुषवद्भेति । क्लेशकर्मविपाकानुभवनिर्वर्तिताभिस्तु वासनाभिरनादिकालसंमूर्च्छितमिदं चित्तं विचित्रीकृतमिव सर्वतो मत्स्यजालं ग्रन्थिभिरिवाततमित्येता अनेकभवपूर्विका वासनाः । यस्त्वर्यं कर्माशय एव एकैकभविक उक्त इति । ये संस्काराः स्मृतिहेतवे वासनास्ताश्चानादिकालीना इति । यस्त्वसावेकभविककर्माशयः स नियतविपाकश्चानियतविपाकश्च । तत्र दृष्टजन्मवेदनीयस्य नियतविपाकस्यैवायं नियमे नत्वदृष्टजन्मवेदनीयस्यानियतविपाकस्यैव । कस्मात् । यो ह्यदृष्टजन्मवेदनीयोऽनियतविपाकस्तस्य त्रयी गतिः । कृतस्याविपाकस्य विनाशः प्रधानकर्मण्यावापगमनं वा नियतविपाकप्रधानकर्मणाभिभूतस्य वा चिरमवस्थानमिति । तत्र कृतस्याविपाकस्य नाशो यथा शुक्लकर्मोदयादिहैव नाशः कृष्णस्य । यत्रेदमुक्तम् । द्वे द्वे ह वै । कर्मणि वेदितव्ये पापकस्यैको राशिः पुण्यकृतोऽपहन्ति तदिच्छस्व कर्माणि सुकृतानि कर्तुमिहैव ते कर्म कवयो वेदयन्ते । प्रधानकर्मण्यावापगमनम् । यत्रेदमुक्तं स्यात्स्वल्पः सङ्करः सपरिहारः सप्रत्यवमर्शः कुशलस्य नापकर्षोयालम् । कस्मात्कुशलं हि मे बह्वन्यदस्ति यत्रायमावापं गतः स्वर्गोऽप्यपकर्षं करिष्यतीति नियतविपाकप्रधानकर्मणाभिभूतस्य वा चिरमव-

स्थानं कथमित्यदृष्टजन्मवेदनीयस्यैव नियतविपाकस्य कर्मणः समानं मरणमभिव्यक्तिकारणमुक्तम् । नत्वदृष्टजन्मवेदनीयस्यानियतविपाकस्य वा । यत्त्वदृष्टजन्मवेदनीयं कर्मानियतविपाकं तन्नश्येदावापं वा गच्छेदभिभूतं वा चिरमप्युपासीत । यावत्समानं कर्माभिव्यक्तं निमित्तमस्य न विपाकाभिमुखं करोतीति । तद्विपाकस्यैव देशकालनिमित्तानवधारणादियं कर्मगतदिचित्रा दुर्विज्ञाना चेति । न चोत्सर्गस्थापवादाच्चित्तिरित्येकभविकः कर्माशयोऽनुज्ञायत इति ॥ १३ ॥

VYĀSA.

The vehicle of actions begins to ripen into fruit when the afflictions exist; not when the afflictions have been rooted out. As the rice in the paddy has the power to grow only so long as the chaff remains attached thereto and their seed-power is not burnt up, not when the chaff has been removed; so also does the vehicle of actions grow into ripeness, when the afflictions are attached to it, and when its seed-power has not been burnt up by intellection; not when the afflictions have been removed.

The fruition is of three descriptions, life-state, life-time and life-experience. The following has to be considered in this connection. Is one action the cause of one life? Or, does it bring about more lives than one? The second question is this. Do more actions than one bring about more lives than one; or do they bring about one life only?

It is not that one action only is the cause of one life only. Why? Because in that case there would be no regularity of succession in the fruition of present actions and those that are being heaped up eternally and some of which still remain unconsumed; and thus the world would lose all patience. This, however, is not the desired end.

Nor is one action the cause of more lives than one. Why? There being more actions than one, it would necessarily follow that one action requiring more lives than one for fruition, there would remain no time for the fruition of the remainder. That also is not a desirable end.

Nor again are more actions than one, the cause of more lives than one. Why? It is impossible that all of them should exist at once, and it must, therefore, be said that if such a thing be possible it can only be in succession that so many lives can manifest. And in this latter case the defect already stated is apparent.

For this reason, the vehicle of the entire collection of good and bad actions done in the interval between birth and death, stands in all its variety with every action attached to one ruling factor of one life. This is brought into manifestation by death, is joined together by one link which at the time brings about death and thus causes but one life.

The period of this life is limited by this very action. During the life-period all experience is also caused by that very action alone. This

vehicle of actions is said to possess a three-fold fruition, causing as it does the manifestation of life-state, life-period and life-experience.

For this reason the vehicle of actions is termed *uni-genital* (Ekabhāvika), causing one birth only.

That, however, which is experienced in the visible life only, may bring about but a single fruition, as causing life-experience; or, double fruition as causing life-experience and life-period; or, a triple fruition as causing life-experience, life-period and life-state. It may be like Nandīśvara or like Nahuṣa.

This mind, however, is as it were, variously coloured, all through on account of its becoming pervaded from eternity by the residua of the experiences of afflictions, actions and fruitions; and as such looks like a fishing net pervaded all over with knots. These, therefore, must have been brought about by more (previous) lives than one.

It is this vehicle of actions which has been termed *uni-genital* (Ekabhāvika), causing one birth only; and the potencies which as residua cause memory, exist from eternity.

Further the *uni-genital* (Ekabhāvika) vehicle of actions is either of appointed or of unappointed fruition. The rule applies to that portion only which has to be experienced in the visible life and whose fruition has been appointed. It does not apply to that which has to be experienced in an invisible life and whose fruition has not been appointed. Why? Because, that which has to be experienced in an invisible life and whose fruition has not been appointed, has a three-fold end. It may be destroyed without fruition. It may become merged in the ruling action. It may live on for a long time overpowered by the ruling action whose fruition has been appointed.

Of these, the destruction of an action done takes place without fruition in this way that the black actions are destroyed by the rise of the white actions. The following has been said on this subject:—

'Two and two the actions, know,
'Of him that evil does
One heap of virtue kills;
To do good actions therefore tend;
The wise such actions tell.'

As to mergence in the ruling action, the following has been said on the subject:—'A little mixture of evil may be easily removed or borne; it cannot do away with the good.' Why? 'There is much of the good for me, mixed wherewith it may cause some insignificant diminution even in heaven.'

And now how may it live on for a long time, overpowered by the ruling action whose fruition has been appointed? Death is said to be the cause of the simultaneous appearance of the actions whose fruition has been appointed and which are to be experienced in the invisible birth, not that of the actions which although to be experienced in the invisible birth, yet whose fruition has not been appointed. The actions whose fruition has not been determined upon, may either be destroyed or get mixed up, or stand unfructified for a long time, overpowered so long as similar actions competent to bring the cause of manifestation into play, do not incline it towards fruition. It is because the time, the place and the cause of manifestation are not determined that the working of karma is variegated and difficult to know. Inasmuch as the rule is not abolished by the exception, the vehicle of actions is recognized as causing one birth only.—64.

VĀCHASPATI'S GLOSS.

Let it be so, seeing that the vehicle of actions has its origin in Nescience. Let it also be granted that on the destruction of Nescience being brought about by the birth of knowledge, there should not come into existence another vehicle of actions. But the old vehicles of action which have been laid by in an eternal succession of innumerable lives, and the times of whose fruition have not been appointed, are impossible to finish off by experience and thus the chain of repeated births becomes interminable. For this reason he says:—'It ripens into life-state, life-experience and life-period if the root exists.' The meaning is this. The vehicle of actions fructifies into pleasure and pain only. Life-state and life-period also are meant to fulfil that object and not to put in an obstacle thereto. Pleasure and pain follow in the wake of attachment and aversion, never exist in separation from them and cannot exist without them. And it is not possible that if any one is attached or averse to anything, he will not feel pleasure and pain respectively in contact with that thing. For this reason the mental plane becomes a field for the production of the fruit of actions only when it is watered by the stream of the afflictions. Hence the afflictions help the vehicle of actions in the production of their fruits also. It is for this reason that when the afflictions are destroyed, the power which helps to bring about the manifestation also disappears; and on that account, the vehicle of actions although existing, being innumerable and having no time for its fruition appointed, does not possess the power of producing fruit, because its seed-power has been destroyed by high intellection.

The Commentary makes the same subject clear:—'The vehicle of actions begins to ripen when the afflictions exist.' Illustrates the same:—'As the rice in the paddy, &c.,' even though covered by the chaff, their seed-power should not have been burnt up by heat, &c., before they can sprout. Applies the illustration to the illustrated:—'So also, &c.'

The question arises that the afflictions can never be destroyed, because nothing that exists can be destroyed. For this reason says:—'And not when the seed-power has been burnt up by intellection.'

Mentions three descriptions of fruition:—'This fruition is, &c.' Fruit is that into which the actions ripen.

The first discussion relates to the unity or multiplicity of lives as the result of a single action taken as the starting point. The second discussion refers to the unity or

multiplicity of lives caused by more actions than one taken as the starting point. Thus there are four options. Refutes the first of these options:—'One action is not the cause of one life.' Question:—'Why?' The answer is this. Actions have been laid by from eternity in each life. They are for this very reason innumerable. If a single life exhausts one action only, many a one remains unexhausted. To this are to be added the actions of the present life. There will thus be no rule for the successive fruition of actions. As a necessary result there will be no comfort for the world, and this is not desirable. The meaning is that when the actions that are exhausted are only isolated ones, and those that are being born are many, the vehicles of action will run into each other in confusion. They will keep being constantly born in uninterrupted succession, but there being no law for their fruition, there will be no comfort for men. It will be impossible for intelligent people to determine the order of their fruition, and thus there will be no satisfaction in the performance of virtuous actions.

He refutes the second alternative:—'Nor is one the cause of more lives than one.' Question:—'Why?' The answer is this:—If one action out of those that have been laid by in many lives, becomes the cause of bringing about many lives, then the actions that remain unexhausted will be many more, and the result will be that there will be no time available for their fruition. That also is useless, because the performance of actions having thus become useless, no one will attend to them. When on account of there being no rule for the succession of fruition, satisfaction disappears in case of one action only being considered exhaustible in one life, what mention is to be made of the option in which one action is considered as exhaustible in more lives than one. In this case there will be no opportunity and no time available for the fruition of any present actions that may be done.

He refutes the third alternative:—'Nor again are more actions than one the cause of more lives than one.' He gives the reason thereof. These many lives cannot be lived all at once in the case of one who is not a Yogī. It must, therefore, be said that such a thing is possible only in succession, if at all. It is only if a thousand lives were simultaneously caused by a thousand actions, that the thousand actions becoming thus exhausted, time would become available for the fruition of the remaining ones, and a law for the succession of fruition becomes possible. But more lives than one cannot be possible all at once. The same defect, therefore, that was found in the first alternative becomes apparent here also.

Three alternatives having thus been refuted, the only one that remains available by the canon of residues, is the last:—'More actions than one are the cause of one life.' For this reason he says:—'The vehicle, &c.'

'The interval between birth and death' is the period of life which falls between the two events, birth and death on either side.

'In all its variety' means variegated by the presentations of the fruits of actions in the shape of pleasure and pain.

The ruling factor of life is that which is in evidence above all and which fructifies in immediate succession.

'The action merged into' is that which fructifies sometime along with it. Death means passing beyond the present life. It is by that, that the vehicle of actions is brought into manifestation. This means that it is inclined towards the bringing about of its effects.

'Is joined together by one link':—Is brought into the state of one active force, working towards the bringing about of its effects in the shape of birth, &c. It thus causes one birth only, not more than one. This birth is as man, &c. The period of each such life is determined by that very karma. Each life has its appointed limit, with difference in time. During that life-period the enjoyment of pleasure and pain is brought about by that very karma, being as it is related thereto. For this reason the vehicle of

actions is said to cause three fruitions, causing as it does life-state, life-period and life-experience. The author summarizes the general rule:—'For this reason the vehicle of actions is termed uni-natal' or unigenital (ekabhāvika). The meaning is that its manifestation is limited to one birth only.

Having thus described the three-fold fruition of the one-birth vehicle as being the general rule, he now differentiates the three-fold fruition of the present karma, the one that is experienced in the visible life:—'That, however, which is experienced in the visible life only, &c.' In the case of Nandiśwara, whose human life was broken off at the age of eight, the special virtue which on account of high energy and intense application, became the cause thereof, resulted in the double fruition of life-state and life-experience. In the case of Nahuṣa, however, the period of life being already determined by the karma which determined his attainment of the position of Indra, his antagonistic action of kicking Agastya, resulted only in his experience of the result of the vice.

The question arises, Have the residua of afflictions and the residua brought about by the experiences of the fruitions of actions causing similar enjoyments, their fruition in one life only, just as the one-birth vehicle of actions has? For if it be so, a man passing into the animal state of life would not have the experiences which are suited to that state of life alone. For this reason he says:—'The mind, however, is as it were variously coloured, &c.'

'Pervaded from eternity' means unified into a single manifestation of energy.

Now he describes the nature of residua in order to differentiate virtue from vice. 'And the potencies which as residua, &c.'

The author introduces now the discussion of occasional exceptions to the general rule of the vehicle of actions causing one-birth only. 'The vehicle of actions, however, &c.' The word 'however' differentiates it from the residual potencies. The rule of causing one birth only applies only to the vehicle whose fruition is to be experienced in the visible life only, and whose fruition has been appointed. It does not apply to that which has to be experienced in an invisible life, and whose fruition has not yet been appointed. He asks the reason therefore:—

'Why?' and mentions the reason:—'Because that which has to be experienced, &c.'

The author mentions now one of the three ends:—'It may be destroyed without fruition.' Mentions the second:—'It may be merged in, &c.' Mentions the third:—'It may live on for a very long time, &c.'

Of these, he divides the first:—'Of these the destruction of an action done without fruition, &c.'

There are only three kinds of actions, the white, the black and the white-black, besides the actions of a Sannyāsi, which are neither white or black. Now here the white vehicle of actions brought about by purificatory action and study, &c., becomes, as soon as it arises, the destroyer of the black one, which has not begun to fructify.

It should also be understood that it destroys the white-black one too, there being similarity on account of the presence of the black one in that. His reverence quotes the Veda on this very subject:—'The following has been said, &c.' 'Two and two the actions, &c.'

The two and two actions are the white and the white-black. This is related to the verb 'kills.' The word 'two' is used twice to indicate manifoldness. Of whom are these two-fold actions? Of the man who does the evil. What is that which kills? The answer is:—'The heap of the good actions of him who does good deeds.' He speaks of a heap because a heap can be managed by a heap only. This makes out the white vehicle of actions to be the third one. The meaning is that the white vehicle of actions which is brought into being by the performance of such actions as avoid causing pain to others, is of such

a nature that although one, it destroys the contrary vehicles of black and white-black actions, although they may be many. For this reason they tend, i.e., incline towards good actions, such as the wise men teach. Here it is a very high class virtue, this rise of white actions, that destroys others.

It is not by the pain consequent upon study, &c., that they are destroyed. It is not pain *qua* pain that is contrary to vice. It is contrary to that pain only which is brought about by vice itself. The pain which accompanies study, &c., is not brought about by vice. If it were so, the ordinances of study, &c., would be useless, because in that case vice would be born out of the very strength of the study, &c., ordained. Further the pain which accompanies study, &c., is not caused by them. If it were caused by them, the recommendation of study, &c., would become useless, because the more intense the application to study, &c., the more would thus be the pain caused thereby. If no pain be caused by the application to study, &c., thus recommended, why then the hellish states of Kumbhīpāka, &c., may also be recommended as desirable, because in that case it would appear to be only on account of their not being recommended as desirable that pain would not be produced. Everything, therefore, runs into all four corners (i.e., nothing is well established in its own right place and is therefore absurd).

The author divides now the second end (of actions):—In the ruling action such as the sacrifice of Jyotiṣṭoma, &c., its minor actions such as the killing of animals, &c., are merged as parts in the whole.

The killing of animals, &c., has two effects. The first is that being ordained as part of the principal action, it helps in its fulfilment. The second is that the causing of pain to all living beings being forbidden, it results in undesirable consequences. Of these when it is performed only as subsidiary to the principal action, then, for that very reason, it does not manifest its result all at once independently of the principal action. On the contrary it keeps its position of an accessory only and manifests only when the fruition of the principal ruling action begins. It is said to be tacked on to the ruling action, when, while helping the ruling action, it exists only as the seed of its own proper effect. Pañchaśikhā has said the following on the subject:—'A little mixture.'

When the ruling factor of the present karma born from the sacrifice of Jyotiṣṭoma, &c., is mixed up with the present cause of evil, it may be easily removed. It is possible of removal by a small expiatory sacrifice. Even if an expiatory sacrifice be not performed by carelessness, the subsidiary action would ripen at the time of the ripening of the principal only, and in that case the evil generated thereby would be easy to bear. The wise who are taking their baths in the great lake of the nectar of pleasure brought about by a collection of good actions, put up easily with a small piece of the fire of pain produced by a small evil. It is not, therefore, capable of diminishing, i.e., appreciably lessening the effect, of the good, i.e., of his large virtues.

He puts the question:—'Why?' The answer is put into the mouth of the virtuous man:—'There is much other good for me,' which stands apart as a consequence of the fruition of the principal factor of action beginning with the taking of the vow of sacrifice and ending with the distribution of charities. With that there will be a little of the admixture of evil. Even in heaven which is considered as free from all pain, the enjoyment is the result of virtue mixed up with a little of vice and there will, therefore, be a somewhat appreciable diminution of enjoyment only.

He divides the third alternative:—'How may it optionally live on, &c.' The ruling action here means the most powerful one, not the whole consisting of many parts. 'The most powerful' is that whose fruition has been appointed with regard to time, because there remains no other opportunity for its fruition. That whose fruition has not been appointed is considered weak, inasmuch as there is opportunity for its fruition at other

times. 'Living on for a very long time' is in the seed state only, not as helper of the principal action, that being independent.

The question arises. It has been said that the vehicle of actions manifests at once at the time of death. It is now said that it lives on for a very long time overpowered. How is it that the former is not contrary to the latter? With this object he puts the question:—'How may it, &c.' The answer is:—'Death is said to be the cause of the simultaneous appearance, &c.' The singular denotes the class.

Now he lays down that what has been said applies to the other as well. 'Not that of the action, &c.' The rest is easy.—13.

Sūtra 14.

ते ह्लादपरितापफलाः पुण्यापुण्यहेतुत्वात् ॥१४॥

ते Te, they. ह्लाद Hlāda, pleasure. परिताप Paritāpa, pain. फलाः Phalāḥ, fruits. ह्लाद-परिताप-फलाः Hlādaparitāpaphalāḥ, Having pleasure and pain as fruits. पुण्य Puṇya, virtue. अपुण्य Apuṇya, vice. हेतु Hetu, reason. पुण्यापुण्यहेतुत्वात् Puṇyapuṇya-hetutvāt, Because virtue and vice are their causes.

14. They have pleasure or pain as the fruit, by reason of virtue or vice.—65.

ते ह्लादपरितापफलाः पुण्यापुण्यहेतुत्वात् । ते जन्मायुर्भोगाः पुण्यहेतुकाः सुखफला अपुण्यहेतुका दुःखफला इति । यथा चेदं दुःखं प्रतिकूलात्मकमेवं विषयसुखकालेऽपि दुःखमस्त्येव प्रतिकूलात्मकं योगिनः ॥ १४ ॥

VYĀSA.

They, i.e., life-state, life-period and life-experience, have pleasure for their fruit, when caused by virtue, and have pain for their fruit when caused by vice.

As pain consists in what is contrary to the prevalent mental tendencies at a time, there must be pain to the Yogi's mind even at the time of the enjoyment of pleasurable objects.—65.

VĀCHASPATI'S GLOSS.

It has been said that karma has its origin in afflictions. It has also been said that the fruitions have their origin in actions (karma). Now the question is of what are the fruitions the origin, so that they too have to be given up? For this reason he says:—'They have pleasure or pain as their fruit, by reason of virtue and vice.' Explains:—'They, i.e., life-state, &c.'

Although life-state and life-period only have pleasure and pain as their fruit, inasmuch as those come before these, and not so life-experience, inasmuch as that comes after pleasure and pain have arisen, and inasmuch as it consists in the very experience thereof, yet that too is spoken of as the fruit of enjoyment, because being perceivable and enjoyable, it is an object of the act of enjoyment.

The question arises that although the life-state, life-experience and life-period caused by vice and causing pain may well be regarded as removable, being found to be contrary, why should those be given up which have been caused by virtue and cause pleasure? They are seen to be moving along the proper line. It is impossible that even a thousand inferences and so-called authoritative statements should do away with the

fact of their moving along the line of every individual mind. Nor are pleasure and pain possible of existence the one without the other, inasmuch as when pleasure is taken up, pain too is there as not to be given up, as they have different causes and different appearances. For this reason he says :—'And as this pain, &c.'—14.

Sūtra 15.

परिणामतापसंस्कारदुःखैर्गुणवृत्तिविरोधाच्च दुःखमेव सर्वं विवेकिनः॥१५॥

परिणाम Parināma, of change. ताप Tāpa, anxiety. संस्कार Saṃskāra, habituation. दुःखैः Duḥkhaiḥ, by reason of the pains. गुण Guṇa, of the qualities. वृत्तिः Vṛttiḥ, of the functionings. विरोधो Virodhāt, by reason of the contrariety. च Cha, and. दुःखम् Duḥkham, pain. एव Eva, indeed. सर्वम् Sarvam, all. विवेकिनः Vivekinah, to the discriminating.

15. By reason of the pains of change, anxiety and habituation and by reason of the contrariety of the functionings of the 'qualities,' all indeed is pain to the discriminating.—66.

कथं तदुपपद्यते । परिणामतापसंस्कारदुःखैर्गुणवृत्तिविरोधाच्च दुःखमेव सर्वं विवेकिनः । सर्वस्यायं रागानुविद्धश्चेतनाचेतनसाधनाधीनः सुखानुभव इति । तत्रास्ति रागजः कर्माशयस्तथा च द्वेषि दुःखसाधनानि मुह्यति चेति । द्वेषमोहकृतोऽप्यस्ति कर्माशयः । तथाचोक्तम् । नानुपहृत्य भूतान्युपभोगः संभवतीति । हिंसाकृतोऽप्यस्ति शारीरः कर्माशय इति । विषयसुखं चाविद्येन्युक्तम् । या भोगेष्विन्द्रियाणां तृप्तेरुपशान्तिस्तत्सुखम् । या लौल्यादनुपशान्तिस्तदुःखम् । न चेन्द्रियाणां भोगाभ्यासेन वैतृष्ण्यं कर्तुं शक्यम् । कस्माद्यतो भोगाभ्यासमनुविद्यन्ते रागाः कौशलानि चेन्द्रियाणामिति । तस्मादनुपायः सुखस्य भोगाभ्यास इति । स खल्वयं वृश्चिकविषभीत इवाशीविषेण दृष्टो यः सुखार्थी विषयानुवासितो महति दुःखपङ्के निमग्न इति । एषा परिणामदुःखता नाम प्रतिकूला सुखावस्थायामपि योगिनमेव क्लिश्नाति । अथ का तापदुःखता सर्वस्य द्वेषानुविद्धश्चेतनाचेतनसाधनाधीनस्तापानुभव इति । तत्रास्ति द्वेषजः कर्माशयः सुखसाधनानि च प्रार्थयमानः कायेन वाचा मनसा च परिस्पन्दते ततः परमनुगृह्णात्युपहन्ति चेति परानुग्रहपीडाभ्यां धर्माधर्मावुपचिन्वते स कर्माशयो लोभान्मोहाच्च भवतीत्येषा परितापदुःखता च्यते । का पुनः संस्कारदुःखता सुखानुभवात्सुखसंस्काराशयो दुःखानुभवादि दुःखसंस्काराशय इति । एवं कर्मभ्यो विपाकेऽनुभूयमाने सुखे दुःखे वा पुनः कर्माशयप्रचय इति । एवमिदमनादिदुःखस्रोतो विप्रसृतं योगिनमेव प्रतिकूलात्मकत्वादुद्भेजयति । कस्मादक्षिपात्रकल्पो हि विद्वानिति । यथोर्णातन्तुरक्षिपात्रे न्यस्तः स्पर्शेन दुःखयति न चान्येषु गात्रावयवेषु । एवमेतानि दुःखान्यक्षिपात्रकल्पं योगिनमेव क्लिश्नन्ति नेतरं प्रतिपत्तारम् । इतरं तु स्वकर्मोपहतं दुःखमुपात्तमुपात्तं त्यजन्तं त्यक्तं त्यक्तमुपादानमनादिवासनाविचित्रया चित्तवृत्त्या समन्ततोऽनुविद्धमिवाविद्यया हातव्य एवाहङ्कारममकारानुपातिनं जातं जातं बाह्याभ्यात्मिकोभयनिमित्तास्त्रिपर्वाणस्तापा अनुप्लवन्ते । तदेवमना-

दिना दुःखस्रोतसा व्यूहमानमात्मानं भूतग्रामं च दृष्ट्वा योगी सर्वदुःखक्षयकारणं सम्यग्दर्शनं शरणं प्रपद्यत इति गुणवृत्तिविरोधाच्च दुःखमेव सर्वं विवेकिनः । प्रख्या प्रवृत्तिस्थितिरूपा बुद्धिगुणाः परस्परानुग्रहतन्त्रीभूत्वा शान्तं घोरं मूढं वा प्रत्ययं त्रिगुणमेवारभन्ते । चलं च गुणवृत्तिमिति क्षिप्रपरिणामि चित्तमुक्तम् । रूपातिशया वृत्त्यतिशयाश्च परस्परैरेण विरुध्यन्ते सामान्यानि त्वतिशयैः सह प्रवर्तन्ते । एवमेते गुणा इतरेतराश्रयेणोपार्जितसुखदुःखमोहप्रत्ययाः सर्वे सर्वरूपा भवन्तीति गुणप्रधानभावकृतस्वेषां विशेष इति । तस्माद्दुःखमेव सर्वं विवेकिन इति तदस्य महतो दुःखसमुदायस्य प्रभवबीजमविद्या । तस्याश्च सम्यग्दर्शनमभावहेतुः । यथा चिकित्साशास्त्रं चतुर्व्युहम् । रोगो रोगहेतुरारोग्यं भैषज्यमिति । एवमिदमपि शास्त्रं चतुर्व्युहमेव । तद्यथा संसारः संसारहेतुर्मोक्षो मोक्षोपाय एवेति । तत्र दुःखबहुलः संसारो हेयः । प्रधानपुरुषयोः संयोगो हेयहेतुः । संयोगस्यात्यन्तिकी निवृत्तिर्हानम् । हानोपायः सम्यग्दर्शनम् । तत्र हातुः स्वरूपमुपादेयं वा हेयं वा न भवितुमर्हतीति । हाने तस्योच्छेदवादप्रसङ्गः । उपादाने च हेतुवादः । उभयप्रत्याख्यानैः शाश्वतवाद इत्येतत्सम्यग्दर्शनम् । तदेतच्छास्त्रं चतुर्व्युहमित्यभिधीयते ॥ १५ ॥

VYĀSA.

How is that possible? 'By reason of the pains, &c.' The feeling of pleasure depending upon the enjoyment of intelligent and non-intelligent objects, is in the case of every one followed by attachment. Here the vehicle of actions is born out of attachment. Further inasmuch as there is aversion to the causes of pain and also delusion, there exists also the vehicle of actions brought about by aversion and delusion. And so it has been said :—'Enjoyment is not possible without giving pain to beings.' There is also the physical vehicle of actions caused by giving pain to others.

It has been said that the pleasure of enjoyment is Nescience. The calming down of the powers of action, sensation and thought, which comes in consequence of the satisfaction derived from enjoyment of their objects, is pleasure. The activity in consequence of want of satisfaction is pain.

Further, it is not possible to make the powers of action, &c., free from desire by the frequent repetition of enjoyments, because attachment increases in consequence of the repetition of enjoyments, and so also does the dexterity of the powers. The repetition of enjoyment is, therefore, no cause of pleasure. Whoever desiring pleasure enjoys certain objects and thus becomes addicted to them, in consequence, and having become addicted thus becomes entangled in the morass of pain, is like one who being afraid of the bite of a scorpion, is bitten by a serpent.

This is the pain of change. In the state of pleasure even, it produces a contrary effect and thus afflicts a Yogi alone.

Well, what is the painfulness of anxiety? The feeling of pain in depending upon intelligent and non-intelligent objects is in the case of every one followed by aversion. Here the vehicle of action is born out of aversion. Whoever desires objects of pleasure, acts with his mind, body and speech and thereby favours some and disfavors others. He thus lays by virtue and vice by favours and disfavors shown to others. This is a vehicle of actions brought about by avarice and delusion. This is termed the painfulness of consequent suffering (tāpa).

What again is the painfulness of habituation? By the enjoyment of pleasure comes into being the vehicle of the potency of pleasure. By the feeling of pain comes the vehicle of the potency of pain. By thus experiencing the fruition of actions in the shape of pleasures and pains, the vehicle of actions grows.

This is the eternal stream of painfulness which thus flowing on frightens the Yogi alone. Why the Yogi alone? Because the wise have in this case a similarity to the eye-ball. As a thread of wool thrown into the eye pains by mere touch, but not so by coming into contact with any other organ, so do these pains afflict the Yogi tender as the eye-ball, but not anyone else whom they reach.

As to others, however, who give up the pain they have again and again taken up as the consequence of their own karma, and who again take it up after having repeatedly given it up; who are all round as it were pierced through by Nescience, possessed as they are of a mind full of afflictions, variegated by eternal residua; who follow in the wake of the 'I' and the 'Mine,' in relation to things that should be left apart,—the three-fold pain caused by both external and internal means, run after them as they are repeatedly born. The Yogi then seeing himself and the world of living beings thus surrounded by the eternal flow of pain, turns for refuge to right knowledge, the cause of the destruction of all pains.

Further, by reason of the contrariety of the functionings of the qualities, 'all is indeed pain to the discriminating.' The qualities of the Will-to-know being of the nature of essentiality, activity and inactivity, become dependent upon mutual help, and set the formation of either a quiescent, a disturbed or a delusive notion possessed of the three qualities themselves. And the functioning of the qualities being changeful, the mind is said to possess the nature of changing quickly. The intensities of their natures and the intensities of their functionings are contradictory to one another. The ordinary, however, function together with the intense. Thus do these qualities bring about the notions of pleasure, pain and

delusion by each subserving the others, and all thus enter into the formations of the others. It is by the quality which is the leading factor, that the difference is introduced. It is for this reason that all is pain to the discriminating.

The seed out of which this large heap of pains grows is Nescience, and of that the means of destruction is right knowledge.

As the Science of Medicine has four Departments, Disease, the Cause of Disease, the Absence of Disease, and Medicine or the Means of Removal, so also this Science has four Departments. It is thus divided: the Universe in Evolution, the Cause of the Universe in Evolution, Liberation, the Means of Liberation. Of these, the Universe in Evolution being full of troubles is the pain to be avoided; the conjunction of the Puruṣa (the conscious principle) and the Prakṛiti is the cause of pain; the final cessation of the conjunction is the removal of pain. Right knowledge is the cause of the removal of the pain. Here the individuality of the remover is not to be considered the pain to be avoided; nor is to be considered as an object of desire to be aimed at. In the case of avoidability, the theory of their destructibility would come in. In the case of its being considered an object of desire to be aimed at, the theory of its being the effect of some preceding cause would come in. When both these positions have been given up, the theory of eternal immutability only remains. This is the Right knowledge.

Thus is the Science said to possess four Departments.—66.

VĀCHASPATI'S GLOSS.

The author introduces the aphorism by putting a question with the object of explaining in the sequence, that although ordinary people do not at the time of feeling pleasure, have the sense of its contrariety to the mind, and do not, therefore, feel the pain thereof, the Yogi has the sense of pain therein:—'How is that possible?' 'By means, &c.' This is the aphorism. The consequential change, the suffering (tāpa) and the habituation are themselves pains. It is by means of these, &c.

He describes the painfulness of an object on account of the painfulness of sequential change:—'This feeling of pleasure.....in the case of every one, &c.' It is plain that pleasure is not possible without the consequent bond of attachment. Where there is no co-existence there is no pleasure. It is in that that the feeling of pleasure consists. Attachment causes activity. Activity is responsible for the heaping up of virtues and vices. Of these consists the vehicle of actions born out of attachments, because nothing that does not exist cannot be born. He who enjoys pleasure and is at the time even devoted to it, goes on at the same time hating the causes of pain, by means of the mental modifications of aversion which exists distinct and independent. When one becomes incapable of removing the causes of pain, he becomes deluded forgetting as he does the true nature of things. Thus a vehicle of actions is brought into being by aversion also, and like aversion by delusion also. This is but another name of Unreal Cognition. There is, therefore, nothing contradictory in its being the cause of the vehicle of action coming into existence.

The question arises : How can one who is attached, be at the same time averse and deluded ? Aversion and delusion are not seen at the time of attachment. For this reason he says :—' And so it has been said : ' by us when speaking of the characteristic of alternation in the afflictions. The virtue and vice which have their origin in the activity of speech and mind have both been described by what has been said so far, because the incident of their being born out of attachment, &c., is common to both, inasmuch as there is no difference in this matter between a mental and verbal expression of desire. As they say :—' The mental modification of desire differs not from its verbal expression.'

Now he shows that there is a physical vehicle of actions also :—' Enjoyment is not possible without giving pain to others.' It is for this reason that the writers of the Dharmasāstras speak of the five sins of householders.

It may be so. But it is not proper that the pleasure derived from an object of enjoyment should be denied on account of this contrariety to the feeling of Yogis. For this reason he says :—' It has been said that the pleasure of enjoyment is Nescience,' when describing Nescience as consisting of the four-fold unreality of cognition. The elders do not look with favour upon mere consequential conditions. There is, of course, no feeling of pleasure caused to anyone by the enjoyment of honey mixed up with poison, even though he may use it. On the contrary, there is a feeling of pain in the sequence. So also has it been said by the Lord :—' The pleasure which is felt by the contact of the senses with their objects, that which is like nectar in the beginning and like poison in the end, is Rājasic pleasure.'—(Gītā.)

He introduces this :—' The calming down, &c.' We do not hold that pleasure consists in the enjoyment of an object. On the contrary, the greatest pain of man consists in the desire for objects, of men, who being satisfied by objects are pained by the wish to possess them. This does not calm down without the enjoyment of the object. Farther, its calming down does not come about, being followed as it is by attachment, &c. Why then should it not be considered as the pain of consequence ? This is the meaning. Satisfaction is caused by the cessation of the thirst for an object. The calming down thus caused consists in the cessation of the powers from their work. The author shows this very meaning by means of the canon of difference :—' The restlessness in consequence of absence of satisfaction is pain.'

He refutes :—' Further it is not possible, &c.' It is true that the cessation of desire is the faultless pleasure. It is not the repetition of enjoyments, however, that brings this about. The repetition of enjoyment, on the contrary, brings about the manifestation of desire, which is the opposite of the cessation thereof. As they have said :—' The desire for enjoyments is not calmed down by their enjoyment. It gathers strength like fire by oblations.'—(Mann). The rest is not difficult.

Now he questions about the pain of anxiety :—' Well, what is the painfulness of anxiety ?' He gives the answer :—' The feeling of pain, &c.' The full description of its nature has not been undertaken, because it is well known to all men. It is similar to the pain of consequence or sequential change. The details of this are the same as those of the other.

He now questions about the painfulness of habituation :—' What again, &c.' Answers :—' By the enjoyment of pleasure, &c.' The feeling of pleasure nourishes its residual potency. That brings about the memory of pleasure. That again causes attachment. From this follow the movements of mind, body and speech. These cause virtue and vice. Thence comes the enjoyment of their fruition. Thence again is the mind habituated to it. This is the meaning of eternity, absence of beginning. And here again memory comes in by the intensity of the potencies of pleasure and pain. Thereby come attachment and aversion. Thence come actions. From actions proceeds fruition. Thus should this be

understood. Following thus this stream of pain troubles the Yogi alone, not any one else. For this reason he says :—' This is the eternal stream, &c.' As to others the three-fold pain runs after them...this is the construction. The pains caused by other beings and the powers of nature are described by one common characteristic, the external. The modifications variegated by the eternal residua are described as the Nescience. It is the Nescience which causes modifications in the mind ; they are, in fact, Nescience itself. It is by this that the feelings of ' This is myself ' and ' This is mine ' are generated in the Will-to-be the senses and the body, &c., and in wife and children, &c. These are the lines along which the ordinary Puruṣa moves.

Under these circumstances there is no rescue at all except in right knowledge. For this reason he says :—' The Yogi then, &c.'

Having thus shown the painfulness of pleasurable enjoyments, on account of the surrounding circumstances of sequential change, habituation and anxiety, he now shows the painfulness due to the very nature of their being :—' Farther by reason of the contrariety of the functionings of the qualities, &c.' He explains :—' The qualities of Essence (Sattva), disturbing energy (Rajas) and inertia (Tamas) evolved as essentiality, activity and inactivity in their transformation as the Will-to-be, being dependent for support upon each other, bring about every notion, even though it be the notion of pleasurable enjoyments, as necessarily possessed of the three qualities, being as it is as such, either quiescent, that is pleasurable, disturbed, i. e., painful or inert, i. e., seedy (a feeling which is neither of active pleasure nor yet of pain). And even such a modification in the form of a notion of this Will-to-be is not permanent. So says he :—' And the functioning of the qualities being changeful, &c.' The mind has been said to be of a quickly changing nature.

But how can one notion become possessed of the opposite qualities of quiescence, disturbance and seediness at one time ? For this reason he says :—' The intensities of their nature and the intensities of their functionings are contradictory to one another.'

Natures differ from natures, that is, the eight modes of mental being characterization, &c. Their functionings are pleasure and pain. Thus characteristic (i. e., virtue) differs when ripening into fruit, from Vice (that which is non-characteristic), when that ripens into fruit. Similarly, knowledge, desirelessness and power as also pleasure, &c., differ from contradictory characteristics of the same classes. The ordinary manifestations, i. e., when their natures are not intensified, do not contradict their intense manifestations, i. e., when they are in the height of their manifestation. They, therefore, do manifest along with them.

Well, we understand this. But how can the enjoyment of pleasurable objects be painful by nature ? For this reason he says :—' Thus do these, &c.' The meaning is that they are both the same inasmuch as there is no difference in their material causes and the material cause and the effect thereof are the same in nature.

What, is it then a case of absolute identity of nature ? If so, there would be no difference among mental conceptions as they do exist. For this reason he says :—' It is by the quality which is the leading factor, &c.' The presence of the qualities is in their ordinary nature. The leading factor is that which is intense. For this reason, all is but pain to the discriminating, by nature as well as on account of surrounding circumstances. And pain has to be removed by the wise. And pain cannot be removed unless its root is removed. Further, the root cannot be removed unless it is known. For this reason shows the root thereof :—' The seed out of which grows, &c.' The meaning is that the seed is that out of which the heap of pains grows, i. e., from which it takes its birth.

He mentions the means of its eradication :—' And of that the means of destruction, &c.'

Now he explains that this science, which is taught for the welfare of all, is similar to another science of the same class :—' As the science of medicine, &c.' That science

which has four branches of discussion, is said to be a science of four departments. The question now arises that inasmuch as pain was ere now described as the thing which has to be removed and the universe in evolution is now described as the thing to be removed, is there not an evident contradiction in this? For this reason he says:—'The universe in evolution being full of pain, &c.'

Now he describes the minor operation of Nescience, whereby the evolution of the universe is set in:—'The conjunction of the Prakṛiti and the Puruṣa, &c.'

He describes the means of liberation:—'Right knowledge is the means, &c.'

Some are of opinion that liberation consists in the destruction of the very being of him who does away with pain. As they say:—'The salvation of the mind is like the extinguishment of a lamp.' Others say that liberation consists in the appearance of pure knowledge by the destruction of the afflictions together with their potencies. He says to them:—'Here the individuality of the remover is not to be considered the pain, &c.'

He points out the defect in the theory of removal:—'In the case of avoidability, &c.' No wise man ever works for self-destruction. It is, however, seen that men who carry a body full of intense pain, do attempt to destroy themselves. True. But it is only a few who do so.

Further, if this were so, there would remain no object of existence for the Puruṣa, inasmuch as there are spirits in evolution who enjoy different kinds of pleasure as gods, &c., and they too reach the state of liberation. Hence, liberation is not to be considered to be the annihilation of the very being of him who removes the pain.

Well, then, let us suppose that the mind in the state of liberation takes up another nature. For this reason he says:—'In the case of it being supposed that another nature is put on, the theory of there being another cause for it, &c.' It means that if it is something which comes into existence, it is an effect and is, therefore, impermanent. Being impermanent it cannot be considered liberation (Mokṣa). Mokṣa consists in immortality. The expression of pure knowledge is not immortal. It is not possible that expression (santana) should exist as separate from the thing expressed, and as an independent existence. The things that are expressed are, of course, impermanent. For this reason we should try to find out a theory which would make it possible that Mokṣa should be permanent. Is it only thus that it would be possible to make Mokṣa an object for the Puruṣa to achieve. For this reason he says:—'When both these positions, &c.' Hence Mokṣa is only the establishment of the self in its own nature. This alone is Right Knowledge. Thus is this science said to possess four Departments.—15.

Sūtra 16.

हेयं दुःखमनागतम् ॥१६॥

हेयम् Heyam, the avoidable. दुःखम् Duhkham, pain. अनागतम् Anāgatam, not-yet-come.

16. Pain not-yet-come is the avoidable.—67.

हेयं दुःखमनागतम् । दुःखमतीतमुपभोगेनातिवाहितं न हेयपक्षे वर्तते । वर्तमानं च स्वक्षयोपभोगारूढमिति न तत्क्षणान्तरे हेयतामापद्यते । तस्माद्यदेवानागतं दुःखं तदेवाक्षिपात्रकल्पं योगिनं क्लिश्नाति नेतरं प्रतिपत्तारं तदेव हेयतामापद्यते । तस्माद्यदेव हेयमित्युच्यते तस्यैव कारणं प्रतिनिर्दिश्यते ॥ १६ ॥

VYĀSA.

The pain which has passed away has been spent up by experience. It cannot, therefore, fall within the sphere of the avoidable. And that

which is present, is being experienced at the time of its existence; it cannot, therefore, be considered as the avoidable with reference to the future moment of time. Hence that pain alone which has not yet been experienced, troubles the Yogi who is sensitive as the eye-hall; it does not trouble any other knower. Hence that alone is the avoidable pain. It is the cause of this avoidable pain only that is to be discussed.—67.

VĀCHASPATI'S GLOSS.

By the use of the words 'not yet come,' the past and the present have been taken out of the purview. He shows the propriety thereof:—'The pain that has passed away, &c.'

But why should pain which is present, i.e., in the process of being suffered, be not considered as falling within the sphere of the avoidable, seeing that it has not been spent up by suffering? For this reason he says:—'And that which is present, &c.' The rest is easy.—16.

Sūtra 17.

द्रष्टृदृश्ययोः संयोगो हेयहेतुः ॥१७॥

द्रष्टृ Draṣṭri, of the knower. दृश्योः Dṛśyayoh, and of the knowable. संयोगः Saṃyogaḥ, conjunction. हेय Heya, of the avoidable pain. हेतुः Hetuḥ, the cause.

17. The Conjunction of the knower and the knowable is the cause of the avoidable pain.—68.

द्रष्टृदृश्ययोः संयोगे हेयहेतुः । द्रष्टा बुद्धेः प्रतिसंवेदी पुरुषः । दृश्या बुद्धिसत्त्वो-
पारूढाः सर्वे धर्माः । तदेतद्दृश्यमयस्कात्तन्मणिकल्पं सन्निधिमित्रोपकारी दृश्यत्वेन स्वं
भवति पुरुषस्य दृशिरूपस्य स्वामित्तः । अनुभवकर्मविषयतामापन्नं यतोऽन्यस्वरूपेण
प्रतिपन्नमन्यस्वरूपप्रतिबन्धात्मकं स्वतन्त्रमपि परार्थत्वात्परतन्त्रम् । तयोर्दृग्दर्शनशक्त्यो-
रनादिरर्थकृतः संयोगो हेयहेतुर्दुःखस्य कारणमित्यर्थः । तथा चेत्कम् । तत्संयोगहेतुर्वि-
ज्जनात्स्यादयमात्यन्तिको दुःखप्रतीकारः । कस्माद्दुःखहेतोः परिहार्यस्य प्रतीकारदर्शनात् ।
तद्यथा पादतलस्य भेद्यता कण्टकस्य भेत्तृत्वं परिहारः कण्टकस्य पादानधिष्ठानं पादत्रा-
ण्यवहितेन वाधिष्ठानमेतत्त्रयं यो वेद लोके स तत्र प्रतीकारमारभमाणो भेदजं दुःखं
नाप्नोति । कस्मात्त्रित्वोपलब्धिसामर्थ्यादिति । अत्रापि तापकस्य रजसः सत्त्वमेव तप्यम् ।
कस्मात्तपि क्रियायाः कर्मण्यत्वात्सत्त्वे कर्मणि तपि क्रिया नापरिणामिनि निष्क्रिये क्षेत्रज्ञे
दर्शितविषयत्वात् । सत्त्वे तु तप्यमाने तदाकारानुरोधी पुरुषोऽनुतप्यत इति ॥ १७ ॥

VYĀSA.

The knower is the Puruṣa (the conscious principle) who cognizes the reflection from the Will-to-know by conjunction. The knowable consists of all the characteristics present in the essence of the Will-to-know. This then, the knowable behaves like a magnet. It is useful only when placed here. On account of its capacity of knowability, it becomes the possession of the lord, the Puruṣa, who is of the nature of the power of knowing. It becomes the object of the act of enjoyment, inasmuch as

although by nature independent, it becomes dependent upon another, existing as it does for fulfilling the object of that other. It is different in nature from the power of knowing (consciousness), but puts on that nature by taking it up from another. The eternal conjunction of the power of knowing and the capacity of being known, brought about by the purpose of existence, is the cause of the avoidable pain. And so it has been said :—'The conjunction therewith is the cause ; by giving that up is secured the complete remedy of pain, inasmuch as that is found to be the cause of the removal of the real thing, the cause of pain. As, for example, the soles of the feet possess the capacity of being pierced, and the thorn possesses the power of piercing. The remedy consists in not putting the foot on the thorn, or putting it with a shoe on. Whoever in the world knows these three things, secures the remedy and does not suffer the pain caused by the prick. By what means? By the power of the three-fold knowledge.

And here, too, it is the quality of the disturbing motion (rājas) that brings about the pain ; and it is the quality of the Essence (sattva) which is pained. Why? Because the act of pain must live in an object, and it can, therefore, live in the Objective Essence alone. It cannot live in the unchanging actionless knower of the field. Because consciousness (Puruṣa) has the Objective Essence for its field it follows along the lines of the phenomena of the Essence, and when the Objective Essence is pained, the Puruṣa also is pained by reflex action.—68.

VĀCHASPATI'S GLOSS.

The avoidable pain has been described. Its cause is now discussed. 'The conjunction of the knower and the knowable is the cause of the avoidable pain.'

Now he describes the nature of the knower :—'The knower, &c.' The cognition by conjunction of the reflection from the Will-to-know (Buddhi) is the same as the reflection of consciousness into the Will-to-know. This is present even in the Puruṣas who are indifferent (Udāsina).

Well, but if this is all, it is the Will-to-know alone that can thus be visible to him, not sound, &c., which are not thus in contact with him (the Puruṣa). For this reason he says :—'The knowable consists of all the characteristics of the Will-to-be.' By means of the passage of the senses the Will-to-be transforms as sound, &c. Sound, &c., thus becomes the characteristics of the knowable. This is the meaning. Well, but it is the Will-to-be that transforms as sound, &c., and thereby puts on these appearances. As to the Puruṣa however, the change takes place in him when his relation with the Will-to-be is perceived. If this relation is not recognized, how can sound, &c., be perceived even though they have entered the essence of the Will-to-be? The knowable cannot be cognized without being in contact with the power of consciousness. For this reason he says :—'This then, the knowable behaves like, &c.' We have discussed in the first chapter that the essence of the Will-to-be, being touched by consciousness, takes in the reflection of consciousness on account of its extreme purity, and being thus as it were transformed into consciousness cognizes sound, &c., in sequence. And it is for this reason,

that the seer enjoying sound, &c., presented to it by the essence of the Will-to-be having transformed into the sound, &c., becomes the master, and the essence of the Will-to-be standing to it in that relation becomes its possession. This is the essence of the Will-to-be, which possessed of forms behaves as a magnet and becomes a possession of the Puruṣa, who is the lord, as the power of consciousness. Why? Because it becomes the object of the act of cognition in sequence. The cognition in sequence is the experience of the Puruṣa. This means the action of the Puruṣa with the object in view. Becoming the object thereof means becoming enjoyable. It is spoken of as his possession, because it becomes enjoyable by him.

The question again arises that the essence of the Will-to-be being self-illuminated, how can it be the object of cognition? For this reason he says :—'It is different in nature from, &c.' The essence of the Will-to-be can be self-illuminating only, if it is reality of the nature of consciousness. Its nature, however, is different from that of consciousness, being as it is of the nature of the non-intelligent. It takes up the nature of consciousness by borrowing it from the other. It is for this reason an object of cognition.

The question now is that inasmuch as anything is said to be dependent upon another when something constituting it rests in that other, the Will-to-be cannot be dependent upon the Puruṣa, because nothing that belongs to the Will-to-be rests upon the Puruṣa, who is by nature indifferent. It further follows from this that the Puruṣa can have no action of his own. For this reason the author says :—'Although independent by nature, it becomes dependent upon another, &c. The purpose of its existence being the fulfilment of the object of another, i.e., of the Puruṣa, it becomes dependent upon that other, i.e., the Puruṣa.

Well then this relation of the power of seeing and the capacity of being seen can either be innate or accidental. If it be innate, then both the related objects must always remain as such. The relation cannot cease to exist, because both of them are indestructible. The relation being thus impossible of cessation, there can never be an end of births and deaths. If it be incidental (naimittika), then because the afflictions, the actions and their potencies are the modifications of the internal organ, they can exist only when the internal organ exists. And the internal organ is brought into existence by means of them. Thus each comes to depend for its existence upon the existence of the other. Inasmuch as there cannot be this eternity of succession in the beginning of creation, the very setting in of evolution thus becomes impossible, and in fact non-existent. And so it has been said :—'Action is brought about by the 'qualities' even according to those who believe that the Puruṣa is not the actor. But how can that be brought about? Karma does not exist then? Nor is there untrue knowledge, nor attachment, nor aversion, &c. Nor is the mind born then, nor can any mental modifications exist at all in the case of any one.' To remove this doubt the author says :—'The eternal conjunction of the power of knowing and the capacity of being known, brought about by the purpose of existence, &c.'

True, the relation is not innate ; it is incidental. And although it is thus incidental, it has no beginning, because its existence has been caused by an eternal cause. And this succession of afflictions, actions and potencies is eternal. In each creation they become merged into the Prakṛiti together with the internal organ, and manifest again in the beginning of another creation in the same state in which they were before. The illustration has been mentioned more than once before of how certain creatures of the earth are reduced to earth on the cessation of the rains, but come back to life again when the rains return.

Nescience is the cause of the conjunction by antecedence. The fulfilment of the object of the Puruṣa is the cause of keeping it on. It is by virtue of that that the conjunction lasts. For this reason is it said to have been caused by the purpose of the Puruṣa.

"And so it has been said" by Pañchaśikhā :—'Conjunction with that' means the conjunction with the Will-to-be (buddhi). It is this conjunction which is the cause of pain. By the cessation of that is secured the absolute remedy of pain. It is implied that pain lives on as long as the conjunction does not cease. The author repeats a well known illustration of the same :—'As the soles of the feet, &c.'

Well let that be so. But when it is said that the conjunction with the 'qualities' is the cause of pain, it becomes admitted that the 'qualities' are the pain-givers. Further the action of the verb 'to pain' does not terminate in the actor alone, like that of the verb 'Is' and others of the same class. There must be another object in its case which is pained. The Puruṣa cannot be the object in which this pain may reside, because the Puruṣa being immutable it cannot possess the nature of being affected by the fruit of action. Therefore, it being necessary for pain that there should be something pained, we infer its non-existence when no object of pain exists, just as we see that no smoke exists when there is no fire. For this reason the author says :—"And here too the quality of essentiality is pained, &c." It is the qualities which are either the pain-givers or the pained. Of these the Sattva being delicate like the soles of the feet, is pained; the Rajas being sharp is the pain-giver.

The author now puts a question :—"Why is it the Sattva alone that is pained? and not the Puruṣa." The answer is :—"On account of the action of pain, &c."

Well, then, does not the Puruṣa get pain? And further if it is only the non-intelligent Sattva that is pained, what loss is thereby caused to us? For this reason he says :—"The Puruṣa is pained by reflex action."—17.

Sūtra 18.

प्रकाशक्रियास्थितिशीलं भूतेन्द्रियात्मकं भोगापवर्गार्थं दृश्यम् ॥१८॥

प्रकाश Prakāśa, of illumination. क्रिया Kriyā, of activity. स्थिति Sthiti, inertia. शीलं Śīlam, nature. प्रकाशक्रियास्थितिशीलम् Prakāśakriyāsthitiśīlam, Having the nature of illumination, activity and inertia, भूत Bhūta, the elements. इन्द्रिय Indriya, the powers of sensation. आत्मकम् Ātmakam, consisting of. भोग Bhoga, experience. अपवर्ग Apavarga, emancipation. अर्थम् Artham, object. दृश्यम् Driśyan, knowable.

18. The knowable is of the nature of illumination, activity and inertia; it consists of the elements and the powers of sensation, action and thought; its objects are emancipation and experience.—69.

दृश्यस्वरूपमुच्यते । प्रकाशक्रियास्थितिशीलं भूतेन्द्रियात्मकं भोगापवर्गार्थं दृश्यम् । प्रकाशशीलं सत्त्वम् । क्रियाशीलं रजःस्थितिशीलं तम इति । एते गुणाः परस्परोपरकप्रविभागाः परिणामिनः संयोगवियोगधर्माण इतरेतरोपाश्रयेणोपार्जितमूर्तयः परस्परगङ्गाङ्गित्वेऽप्यसंभिन्नशक्तिप्रविभागास्तुल्यजातीयानुद्वयजातीयशक्तिभेदानुपातिनः प्रधानवेलायामुपदर्शितसन्निधानानुगुणत्वेऽपि व्यापारमात्रेण च प्रधानान्तरणीतानुमितार्जिताः पुरुषार्थकर्तव्यतया प्रयुक्तसामर्थ्याः सन्निधिमात्रोपकारिणोऽप्यस्यकान्तमणिकल्पाः प्रत्ययमन्तरेणैकतमस्य वृत्तिमनुवर्तमानाः प्रधानशब्दवाच्या भवन्ति । एतद्दृश्यमित्युच्यते । तदेतद्भूतेन्द्रियात्मकं भूतभावेन पृथिव्यादिना सूक्ष्मस्थूलेन परिणमते । तथेन्द्रियभावेन श्रोत्रा-

दिना सूक्ष्मस्थूलेन परिणमते इति । तच्च नाप्रयोजनं प्रयोजनमुरीकृत्य प्रवर्तते इति । भोगापवर्गार्थं हि तद् दृश्यं पुरुषस्येति । तत्रेष्टा निष्टगुणस्वरूपावधारणमविभागापन्नं भोगो भोक्तुः स्वरूपावधारणमपवर्ग इति । द्वयोरतिरिक्तमन्यदर्शनं नास्ति । तथा चाकम् । अयं तु खलु त्रिषु गुणेषु कर्तृत्वकर्तरि च पुरुषे तुल्यातुल्यजातीये चतुर्थे तत्क्रियासाक्षिण्युपनीयमानान्त्सर्वभावानुपपन्नानुपद्वयदर्शनमन्यच्छ्रुत इति । तावेतौ भोगापवर्गौ बुद्धिकृतौ बुद्धावेव वर्तमानौ कथं पुरुषे व्यपदिश्येते इति । यथा च जयः पराजयो वा योद्धिषु वर्तमानः स्वामिनि व्यपदिश्यते स हि तत्फलस्य भोक्तेति । एवं बन्धमोक्षौ बुद्धावेव वर्तमानौ पुरुषे व्यपदिश्येते स हि तत्फलस्य भोक्तेति । बुद्धरेव पुरुषार्था परिसमाप्तिर्वन्धस्तदर्थवसायो मोक्ष इति । एतेन ग्रहणधारणाहापोहतत्त्वज्ञानाभिविज्ञाना बुद्धौ वर्तमानाः पुरुषेऽध्यारोपितसद्भावाः स हि तत्फलस्य भोक्तेति ॥ १८ ॥

VYĀSA.

The nature of the knowable is now described :—'The knowable is of the nature of, &c.' The quality of essentiality (Sattva) is of the nature of illumination. Energy (Rajas) is of the nature of activity. Inertia is of the nature of inactivity. These 'qualities' are capable of being coloured more or less by proximity to one another. They are ever evolving. They have the characteristics of conjunction and separation. They manifest forms by each lending support to the others by proximity. None of these loses its distinct power into those of the others, even though each may exist as the principal factor of a phenomenon, with the others as subsidiary thereto. They take to the lines of different manifestations of power in objects of the same or of different classes. When anyone of them is the principal factor of any phenomenon, the others show their presence in close contact. Their existence as subsidiary energies of the principal factor is inferred by their distinct and independent functioning, even though it be as subsidiary qualities. Their powers come into manifestation by virtue of the objects of the Puruṣa having to be fulfilled. They bring about the fulfilment by mere proximity, acting in the same way as loadstone. They follow along the line of the manifestation of one of them independently of any disposing cause. They are called by the name of Pradhāna (primordial matter). This is styled the knowable. This it is that consists of the elements and the powers of action, sensation and thought. It evolves as the elements, the subtle and the gross *Prithvi*, &c. Similarly does it evolve as the powers of sensation, action and thought, the subtle and gross auditory and other powers. And this evolution is not purposeless, beginning as it does with a set purpose before it. The object of the "knowable" is of course the fulfilment of the objects of the Puruṣa, experience and emancipation. Of these, experience consists in obtaining the knowledge of the nature of

the desirable and undesirable phenomena of the qualities; which knowledge, however, does not recognize them as only the modifications of the qualities. Emancipation is the ascertainment of the nature of the enjoyer, the Puruṣa. Beyond the knowledge of these two there is no wisdom. And so it has been said:—"And this one, however, having come to know the three 'qualities' to be the actors and the fourth Puruṣa to be the actionless knower of their action, and knowing also the outputs of the qualities, not yet known, that are being presented to the Puruṣa, who is of the same and not yet of the same class with them, no longer suspects the existence of any other wisdom."

Well, but how can either experience or emancipation, which being both of them the works of the Will-to-be live in the Will-to-be alone, be predicated of the Puruṣa? As victory and defeat existing in the soldiers are predicated of their master, because it is he who enjoys the fruit thereof, so are bondage and freedom existing in the Will-to-be alone predicated of the Puruṣa, because he is the enjoyer of their fruit. It is of the Will-to-be alone that the bondage exists until the object of the Puruṣa is fulfilled; and it is the fulfilment of the object that is emancipation (Mokṣa). Similarly have perception, retention, judgment, rejection knowledge of realities and the distinction of unrealities their existence fastened on to the Puruṣa although they have their existence in the Will-to-be, because he is the enjoyer of their fruit.—69.

VĀCHASPATI'S GLOSS.

The presentation of objectivity is the cause of pain, and that has been described before. The author now describes the knowable:—"The knowable is of the nature of illumination, &c.' It is a quantum of essence (Sattva) as luminosity that is coloured by a quantum of inertia (tāmas) as weakness and by a quantum of disturbing energy (Rajas) as pain. Similarly may this be illustrated in the case of existences in which Rajas, &c., prevail. It is this that is intended to be said by,

'These qualities are capable of being coloured more or less by proximity to one another.'

They have the characteristics of conjunction and separation 'with and from the Puruṣa.' As it is said in the Veda:—"One unborn is there who is red, white and black; she goes on giving birth to many similar children. One unborn Puruṣa follows her enjoying; another unborn (Puruṣa) gives her up, having enjoyed all her enjoyables.—(Śvetāśvatara Up.)

It is said of them that they manifest forms, by lending support to one another, inasmuch as it is thus that the *prithvi* and other *tattvas* are evolved. Grant that. But inasmuch as Disturbing Energy (rājas) and Inertia (tāmas) subserve the quality of Essentiality (sattva), when the latter brings about the production of the quiescent notion (*śānta pratyaya*), they too are the causes of the production and must as such possess the virtues (that bring about the production). Such being the case, the same quiescent notion must be manifest even when the rājas and the tāmas are the principal factors as is manifested in the case of the equality of Essentiality being the principal factor, and not the

disturbed and forgetful notions. For this reason the author says:—"None of these loses its distinct power into those of the others, even though each may exist as the principal factor of a phenomenon, with others as subservient thereto.' It may be that Rājas and tāmas exist as subservient factors when the quiescent notion has to be manifested, but their energies are not merged into that of the other. The fact that the energies are not merged is to be inferred from the fact of the effects thereof not disappearing into each other. Inasmuch as the quiescent, disturbed and forgetful effects are found along with the intensified manifestation of the several 'qualities', not being merged into the others, it is proved that the separate qualities of their energies are not destroyed by conjunction.

Let that be granted. But if these energies are separate from one another and cannot be merged into the others, that it cannot be said of the 'qualities' that they can come together with the object of bringing about a single effect. Different energies are never found coming together to bring about a single effect. It never happens that thread, earth and straw should come together to produce a jar and such other things. To this he says in answer:—"They take to the lines of different manifestations of power in objects of the same and of different classes.' Although the power of forming the material cause exists with reference to objects of the same class only and not with respect to others, the power of helping the cause to manifest as a particular effect does certainly exist in objects of different classes also. As to a cloth, straw does not possess the power of even helping the material cause in the manifestation thereof. It, therefore, cannot come together with thread to bring about a cloth. They are spoken of as taking to the lines of different energies in objects of the same and different classes, because it is their nature to do so.

'At the time of their being the principal factors':—When a divine body has to be generated, the quality of essentiality becomes the principal factor, and the qualities of disturbing energy (rājas) and inertia (tāmas) are subservient. It is for this reason that these qualities show their antecedent closeness at the time of their not being the principal factors, i. e., their modifications tend towards the immediate manifestation of the intended effects.

The words 'principal factors' are intended chiefly to signify the state of being. As in the aphorism of Pāṇini, 'The dual and the singular in case of two and one,' the meaning is that in case of duality and unity, the dual and singular are to be used; for were it not so, the words used would be 'twos' and 'ones' (in the plural number).

Well, but the question arises, that in the case of their being the principal factors of any phenomenon it is possible to posit their existence because they are then in manifestation; not so however when they are not in manifestation. What reason is then there to suppose that they do exist, when they are not in manifestation? For this reason he says:—"Their existence as subservient energies, &c.' Even though they are not in manifestation, yet their existence as substances subserving the principal factor by helping it to bring about a particular effect is inferred by their functioning alone, inasmuch as they do not possess the power of discriminating intelligently, the one from the other, and have the capacity of causing effect by coming together. They are, therefore, thus described.

Well but granting that the qualities have the power of bringing about the manifestation of effects by coming together, how is it that they do bring about the effects. It is not necessary that whoever has the power must use it also. To show that this power does not stop in its action of causing the manifestation of effects, he says:—"Their powers come into manifestation by virtue, &c.' The meaning is that the 'qualities' cease to act only when all the objects of the Puruṣa have been fulfilled. It is only then that they do not produce effects.

The question arises that inasmuch as the qualities do not confer any benefit upon the Puruṣa, how can it be said that the fulfilment of the objects of the Puruṣa sets them into action. For this reason he says:—'They bring about the fulfilment by mere proximity.'

But the question arises that virtue and vice being the evident disposing causes of the action of the 'qualities' why is it said that their powers come into manifestation by virtue of the objects of the Puruṣa having to be fulfilled? In answer to this he says:—'They follow in the line of the manifestation of one of them, &c.' Whichever of the three, whether the Sattva, the Rājas or the Tāmas functions as the principal factor to manifest its effect, the others follow along its line without the existence of a disposing cause in the shape of virtue and vice. The same will be said:—

"No disposing cause sets the Prakṛitis in motion; it removes the obstacles only, like the husbandman."—S. 28.

"These qualities" are called by the name of Pradhāna—this is the construction. They are called by the name of Pradhāna, derived as the word is from the root √DĪĀ, 'to maintain,' meaning those by which the whole world is maintained. This is called 'the knowable.'

Having thus described the nature of the qualities, now the author describes their effects:—'This it is that consists, &c.' When it is proved that the effects exist in reality, it is apparent that everything evolves according to its own nature. Now he explains how it is of the nature of the elements and the powers of sensation, &c. 'It evolves as the elements, &c.' Now he introduces the portion of the aphorism. Its objects are experience and emancipation. And this evolution is not purposeless, inasmuch as it sets in with a fixed purpose before it.

The author explains experience (bhoga):—'Of these, experience, &c.' Pleasure and pain are the phenomena of the Will-to-be which is of the nature of the three qualities. It is the Will-to-be that modifies as these. Experience, however, does not consist in determining their nature as qualities. For this reason he says:—'Which knowledge, however, does not recognize them as only modifications of the qualities.' This has often been discussed.

The author explains emancipation. 'The ascertainment of the nature of the enjoyer.' The radical meaning is that by which it is separated from something (Apa vṛjī, varga).

Now he explains the non-existence of any other purpose:—'Beyond the knowledge of these two there is no other wisdom. And so it has been said by Pāñcāśikhā:—'And this one however, &c.'

The question now arises that experience and emancipation being both the modifications of the Will-to-be and as such having their being in the Will-to-be, how is it that they are predicated of the Puruṣa, who is not their cause and in whom they do not live? For this reason he says:—'Well but how can either, &c.'" It has been said that the Puruṣa is the enjoyer, and the subject will be discussed further besides. In reality, however, it is by the Will-to-be alone that the object of the Puruṣa is fulfilled. It is by this description of the nature of the relationship of the Puruṣa to experience and emancipation, that the nature of the relationship of the Puruṣa to perception, &c., should also be known. But of these perception is the knowledge of an object such as it is. The memory thereof is retention. Judgment consists in discovering the particular differential of the concepts. Rejection means the removal by reasoning of the untrue facts that have entered the mind. The knowledge of realities consists in coming to a conclusion by judgment and rejection. The knowledge of the things to be rejected and accepted, preceded by the knowledge of the realities, is the distinguishing of the unrealities.—13.

Sūtra 19.

विशेषाविशेषलिङ्गमात्रालिङ्गानि गुणपर्वाणि ॥१६॥

विशेष Viśeṣa, specialised. अविशेष Aviśeṣa, unspecialised. लिङ्गानि Liṅga-mātra, undifferentiated phenomenal. अलिङ्गानि Ālingāni, and the noumenal. गुण Guṇa, of the qualities. पर्वाणि Parvāṇi, stages.

19. The Specialised, the Unspecialized the Undifferentiated phenomenal and the noumenal are the stages of "the qualities."—70.

दृश्यानां तु गुणानां स्वरूपभेदावधारणार्थमिदमारभ्यते । विशेषाविशेषलिङ्गमात्रालिङ्गानि गुणपर्वाणि । तत्राकाशवाय्वग्न्युदकभूमयो भूतानि शब्दस्पर्शरूपरसगन्धतन्मात्राणामविशेषाणां विशेषाः । तथा श्रोत्रत्वक्चक्षुर्जिह्वाघ्राणानि बुद्धीन्द्रियाणि । वाक्पाणिपादपायूपस्थानि क्रमैन्द्रियाणि । एकादशं मनः सर्वार्थमित्येतान्यस्मितालक्षणाविशेषस्य विशेषाः । गुणानामेष षोडशको विशेषपरिणामः । षडविशेषाः तद्यथा शब्दतन्मात्रं स्पर्शतन्मात्रं रूपतन्मात्रं रसतन्मात्रं गन्धतन्मात्रं चेति । एकद्वित्रिचतुष्पञ्चलक्षणाः शब्दादयः पञ्चविशेषाः । षष्ठ्यविशेषोऽस्मितामात्र इति । एते सत्तामात्रस्यात्मनो महतः षडविशेषपरिणामाः । यत्तत्परमविशेषेभ्यो लिङ्गमात्रं महत्तत्त्वं तस्मिन्नेते सत्तामात्रे महत्यात्मन्यवस्थाय विवृद्धिकाष्टामनुभवन्ति । प्रतिसंसृज्यमानाश्च तस्मिन्नेव सत्तामात्रे महत्यात्मन्यवस्थाय यत्तान्निःसत्तासत्तं निःसदसन्निरसदयत्कमलिङ्गं प्रधानं तत्प्रतियन्ति । एष तेषां लिङ्गमात्रः परिणामो निःसत्तासत्तं चालिङ्गपरिणाम इति । अलिङ्गवस्थायानं पुरुषार्थो हेतुर्नालिङ्गवस्थायामादौ पुरुषार्थता कारणं भवतीति । न तस्याः पुरुषार्थताकारणं भवतीति । नासौ पुरुषार्थकृतेतिनित्याख्यायते । त्रयाणां त्ववस्थाविशेषाणामादौ पुरुषार्थता कारणं भवति । स चार्थं हेतुर्निमित्तकारणं भवतीत्यनित्याख्यायते । गुणास्तु सर्वधर्मानुपातिनो न प्रत्यस्तमयं तेनोपजायन्ते । व्यक्तिभिरैवातीतानागतव्ययागमवतीभिर्गुणान्वयिनीभिरुपजननापायधर्मका इव प्रत्यवभासन्ते । यथा देवदत्तो दरिद्राति । कस्मात् । यतोऽस्य म्रियन्ते गाव इति । गवामेव मरणात्तस्य दरिद्राणं न स्वरूपहानादिति । समः समाधिर्लिङ्गमात्रमलिङ्गस्य प्रत्यासन्नं तत्र तत्संसृष्टं विविच्यते क्रमान्तिवृत्तेः । तथा षडविशेषा लिङ्गमात्रे संसृष्टा विविच्यन्ते परिणामक्रमनियमात् । तथा तेष्वविशेषेषु भूतेन्द्रियाणि संसृष्टानि विविच्यन्ते । तथाचोक्तं पुरस्तात् विशेषेभ्यः परं तत्त्वान्तरमस्तीति विशेषाणां नास्ति तत्त्वान्तरपरिणामः । तेषां तु धर्मलक्षणावस्था परिणामा व्याख्यायिष्यन्ते ॥ १९ ॥

VYĀSA.

This is composed for the purpose of ascertaining the differences of nature shown by 'the qualities' which constitute the 'knowable.' The Specialized, the Unspecialized, the Undifferentiated Phenomenal and the Noumenal are the stages of 'the qualities.'

Here the elements known as Ākāśa (ether), Vāyu (Invisible gas), Tejas (Steam or visible gas), Apas (liquid) and Prithvi (solid) are the

specialized modifications of the unspecialized soniferous, tangiferous, lumniferous, gustiferous and odoriferous measures thereof (the tanmātras, the subtle elements).

Similarly are the powers of sensation (hearing, touch, sight, taste and smell), the powers of action (speech, grasp, position, execution and generation), the eleventh Manas, which has all these as its sphere, the specialized modification of the unspecialized modification of the principle of egoism. Thus sixteen-fold is the specialized modifications of the qualities. Six are the unspecialized modifications and these are soniferous, the tangiferous, the lumniferous, the gustiferous and the odoriferous 'ultimates' the tanmātras. These five unspecialized modifications, the soniferous and the others, possess respectively one, two, three, four and five of the qualities of sound, &c. The sixth unspecialized modification is the Pure Egoism.

These six are the unspecialized modifications of Pure Be-ness, the Great Principle, the Mahā Ātmā. This Great Reality is the Undifferentiated Phenomenal Stage beyond the Unspecialized. In the Great Principle of Pure Be-ness do these live and grow up to their highest capacity. On involution they pass back into that state of Pure Be-ness, the great principle; and thence they pass into the state which neither IS, nor yet IS NOT, that in which it exists and yet does not; that which is Real, the Unmanifested, the noumenon, the background of all. This is their undifferentiated phenomenal modification; and that which neither IS nor yet IS NOT, is the noumenal modification. The objects of the Puruṣa are no cause of the noumenal state. That is to say, the fulfilment of the objects of the Puruṣa does not act as the cause of manifestation with reference to the noumenal state, in the beginning. The fulfilment of the objects of the Puruṣa is not, therefore, the reason of the existence of the cause. For the reason that it is not brought into existence by the Puruṣa's objects it is said to be eternal. As to the three specialized states, the fulfilment of the objects of the Puruṣa becomes the cause of their manifestation in the beginning. And because the objects of the Puruṣa become the cause of their manifestation, they are said to be non-eternal. The 'qualities,' however follow, up all these characteristics. They are, therefore, neither born nor disappear at each stage. They only appear as it were possessed of the characteristics of birth and death, because their individual phenomena in which they of course are present, are possessed of the characteristics of dissolution and birth with reference to their past and present, &c. As (when we say) "Devadatta has become poor;" Why? Because all his cattle are dead. The death of his cattle has caused his

poverty and not the destruction of his own substance. This is an analogous conception.

The Undifferentiated phenomenal (Liṅga) is the next after the Noumenal (Alīṅga). It exists therein as the same substance, and is distinguished from that, because the law of the order of appearance is invisible.

Similarly, the six unspecialised modifications have their being in the undifferentiated phenomenal and are distinguished from that by the order of evolution being inviolable.

Similarly are the elements and the power of sensation having their being in these unspecialized modifications, distinguished from them. And it has been said before that there is no other tattva appearing in succession after the specialized modifications. Their modifications consist of the characteristic (dharma) the secondary quality (lakṣaṇa) and condition (avasthā, accident), They will be described.—70.

VĀCHASPATI'S GLOSS.

It is for ascertaining the different modifications of the 'qualities' that go to make up the knowable that this is composed:—

"The specialized, the unspecialized, the undifferentiated phenomenal and the noumenal are the stages of qualities."

"The specialized:"—The unspecialized modifications are those that are free from the specialities which may be described as the quiescent, the disturbed and the forgetful. The specialized modifications are their outcomes only. They do not evolve further tatvas.

He describes them:—"Here the elements found, &c." They are enumerated here in the order of their manifestation.

The powers of sensation and thought are the specialized modifications of the unspecialized principle of egoism, with the quality of essentiality (sattva) as the principal factor. The powers of action are the modifications of the Rājasic form of that principle. The Manas is of the nature of both and should be considered as possessing both of these as the principal factors. Here the five tanmātras are the effects of the Will-to-be (budhi), because they are the unspecialized modifications, just like the principle of egoism. Non-specialization consists in being the cause of further modifications.

Having enumerated the tanmātras and the principle of egoism as the unspecialized modifications, now he enumerates the specialized:—"This is the sixteenfold, &c." Then he enumerates the unspecialized:—"Six, etc." Next he illustrates by putting them together:—"And these are, &c." The latter is in each case qualified by the former. The 'smell vibration' has by nature five secondary qualities. The taste vibration has by nature four; the lumniferous three, the tangiferous two, and the soniferous has but one secondary quality, namely, the sound.

Well of what are these six modifications or effects? He says:—"They are the modifications of PURE BE-NESS." That which is capable of fulfilling the objects of the Puruṣa IS. Its state is signified by BE-NESS. Pure means limited by that alone. This is the Great Principle, the Mahattattva. The meaning is that whatever of work is there for fulfilling the objects of the Puruṣa, whether it appears in the shape of the enjoyables of sound, &c., or in the shape of the discrimination of the distinction between the Puruṣa and Sattva (consciousness and the Essence of Objective matter), all has its end in the

shape of the discrimination of the distinction between the Puruṣa and Satva (consciousness and the Essence of Objective matter), all has its end in the Great Principle of the Will-to-be. This is described as the Ātmā, with the object of denying its smallness by showing that it constitutes the very nature, the very being of all modifications. This is the first modification of the Prakṛiti. It is a real modification, not a mere unfoldment thereof.

"Beyond the undifferentiated means divided off from it in time with reference to the other objects which are nearer to it in time, i.e., the unspecialized. This is the Mahatattva, the Great Principle of the undifferentiated Phenomenal. In the Great Principle of Pure Be-ness lives the determining energy of all further phenomenal modifications, that is the unspecialized phenomena, because it is proved that they possess the capacity of effecting the fulfilment of the objects of the Puruṣa, possessed as they are of real existence. There they grow to their highest capacity of growth, i.e., reach that state. As to the modifications in succession of the specialized modifications of the unspecialized ones, these further modifications are characteristic secondary quality and condition. This is the end of their growth, i.e., of their further modifications.

Having thus described the order of evolution, now he describes the order of involution.

Involution means passing into latency into the antecedent modification, the determining cause of its existence, its Ātmā (self). The Unspecialized modifications into which the Specialized ones have already become latent, pass back in their turn into the Pure Be-ness, the Great Mahatattva. Thence the Unspecialized modifications along with their Mahat modification pass back into the Unmanifested. It is called Alīṅga, the Noumenal, because beyond this do the phenomena pass into latency. This is the final state of latency of the phenomenal world. "That which neither IS nor yet IS NOT" is a description of this state. Its existence consists in its possessing the capacity of effecting the fulfilment of the objects of the Puruṣa. Non-existence means want of capacity to be taken into account, to force itself upon attention. It is so described, as, being beyond both these states of existence and non-existence. This is the meaning. The state of the equipoise of the three qualities of Essence, Inertia, and Energy is nowhere of use in fulfilling the objects of the Puruṣa. It, therefore, does not exist as such. On the other hand, it does not admit of being rejected as non-existent, like the lotus of the sky. It is, therefore, not non-existent.

Grant that. But the principles of Mahat, &c., exist as such in the state of the unmanifested also, because nothing that exists can be destroyed; and if it is destroyed it cannot be born again, because nothing that does not exist can be born. It follows, therefore, that the principles of Mahat, &c., existing in the state of the unmanifested, that state also can effect the fulfilment of the objects of the Puruṣa. How then can it be said that the unmanifested is not possessed of existence? For this reason he says:—"That in which it exists and yet does not exist." This means that the cause exists in that state but not the effect as such. Although the effect exists in the cause *in posse*, yet it is incapable of performing its function of fulfilling the object of the Puruṣa. It is, therefore, said to be non-existent as such.

Further he says that this cause is not of the nature of a hare's horn:—"That which is real (not *asat*, non-existent)." It is beyond the state of non-existence, that is, of the existence of the effect only as such. If it were like that, then it would be like the lotus of the sky and no effect would follow from that.

Having described what takes place in the case of every manifestation, now he summarizes:—"This is their undifferentiated, &c." 'This' refers to what has gone immediately before. The states of existence from the undifferentiated Phenomenal downwards are impermanent, because they have been brought into manifestation by virtue of the objects of the Puruṣa having to be fulfilled. The noumenon, however, is permanent, because it has not been brought into being by the objects of the Puruṣa. The author describes the cause:—"The objects of the Puruṣa are no cause, &c."

How is it, however, that the objects of the Puruṣa are no cause? He says:—"That is to say, &c.' By using the words, 'does not act as the cause,' he indicates, the knowledge of the nature of the principle under discussion. This is the meaning. The fulfilment of the objects of the Puruṣa may be understood to be the cause with reference to the noumenal state, if that state bring about the enjoyment of sound, &c., or manifest the discrimination of the distinction between consciousness and Objective Existence. If, however, it did that there would be no equipoise. For this reason the objects of the Puruṣa are not understood to be the cause of the noumenal state. Hence the fulfilment of the objects of the Puruṣa is not the cause of the noumenal state. This he summarizes:—"For the reason that it is not brought into existence, &c.' The word ITI in the text means, 'for the reason that.' He describes non-eternity:—"As the three states, i.e., the undifferentiated phenomenal, the unspecialized and the specialized."

Having described the nature of the stages, now he describes the nature of the 'qualities':—"The qualities, however, &c.' Then he gives an illustration:—"As for example, Devadatta becomes poor."

The meaning is that when the entirely different phenomena of the rise, increase and decrease of his bovine wealth cause the rise and fall of Devadatta to be inferred, what need then be said of the appearance and disappearance of individual phenomena which although different from the "qualified" themselves, are yet of their very nature and not altogether different from them.

The question now is whether the order of manifestation is alterable. The answer is, 'It is not.' 'The undifferentiated phenomenal is the next after, &c.' The seeds of Nyagrodha are not certainly capable of putting forth at once the full-grown, thickly-set tree of Nyagrodha capable of protecting from the fierce heat of the sun with the thick setting of its leaves, twigs, branches and body. The tree comes out only gradually in the ordered appearance of shoots, leaves, body and branches, brought about by contact with earth, water and heat. Here too must, therefore, be established an order of appearance proved to exist both by reason and authority.

How have the elements and the powers of sensation and action their origin in the unspecialised modifications? It has been said before in the Commentary to this very aphorism.

Now he says why the further modification of the specialized modifications into other principles has not been spoken of. 'There is no other appearance in succession after, &c.' Are the specialized modifications then quite unchangeable? If so, they must be permanent. For this reason he says:—"Their modifications consist of the characteristic, &c."—19.

SŪTRA 20.

द्रष्टा दृशिमात्रः शुद्धोऽपि प्रत्ययानुपश्यः ॥२०॥

द्रष्टा Draṣṭā, the seer. दृशिमात्रः Dṛṣi-mātrah, consciousness only. शुद्धः Śuddhah, pure. अपि Api, even though. प्रत्यय Pratyaya, by imitation. अनुपश्यः Anupaśyah, cognizing ideas.

20. The seer is consciousness only; even though pure, he cognizes ideas by imitation.—71.

व्याख्यातं दृश्यमथ द्रष्टुः स्वरूपावधारणार्थमिदमारभ्यते । द्रष्टा दृशिमात्रः शुद्धोऽपि प्रत्ययानुपश्यः । दृशिमात्र इति दृक्शक्तिरेव विशेषणपरामृष्ट्यर्थः । स पुरुषो बुद्धेः प्रतिस्वेदी स बुद्धेर्न सरूपो नात्यन्तं विरूप इति । न तावत्सरूपः । कस्मात् । ज्ञाताज्ञातविषयत्वात्परिणामिनीहि बुद्धिस्तस्याश्च विषयो गवादिर्घटादिश्च ज्ञाताज्ञा-

तश्चेति परिणामित्वं दर्शयति । सदाज्ञातविषयत्वं तु पुरुषस्यापरिणामित्वं परिदीपयति । कस्मान्नहि बुद्धिश्च नामपुरुषविषयश्च स्यादगृहीता गृहीता चेति सिद्धं पुरुषस्य सदाज्ञात-विषयत्वं तदश्चापरिणामित्वमिति । किञ्च परार्था बुद्धिः संहत्यकारित्वात्स्वार्थः पुरुष इति । तथा सर्वार्थाध्यवसायकत्वात्त्रिगुणबुद्धिस्त्रिगुणत्वादचेतनेति । गुणानां त्पद्रष्टा पुरुष इत्यतो न सरूपः । अस्तु तर्हि विरूप इति नात्यन्तं विरूपः कस्माच्छुद्धोऽप्यसौ प्रत्यानुप-श्यो यतः प्रत्ययं बौद्धमनुपश्यति तमनुपश्यन्न तदात्मापि तदात्मक इव प्रत्यवभासते । तथाचोक्तम् । अपरिणामिनी हि भोक्तशक्तिप्रतिसङ्क्रमा च परिणामिन्यर्थे प्रतिसङ्क्रा-न्तेव तद्वृत्तिमनुपतति । तस्याश्च प्राप्तचैतन्योपग्रहरूपाया बुद्धिवृत्तेरनुकारमात्रतया बु-द्धिवृत्त्याऽविशिष्टा हि ज्ञानवृत्तिरित्याख्यायते ॥ २० ॥

VYĀSA.

The knowable has been described. Discussion is now begun with the object of describing and ascertaining the nature of the seer (knower). 'The seer is consciousness only : even though pure, he cognizes ideas by imitation.'

'Consciousness only': This means that he is nothing other than the power of becoming conscious ; that is to say, he is not touched by the qualities. This Puruṣa cognizes the Will-to-be by reflex action. He is neither quite similar nor quite dissimilar to the Will-to-be (buddhi). 'He is not quite similar.' Why? The Will-to-be having for its sphere of action objects known, and not yet known, is of course changeful. The changefulness is shown by its objects, such as the cow and the jar, &c., being both known and unknown. The fact, however, that the sphere of consciousness is always *the Known*, renders it plain that consciousness is not changeful. How? It never happens that the Will-to-know becomes the sphere of consciousness both when it takes in some notion and when it does not. Hence it is proved that the Known is always the sphere of the Puruṣa. Thence the unchangeability of the Puruṣa is shown. Further the Will-to-be exists to fulfil another's object, bringing as it does more than one phenomenon together into itself, for the purpose of presenting them to the Puruṣa. The Puruṣa, however, has his own object before it.

Besides the Will-to-be is the underlying determinative energy of all objective phenomena, and is as such of the nature of the qualities. It is, therefore, non-intelligent. The Puruṣa, however, is the seer of the qualities by proximity. For these reasons he is not similar.

Well then let him be dissimilar. To meet this he says:—'He is not quite dissimilar.' Why? 'Even though pure, he sees the ideas after they have come into the mind.' Inasmuch as the Puruṣa cognizes the ideas as the Will-to-be seized of consciousness is transformed into

them, he appears by the act of cognition to be as it were the very self of the Will-to-be, although in reality he is not so. As it has been said:—'The power of the enjoyer is certainly unchangeable, and it does not run after every object. In connection with a changeful object it looks as it were being transferred to every object, and imitates its modifications.'

And when that modification of the Will-to-be assumes the form of consciousness by which it is coloured, it imitates it and looks as if it were a manifestation of consciousness unqualified by the modifications of the Will-to-be. It is accordingly so spoken of.—71.

VĀCHASPATI'S GLOSS.

The knowable has been described ; the discussion for the ascertainment of the nature of the seer is now begun:—'The seer is consciousness alone ; even though pure, he cognizes ideas by imitation.' He explains it:—'Consciousness alone, not touched by modifying characteristics.' By this the object of using the word only or alone is shown.

Well, if it be so, if the power of the seer be free from all the attributes of sound, &c., they would not be known. Nothing that is not touched by the act of seeing, can be knowable. For this reason he says:—'That Puruṣa, &c.' The passing of the reflection of the Puruṣa into the mirror of the Will-to-be is the knowing of the Will-to-be by the Puruṣa by reflex action. It is thus that sound and touch, &c., are known by the Will-to-be which has received into itself the reflection of the Puruṣa. And it is thus that they become the knowable.

Well, if this be so, why should not consciousness and the Will-to-be be considered to be really one in nature? What is the use of this reflection of the Puruṣa into the Will-to-be? For this reason he says:—'He is not similar to the Will-to-be.' Inasmuch as in the case of dissimilarity it would be difficult to account for reflection, it is further said:—'Nor is he quite dissimilar.' Of these he denies similarity:—'He is not quite similar, &c.' Then he asks the question:—'Why?' He gives the answer with grounds:—'The Will-to-be having for the sphere of its action, &c.' Inasmuch as the Will-to-be is changeful it is dissimilar. When it assumes the shapes of sound, &c., then its sphere becomes instinct with sound, &c., and thus becomes known. If it has not taken up the forms of sound, &c., then they remain unknown. Hence the Will-to-be which takes up the forms of sounds, &c., only sometimes is changeful. And the statement is so made:—'The Will-to-be is changeful because it is the sphere of both the known and the yet unknown, like the sense of hearing, &c.'

As to the dissimilarity of the Puruṣa with the Will-to-be, it is proved by the opposite reasoning:—'The fact, however, that the sphere of consciousness is always the known, &c.'

Well, but if the known is always the sphere of the Puruṣa, then he can never be absolutely free (keval). With this in view he puts the question:—'How?' The answer is:—'It never happens that the Will-to-be becomes, &c.'

Inasmuch as it is possible that in the state of the restraint of mental faculties, the Will-to-be and the absence of actual cognition might co-exist it is said with the object of indicating contrariety:—'because the sphere of consciousness both when, &c.'

The first copulative signifies that the Will-to-be must be the sphere and the other shows the contrary state. The statement of the reasoning will stand thus:—The Puruṣa

never changes, because he is the constant factor in the phenomena of knowledge, in the outgoing mental state and the state of the Cognitive trance. That which is changeful cannot be the constant factor in the phenomena of knowledge, as the power of hearing, &c. This inference is by the canon of difference.

He mentions another contrary characteristic also :—'The Will-to-be fulfilling as it does the objects of the Puruṣa by means of the residua of the afflictions and actions and the objects and powers of sensation, &c., coming together into it, exists for the purpose of another.' The statement of the reasoning is thus :—The Will-to-be exists for the purpose of another, because its work is fulfilled by bringing together into itself various objects such as beds, seats and toilet powders, &c.

He says that the Puruṣa is not like that :—'The Puruṣa, however, has its own object before it.' All is made for the Puruṣa. The Puruṣa is not designed for any other. This is the meaning.

He states another contrary characteristic :—'Because the Will-to-be is the underlying characteristic, &c.' The Will-to-be determines the nature of all objects, as it is being transformed into their respective forms. Further, all these are the modifications of the three qualities of Essence, Energy and Inertia. For this reason the Will-to-be is proved to possess the three qualities by nature. He says that 'the Puruṣa is not such.' 'The Puruṣa, however, is the seer, &c.' The meaning is that he sees by reflection into it, not by being transformed into the forms of the objects (like the Will-to-be). He summarizes :—'For these reasons, &c.' The result of the reasoning being that he must be dissimilar, it is added that he is not altogether dissimilar. Why? Because (having been reflected into the mind) he sees the ideas by imitating the modifications of the Will-to-be. The way in which this happens, has been described in the aphorism : "Identification with modifications elsewhere,"—I. 4.

So also has it been said by Pāñchaśikha :—'The power of the knower is certainly unchangeable. The power of the knower means the self (Ātmā.) And although for this very reason it does not in reality change with the modifications of the Will-to-be, it as it were follows the modifications of the Will-to-be, resting as it does in each object that comes into the changeful mind.

The question arises, How is it that it looks as if it were running after every object, although it, as a matter of fact, does not do so. Further how does it follow the modifications of the mind, when it does not modify itself? For this reason he says :—'Inasmuch as the Puruṣa cognizes, &c.'

"Seized of consciousness" :—This means having been coloured by contiguity. Whatever form the Will-to-be is transformed into, is as such coloured by consciousness. The Will-to-be is said to be 'seized of consciousness' when each transformation of it is as such coloured by consciousness. This is the meaning. Although the moon is not as a matter of fact transferred into pure water, yet inasmuch as its reflection passes into water, it is as if it were transferred into it. So also, the power of consciousness, although not actually transferred into the Buddhi, yet it is, as it were, transferred into it, because it is reflected into it. By that fact consciousness becomes, as it were, of the very nature of the Will-to-be. It accordingly follows the modifications of the Will-to-be. This explains the words 'by imitation.' It is said it cognizes by imitation as it cognizes by following the modifications of the Will-to-be.—20.

Sūtra 21.

तदर्थ एव दृश्यस्यात्मा ॥२१॥

तद् Tad, his. अर्थः Arthah, purpose. तदर्थः Tadarthah, for his purpose. दृश्यत्स Dṛśyasya, of the knowable. आत्मा Ātmā, being, existence.

21. For his purpose only is the being of the 'knowable.'—72.

तदर्थ एव दृश्यस्यात्मा । दृशिरूपस्य पुरुषस्य कर्मरूपतामापन्नं दृश्यमिति तदर्थ एव दृश्यस्यात्मा भवति । स्वरूपं भवतीत्यर्थः । तत्स्वरूपं तु पररूपेण प्रतिलब्धात्मकं भोगापवर्गार्थतायां कृतायां पुरुषेण न दृश्यत इति । स्वरूपहानादस्य नाशः प्राप्तो न तु विनश्यति ॥ २१ ॥

VYĀSA.

The knowable comes out as the object of the Puruṣa appearing as an act of consciousness. For his purpose only, therefore, is the being of the knowable. The meaning is that it possesses the nature it does, for that purpose. Its nature, however, depending as it does upon another for its existence as such, is not cognized by the Puruṣa when the objects of achieving the purposes of enjoyment and emancipation are over. This would seem to imply that it is destroyed, because what constitutes its very being is thus done away with. But it is not destroyed.—72.

VĀCHASPATI'S GLOSS.

Having described the nature of the knower and the knowable, now he says that the knowable exists for the knower, showing as this does in part the relationship existing between the two, the relation, that is to say, of the lord to his possessions. 'For this purpose only is the being of the knowable.' He explains it :—'The knowable comes out as the object of, i.e., being enjoyable by the enjoyer, the Puruṣa, appearing as an act of consciousness.' For this reason the existence of the knowable is for his purpose only, i.e., for the purpose of the knower alone, and not for the purpose of the knowable.

(The word translated here as the *being* is in the original Ātmā, the self. Hence arises the question, How can the *self* exist for the self?) For this reason he says :—Possesses the nature it does for that purpose. This is the meaning :—The knowable being of the very nature of pleasure and pain, is the enjoyable. Pleasure and pain which consist in being of the same class with the then prevailing mental habit, are in reality put up as such for his purpose only. The objects also such as sound, &c., cause pleasure and pain only because they also are of the nature of the knowable. And it is not themselves that are to be pleased or pained, because in that case these modifications would act as contrary to themselves. By the canon of residues, therefore, the power of consciousness only can be opposed or favoured. Therefore the being of the knowable is for the purpose of the Puruṣa only and not for the purpose of the knowable itself.

It is because the being of the knowable is for the purpose of the Puruṣa and not for the purpose of the knowable itself, that its nature acts to that purpose until that purpose of the Puruṣa is achieved; and ceases to act when that purpose has been achieved. For this reason he says :—'Its nature, however, &c.' In itself the knowable is unintelligent. It is ensouled by another, by consciousness which is the nature of the self. "Ensouled by consciousness" means that its nature as such is informed thereby. When enjoyment and emancipation have been achieved, it is no longer seen by the Puruṣa. Enjoyment is the experience of sound, &c., as pleasure and pain, &c. Emancipation is the direct knowledge of the distinction between the Puruṣa and Objective Existence (Sattva). The Will-to-be is unintelligent and by itself does not know either. It is only by the reflection of the Puruṣa into itself that it does so. The enjoyment and

the direct knowledge of the distinct nature of the Puruṣa and Objective Existence, belong therefore to the Puruṣa Himself. Thus when the enjoyment and emancipation of the Puruṣa have been achieved, the purpose of the existence of the knowable no longer remains. The enjoyment and emancipation have no longer to be achieved. Hence it has been said :—'When the object of achieving enjoyment and emancipation has been achieved, &c.'

In this connection he raises a doubt :—'It would follow, &c.' and refutes it :—'But it is not destroyed.'—72.

Sūtra 22.

कृतार्थं प्रति नष्टमप्यनष्टं तदन्यसाधारणत्वात् ॥२२॥

कृतार्थेण Kṛita-artham, whose objects have been achieved. प्रति Prati, to him. नष्टम् Naṣtam, destroyed. अपि Api, although. अनष्टम् Anaṣtam, not destroyed. तद् Tad, from that. अन्य Anya, to others. साधारणत्वात् Sādhāraṇatvāt, being common, owing to commonness.

22. Although destroyed in relation to him whose objects have been achieved, it is not destroyed, being common to others.—73.

कस्मात् । कृतार्थं प्रति नष्टमप्यनष्टं तदन्यसाधारणत्वात् । कृतार्थमेकं पुरुषं प्रति हृद्यं नष्टमपि नाशं प्राप्तमप्यनष्टं तदन्यपुरुषसाधारणत्वात् । कुशलं पुरुषं प्रति नाशं प्राप्तमप्यकुशलान्पुरुषान्प्रति न कृतार्थमिति तेषां हृद्योः कर्मविषयतामापन्नं लभत एव पररूपेणानामरूपमिति । अतश्च हृद्यं नशक्त्योर्नित्यत्वाद्नादिः संयोगो व्याख्यात इति । तथा चोक्तम् । धर्मिणामनादिसंयोगाद्धर्ममात्राणामप्यनादिः संयोग इति ॥ २२ ॥

VYĀSA.

Why is it not destroyed? "Although destroyed in relation to him whose objects have been achieved, it is not destroyed, being common to others" than him. Even though destroyed, *i.e.*, passed into annihilation, in relation to one Puruṣa, whose objects have been achieved, it is not destroyed in reality, because it is common to other Puruṣas beside him. Although it is destroyed to the Puruṣa who has attained wisdom, it is not destroyed in relation to the Puruṣas who have not attained wisdom, as it has not done its duty by them yet. It is, therefore, still related to them, as an object of the act of consciousness, and is as such of course, ensouled by them into form.

This further explains the eternal conjunction of the indestructible energies of the knower and the knowable. As has been said :—The characterised being eternally conjoined, there is eternal conjunction of mere characteristics also.—73.

VĀCHASPATI'S GLOSS.

But becoming altogether unperceivable as it does, how is it that it is not destroyed? Forestalling this objection, he asks the question, 'Why is it not destroyed?' and answers

by the aphorism :—'Although destroyed in relation to him whose objects have been achieved, &c.' The Puruṣa whose objects have been achieved, is so spoken of here. Even though destroyed in relation to him, it, the knowable, is not really destroyed, because it is common to all the other Puruṣas, whether they be the wise ones or the unwise ones. He explains :—'Even though destroyed, in relation, &c.' Destruction means disappearance. The knowable, however, is not destroyed, being common to all the other Puruṣas. Consciousness is the nature of the self which is beyond the knowable. It is by that, that the knowable is ensouled. That is known in the Śruti, Smṛiti, Purāṇa and Itihāsa as the Unmanifested, One without parts, not dependent upon anything else, pervading, eternal, possessing the energy of all the effects in the world. It does not become the object of knowledge to the wise man the act being contrary to his nature. It is, however, seen by the unwise, and is not therefore non-existent. Colour is not seen by the blind man; it does not, therefore, cease to exist, being visible to a man with eyes. Further, there is not one Puruṣa only like the Prakṛiti. That there are more Puruṣas than one is proved by differences of life, death, pleasure and pain and evolution and emancipation. As to the Vedic texts which speak of the unity of the Puruṣas, they are contrary to other authoritative knowledge; they also can somehow be reconciled by the absence of difference of time and place and by devotion. Further, the Vedic texts themselves lay down clearly that the Prakṛiti is one and that the Puruṣas are many. Thus the text :—'One unborn is there, who is red, black and white; she goes one giving birth to many children. One unborn Puruṣa follows her enjoying; another unborn Puruṣa gives her up, having enjoyed all her enjoyables.'—(Śvetāśvatara Upaniṣad). The aphorism under discussion explains only the meaning of this text.

Inasmuch as the knowable, although destroyed in relation to one, exists in relation to another Puruṣa, the powers of seeing (consciousness) and being seen (the knowable) are permanent, and the eternity of their conjunction is hereby explained. The author states the concurrence of the Āgamis with this position :—'As it has been said.' The 'characterized,' *i.e.*, the qualities are in eternal conjunction with the selves (the ātmās). Hence their conjunction with the characteristics, *i. e.*, the phenomenal state of Mahat, &c., is also eternal. Although the conjunction of the Mahat, &c., with each one of the Puruṣas has an end, notwithstanding its having had no beginning, yet the conjunction of all of them with the Mahat, &c., has no end, as these are common to all. It is for this reason that the words used are 'characteristics only.' The author shows the generic qualities pervading all the phenomena of that class by using the word "only." It is for this reason that although the conjunction of one Puruṣa with one manifestation of the principle of Mahat has ceased to exist, the conjunction of another Puruṣa with another manifestation of the Mahat has not become a thing of the past. It has, therefore, been spoken of as ever-present (Nitya).—22.

Sūtra 23.

स्वस्वामिशक्त्योः स्वरूपोपलब्धिहेतुः संयोगः ॥२३॥

स्व- Sva, of being owned. स्वामि Svāmi, of owning. शक्त्योः Śaktyoḥ, of the powers of both. स्वरूप- Svarūpa, of the natures. उपलब्धि Upalabdhī, the recognition. हेतुः Hetuḥ, that brings about. संयोगः Saṃyogaḥ, conjunction.

23. Conjunction is that which brings about the recognition of the natures of the power of owning and the capacity of being owned.—74.

संयोगस्वरूपाभिहित्तयेदं सूत्रं प्रवृत्ते । स्वस्वामिशक्तयोः स्वरूपोपलब्धिहेतुः संयोगः । पुरुषः स्वामी हृदयेन स्वेन दर्शनार्थं संयुक्तस्तस्मात्संयोगाद् हृदयस्योपलब्धिर्या स भोगः । या तु द्रष्टुः स्वरूपोपलब्धिः सोऽपवर्गी दर्शनकार्यावसानः संयोग इति । दर्शनं वियोगस्य कारणमुक्तम् । दर्शनमदर्शनस्य प्रतिद्वन्द्वीत्यदर्शनं संयोगनिमित्तमुक्तम् । नात्र दर्शनं मोक्षकारणमदर्शनाभावादेव बन्धाभावः स मोक्ष इति । दर्शनस्य भावे बन्धकारणस्यादर्शनस्य नाश इत्यतो दर्शनं ज्ञानं कैवल्यकारणमुक्तम् । किंचेदमदर्शनं नाम किं गुणानामधिकार आहोस्विद् हृदिरूपस्य स्वामिनेः दर्शितविषयस्य प्रधानचित्तस्यानुत्पादः स्वस्मिन्हृदये विद्यमाने यो दर्शनाभावः किमर्थवत्तागुणानामथाविद्या स्वचित्तेन सह-निरुद्धा स्वचित्तस्योत्पत्तिबीजम् । किं स्थितिसंस्कारक्षये गतिसंस्काराभिव्यक्तिः । यत्रेदमुक्तं प्रधानं स्थित्यैव वर्तमानं विकाराकरणादप्रधानं स्यात् । तथा गत्यैव वर्तमानं विकारनित्यत्वादप्रधानं स्यात् । उभयथा चास्य वृत्तिः प्रधानव्यवहारं लभते नान्यथा । कारणान्तरेष्वपि कल्पितेष्वेव समानश्चर्चः । दर्शनशक्तिरेवाददर्शनमित्येके प्रधानस्यात्मख्यापनार्था प्रवृत्तिरिति श्रुतेः । सर्वबोध्याबोधसमर्थः प्राक्प्रवृत्तेः पुरुषो न पश्यति सर्वकार्यकरणसमर्थं हृदयं तदा न हृदयत इत्युभयस्याप्यदर्शनं धर्म इत्येके । तत्रेदं हृदयस्य स्वात्मभूतमपि पुरुषप्रत्ययापेक्षं दर्शनं हृदयधर्मत्वेन भवति । तथा पुरुषस्यानात्मभूतमपि हृदयप्रत्ययापेक्षं पुरुषधर्मत्वेनेवाददर्शनमवभासते । दर्शनं ज्ञानमेवाददर्शनमिति केचिदभिदधति । इत्येते शास्त्रगता विकल्पाः । तत्र विकल्पबहुत्वमेतत्सर्वपुरुषाणां गुणानां संयोगे साधारणविषयम् ॥२३॥

VYĀSA.

This aphorism was composed for the purpose of explaining the nature of conjunction. 'Conjunction is that which brings about the recognition of the natures of the power of owning and the capacity of being owned.' The Puruṣa is the owner. 'The knowable' is whatever is owned. The former is conjoined to the latter for the purpose of knowing. The cognition of the knowable which follows from that conjunction is enjoyment. The knowledge, however, of the nature of the knower is emancipation. Conjunction, therefore, ends when it has caused knowledge. Knowledge is, therefore, called the cause of separation. Knowledge is the contradictory of ignorance. Therefore, ignorance is said to be the reason for conjunction. Here knowledge is not the cause of freedom (Mokṣa); because the absence of Ignorance itself, meaning as it does the absence of bondage, is freedom (Mokṣa). When knowledge comes into existence, ignorance which is the cause of bondage disappears, and with it the bondage which is caused thereby. It is for this reason that knowledge, the seeing of the true nature of things, is said to be the cause of Kaivalya (absolute independence, standing alone.)

And now what is this Ignorance (adarsāna), this absence of knowledge? Is it a function of the qualities? Or, is it the non-reproduction of the mind which after having shown all the objects to the Puruṣa has

become latent? That there should be absence of knowledge notwithstanding the presence of the knowable or the thing owned, is also unreasonable. Is it again the purposefulness of the qualities? Or, is it Nescience which has passed into the state of latency with its own appropriate mental state, and has become the seed which produces the mind appropriate to its own manifestation? Is it again the manifestation of the potency of motion, on the potency of rest having expended itself. It has been said on this subject, that the Pradhāna, the material cause of all manifestation, would become what it is not, if it tended only to rest, because in that case there would not be any manifestation into phenomena; nor would it be what it is, if it were to remain in constant motion, because in that case, the phenomena would become eternal and never disappear. It is only when it tends to both these states, that it can be called the Pradhāna (the cause of manifestation) not otherwise. The same considerations apply to any other causes that might be imagined.

Some say that Ignorance (adarsāna) is nothing but the power which manifests as knowing (darśana). As the text says, 'The activity of the Pradhāna is for the sake of showing herself.'

Others say that Ignorance (adarsāna) is the characteristic of both the knower (Puruṣa) and the knowable, because the Puruṣa possesses only the power of knowing all that may be known, but does not know, before the setting in of manifestation; and the knowable possesses only the capacity of causing all effects, but is not known at the time. Here this knowledge, though of the very nature of the knowable, stands in need of the incoming of the Puruṣa for its achievement, and is therefore a characteristic of the knowable. Again although it is not of the nature of the Puruṣa, yet depending as it does for its completion upon the illumination of the knowable, Ignorance looks as if it were a characteristic of the Puruṣa.

Some again say that Ignorance is seeing or knowing (darśana) only.

These are alternative conceptions of the teaching only. This manifoldness of alternative conceptions is the common ground for the conjunction of the qualities with all the Puruṣas.—74.

VĀCHASPATI'S GLOSS.

Thus then having described the cause of conjunction to be the achievement of the objects of the Puruṣa and having further described the concomitant eternity of the Pradhāna as well as the cause of the conjunction common to all the Puruṣas, this aphorism was composed to explain the nature of the conjunction which is not common to all the Puruṣas but pertains only to the individual :—'Conjunction is the cause of the recognition of the nature of the power of owning and the capacity of being owned.' Inasmuch as the knowledge is for his sake, the Puruṣa enjoying the benefits conferred by it, becomes its owner, and the knowable becomes its own (possession). This correlation of theirs

being determined as it is by the nature of the powers themselves, becomes the cause of the recognition of their natures. It is this that is illuminated by the Commentary:—"The Puruṣa is the owner." On account of fitness only as such, he is conjoined with the knowable as its own by virtue of its fitness again. The rest is easy.

Very well. The recognition of the nature of the seer is called emancipation (Aparāga) because by the instrumentality thereof one is drawn away from the conjunction. Perfect freedom (Mokṣa), however, is not a thing which can be brought about by means of anything. It would, therefore, certainly fall short of perfect freedom. For this reason he says:—Conjunction, therefore, ends when it has caused knowledge; the conjunction, that is to say, of the individual Puruṣa with the individual Will-to-be. Therefore, knowledge is called the cause of separation.

But then how is it that the conjunction ceases with the attainment of knowledge. He says that:—"Knowledge is the contradictory of ignorance, &c." What then? For this reason he says:—"Ignorance, i.e., Nescience is said to be the reason for conjunction." Further he illuminates the same meaning:—"Here knowledge is not the cause of freedom (Mokṣa), &c."

Well, but knowledge may remove ignorance being contradictory thereto; how can bondage be removed? For this reason he says:—"When knowledge comes into existence &c." The meaning is that perfect freedom (Mokṣa) is the establishment of the self in its own nature, quite independent as he is of the Will-to-be; and that the means whereby it is brought about is not knowledge, but the removal of ignorance.

In order to establish the particular ignorance which is the cause of the conjunction to all the Puruṣas, he now sets out the alternative forms of ignorance as such:—"And now what is, &c." He suggests a theory:—"Is it a function of the qualities, &c." The function of the qualities is their power of bringing about effects. It is by virtue of that that conjunction becomes the cause of creation (Samsāra).

Taking up the form of denying what seems to be implied, he states the second alternative:—"Or is it, &c." The meaning is that the mind by whom the objects, such as sound, &c., and the mental manifestation of the distinction between the Puruṣa and the Objective Existence are shown, is not born along with these states. He explains the same:—"In its own knowability, that is, sound, &c., and the manifestation in the mind of the distinctive natures of the Puruṣa and the essence of matter, the Pradhāna is active only so long as the two-fold knowledge has not been brought about. When the two-fold knowledge has been brought about it ceases to act." This is another suggestion thrown out.

Now he mentions the third alternative:—"Is it again the purposefulness of the qualities." The meaning is that inasmuch as the effect always exists, enjoyment and emancipation which have to manifest in the future, exist though not predicable in the present.

He suggests the fourth alternative in the same form of suggestive interrogation:—"Or is it Nescience, &c." The suggestion is that it may be Nescience which at the time of every creation goes into the state of latency of the Pradhāna having been drawn in along with its own mind and then becomes the seed for the production of the same mind by its own potentiality. For this reason it is the residual potency of Nescience which is different from knowledge that is called Ignorance.

He states the fifth alternative in the same form of a suggestive question:—"Is it that the potency of motion of the Pradhāna, the potency, that is to say, which is responsible for inclining the Pradhāna, towards the manifestation of effects, is essentialized on the potentiality of rest which lives in the Pradhāna and which consists in the continued successive manifestation of the modification of equipoise, coming to an end? He states the

teaching of another school in support of the existence of both these potencies:—"It has been said on this subject," by those who deny the existence of the one only. The Pradhāna is that by which the world of modifications is created. If that Pradhāna always tend towards rest and never towards motion, then it cannot create any modification and must, therefore, become the contradiction of itself. If again it go on always moving and never tend to rest, then he says:—"If it were to remain in constant motion, &c."

In some places the reading of both the words 'sthiti' and 'gati,' is in the dative case. In that case the dative case and the word 'eva' are to be read as meaning the same thing. If it did not go into the state of rest, then no modification would disappear; and if a thing which exists does not disappear, it can never also re-appear; and thus there would be no modifications. In this view nothing would ever be created, and thus there would be no Pradhāna. It is by motion and rest, both alternating, that this cause becomes Pradhāna, not otherwise. If only one of these alternative states were admitted then not only in the case of Pradhāna, but in the case of other First Causes, such as Parabrahma, Māyā, atoms, &c., also the same discussion would be relevant. These causes too would be no causes, if they were to remain in constant rest, because in that case they would not produce effects. They would similarly be no causes, if they were to remain in constant motion, because in that case, the modifications themselves becoming eternal, no necessity would remain for a cause.

He states the sixth alternative again as a suggestive interrogation. "Some say that ignorance is nothing but the power which manifests as knowing (darśana). It is said in the case of the Prajāpati vow, 'Do not see the rising sun.' This signifies the mental mood which co-exists with and is responsible for the act of seeing not. So also in the case of ignorance too the denial of knowledge means that, co-existent with the absence of knowledge, there is a power which takes its origin therein and which with the object of bringing about the knowledge termed enjoyment, &c., joins the knower to the knowable.

He cites a Vedic text in support of the same subject:—"The activity of the Pradhāna is, &c." Grant that the Pradhāna becomes active for the purpose of showing herself as the Vedic text says; but it is not the power of knowing the nature of the self that becomes active. For this reason he says:—"The Puruṣa possessing the power of knowing all that may be known, &c." It is not the object of showing herself that only sets the Pradhāna into activity, because before the setting in of activity, it could not be said whether it possessed the power of being seen. Hence it is the capacity of being seen that sets in activity. This the Vedic text says by implication.

This is the sixth alternative, that the power of seeing (knowing) depends upon the Pradhāna. Now he states the seventh alternative, which takes up the position that the power of knowing depends upon both. 'Ignorance depends upon both, &c.' Ignorance, i.e., the power of seeing is the characteristic of both the Puruṣa and the knowable. Such is the position of some (thinkers.)

This may be allowed with regard to the knowable, because all the powers have it as their substratum. We cannot, however, allow it with regard to the Puruṣa. The power of knowing has not the Puruṣa for its substratum, because knowledge does not enter into the Puruṣa to make a part of him. If it did, the Puruṣa would become changeable. (He would not remain the constant factor which he is always found to be in all mental phenomena.) For this reason he says:—"Here this knowledge, &c."

Let it then be of the nature of the 'knowable.' In that case knowledge, being a modification of the constituent energy of the 'knowable' must also be un-intelligent by nature. It could not, therefore, perform the function of the knowing as a characteristic of the knowable. The non-intelligent is not self-illuminating. For this reason knowledge becomes a characteristic of the 'knowable,' only with reference to the incoming

of the knower, the self, the reflection of consciousness therein. This is known by the act indicating the actor.

Well but this too makes knowledge to be a characteristic of the knowable, not at the same time a characteristic of the Puruṣa too. For this reason he says:—'Again although it is not of the nature of the Puruṣa, &c.' The essence of matter is certainly not of the nature of the Puruṣa. Still the incoming of the Puruṣa, i.e., the reflection of consciousness on which the act of knowing the knowable essence of the Will-to-be depends, makes it possible that the act of knowing be spoken of as it were to be an act of the Puruṣa, although not really so. This is the meaning. The characteristics of the Will-to-be shine forth as the characteristics of consciousness, because consciousness and the Will-to-be appear to be one, on account of the Will-to-be always carrying the reflection of consciousness along with itself.

He now mentions the eighth alternative:—'Some say that the seeing, i.e., the knowing of sound, &c., is itself ignorance, not that of the distinction between the Puruṣa and the Objective Essence. This is the same as that the power of seeing, although an authority for the perception of colour, is no authority for the perception of taste, &c. This is the meaning. The cognitions of sound, &c., as pleasurable appearances, &c., point to the conjunction of the knower and the knowable, because it is necessary for their achievement.

All the alternative theories have been described. In order to accept the fourth alternative, he rejects all the others, because all the other alternative conceptions of the teaching of the Sāṅkhya, being common to all the Puruṣas lead to the absence of variety of experience:—'These are the alternative conceptions of the teaching, &c.'—23.

Sūtra 24.

तस्य हेतुरविद्या ॥२४॥

तस्य Tasya, its. हेतुः Hetuḥ, effective cause. अविद्या Avidyā, nescience.

24. Nescience is its effective cause.—75.

यस्तु प्रत्यक्चेतनस्य स्वबुद्धिसंयोगः । तस्य हेतुरविद्या । विपर्ययज्ञानवासनेत्यर्थः । विपर्ययज्ञानवासनावासिता च न कार्यनिष्ठां पुरुषख्यातिं बुद्धिः प्राप्नोति साधिकारा पुनरावर्तते । सा तु पुरुषख्यातिपर्यवसानां कार्यनिष्ठां प्राप्नोति । चरिताधिकारा निवृत्तादर्शना बन्धकारणाभावात् पुनरावर्तते । अत्र कश्चित्पण्डकोपाख्यानेनेद्घाटयति । मुग्धया भार्ययाभिधीयते । पण्डक आर्यपुत्र अपत्यवती मे भगिनी किमर्थं नाम नाहमिति स तामाह मृतस्तेऽहमपत्यमुन्नादयिष्यामीति । तथेदं विद्यमानं ज्ञानं चित्तनिवृत्तिं न करोति । विनष्टं करिष्यतीति का प्रत्याशा । तत्राचार्यदेशीयो वक्ति । ननु बुद्धिनिवृत्तिरेव मोक्षोऽदर्शनकारणाभावाद् बुद्धिनिवृत्तिः । तच्चादर्शनं बन्धकारणं दर्शनाश्रितवर्तते । तत्र चित्तनिवृत्तिरेव मोक्षः किमर्थमस्थान एवावस्य मतिविघ्नमः ॥ २४ ॥

VYĀSA.

The effective cause, however, of the conjunction of the individual consciousness with its own Will-to-be is Nescience, which means the potency of the habit of unreal cognition. The Will-to-know, possessed as it is of the aroma of the habits of unreal cognition, does not culminate into the knowledge of the self, which is the end of its work, and thus

having still a duty to perform, comes back. When, however, it reaches the culmination of its work, which is the attainment of the knowledge of the Puruṣa, its work is achieved, ignorance is gone, the cause of bondage no longer remains, and it does no longer come back.

Someone ridicules this position by the story of the impotent husband. A foolish wife thus addressed her husband:—'My dear, my sister has got children. Wherefore have I none?' He said to her:—'I shall beget children unto thee when I am dead.' Similarly, this knowledge while in existence, does not cause the mind to cease from action; what hope is there that it will cause cessation when suppressed? Says on this subject a teacher very nearly perfect:—'Is not Mokṣa (freedom) the cessation of the Will-to-be itself and nothing else? The Will-to-be ceases to act when the cause of ignorance no longer remains. The Ignorance which is the cause of bondage is removed by knowledge. Mokṣa (perfect freedom) then is only the cessation of the mind from its work. Wherefore then this mental confusion out of place?'—75.

VĀCHASPATI'S GLOSS.

In order to establish the fourth alternative he introduces the aphorism:—'The effective cause, however, of the conjunction, &c.' 'Individual consciousness':—The word Pratyak-chetana in the text means consciousness which cognizes by reflex action, and as the conjunction which makes it possible is not common to all the Puruṣas, and is the conjunction of one Puruṣa with his own independent Will-to-be, variety of experience is effected. (Hence the translation Individual Consciousness).

He reads the aphorism:—'Nescience is its effective cause.' But Nescience is Unreal Cognition. It is due to the conjunction of consciousness with the individualized Will-to-be just as other experiences and emancipation are due to it. If the Will-to-be is not conjoined to consciousness, there can be no existence for unreal cognition. How is it then that Nescience is the cause of any kind of cognition? For this reason he says:—'Which means the residual potency of Unreal cognition.' The Nescience of other creations drawn in with the mind in which it manifested, live in the Pradhāna in the shape of potential energy. The Pradhāna, possessed as it is of the aroma of this potential energy, evolves out of itself, the Will-to-be of a particular Puruṣa, just as it was before. Similarly in the regular order of each creation preceding another. The order of creation being eternal no defect arises in the theory. It is for this reason that the Puruṣa is not free at the time of each creation. For this reason he says:—'The Will-to-be possessed as it is, &c.'

When, however, the knowledge of the Puruṣa reaches its end, then the cause of bondage in the shape of the residua of unreal cognition no longer exists, and it does not come back. For this reason he says:—'When, however, it reaches its culmination, &c.'

Here some nihilists ridicule this state of absolute independence (Kaivalya) by relating the story of the impotent husband. The author tells the story of the impotent husband:—'A foolish wife, &c.' 'Wherefore' in the translation stands for 'with what object' in the original. Object here stands for reason. The object of an act is the reason of the action.

The author shows the similarity with the story of the impotent:—'Similarly, &c.' This existing knowledge of the distinction between consciousness and the 'qualities'

does not cause mental cessation; what reason is there that higher desirelessness, the light of knowledge alone will make the mind to disappear after having restrained it along with its residual potency? The effect of something exists only so long as the cause itself exists. It does not remain in existence when the cause ceases to exist. He refutes this by quoting the reasoning of a teacher who agrees on this point:—'Says on this subject a teacher, &c.'

A teacher very nearly perfect though not altogether, is called *Āchāryadeśa*. As to a perfect teacher *Vāyu* has described his qualities thus:—'One is called an *Āchārya* because he understands the meaning of the teaching (*Śāstra*) well, establishes one in right conduct also, and also himself keeps the right line of action.'

Mokṣa (absolute freedom) is only the cessation of the Will-to-be after it has achieved experience and the discrimination of the distinction between the *Puruṣa* and Objective Existence. It is not that the Will-to-be itself ceases to exist. This ceasing of the Will-to-know from its work of causing experience and emancipation, although the Will-to-know itself lives on, follows immediately upon its establishment in the state of the Cloud of Virtue (*Dharma Megha*) which is the culmination of discriminative knowledge. He illuminates the same:—'The Will-to-know ceases to act when ignorance, which is the cause of bondage, is removed by knowledge. The removal of knowledge (the cessation of the act of knowing) is brought about by higher desirelessness. The meaning is that perfect freedom (*Mokṣa*) exists even though the Will-to-know itself lives on.' Having described the opinion of the teacher, he now gives his own:—'Mokṣa then is only the cessation of the mind from its work.'

But it has been said that when the act of knowing ceases the mind itself very soon ceases to exist. How is it then this brought about by knowledge? For this reason he says:—'Wherefore then this mental confusion quite out of place?' The construction is as follows:—We may be taunted thus if we believe that knowledge is the direct cause of the cessation of the mind. We, however, lay down that discriminative knowledge becomes useful in establishing the *Puruṣa* in its own nature, when having reached the highest point, by the successive appearances of the higher and higher stages of the inhibitive trance, it comes to co-exist with the state of mental cessation. How then have we laid ourselves out for a taunt?—24.

Sūtra 25.

तदभावात्संयोगाभावो हानं तद्दृशोः कैवल्यम् ॥२५॥

तद् Tad, its. अभावात् Abhāvāt, on account of disappearance. संयोगाभावः Saṃyoga-bhāvaḥ, the disappearance. अभावः Abhāvaḥ, of conjunction. (स्वयेण). हानम् Hānam, removal. तद् Tad, that. दृशेः Driśeḥ, of the knower. कैवल्यम् Kaivalyam, absolute freedom.

25. Removal is the disappearance of conjunction on account of its disappearance that is the absolute freedom of the knower.—76.

हेयं दुःखं हेयकारणं च संयोगाख्यं सनिमित्तमुक्तमतः परं हानं वक्तव्यम् । तदभावात्संयोगाभावो हानं तद्दृशोः कैवल्यम् । तस्यादर्शनस्याभावाद् बुद्धिपुरुषसंयोगाभाव आस्यन्तिको बन्धनोपरम इत्यर्थः । एतद्दानं तद्दृशोः कैवल्यं पुरुषस्यामिश्रीभावः पुनरसंयोगो गुणैरित्यर्थः ॥ २५ ॥

VYĀSA.

The pain that has to be removed has been described, as also what is called conjunction, the cause of the pain to be removed, together with

the reason of its existence. Removal has to be discussed henceforward. 'Removal is the disappearance of conjunction brought about by its disappearance; that is, the absolute freedom of the knower. The meaning is that on the disappearance of the conjunction of the *Puruṣa* and the Will-to-be being brought about by the disappearance of ignorance, bondage is for ever removed. This is removal. This is the freedom of the seer (*Puruṣa*). It means his not getting mixed up again, *i.e.*, not being conjoined again with the 'qualities.'—76.

VĀCHASPATI'S GLOSS.

Having thus described two departments of the science, now he introduces the aphorism for describing the third:—'The pain that has been removed is the future pain. Removal is the disappearance, &c.' Explains:—'The meaning is &c.' Because there is disappearance of conjunction even in the state of the Great Latency (*Mahāpralaya*), the words 'for ever' have been used. The removal is the cessation of pain. This shows that the object of the removal is the fulfilment of the objects of the *Puruṣa*. The rest is easy.—25.

Sūtra 26.

विवेकख्यातिरविप्लवा हानोपायः ॥२६॥

विवेक Viveka, of discrimination. ख्यातिः Khyātiḥ, knowledge. अविप्लवा Aviplavā, undisturbed. हान Hāna, of the removal. उपायः Upāyaḥ, the means.

26. The means of the removal is discriminative knowledge undisturbed.—77.

दुःखकारणनिवृत्तो दुःखो परमो हानं तदा स्वरूपप्रतिष्ठः पुरुष इत्युक्तमथ हानस्य कः प्राप्त्युपाय इति । विवेकख्यातिरविप्लवा हानोपायः । सत्त्वपुरुषान्यताप्रत्ययो विवेकख्यातिः । सा त्वनिवृत्तमिथ्याज्ञाना प्लवते । यदा मिथ्याज्ञानं दग्धबीजभावं बन्धप्रसव संपद्यते तदा विधूतक्लेशरजसः सत्त्वस्य परे वैशारद्ये परस्यां वशीकारसंज्ञायां वर्तमानस्य विवेकप्रत्ययप्रवाहो निर्मलो भवति सा विवेकख्यातिरविप्लवा हानोपायः । ततो मिथ्याज्ञानस्य दग्धबीजभावोपगमः पुनश्चाप्रसव इत्येष मोक्षस्य मार्गो हानस्योपाय इति ॥ २६ ॥

VYĀSA.

Pain is removed on the removal of the cause of pain. In the removal of pain consists the establishment of the *Puruṣa* in its own nature. What then is the means of attaining the state of this removal of pain? 'Discriminative knowledge undisturbed is the means of the removal.'

Discriminative knowledge is the recognition of the distinct natures of the *Puruṣa* and the Essence of matter (*Sattva*). This, however, remains shaky as long as false knowledge has not been removed. When false knowledge has its seed burnt up and thus becomes incapable of fruition, then the dirt of disturbing energy (*Rajas*) being removed, mental essence is in the state of the highest purity and possesses the consciousness of the highest power; and in that state flows on the stream of the notion of

discrimination, free from impurity. It is this discriminative knowledge undisturbed, that is the means of the removal. By this it is clear that the means of removal, the path of Mokṣa (absolute freedom), is the burning of the seed of false knowledge, so that it may not sprout again.—77.

VĀCHASPATI'S GLOSS.

The author introduces the aphorism, in order to describe the means of removal, the fourth branch of the science:—'What then, &c.' "Discriminative knowledge, undisturbed is the means of removal." Discriminative knowledge comes into existence by verbal and inferential cognition also. The knowledge so obtained does not remove the actual or potential outgoing energies of the mind. In the case of such discriminative knowledge they always return to action. It is with the object of excluding the discriminative knowledge thus acquired, that the word 'Undisturbed' is used. Undisturbed means 'free from false knowledge.' Disturbance is false knowledge. This is the meaning. Discriminative knowledge should be obtained by the teaching which consists of verbal knowledge. It should then be established in the mind by reasoning. It should be carried to its highest limit of illumination by devoted attention for a long time without interruption and with reverence. Then does discriminative knowledge become direct. False knowledge is removed together with its residua. It becomes undisturbed. This is the means of removal. The rest of the Commentary is easy.—26.

Sūtra 27.

तस्य सप्तधा प्रान्तभूमिः प्रज्ञा ॥२७॥

सस्य Tasya, his. सप्तधा Saptadhā, is sevenfold. प्रान्तभूमिः Prānta-bhūmil, final at each stage. प्रज्ञा Prajñā, discrimination.

27. His discrimination becoming final at each stage, sevenfold.—78.

तस्य सप्तधा प्रान्तभूमिः प्रज्ञा । तस्येति प्रत्युदितव्यातेः प्रत्याघ्रायः सप्तधेति । अशुद्ध्यावरणमलापगमाच्चित्तस्य प्रत्ययान्तरानुत्पादे सति सप्तधैव सप्तप्रकारैव प्रज्ञा विवेकिनो भवति । तद्यथा परिज्ञातं हेयं नास्य पुनः परिज्ञेयमस्ति । क्षीणा हेयहेतवो न पुनरेतेषां क्षेतव्यमस्ति । साक्षात्कृतं निरोधसमाधिना हानम् । भावितो विवेकव्यातिरूपो हानोपाय इत्येषां चतुष्टयी कार्याविमुक्तिः प्रज्ञायाः । चित्तविमुक्तिस्तु त्रयीचरिताधिकारा बुद्धिः । गुणान् गिरिशिखरतटच्युता इव प्रावाणे निरवस्थानाः स्वकारणे प्रलयाभिमुखाः सह तेनास्तं गच्छन्ति । न चैषां प्रविलीनानां पुनरस्युत्पादः प्रयोजनभावादिति । एतस्यामवस्थायां गुणसंबन्धातीतः स्वरूपमात्रज्योतिरमलः केवली पुरुष इत्येतां सप्तविधां प्रान्तभूमिप्रज्ञामनुपदयन्पुरुषः कुशल इत्याख्यायते । प्रतिप्रसवेऽपि च चित्तस्य मुक्तः कुशल इत्येव भवति गुणातीतत्वादिति ॥ २७ ॥

VYĀSA.

"His" in whom discrimination has come up into consciousness, consideration of attainments is sevenfold. "Sevenfold," i.e., of seven descriptions only is the conscious discrimination of the thinker when at each stage the mental notion is not further produced, on account of the removal from the mind of the dirt which constitutes the veil of impurity.

This is as follows:—(1) The pain to be removed is known. Nothing further remains to be known of it. (2) The causes of pain to be removed have been done away with. (3) Removal has become a fact of direct cognition by means of inhibitive trance. (4) The means of knowledge in the shape of discriminative knowledge has been understood.

This is the four-fold freedom of conscious discrimination from external phenomena. The freedom from the mind itself is three-fold. The Will-to-be has done its duty. The 'qualities' tending to become latent into their cause, disappear along with it, finding no support as they do, like stones rolled down from the edge of a hill-top. Nor once passed into latency, do they come back to life again, there being no object for it. In this state the Puruṣa, having passed beyond the limits of the relation with the 'qualities,' remains only the light of his own pure nature and is free.

The Puruṣa who has seen successively these seven stages of discrimination is called 'adept' (kuśala). He remains free and wise even when the mind is resolved into its cause, because he has passed beyond the sphere of the 'qualities.'—78.

VĀCHASPATI'S GLOSS.

The author describes by the aphorism the nature of the finality of the perfection of discriminative knowledge:—'His discrimination becoming final at each stage is sevenfold.' Explains:—'His, &c.'

He in whom the discrimination has just up into consciousness, is the Yogī, in whom the mental phenomenon is present at the time.

His 'consideration of attainments,' means the sending back of his thought over the whole ground that has already been passed over.

The veil of impurity of the mental essence is the same as dirt. When that is removed, and when consequently, 'the mental notion is not further produced,' i.e., the outgoing energy of the notions due to the qualities of disturbance (rajas) and inertia (tamas) is no longer active, he reaches the final point in a stage of undisturbed discriminative knowledge. This consciousness of discrimination of his is seven-fold, i.e., of seven descriptions only. The difference of descriptions of consciousness is due to the difference of its objects.

The stages, i.e., the states are spoken of as each becoming final, because each as such reaches its ultimate and highest point. The ultimate and highest point is that beyond which there is no point of its culmination. The stages of consciousness, i.e., of discriminative knowledge, each of which reaches its culmination, are spoken of as becoming final at each stage.

Now he describes these seven stages, each reaching its own culmination:—'That as follows, &c.'

Out of the four stages which are brought about by the effort of man, he illustrates the first:—'The pain to be removed has been known.' Whatever has its origin in the Pradhāna is certainly pain, by reason of the pains of consequence, anxiety and habituation, and by reason of the contrariety of the modifications of the qualities.' It has, therefore, to be removed. It is that which has been known. He shows its finality:—'nothing further remains to be known of it.'

He mentions the second stage :—' The causes.....have been done away with.' He speaks of the finality :—' Nothing more of them, &c.'

He mentions the third :—' The removal which is brought about by inhibitive trance, has been made by me a fact of direct cognition, ascertained by internal perception, while I am in the state of Cognitive trance only. It is to be understood that nothing further of it remains to be ascertained.'

He mentions the fourth :—' The means of removal in the shape of discriminative knowledge has been understood, i.e., has been brought into existence. It is to be understood that there is nothing more of it to be brought into being. This is the four-fold freedom of consciousness from external phenomena. Freedom means their ending. The fact of their being the objects of human effort has been shown by their being external phenomena.'

Now he speaks of the freedom from the mind, which is brought about after the states brought about by human effort and which does not depend upon effort :—' The freedom from the mind is, however, three-fold.' He mentions the first :—' The Will-to-be has done its duty.' The meaning is that it has achieved experience and emancipation. He mentions the second :—' The qualities, &c.' He shows their finality :—' Nor once passed into latency, &c.'

He mentions the third :—' In this state, &c. In this state the Puruṣa even while in life, is called free and wise ; because this is his last birth. He says this :—' The Puruṣa who has seen in succession these, &c.' He says that this state is not dependent upon the mind :—' He remains free and wise even when the mind is resolved into its cause, because he has passed beyond the sphere of the qualities.'—27.

Sūtra 28.

योगाङ्गानुष्ठानादशुद्धिक्षये ज्ञानदीप्तिराविवेकख्यातेः ॥२८॥

योग Yoga, of yoga. अङ्ग Aṅga, of the accessories. अनुष्ठानम् Anuṣṭhānād, by the sustained practice. शुद्धि Aśuddhi, of impurity. क्षये Kṣaye, on the destruction. ज्ञान Jñāna, of wisdom. दीप्तिः Dīptiḥ, the light. आ Â, reaching up to. विवेक Viveka, of discrimination. ख्यातेः Khyāteḥ, the knowledge.

28. On the destruction of impurity by the sustained practice of the accessories of Yoga, the light of wisdom reaches up to discriminative knowledge.—79.

सिद्धा भवति विवेकख्यातिर्हानोपाय इति न च सिद्धिरन्तरेण साधनमित्येतदारभ्यते । योगाङ्गानुष्ठानादशुद्धिक्षये ज्ञानदीप्तिराविवेकख्यातेः । योगाङ्गानुष्ठानवभिधायिष्यमाणानि तेषामनुष्ठानात्पञ्चपर्वणो विपर्ययस्याशुद्धिरूपस्य क्षयो नाशस्तक्षाये सम्यग्ज्ञानस्याभिव्यक्तिः । यथा यथा च साधनान्यनुष्ठीयन्ते तथा तथा तनुत्वमशुद्धिरापद्यते । यथा यथा च क्षीयते तथा तथा च क्षयक्रमानुरोधेन ज्ञानस्यापि दीप्तिर्विवर्धते । सा खल्वेषा विवृद्धिः प्रकर्षमनुभवत्याविवेकख्यातेः । आगुणपुरुषस्वरूपविज्ञानादित्यर्थः । योगाङ्गानुष्ठानमशुद्धेर्वियोगकारणम् । यथा परशुच्छेद्यस्य । विवेकख्यातेस्तु प्राप्तिकारणं यथा धर्मः सुखस्य नान्यथा कारणम् । कति चैतानि कारणानि शास्त्रे भवन्ति । नवैवेत्याह । तद्यथा उत्पत्तिस्थित्यभिव्यक्तिकारणप्रत्ययाप्तयः । वियोगान्यत्वधृतयः कारणं नवधास्तु-तमिति । तत्रोत्पत्तिकारणं मनो भवति ज्ञानस्य स्थितिकारणं मनसः पुरुषार्थता शरीरस्ये-

वाहार इति अभिव्यक्तिकारणं यथा रूपस्यालोकस्तथा रूपज्ञानं विकारकारणं मनसो-विषयान्तरम् । यथाग्निः पाक्यस्य । प्रत्ययकारणं धूमज्ञानमग्निज्ञानस्य । प्राप्तिकारणं योगाङ्गानुष्ठानं विवेकख्यातेः । वियोगकारणं तदेवाशुद्धेः । अन्यत्वकारणं यथा सुवर्णस्य सुवर्णकारः । एवमेकस्य स्त्रीप्रत्ययस्याविद्या मूढत्वे द्वेषो दुःखत्व रागः सुखत्वे तत्त्वज्ञानं माध्यस्थ्ये धृतिकारणं शरीरमिन्द्रियाणाम् । तानि च तस्य महाभूतानि शरीराणां तानि च परस्परं सर्वेषां तैर्यग्योनमानुषदैवतानि च परस्परार्थत्वादित्येवं नव कारणानि । तानि च यथासम्भवं पदार्थान्तरेष्वपि योज्यानि योगाङ्गानुष्ठानं तु द्विधैव कारणत्वं लभत इति ॥ २८ ॥

VYASA.

Discriminative knowledge becomes the means of removal, when achieved. There can be no achievement without the adoption of the means thereof. This, therefore, is taken up. "By the sustained practice of the accessories of Yoga is impurity destroyed and then the light of wisdom shines up to discriminative knowledge."

The accessories of Yoga are eight, to be further named. By their sustained practice is destroyed the five-fold unreal cognition, which is of the nature of impurity. Destruction means disappearance. When that is destroyed, real knowledge is manifested. As the means of achievement are being practised more and more, so is the impurity being attenuated more and more. And as more and more of it is being destroyed, so also goes on increasing more and more the light of wisdom following in the wake of destruction. This increase reaches its culmination in discriminative knowledge. This means that its highest culmination is in the knowledge of the nature of consciousness and the 'qualities.'

The practice of the accessories of Yoga is the cause of the separation of impurity, as the axe is the cause of the separation of the piece of wood cut off thereby. It is, however, the cause of the attainment of discriminative knowledge, as virtue is the cause of happiness. It is not a cause otherwise.

Well, how many of these causes are there in the Teaching? They have been said to be nine only as follows :—' A cause is said to operate in nine ways :—As the cause of birth, of preservation, of manifestation, of modification, of sequential cognition, of attainment, of separation, of differentiation, of upholding.'

Of these the cause of birth : the mind is of knowledge.

The sustaining cause : the achievement of the objects of the Puruṣa is of the mind, as food is of the body.

The cause of manifestation is as light is the cause of the manifestation of colour ; as also the knowledge of colour.

The cause of change or modification is, as for example, a different object of the mind. Or fire of the food that is cooked.

The cause of sequential cognition is as the knowledge of smoke is of the knowledge of fire.

The cause of attainment is as the practice of the accessories of Yoga of the attainment of discriminative knowledge.

The cause of separation is as the same of impurities.

The cause of differentiation is as the goldsmith is of gold. Similarly, as in the case of the one notion of the same woman, Nescience causes forgetfulness; anger makes it painful; desire makes it pleasurable; the knowledge of realities makes it indifferent, neither pleasurable nor painful.

The cause of upholding is as the body is of the organs of sensation and action and *vice versa*; the elements of the bodies and each of these mutually of all the others. So also the animals, men and gods each of the others. Thus there are nine descriptions of causal operations. These are to be applied to other objects also as may be. As to the practice of the accessories of Yoga they operate as causes in two ways only.—79.

VĀCHASPATI'S GLOSS.

Now then having described the four departments of the science, and seeing that the discriminative knowledge which as the means of removal falls within these departments, has not been achieved like cow's milk, &c., (which although existing in the udders, is not obtained until it is drawn out) and further seeing that this cannot be achieved without employing some means, he goes on to describe the means:—'Discriminative knowledge becomes the means, &c.'

Here shows by the aphorism in what way does the means of knowledge operate as a cause of discriminative knowledge. 'On the destruction of impurity, &c.' The accessories of Yoga destroy impurity by operating as may be along visible and invisible lines. It should be understood that the five branches of Untrue cognition are spoken of here as indicative of virtue and vice also, because they too are of the nature of impurities, being as they are the causes of life-state, life-experience and life-period. The rest is easy.

A cause is seen operating in more ways than one. In what does the practice of Yoga operate as the cause? For this reason he says:—

'The practice of the accessories of Yoga, &c.' The cause of impurity being removed, means that it separates impurity from the essence of the Will-to-be. He gives an illustration:—'As the axe, &c.' The hatchet separates the tree to be cut from the root.

Further, having separated the essence of the Will-to-be from impurity, it leads it to the attainment of discriminative knowledge, as obedience to law is the means of the attainment of happiness. Similarly is the practice of Yoga accessories the means of the attainment of discriminative knowledge. There is no other way in which the cause operates. He says this:—'It is the cause of attainment. &c.' Inasmuch as it is said that there is no other way in which it operates, he puts the question, How many are the ways of operation altogether? He answers: 'They are nine only.' He enumerates them by a verse:—'Birth, preservation, &c.' Now he illustrates them: 'The cause of birth, &c.' The mind operates to bring knowledge from the state of being unpredictable into

the state of present existence; it is, therefore, the cause of the birth of knowledge. The fulfilment of the purpose of the Puruṣa is the cause of the preservation of the mind. Born of the principle of egoism, the mind is preserved as long as it has not fulfilled both the objects of the Puruṣa. When, however, both the objects of the Puruṣa have been fulfilled, it is no longer preserved as such. For this reason the non-achievement of the objects of the Puruṣa is the cause of the preservation of the mind, after it has been born out of its cause. He gives an illustration:—'As food of the body.'

Manifestation means the placing of an object under certain conditions so that they may help in the act of perception either by means of the senses or by the act of the mind itself; as light is the cause of the manifestation of colour.

The cause of change or modification of the mind is an object other than that which has possession of the mind at the time. So goes the story. Mrikandu was sitting with his mind entranced. He heard the fifth note of the musical scale emitted by a creeper that was ripening. He at once opened his eyes, and what did he see? The fair and youthful nymph Pramlocha. The sight of her beauty drew away his mind from the object of his then mental application, and his mind became attached to her. He gives an illustration of this:—'As fire is of the things cooked.' When raw, the particles of rice, &c., are so close as to make them hard to be separated. By cooking a change is introduced. The particles become loose. Fire operates as the cause of change, that is, of the introduction of softness instead of hardness.

It is only the knowledge of an existing object that is brought about, by sequential cognition. The knowledge of smoke is the cause of the knowledge of fire. Knowledge is that which is known. The knowledge of fire here means the knowledge which is the same as fire, the mental idea of fire. This is the meaning. It is by sequential cognition that it operates as the cause of the knowledge of fire existing in the present as the thing to be known.

It is natural with causes to pass into effects; but for some reason they sometimes do not pass into that state. Take, for example, water. It is the nature of water to flow downwards when poured on a higher level. But an embankment may be made to check its downward flow. The same is the case here. The essence of the Will-to-be is by nature pleasing and luminous. It is natural for it to reach the state of happiness and discriminative knowledge. It, however, does not reach that state somehow by reason of being checked in its operations by vice (adharma) or by inertia (tamas). That check is removed by virtue or by the practice of the accessories of Yoga. Its operations thus become unhampered; it reaches that state, being its natural producer. As will be said:—There is no operative cause to set the Prakritis into action; but it pierces through the impediments like the husbandman.—iv. 3. It is thus that the practice of the accessories of Yoga is said to operate as the cause of the attainment of discriminative knowledge. With reference, however, to another effect lower down, it is described as the cause of separation. Thus he says:—'The cause of separation is as, &c.'

Now he describes the cause of differentiation:—'The cause of differentiation is as the goldsmith of the gold.' Gold is both different and not different from wristlets, earrings and armlets. It is different when it is necessary to point out the difference; not different when it is not desired to point out the difference. Thus is it different from the ear-rings. The goldsmith, however, who makes wristlets, makes them from gold which is not other than the gold of the ear-rings. He, therefore, becomes the cause of introducing another differential altogether into the otherwise quite identical gold. He is, therefore, the cause of differentiation.

Similarly is fire the cause of the differentiation of things that are cooked. It is, however, described above as the cause of modification. What is intended to be said there is that the difference between cooked and raw rice, as the characteristics of the same

qualified thing, is not intended to be conveyed; and therefore even though the two characteristics are born and disappear respectively, the thing qualified remains the same in both conditions. It is not possible to say that the thing qualified has become quite another thing. It is for these considerations that fire is only spoken of as the cause of modification. There is no overlapping.

The meaning is not to be understood to be that different arrangement is the cause of differentiation, because in that case the goldsmith, in the text will be quite out of place.

Having in the beginning described the cause of differentiation in the outside world, now he describes the operation of the same with reference to the mind:—Similarly as in the case of a single notion about one woman, &c. Nescience consists in the cognition of lovability, &c., in a damsel. When this nescience is coupled with forgetfulness (moha) one becomes stupid, that is full of stupid imaginings. 'Maitra is a very fortunate man to possess such a jewel of a wife, I am unfortunate not to possess her. In the same way the notion of the same woman in the mind of a co-wife causes aversion and consequent pain. Similarly, the notion of the same woman in the mind of the husband Maitra causes attachment and consequent pleasure. The knowledge of the realities thereof consists in the recognition of the fact that the body of the woman is after all nothing but skin, muscle, fat, bone and mucus; and that it is naturally impure on account of the place of its fecundation and the seed which grows into it. This knowledge in the mind of the wise becomes the cause of the idea that it is neither pleasurable nor painful; and thus it becomes the cause of desirelessness.

The cause of upholding:—The body is the upholder of the power of sensation and action. These powers again are the upholders of the body. The five forces of Prāṇa, &c., are the manifestations of the common energy of these powers. The body dies in their absence. Similarly, muscle and the other portions of the body support each other in life. Similarly, are the elements of Pṛithvī, &c., the supporters of the bodies of men, of Varuṇa, Sun, Vāyu and those that live in the Chandraloka. The elements further support each other in life. The Pṛithvī having the five qualities of odour, taste, colour, touch and sound, all the five elements are present therein supporting and supported by each other; as also four in the Apas, three in the Tejas, two in the Vāyu. The animals, men and gods also exist supporting each other in life. But how can they be the supporters of each other, seeing that they are not related to each other as the container and the contained. For this reason he says:—'They live for each other, &c.' The body of man is sustained by the materials supplied by the bodies of beasts, bird, deer, snakes and vegetables. Similarly, the bodies of tigers and others of the same class are supported by the bodies of men, beasts, and deer, &c. Similarly, the bodies of beasts and deer, &c., are supported by vegetables, &c. Similarly, the bodies of gods are supported by the sacrifices of goats, deer, clarified butter and Purodāśa, &c., offered by men as also by means of the accessories of sacrifice, branches and stones, &c. Similarly, the gods also support men by giving them the objects of their desires and by causing rain, &c. Therefore do they live for each other. The rest is easy.—28.

Sūtra 29.

यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टावङ्गानि

यम Yama, restraint. नियम Niyama, observance. आसन Āsana, posture. प्राणायाम Prāṇāyāma, regulation of breath. प्रत्याहार Pratyāhāra, abstraction. धारणा Dhāraṇā, concentration. ध्यान Dhyāna, meditation. समाधि Samādhi, trance. (All these). अष्टौ Aṣṭau, eight. अङ्गानि Aṅgāni, the accessories.

29. Restraint, Observance, Posture, Regulation of breath (Prāṇāyāma), Abstraction, Concentration, Meditation and Trance are the eight accessories of Yoga.—80.

तत्र योगाङ्गान्यवधार्यन्ते । यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टावङ्गानि । यथाक्रममेवामनुष्ठानं स्वरूपं च वक्ष्यामः ॥ २९ ॥

VYĀSA.

The accessories of Yoga are now determined. "Restraint, &c." We shall now describe their nature and practice in order.—80.

VĀCHASPATI'S GLOSS.

Now the author determines the accessories of Yoga with the object of determining their number more or less. 'The accessories of Yoga, &c.'

'Restraint, &c.' Practice, desirelessness, faith, energy, &c., are by their very nature to be understood as falling under these wherever they may properly fall, not as independent means.—29.

Sūtra 30.

तत्राहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः ॥ ३० ॥

तत्र Tatra, there. अहिंस Ahimsā, Abstinence from injury. सत्य Satya, veracity. अस्तेय Asteya, abstinence from theft. ब्रह्मचर्यं Brahmacharya, continence. अपरिग्रह Aparigraha, Abstinence from avariciousness, all these. यमः Yamāḥ, are the restraints.

30. Of these the restraints are: Abstinence from injury (Ahimsā); Veracity; Abstinence from theft; Continence; Abstinence from avariciousness.—81.

तत्राहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः । तत्राहिंसा सर्वथा सर्वदा सर्वभूतानामनभिद्रोहः । उत्तरे च यमनियमास्तन्मूलास्तात्सद्धिपरतयैव तत्प्रतिपादनाय प्रतिपाद्यन्ते । तदवदातरूपकरणयैवोपादीयन्ते । तथा चाक्तम् । स खल्वयं ब्राह्मणेण यथा यथा व्रतानि बहूनि समादिच्छते तथा तथा प्रमादकृतेभ्यो हिंसानिदानेभ्यो निवर्तमानस्तामेवावदातरूपामहिंसां करोति । सत्यं यथार्थं वाङ्मनसे । यथादृष्टं यथानुमितं यथाश्रुतं तथा वाङ्मनश्चेति परत्र स्वबोधसङ्क्रान्तये वागुक्ता सा यदि न वञ्चिता भ्रान्ता वा प्रतिपत्तिवन्ध्या वा भवेदित्येषा सर्वभूतोपकारार्थप्रवृत्ता न भूतोपघाताय यदि चैवमप्यभिधीयमानाभूतोपघातपरैव स्यान्न सत्यं भवेत्पापमेव भवेत्तेन पुण्याभासेन पुण्यप्रतिरूपकेण कष्टं तमः प्राप्नुयात्तस्मात्परीक्ष्य सर्वभूतहितं सत्यं ब्रूयात् । स्तेयमशास्त्रपूर्वकं द्रव्याणां परतः स्वीकरणं तत्प्रतिषेधः पुनरस्पृहारूपमस्तेयमिति । ब्रह्मचर्यं गुप्तेन्द्रियस्योपस्थस्य संयमः । विषयाणामर्जनरक्षणक्षयसङ्कुहिंसादोषदर्शनादस्वीकरणमपरिग्रह इत्येते यमाः ॥ ३० ॥

VYĀSA.

Of these, abstinence from injury is the not causing of pain to any living creature in any way at any time. The restraints and observances that follow have their origin in it. They are meant to achieve it. They

are taught with the object of teaching it. They are taken up with the object of rendering the light of its appearance purer. And so it has been said:—As the Brāhmana goes on undertaking many a vow of restraint and observance, he goes on turning away from the sins committed on account of forgetfulness, and having their origin in injury caused to others (Himsā); and by so doing he goes on rendering the Ahimsā itself purer and purer.

Veracity consists in word and thought being in accord with facts. Speech and mind corresponds to what has been seen, heard and inferred as such. Speech is uttered for the purpose of transferring one's knowledge to another. It can only be said to have been employed for the good of others and not for their injury, if it is not deceptive, confused or barren in knowledge. If, however, it proves to be injurious to living beings even though uttered as such, it is not truth; it is a sin only. By this outward appearance, this is a facsimile of virtue, and one gets into painful darkness. Therefore, let every one examine well and then utter truth for the benefit of all living beings.

Theft is the making one's own unlawfully of things belonging to others. Abstinence from theft consists in the absence of the desire thereof.

Continence is the restraint of the hidden power, the power of generation.

Absence of avariciousness is the non-appropriation of things not one's own, consequent upon seeing the defects of attachment and of the injury caused by the collection, preservation and destruction of goods. These are the restraints.—81.

VĀCHASPATI'S GLOSS.

Having enumerated the accessories of Yoga as the restraints and observances, &c., now he enumerates the restraints by introducing the aphorism:—'Of these abstinence from injury, &c.' The restraints are abstinence from injury, &c. Now describes abstinence from injury as an accessory of Yoga:—'Not causing of pain, &c.' Qualifies such Ahimsā: 'The restraints and observances that follow, &c.'

'Have their origin in it':—the other restraints and observances when performed without observing the vow of causing no pain are, as it were, not performed; because in that case they are quite useless. The practice is resorted to only for the purpose of achieving Ahimsā.

If Ahimsā is the root of all those that follow, how is it that they are meant for achieving it? For this reason he says:—'They are taught with the object of teaching it.' The meaning is that achievement here refers to knowledge, not to birth.

Let that be. But if the following restraints and observances are for the purpose of giving a knowledge of Ahimsā, then they are of no use; because that knowledge is obtained from the other sources. For this reason he says:—'For the purpose of rendering

the light of its appearance purer.' The meaning is that if the following ones are not practised, Ahimsā would remain impure on account of the existence of untruth, &c.

He mentions the concurrence of the Āgamis with this:—'And so it has been said.'

Now he describes the nature of truth:—'Word and thought being in accord with facts.' Next he describes the nature of the facts:—'What has been heard, seen and inferred as such.'

Otherwise it would not be truth. He describes this with reasoning. Speech is uttered with the object of transferring one's thoughts to another; that is, for the purpose of creating in the other minds a knowledge similar to the knowledge existing in the mind of the speaker. For this reason, if it is not deceptive, &c. For example, Yudhiṣṭhira was questioned by Droṇāchārya with reference to the death of his son "My dear, your wealth is truth, is Aśvatthāmā dead"? His answer was, "It is true that Aśvatthāmā is dead," but he thought at the time of the death of Aśvatthāmā, the elephant, and not the son of Droṇa. This was merely a reply in the terms of the question. It did not transfer to the mind of Droṇa what was in the mind of Yudhiṣṭhira. The knowledge in Yudhiṣṭhira's mind was that the elephant was dead, and this he had obtained by the sense of his sight. The knowledge, however, that was transferred to the mind of Droṇa was that his son was dead. This is deceptive knowledge.

'Confused speeches' is that which is born from confusion. The confusion may exist at the time of speaking, or, at the time of ascertaining the object of knowledge.

Barren in knowledge is that which carries no information. As, for example, the knowledge of barbarians carries no impression of the objects of knowledge to the mind. It also means the speech which may be objectless. Such speech is not desirable to utter. In this case, even though the knowledge of the speaker is transferred to the mind of the hearer, yet it is not as it were transferred, because it is useless.

Such speech also must be uttered for the good of others. If not so uttered, it is only the semblance of truth, not truth. For this reason he says:—'It can only be said to be employed, &c.'

'If, however, it proves injurious to living beings, &c.' Take, for example, the case of a man who has taken the vow of truth, being asked by a gang of robbers if the caravan they be in pursuit of had passed that way. He has seen it passing that way and says so. This utterance of his, even though technically truth, is not so in reality, as it tends to the injury of others. The rest is easy.

He now describes theft, because the abstinence from any act depends upon the understanding of the nature of the act. 'Theft is the making of things, &c.' The object is to indicate the general by the particular.

Inasmuch as the functioning of speech and body depends upon the mind, the mental modification is mentioned here as the principal factor:—'Absence of the desire thereof.'

Next he describes the nature of continence:—'The restraint of the hidden power.' The words "hidden power," are used to signify that the mere non-use of the organ is not continence. The desire of seeing and speaking to women and embracing them as the seats of Cupid is also incontinence. The meaning is that the other sensations tending towards that are also to be checked.

He describes the nature of abstinence from avariciousness:—'Absence of avariciousness, &c.' Here the defect of attachment has been described. Attachment increases in consequence of the repetition of enjoyment, as also the deftness of the powers in their functioning.

The defect of injury also has been described. No enjoyment is possible without causing injury to others.

Absence of avariciousness is the not making one's own of objects, inasmuch as their possession originates in undesirable means if they are not sanctioned by the Śāstras and are obtainable without effort even; and because there is evil done even in the preservation of possessions, that are obtained even in accordance with the Śāstras.—80.

Sūtra 31.

जातिदेशकालसमयानवच्छिन्नाः सार्वभौमा महाव्रतम् ॥ ३१ ॥

जाति Jāti, life-state. देश Deśa, space काल Kāla, time. समय Samaya, and circumstance. अनवच्छिन्नाः, Anavachchhinnāḥ, not limited by. सार्वभौमाः Sārva-bhaumāḥ, universal. महाव्रतम् Mahāvratam, the great vow.

31. They are the Great Vow, universal, and not-limited by life-state, space, time, and circumstance. (Samaya).—82.

ते तु । जातिदेशकालसमयानवच्छिन्नाः सार्वभौमा महाव्रतम् । तत्राहिंसाजात्यवच्छिन्ना मत्स्यवधकस्य मत्स्येष्वेव नान्यत्र हिंसा सैव देशवच्छिन्ना न तीर्थे हनिष्यामीति सैव कालवच्छिन्ना न चतुर्दश्यां न पुण्येऽहनि हनिष्यामीति । सैव त्रिभिरुपरतस्य समयावच्छिन्ना देवब्राह्मणार्थं नान्यथा हनिष्यामीति । यथा च क्षत्रियाणां युद्ध एव हिंसा नान्यत्रेति । एभिर्जातिदेशकालसमयैरनवच्छिन्ना अहिंसादयः सर्वथैव परिपालनोयाः । सर्वभूमिषु सर्वविषयेषु सर्वथैवाविदित्यभिचाराः सार्वभौमा महाव्रतमित्युच्यन्ते ॥ ३१ ॥

VYĀSA.

And these are 'the great vow, universal, not-limited by life-state, space, time and circumstance.'

Of these, abstinence from injury is limited to life-state, as for example, the injury inflicted by a fisherman is limited to fish alone, and to none else. The same is limited to space, as for example, in the case of a man who says to himself, "I shall not injure at a sacred place." The same is limited to time, as for example, in the case of a man who says to himself, "I shall not cause injury on the sacred day of the Chaturdaśī, (the fourteenth) of the lunar fortnight."

The same in the case of a man who has given up the three injuries is limited by circumstance, as for example, when a man says to himself, "I shall cause injury only for the sake of gods and Brāhmanas and not in any other way." Or, as for example, injury is caused by soldiers in battle alone and nowhere else. The restraints of Ahimsā and the others are always practised without being limited by life-state, time, space and circumstance. Universal is that which pervades all conditions of life, everywhere, always; and is nowhere out of place. They are called the Great Vow.—82.

VĀCHASPATI'S GLOSS.

They have been described in general. Now he introduces the aphorism in order to describe how they are to be observed by the Yogis. 'And these, &c.' They are called Universal, because they are known in all states, described as life-state, &c.' Inasmuch as it is said that the restraint of Ahimsā and the others are to be practised, the same limitations are to be considered as applicable in the case of other restraints also.—31.

Sūtra 32.

शौचसन्तोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः ॥ ३२ ॥

शौच, Śauca, cleanliness सन्तोष Santosa, contentment, तपः Tapaḥ purificatory action. स्वाध्याय Svādhyāya, study. ईश्वरप्रणिधानानि, Īśvara-praṇidhāna, the making of God, the motive of all action. all these नियमाः Niyamāḥ, the observances.

32. The observances are Cleanliness, Contentment, Purificatory action, study and the making of the Lord the motive of all action.—83.

शौचसन्तोषतपः स्वाध्यायेश्वरप्रणिधानानि नियमाः । तत्र शौचं मृजलादिजनितं मेघाभ्यवहरणादि च बाह्यम् । आभ्यन्तरं चित्तमलानामाक्षालनम् । संतोषः सन्निहितसाधनादधिकस्यानुपादित्वा । तपो द्रव्यसहनम् । द्रव्यं च जिघत्सापिपासे शीतोष्णे स्थानासने काष्ठमौनाकारमौने च । व्रतानि त्रैषां यथायोगं कृच्छ्रचान्द्रायणसान्तपनादीनि स्वाध्यायो मोक्षशास्त्राणामध्ययनं प्रणवजपो वा । ईश्वरप्रणिधानं तस्मिन्परमगुरौ सर्वकर्मार्पणम् । शय्यासनस्थोऽथ पथि व्रजन्वा स्वस्थः परिक्षीणचित्तकैजालः । संसारबीजक्षयमीक्षमाणः स्यान्नित्ययुक्तोऽमृतभोगभागी ॥ यत्रेदमुक्तं ततः प्रत्यक्चेतनाधिगमोऽयन्तरायाभावश्चेति ॥ ३२ ॥

VYĀSA

Cleanliness, Contentment, Purificatory Action, Study and the making of Īśvara the motive of all actions, are the observances.

Of these, Cleanliness is external when brought about by earths and water, &c., and consists in the eating of pure things, &c. It is internal when it consists in the washing away of impurities of the mind.

Contentment is the absence of desire to secure more of the necessities of life than one already possesses.

Purificatory action consists in the endurance of the pairs of opposites. The pairs of opposites are such as the desire to eat and the desire to drink; heat and cold; standing and sitting; the absence of speech (Kāṣṭha Mauna) and the absence of facial indications (Ākāra Mauna). It also includes such vows as the fasts of Chāndrāyana and Śantapana, &c., so far as necessary.

Study is the reading of the sciences of liberation (Mokṣa), or the repetition of the Praṇava, the syllable Aum.

The making of Īśvara the motive of all actions, means the doing of all actions to fulfil the purpose of that Great Teacher. It is with

reference to this state that the following has been said:—'Lying down on a bed or seated or wandering along a road, ever given to Yoga, with the network of the sins to be restrained, removed, conscious of the destruction of the seed of repeated births, he shares the joys of immortality.'

Then is the understanding of the individual self and the absence of obstacles.—83.

VĀCHASPATI'S GLOSS.

He describes the observances of Cleanliness, &c.

"Cleanliness, Contentment, Purificatory Action, Study and the making of God the motive of all actions are the observances....." He explains these:—"Cleanliness is, &c." The first 'et cetera' means such things as cowdung plaster and other similar thing. Pure things are such as the urine of the cow, and barley, &c., which purify the body by removing impurities. The word 'et cetera' in connection with the eating of purifying things means the limitation of mouthfuls in size and number, &c.' Instead of speaking of the purity caused by eating, &c., of purifying things, the words used here are only eating, &c., things. It is to be understood that the effect is meant by the mention of the cause.

Mental impurities are pride, jealousy, vanity, &c. Mental purity consists in their removal.

Contentment is the absence of desire to possess more than is necessary for the preservation of life. It should be added that this is because the appropriation of things not one's own has already been given up.

The absence of facial indications which let into the secret of one's mind, is the control of one's self, so as not to transfer the thought at random. Absence of speech is the ordinary holding of the tongue.

The sins to be restrained are the causing of injury to others, lying, &c., which will be described later. They also include doubt and Untrue cognition. Next is described the sequence, on becoming purified by this much.

Further these restraints and observances are described in the Viṣṇu Purāṇa:—"Let the Yogī practise continence, harmlessness, truthfulness, abstinence from theft and non-covetousness without desire of fruit; and let him make his mind gradually fit for progress. He should also apply himself to study, cleanliness and purificatory actions and contentment; and let his mind rest upon the Parabrahma. These are the restraints and observances five each. When practised with desire they secure special fruit. To those who have no desire for fruit, they secure liberation."—82.

Sūtra 33.

वितर्कबाधने प्रतिपक्षभावनम् ॥ ३३ ॥

वितर्कं Vitarka, of the thoughts of sin. बाधने Bādha, on the troubling of. प्रतिपक्ष Prati-pakṣa, to the contrary. भावनम् Bhāvanam, habituation.

33. Upon thoughts of sin troubling, habituation to the contrary.—84.

एतेषां यमनियमानाम् । वितर्कबाधने प्रतिपक्षभावनम् । यदास्य ब्राह्मणस्य हिंसादयो वितर्का जायेरन् हनिष्याम्यहमपकारिणमनृतमपि वक्ष्यामि द्रव्यमप्यस्य स्वोकरिष्यामि दारेषु चास्यव्यवायी भविष्यामि परिग्रहेषु चास्य स्वामी भविष्यामीति । एवमुन्मार्गं प्रवणवितर्कज्वरेणातिदीप्तेन बाध्यमानस्तत्प्रतिपक्षान्भावयेत् । घोरेषु संसाराङ्गरेषु पच्यमानेन

मया शरणमुपगतः सर्वभूताभयप्रदानेन योगधर्मः । स खल्वहं त्यक्त्वा वितर्कान्पुनस्ताना ददानस्तुल्यः श्ववृत्तेनेति भावयेत् । यथा श्वा वान्तावलेही तथा त्यक्तस्य पुनराददान इति एवमादि सूत्रान्तरेष्वपि योज्यम् ॥ ३३ ॥

VYĀSA.

When during the practice of the restraints and observances sinful thoughts give trouble, the mind is to be habituated to the contrary ideas. When thoughts of the sins of causing injury to others and other sins appear in the mind of this devotee of wisdom, such as, 'I shall kill the evil-doer,' 'I shall tell lies,' 'I shall appropriate this man's wealth,' 'I shall spoil this man's wife,' 'Why should I not possess the things which this man possesses.' When he is touched by the high fever of these sins, which tend to push him along the wrong path, he should habituate himself to think upon the contraries of such sins. He should entertain such ideas as these:—Being burnt up as I am in the fires of the world, I have taken refuge in the practice of Yoga, giving as it does protection to all living beings. Were I to take up the sins, having once given them up, I should certainly be a dog in my conduct. As the dog licks up his own vomit, so should I be acting, if I were to take up again what I have once given up.' This should be applied to other aphorisms also.—84.

VĀCHASPATI'S GLOSS.

There are many obstacles in the way to good things. Thus obstruction being possible, the aphorism teaching the remedy thereof is introduced:—When these restraints and observances, &c.' The aphorism is, 'Upon thoughts of sin troubling, habituation to the contrary.' In the Commentary explaining the sins there is nothing difficult to understand.—83.

Sūtra 34.

वितर्का हिंसादयः कृतकारितानुमोदितालोभक्रोधमोह-
पूर्वका मृदुमध्याधिमात्रा दुःखाज्ञानानन्तफला इति प्रतिपक्षभा-
वनम् ॥ ३४ ॥

वितर्काः Vitarkāḥ, the thoughts of sin are. हिंसादयः Himsādayaḥ, the causing of injury to others and the rest. कृत Kṛita, done. कारित Kārita, caused to be done. अनुमोदिताः Anumoditāḥ, and permitted to be done. लोभ Lobha, desire. क्रोध Krodha, anger. मोह Moha, ignorance. पूर्वका Pūrvakāḥ, preceded by. मृदु Mṛidu, slight. मध्या Madhya, middling. अधिमात्राः Adhimātrāḥ, and intense. दुःख Duḥkha, pain. अज्ञान Ajñāna, unwisdom. अनन्त Ananta, infinite. फल Phala, result, fruit. दुःखाज्ञानानन्तफलाः Resulting in an infinity of pain and unwisdom. इति Iti, thus. प्रतिपक्ष Prati-pakṣa, to the contrary. भावनम् Bhāvanam, thinking.

34. The sins are the causing of injury to others and the rest. They are done, caused to be done and permitted

to be done; they are preceded by desire, anger and ignorance; they are slight, middling and intense; their result is an infinity of pain and un wisdom; thus comes the habit-of-thinking to the contrary.—85.

वितर्का हिंसादयः कृतकारितानुमोदितालोभक्रोधमोहपूर्वका मृदुमध्याधिमात्रा दुःखाज्ञानानन्तफला इति प्रतिपक्षभावनम् । तत्र हिंसा तावत् । कृतकारितानुमोदितेति त्रिधा । एकैका पुनस्त्रिविधा । लोभेन मांसचर्मार्थेन क्रोधेनापकृतमनेनेति मोहेन धर्मो भविष्यतीति । लोभक्रोधमोहाः पुनस्त्रिविधाः मृदुमध्याधिमात्रा इत्येवं सप्तविंशतिभेदा भवन्ति हिंसायाः । मृदुमध्याधिमात्राः पुनस्त्रिविधाः । मृदुमृदुर्मध्य-मृदुस्तीव्रमृदुरिति । तथा मृदुमध्यो मध्यमध्यस्तीव्रमध्य इति । तथा मृदुतीव्रो मध्यतीव्रोऽधिमात्रतीव्र इति । एवमेकाशीतिभेदा हिंसा भवति । सा पुनर्नियम-विकल्पसमुच्चयभेदादसंख्येया । प्राग्भृङ्गेदस्यापरिसंख्येयत्वादिति एवमनृतादिष्वपि योज्यम् । ते खल्वमी वितर्का दुःखाज्ञानानन्तफला इति । प्रतिपक्षभावनम् । दुःखमज्ञानं चानन्तं फलं येषामिति प्रतिपक्षभावनम् । तथा च हिंसकस्तावत्प्रथमं वध्यस्य वीर्यमाक्षिपति । ततश्च शस्त्रादिनिपातेन दुःखयति ततो जीवितादपि मोचयतीति । ततो वीर्यक्षेपादस्य चेतनाचेतनमुपकरणं क्षीणवीर्यं भवति । दुःखोत्पादान्तर-कतिर्यक्प्रेतादिषु दुःखमनुभवति जीवितव्यपरोपणात्प्रतिक्षणं च जीवितास्ये वर्तमानो मरणमिच्छन्नपि दुःखविपाकस्य नियतविपाकवेदनीयत्वात् । कथंचिदेवोच्छ्रंसिति यदि च कथंचित्पुण्यावापगता हिंसा भवेत्तत्र सुखप्राप्तौ भवेदल्पायुरिति । एवमनृतादिष्वपि योज्यं यथासंभवम् । एवं वितर्काणां चामुमेवानुगतं विपाकमनिष्टं भावयन्न वितर्केषु मनः प्रवि-दधीत । प्रतिपक्षभावनाहेतोर्ये वा वितर्काः । यदास्य स्युरप्रसवधर्माणस्तदा तत्कृतमैश्वर्यं योगिनः सिद्धिसूचकं भवति ॥ ३४ ॥

VYĀSA.

Of these the causing of injury to others:—It is of three descriptions, that which is done, that which is caused to be done and that which is permitted to be done. Each again is three-fold. Prompted by desire of gain, as in the case of one who desires to obtain flesh and skin; prompted by anger as in the case of a man who has received some injury; done through ignorance of the real nature of an act, under the impression that the act proposed is a virtue.

Desire, anger and ignorance are again three-fold, slight, middling and intense. Thus there are twenty-seven modifications of injury caused to others.

Mild, middling and intense are again three-fold each; Mild-mild, Middling-mild, and Mild-intense. Also Middling-mild, Middling-middling, and Middling-intense. Also Intense-mild, Intense-middling, and Intense-intense. Thus injury is of eighty-one descriptions.

This again becomes infinite on account of rule (niyama), option (vikalpa) and conjunction (samuchchaya). Similarly should this be applied to untruthfulness, &c.

The contrary tendency consists in the notion that these immoral tendencies cause an infinity of pain and untrue cognition. This means that pain and un wisdom are the unending fruits of these immoralities, and that in this idea lies the power which causes the habit of the contrary trend of thought.

Further more the injurer first overpowers the strengths of the victim; then gives him pain by blows from weapons; then takes his life even.

Now as a consequence of overpowering strength, his intelligent and non-intelligent means of enjoyment lose the power of causing enjoyment. By causing pain he suffers pain among animals, earth-bound disembodied spirits, &c., and in hell. By taking life he lives every moment in a state of waning life. He is so much troubled that he prefers and longs for death; and yet, inasmuch as the effects of pain must run their course, he somehow lives on. And if somehow these acts of injury be mixed up with virtue, he is full of enjoyment but short-lived.

These observations may also be applied to untruthfulness, &c., as far as may be. Thus making himself familiar with the undesirable consequences of these sins, he no longer allows his mind to rest over evil acts. The habituation to the contrary tendencies becomes the cause of removing the sins. When these become characterised by non-productivity, then power caused by them becomes, to the Yogī, the indication of his success.—85.

VĀCHASPATI'S GLOSS.

These sins having different natures, modes, characteristics and fruits, and each of these being an object of habituation to the contrary tendency, he now describes them by the aphorism, with the object of describing the nature of the contrary tendency:—'The sins are the causing of injury to others, &c.' Explains:—'Now as the injury, &c.' Rule (niyama) and untrue cognition and their combinations co-exist with the sins of injury, &c., on account of the infinity of differentiation among living beings. Then, vice causing the intensification of inertia, arises un wisdom also, which is nothing more than the four classes of untrue cognition. For this reason they fructify as un wisdom also. Thus the thought of their fruition as an immensity of pain and un wisdom is also an habituation to the contrary tendency. The author renders the same contrary tendency clearer. 'First overpowers the strength, i.e., his activity, the free motions of the body of the victim, that is the animal, &c., to be killed.' By binding to the sacrificial pillar the animal loses the light of his life. The rest is very plain.

The restraints and observances have been described. The removal of their tendencies by means of the habituation to the contrary tendency has also been described. There being thus no obstacles left, now he describes the indications of the success of

these practices. By knowing these the Yogī having attained what he has undertaken, turns towards the work which is yet to be done. For this reason he says:—'When these become characterized, &c.'—34.

Sūtra 35.

अहिंसाप्रतिष्ठायां तत्सन्निधौ वैरत्यागः ॥ ३५ ॥

अहिंसा Ahimsā, of (the habit of) not causing injury. प्रतिष्ठायां Pratiṣṭhāyām, on the confirmation of. तत् Tat, his. सन्निधौ Sannidhau, in presence. वैरत्यागः Vairatyāgaḥ giving up of hostilities (त्याग) (वैर).

35. (The habit of) not-causing-injury being confirmed, hostilities are given-up in his presence.—86.

तद्यथा । अहिंसाप्रतिष्ठायां तत्सन्निधौ वैरत्यागः । सर्वप्राणिनां भवति ॥ ३५ ॥

VYĀSA.

As for example all living beings give up their hostilities in his presence.—86.

VĀCHASPATI'S GLOSS.

Horse and buffalo, rat and cat, snake and mongoose, and others being natural enemies of each other, give up their animosities, by following the tendencies of the mind of the revered one, whose habit of not causing injury is confirmed.—85.

Sūtra 36.

सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम् ॥ ३६ ॥

सत्य Satya, of veracity. प्रतिष्ठायां Pratiṣṭhāyām, in the confirmation. क्रिया Kriyā, of action. फल Phala, of fruition. आश्रयत्वम् Āśrayatvam, the dependence of.

36. Veracity being confirmed, action and fruition become dependents.—87.

सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम् । धार्मिको भूया इति भवति धार्मिकः स्वर्गं प्राप्नु-
हीति स्वर्गं प्राप्नोति । अमोघास्य वाग्भवति ॥ ३६ ॥

VYĀSA.

'Be virtuous.' This being said the object of the benediction becomes virtuous. 'Go to heaven,' he attains the heavenly state. His speech becomes effective.—87.

VĀCHASPATI'S GLOSS.

Action signifies virtue and vice which are the results thereof and their fruition consists in heaven and hell. They become dependents upon him: they come to live in him. They come into existence by the speech of the master. He illustrates the dependence of action:—'Be virtuous.' Illustrates the dependence of fruition:—'Go to heaven.' "Effective" means "unchecked."—36.

Sūtra 37.

अस्तेयप्रतिष्ठायां सर्वरत्नोपस्थानम् ॥ ३७ ॥

अस्तेय Asteya, of not stealing. प्रतिष्ठायां Pratiṣṭhāyām, in the confirmation of. सर्व Sarva, of all. रत्न Ratna, of jewels उपस्थानम् Upasthānam, the approaching him of.

37. (The habit of) not-stealing being confirmed, all, jewels, approach him.—88.

अस्तेयप्रतिष्ठायां सर्वरत्नोपस्थानम् । सर्वदिक्कान्यस्योपतिष्ठन्ते रत्नानि ॥ ३७ ॥

VYĀSA.

Jewels approach him from all quarters.—88.

VĀCHASPATI'S GLOSS.

This is easy.—27.

Sūtra 38.

ब्रह्मचर्यप्रतिष्ठायां वीर्यलाभः ॥ ३८ ॥

ब्रह्मचर्यं Brahmacharya, of Brahmacharya; continence. प्रतिष्ठायां Pratiṣṭhāyām, in the confirmation. वीर्यं Virya, vigour. लाभः Lābhaḥ, gaining; obtaining.

38. Continence being confirmed, vigour is obtained.—89.

ब्रह्मचर्यप्रतिष्ठायां वीर्यलाभः । यस्य लाभादप्रतिष्ठान्गुणानुत्कर्षयति । सिद्धश्च
विनेयेषु ज्ञानमाधातुं समर्थो भवतीति ॥ ३८ ॥

VYĀSA.

By whose attainment, the Yogī perfects his attainments unchecked, and having attained the power becomes capable of imparting knowledge to learners.—89.

VĀCHASPATI'S GLOSS.

Vigour is power by attaining which, being unchecked, i.e., without giving way to obstacles, the Yogī perfects, that is, lays by the store of Animā, &c.

Having attained the power:—When he is possessed of the eight attainments known as Tāra, &c., and having other names as Uha, &c.

Learners are the disciples of the Yogī. Knowledge means the Yoga which is an accessory of the Yoga. He becomes capable of teaching Yoga.—38.

Sūtra 39.

अपरिग्रहस्थैर्ये जन्मकथंता संबोधः ॥ ३९ ॥

अपरिग्रहः Aparigraha, of non-covetousness. स्थैर्यं Sthairya, in the confirmation. जन्म-कथंता Janma-kathamtā, of the how of births. संबोधः Sambodhaḥ, the knowledge.

39. Non-covetousness being confirmed, the knowledge of-the-how of births.—90.

अपरिग्रहस्थैर्ये जन्मकथंता संबोधः । अस्य भवति कोऽहमासं कथमहमासं किंस्वि-
दिदं कथंस्विदिदं के वा भविष्यामः कथं वा भविष्याम इत्येवमस्य पूर्वान्तापरान्तमल्पेष्वा-
त्मभावजिज्ञासा स्वरूपेणापावर्तते । एता यमस्थैर्ये सिद्धयो नियमेषु वक्ष्यामः ॥ ३९ ॥

VYĀSA.

Non-covetousness being confirmed, the knowledge of the how-of-births comes to him. Who was I? How was I? What is this? How is this? What shall we be? Or, How shall we be? In this shape

comes to him the desire of knowing the nature of his own existence in the past, the present and the future.

These are attainments due to the confirmation of the restraints. We shall now speak of those that are caused by observances.—90.

VĀCHASPATI'S GLOSS.

Non-covetousness being confirmed, the knowledge of the 'how-of-births.' Birth means coming into relationship with the physical body and the powers of sensation, &c., together. The how-of-birth means its modality. Its knowledge means its direct consciousness. It means the perfect knowledge of the past, the present and of all that is beyond ken, together with their modes.

Questions about the past :—'Who was I?' Questions about the different modes of the birth and preservation of the same :—'How was I?' Wishes to know the nature of the present birth :—'What is this?' Is the physical body the mere collection of the physical elements or something different therefrom? Here too the words 'How is this?' are to be understood. In some books they actually appear.

Questions about the future :—'What shall we be?' Here too the how must be understood. Thus comes to him the desire to know of his own existence, i.e., the coming into relationship with the body, &c., in the past, the present and the future. From the desire comes the knowledge, the rule being that one does whatever he desires.—89.

Sūtra 40.

शौचात्स्वाङ्गजुगुप्सापरैरसंसर्गः ॥४०॥

शौचात् Śauchaḥ, by cleanliness. स्वाङ्ग Sva-aṅga, to one's own body. जुगुप्सा Jugupsā, disinclination. परैः Paraiḥ, with others. असंसर्गः Asamsargaḥ, cessation of contact.

40. By cleanliness, disinclination to one's-body, and cessation-of-contact with-others.—91.

शौचात्स्वाङ्गजुगुप्सा परैरसंसर्गः । स्वाङ्गे जुगुप्सायां शौचमारभमाणः कायावद्यदर्शी कायानभिष्वङ्को यतिर्भवति । किञ्च परैरसंसर्गः कायस्वभावलोकी स्वमपि कायं जिहासुर्ज्जलादिभिराक्षालयन्नपि कायशुद्धिमपश्यन्कथं परकायैरत्यन्तमेवाप्रयतैः संसृज्यत ॥ ४० ॥

VYĀSA.

One begins to clean himself, being disgusted with the dirt of his body. Then he sees the defects of the body. He loses his attachment to the body, and becomes restrained in himself. Furthermore, he ceases to come into contact with others. He sees the nature of the body. He wishes to give up his own body, seeing that it is never pure, even though it is being constantly washed by water, &c. How should he come into contact with the body of others which are all the more impure?—91.

VĀCHASPATI'S GLOSS.

This shows the external cleanliness to be the indicator of attainments.—40.

Sūtra 41.

सत्त्वशुद्धौ सौमनस्यैकाग्र्येन्द्रियजयात्मदर्शनयोग्यत्वानि च ४१

सत्त्व Sattva, of the essence. शुद्धी Śuddhau, on the purification. सौमनस्य Saumanasya, high-mindedness. एकाग्र्य Ekāgrya, one-pointedness. इन्द्रिय Indriya, of the senses. जय Jaya, control. आत्म Ātma, of the self. दर्शन Darśana, the knowledge. योग्यत्व Yogyatva, fitness for all these. च Cha, and.

41. And upon-the-essence becoming-pure, come high-mindedness, one-pointedness, control of the senses and fitness for the knowledge of the self.—92.

किं च । सत्त्वशुद्धौ सौमनस्यैकाग्र्येन्द्रियजयात्मदर्शनयोग्यत्वानि च । भवन्तीति वाक्यशेषः । शुचेः सत्त्वशुद्धिस्ततः सौमनस्यं तत एकाग्र्यं तत इन्द्रियजयस्ततश्चात्मदर्शनयोग्यत्वं बुद्धिसत्त्वस्य भवतीत्येतच्छौचस्थैर्यादधिगम्यत इति ॥ ४१ ॥

VYĀSA.

Further, high-mindedness, control of the senses and fitness for self-knowledge come upon the essence becoming pure. By cleanliness comes the purity of the essence. Thence high-mindedness, thence one-pointedness, thence control of the senses and thence fitness for self-knowledge, of the essence of the mind. This it is that comes to the Yogī by cleanliness being confirmed.—92.

VĀCHASPATI'S GLOSS.

Now he describes the attainments indicated by internal cleanliness :—'Further, &c.' By washing off the impurities of the mind the essence of the mind shows itself in its purity. By the removal of dirt comes high-mindedness which is an index of purity. That which is pure becomes one-pointed. The mind having been thus controlled, the senses too are controlled, being dependent as they are upon the mind. Thence the essence of the mind becomes fit for self-knowledge.—41.

Sūtra 42.

संतोषादनुत्तमः सुखलाभः ॥४३॥

सन्तोषाद् Santoṣād, by contentment. अनुत्तमः Anuttamaḥ, excellent, extreme. सुख Sukha, of happiness. लाभः Lābhaḥ, acquisition.

42. By contentment the acquisition of extreme happiness.—93.

संतोषादनुत्तमः सुखलाभः । तथा चोक्तम् । यच्च कामसुखं लोके यच्च दिव्यं महत्सुखम् । तृष्णाक्षयसुखस्येते नार्हतः षोडशीं कलामिति ॥ ४२ ॥

VYĀSA.

And so it has been said :—'Whatever of pleasure is there in the world of desires, and whatever of larger happiness is there in the world of heaven, they do not come to the sixteenth part of the joy due to the suppression of desires.'—93.

VĀCHASPATI'S GLOSS.

Extreme means that than which there is nothing higher in existence. As was said by Yayāti to Puru when he was begging his youth from him :—'The wise man who gives

up desire so difficult to give up by the ignorant and never becoming old with age is full of bliss.' Shows this by 'whatever is there, &c.'—42

Sūtra 43.

कायेन्द्रियसिद्धिरशुद्धिक्षयात्तपसः ॥४३॥

काय Kāya, of the physical body. इन्द्रिय Indriya, of the senses. सिद्धिः Siddhiḥ, the attainment. अशुद्धिः Aśuddhi, of impurity. क्षयात् Kṣayāt, owing to the removal. तपसः Tapasaḥ, through purificatory actions.

43. By-purificatory-actions, the removal of impurity and the attainments of the physical-body and the senses.—94.

कायेन्द्रियसिद्धिरशुद्धिक्षयात्तपसः । निर्वर्त्यमानमेव तपो हिनस्यशुद्ध्यावरणमलं तदावरणमलापगमात्कायसिद्धिरणिमाद्या । तथेन्द्रियसिद्धिर्दूराच्छुषणमननाद्येति ॥ ४३ ॥

VYĀSA.

Purificatory actions, as they are being done, destroy the dirt of the veil of impurity. By the destruction of the dirt of this veil, come the attainments of the physical body, Aṇimā and others. So also the attainments of the senses, clair audience and thought-reading from a distance, &c.—94.

VĀCHASPATI'S GLOSS.

Mentions the indications of the attainment of the Purificatory action. By Purificatory action, &c. The veil which is described as impurity consists of vice, &c. due to inertia. Aṇimā and others, such as Mahimā, Laghimā and Prāpti. It is all easy.—43.

Sūtra 44.

स्वाध्यायादिष्टदेवतासंप्रयोगः ॥४४॥

स्वाध्यायाद् Svādhyāyāt, by study. इष्ट देवता Iṣṭa-devatā, with the desired deity. संप्रयोगः Samprayogaḥ, communion.

44. By-study comes communion with the desired deity.—95.

स्वाध्यायादिष्टदेवतासंप्रयोगः । देवा ऋषयः सिद्धाश्च स्वाध्यायशीलस्य दर्शनं गच्छन्ति कार्यं चास्य वर्तन्ते इति ॥ ४४ ॥

VYĀSA.

The gods, the Rīṣis and the Siddhas become visible to him who is given to study, and they do take part in his work.—95.

VĀCHASPATI'S GLOSS.

Mentions the attainments indicated by the perfection of study :—'By study communion with the desired deity.' This is easy.—44.

Sūtra 45.

समाधिसिद्धिरीश्वरप्रणिधानात् ॥४५॥

समाधि Samādhi, of trance. सिद्धिः Siddhiḥ, the attainment. ईश्वर-प्रणिधानात् Īśvara-praṇidhānāt, by making Īśvara the motive of all actions.

45. The attainment of trance by making Īśvara the motive-of-all-actions.—96.

समाधिसिद्धिरीश्वरप्रणिधानात् । ईश्वरार्पितसर्वभावस्य समाधिसिद्धिर्यथा सर्वमीप्सितमवितथं जानाति देशान्तरे देहान्तरे कालान्तरे च । ततोऽस्य प्रज्ञा यथाभूतं प्रजानातीति ॥ ४५ ॥

VYĀSA.

The faculty of trance (samādhi) becomes perfect in him who dedicates all his powers to Īśvara. By this he knows all that he desires to know, just as it is in reality, in another place, in another body or at another time. Then his intellect knows everything as it is.—96.

VĀCHASPATI'S GLOSS.

'The attainment of trance by making Īśvara the motive of all actions.' It should not be said that inasmuch as the Cognitive trance is attained by making-Īśvara the motive of all actions, the remaining seven accessories are useless. These accessories are useful in the attainment of that mental mood which devotes all action to the purposes of Īśvara, by known and unknown subsidiary methods. They are also useful in the attainment of the Cognitive trance, by a separate combination of accessories. Thus the same curds serve the purpose of a man and are useful for the purposes of a sacrifice.

In this case the accessories of concentration, meditation and trance would not be the internal accessories of the Cognitive trance. The Cognitive trance would thus become a cause equal in degree with them. Its directness (internality) is perceived by the other accessories not being directly turned towards it. The observance of making Īśvara the motive of all action has Īśvara only for its direct object. Its direct object is not the object of Cognitive trance. Therefore this is an external, indirect means. Thus all is plain.

The word Prajanāti = 'knows,' shows the radical meaning of prajñā, intellect.—45.

Sūtra 46.

स्थिरसुखमासनम् ॥४६॥

स्थिर Sthira, steady. सुखम् Sukham, easy. आसनम् Āsanam, posture.

46. Posture is steadily easy.—97.

उक्ताः सहसिद्धिभिर्यमनियमाः । आसनादीनि वक्ष्यामस्तत्र । स्थिरसुखमासनम् । तद्यथा पद्मासनं वीरासनं भद्रासनं स्वस्तिकं दण्डासनं सोपाश्रयं पर्यङ्कं क्रौञ्चनिषदनं हस्तिनिषदनमुष्ट्रनिषदनं समसंस्थानं स्थिरसुखं यथासुखं चेत्येवमादीनि ॥ ४६ ॥

VYĀSA.

The restraints and observances have been described with attainments. We shall now describe the posture, &c. Of these, posture is steadily easy. Thus, for example, the Padmāsana, the Virāsana, the Bhadrāsana, the Svastika, the Daṇḍāsana, the Sopāśraya, the Paryaṅka, the Krauñchniśādana, the Hastiñiśādana, the Uṣṭrañiśādana, the Samasamsthāna, the Sthirasukha, the Yathāsukha and such others.—97.

VĀCHASPATI'S GLOSS.

Introduces the next aphorism :—'The restraints and observances, &c.' 'Of these, posture is steadily easy.' Steadiness means absence of motion. The same must be easy. It must not cause trouble. Such should be the posture. This is the meaning of the aphorism. Posture is the way in which one sits. He mentions different postures :—As for example :—The Padmāsana is well-known. The Virāsana is that in which a sitting man has one foot in contact with the ground, and places the other over the partially inclined other knee.

The Bhadrāsana is that in which the sitting man places the soles of both feet joined together below the testicles, and places both hands with the fingers interlaced over that region.

The Svastika is that in which the left foot is placed, a little downward inclined between the right thigh and shank, and the right foot is placed in a similar position between the left thigh and shank.

The Dandāsana is practised by sitting with thighs, shanks and feet stretched straight along the ground with the ankles joined together, but the toes kept apart.

The Paryāṅka is that in which the knees are extended and the arms are used to lie upon.

The Sopasraya is that in which the tiger's skin or the deer skin or some cloth is used to sit upon.

The Krauñchaniṣādāna and others of the same class are to be imitated from the sitting postures of the Krauñcha, the elephant, the camel.

The Samasamsthāna is that in which the feet are so placed that the heels and fore-parts of both are joined together with the feet a little bent.

The Sthirasukha is whatever posture may secure steadiness and ease. This is approved by the writer of the aphorisms. It is also described as Yathāsukha. This means any position that may secure ease.—46.

Sūtra 47.

प्रयत्नशैथिल्यानन्तसमापत्तिभ्याम् ॥४७॥

प्रयत्न Prayatna, of effort. शैथिल्य Śaithilya, by slackening. अनन्त Ananta, as in the infinite. समापत्तिभ्याम् Samāpattibhyām, and by thought transformation.

47. By-slackening of effort and by thought-transformation as infinite.—98.

प्रयत्नशैथिल्यानन्तसमापत्तिभ्याम् । भवतीति वाक्यशेषः । प्रयत्नोपरमात्सिध्यत्यासनं येन नाङ्गमेजयो भवति । अनन्ते वा समापन्नं चित्तमासनं निर्वर्तयतीति ॥ ४७ ॥

VYĀSA.

The sentence is completed by adding the word, 'is secured.' Posture becomes perfect when effort to that end ceases, so that there may be no more movement of the body. Or, when the mind is transformed into the infinite, that is, makes the idea of infinity its own, it brings about the perfection of posture.—98.

VĀCHASPATI'S GLOSS.

Having described the nature of posture, he describes the means thereof :—'By slackening of effort and by thought-transforming as infinite.' The effort which is directed towards the accomplishment of a certain posture helps to keep the body in a particular

position. It is not the cause of the posture which as an accessory of Yoga is meant to be taught here. If that were its cause, the teaching would be useless, inasmuch as in that case the posture would be achieved by its own operation. Therefore this natural effort of the body does not bring about the posture that is meant to be taught. It is in fact its antagonistic. Further this natural effort being the antecedent of the posture that may at any time be desired, does away with the very object of posture. Therefore, he who practises posture as an observance taught here, should employ an effort which consists in suppressing the natural efforts of the body. Otherwise the posture taught here will not be accomplished. It is for this reason that the slackening of the natural efforts of the body is said to be the means of accomplishing posture.

Or, the mind transformed into the idea of the infinite, the Great Serpent, who upholds the sphere of the earth by means of his very steady thousand heads, brings about steadiness.—47.

Sūtra 48.

ततो द्वन्द्वानभिघातः ॥४८॥

ततः Tataḥ, then. द्वंद्व Dvandva, from the pairs of opposite. अनभिघातः Anabhi-ghātaḥ, cessation of disturbance.

48. Thence cessation-of-disturbance from-the-pairs-of-opposites.—99.

ततो द्वन्द्वानभिघातः । शीतोष्णादिभिर्द्वन्द्वरासनजयान्नाभिभूयते ॥ ४८ ॥

VYĀSA.

When posture has been mastered he is not disturbed by the pairs of opposites such as heat and cold.—99.

VĀCHASPATI'S GLOSS.

Mentions the indications of the achievement of posture.

"Thence the cessation of disturbance from the pairs of opposites."

The Commentary has been explained by what has already been said.—48.

Sūtra 49.

तस्मिन्त्सति श्वासप्रश्वासयोर्गतिविच्छेदः प्राणायामः ॥४९॥

तस्मिन् Tasmin, that (the posture). सति Sati, being. श्वास Svāsa, of the inspiratory breath. प्रश्वासयोः Praśvāsayoḥ, of the expiratory breath. गति Gati, of the movements. विच्छेदः Vichchhedāḥ, stoppage. प्राणायामः Prāṇāyāmaḥ, regulation of breath.

49. Regulation-of-breath (Prāṇāyāma) is the stoppage of the inspiratory and expiratory movements (of breath) which follows, when that has-been-secured.—100.

तस्मिन्त्सति श्वासप्रश्वासयोर्गतिविच्छेदः प्राणायामः । सत्यासनजये बाह्यास्य वायोरान्तरमनं श्वासः । कौष्ठ्यस्य वायोर्निःसारणश्श्वासः । तयोर्गतिविच्छेदे उभयाभावः प्राणायामः ॥ ४९ ॥

VYĀSA.

When posture has been achieved the cessation of the movements of both inspiration, the drinking in of external air, and expiration, the

throwing out of the internal air, is the regulation of breath (Prāṇāyāma).—100.

VĀCHASPATI'S GLOSS.

Posture also has been described in the Viṣṇu Purāṇa:—'Having thus practised the Bhadrāsana, &c., and being full of their qualities, &c.' After posture describes the Prāṇāyāma, at the same time showing that posture must precede it:—'Prāṇāyāma is the cessation of the inspiratory and expiratory movements of breath which follows when that has been secured.' The cessation of the movements of expiration and inspiration exists in the Rechaka, Kumbhaka and Puraka branches of the regulation of breath. This, therefore, is a description of the ordinary Prāṇāyāma. This means that where in the Puraka the external air having been expelled is retained inside, the cessation of the movements of inspiration and expiration takes place. Similarly, where in the Rechaka, the external air having been expelled is restrained outside, the cessation of the movements of inspiration and expiration takes place. Similarly, in the Kumbhaka too. This is what the commentary says:—'When posture has been, &c.'—49.

Sūtra 50.

बाह्याभ्यन्तरस्तम्भवृत्तिर्देशकालसंख्याभिः परिहृष्टो दीर्घसूक्ष्मः ॥५०॥

बाह्य Bāhya, external. आभ्यन्तर Ābhyantara, internal. स्तम्भ Stambha, total restraint. वृत्तिः Vṛttilḥ, manifestation. देश Deśa, place. काल Kāla, time. संख्या Sankhyā, number, by these three. परिहृष्टः Paridhṛṣṭaḥ, regulated. दीर्घ Dīrgha, long. सूक्ष्मः Sūkṣmah, and subtle.

50. Manifestation as external, internal and total restraint is regulated by place, time and number; and thus it becomes long-induration and subtle.—101.

स तु । बाह्याभ्यन्तरस्तम्भवृत्तिर्देशकालसंख्याभिः परिहृष्टो दीर्घसूक्ष्मः । यत्र प्रश्वासपूर्वको गत्यभावः सं बाह्यः । यत्र श्वासपूर्वको गत्यभावः स आभ्यन्तरः । तृतीयस्तम्भवृत्तिर्यत्रोभयाभावः सकृत्प्रयत्नाद्भवति । यथा तप्ते न्यस्तमुपले जलं सर्वतः संकोचमापद्येत तथा द्वयोर्युगपद्गत्यभाव इति । त्रयोऽप्येते देशेन परिहृष्टा इयानस्य विषयो देश इति । कालेन परिहृष्टाः क्षणानामियत्तावधारणेनावच्छिन्ना इत्यर्थः । संख्याभिः परिहृष्टा एतावद्भिः श्वासप्रश्वासैः प्रथम उद्घातस्तद्वन्निसृहीतस्यैतावद्भिर्द्वितीय उद्घात एवं तृतीयः । एवं मृदुरेवं मध्य एवं तीव्र इति संख्यापरिहृष्टः स खल्वयमेवमभ्यस्तो दीर्घसूक्ष्मः ॥ ५० ॥

VYĀSA.

And that manifests as external, internal and total restraints, is regulated by time, place and number; is of long duration and subtle. The cessation of the motion of breath which precedes expiration is external. The cessation of the motion of breath which precedes inspiration is internal. The third manifests total restraint where cessation of both these motions takes place by a single effort. As water thrown on a heated stone shrivels up from all sides, so do both cease simultaneously. All these three are regulated by place. So much of space is occupied by it. Also

are they regulated by time. The meaning is that they are measured by ascertaining the seconds of their duration. They are also regulated by number. The first cessation is for so many, the second for so many, and similarly the third. Similarly it is thus mild, thus middling and thus intense. Thus it is regulated by number. This verily thus practised becomes long induration and subtle.—101.

VĀCHASPATI'S GLOSS.

He introduces the aphorism by describing the three descriptions of Prāṇāyāma:—'And that manifests as external, internal and total restraint; is regulated by time, place and number; is of long duration and subtle.' The word Vṛttilḥ 'manifestation' is related to all the three. He describes the Rechaka:—'That which precedes expiration.' Describes the Puraka:—'That which precedes inspiration.' Describes the Kumbhaka:—'The third, &c.' Renders the same plainer:—'Where the cessation of both inspiration and expiration takes place simultaneously by a single effort of restraint, not that it stands in need of restraining effort which is the culmination of the effort of inspiration, nor that it stands in need of the restraining effort which culminates in the effort of expiration. On the other hand, as water thrown on a heated stone shrivels upon all sides as it is being dried up, so also the air running in or out ceases its action by a strong effort of restraint, and stays in the body reduced to a state of greater than ordinary tenuity. It does not fill in and is not, therefore, Puraka. Nor does it go out and is not, therefore, Rechaka.

In the external the limit of space is measured in a place free from wind by the effect upon straw or a piece of cotton wool, by a yard or foot-rule or by the hand. Similarly, in the internal it is measured by the sensation of touch at the soles of feet or at the forehead, slight like the touch of an ant.

A 'second' (kṣaṇa) is the fourth part of the period of time taken by the act of shutting the eyes. It is measured by ascertaining the seconds of duration.

A 'mātrā' (measure) is the time which is taken up by thrice turning up one's hand over one's knee and then snapping the fingers once.

Measured by thirty-six such mātrās is the first attempt (udghāta) which is mild. Twice that is the second, which is middling. Thrice that is the third which is intense. This is the Prāṇāyāma as measured by number. It is described:—Thus it is measured by number, &c.

The time taken by the inspiration and expiration of a healthy man is the same as that which is measured by snapping the fingers, as described, after turning the hand thrice over the knee.

The first attempt when carried to its completion is said to be conquered or mastered. The time is intended to be described by so many inspirations and expirations. They are practically the same.

This Prāṇāyāma becomes of long duration when it takes up greater space and time, being daily practised and being increased in succession of a fortnight, a day, &c. It is subtle, because it is known by very subtle trance (samādhi) not because it becomes weak.—50.

Sūtra 51.

बाह्याभ्यन्तरविषयाक्षेपी चतुर्थः ॥५१॥

बाह्य Bāhya, the external. आभ्यन्तर Ābhyantara, the internal. विषय Viṣaya, region, spheres. आक्षेपी Ākṣepī, passing over, going beyond. चतुर्थः Chaturthaḥ, the fourth.

51. The fourth is that which follows when the spheres of the external and internal have-been-passed.—102.

बाह्याभ्यन्तरविषयाक्षेपी चतुर्थः । देशकालसङ्ख्याभिर्बोह्यविषयपरिहृष्ट आक्षिप्तः तथाभ्यन्तरविषयपरिहृष्ट आक्षिप्तः । उभयथा दीर्घसूक्ष्मः । तत्पूर्वको भूमिजयात्कमेणोभयेर्गत्यभावश्चतुर्थः प्राणायामः । तृतीयस्तु विषयानालोचितो गत्यभावः सकृदारभ्य एव देशकालसङ्ख्याभिः परिहृष्टो दीर्घसूक्ष्मः । चतुर्थस्तु श्वासप्रश्वासयोर्विषयानवधारणात्कमेण भूमिजयादुभयाक्षेपपूर्वको गत्यभावश्चतुर्थः प्राणायाम इत्ययं विशेष इति ॥ ५१ ॥

VYĀSA.

The sphere of the external, having been mastered by the measurements of time, space and number, is left behind. Similarly is the sphere of the internal thus measured, left behind. In the case of both, it becomes long and subtle. The cessation of the movements of both, in sequence of the attainment of that state, by gradual mastery over the different states, is the fourth. In the third the sphere is not considered; the cessation of motion takes place with one single effort, and is then measured by space, time and number; and thus becomes long and subtle. In the fourth, however, the spheres of inspiration and expiration are ascertained, the different states are mastered by and by, and it follows the perfection of both. Thus comes about the cessation of the movements of both. This is the fourth Prāṇāyāma and is thus distinguished.—102.

VĀCHASPATI'S GLOSS.

Thus three descriptions of Prāṇāyāma have been described. Now he describes the fourth :—'The fourth is that, &c.' Explains :—'The sphere of the external, &c.'

'Left behind' :—dethroned from its position, which has been mastered by practice. That also is protracted and subtle.

'In sequence of' :—The external and internal Prāṇāyāmas preceded by a calculation of time, space and number. And this fourth one is not brought about all at once, by a single effort like the third one.

On the other hand it reaches different states of perfection, as it is being practised; and as one state has been mastered it goes on to the higher stage in succession, and it is thus acquired. This is said :—'By gradual mastery over the different states.'

The question is that the cessation of the motion of both the Prāṇāyāmas takes place in the third Prāṇāyāma also, which is described as the total restraint; what then is the distinction between the third and the fourth. For this reason he says :—'In the third, &c.' The third is brought about by a single effort and is not preceded by the thought of measurements. The fourth, however, is preceded by the knowledge of the measurements, and is brought about by much effort. This is the difference. The meaning is that the spheres of the Puraka and the Rechaka are not considered, but this is measured by time, space and number.—51.

Sūtra 52.

ततः क्षीयते प्रकाशावरणम् ॥५२॥

ततः Tataḥ, then, क्षीयते Kṣīyate, is destroyed, प्रकाशः Prakāśa, of light, आवरणम् Āvaranam, the cover.

52. Thence the cover of light is destroyed.—103.

ततः क्षीयते प्रकाशावरणम् । प्राणायामानभ्यस्यतोऽस्य योगिनः क्षीयते विवेकज्ञानावरणीयं कर्म यत्तदाचक्षते । महामोहमयेनेन्द्रियजालेन प्रकाशशीलं सत्त्वमावृत्य तदेवाकार्यं नियुक्तमिति । तदस्य प्रकाशावरणं कर्म संसारनिबन्धनं प्राणायामाभ्यासाद् दुर्बलं भवति प्रतिक्षणं च क्षीयते । तथा चोक्तम् । तपो न परं प्राणायामात्ततो विद्युद्धिर्मलानां दीप्तिश्च ज्ञानस्येति ॥ ५२ ॥

VYĀSA.

The karma of the Yogī which covers up the discriminative knowledge is destroyed as he practises the Prāṇāyāma. This is what they say :—'By the magic panorama of desire, the Essence, which is luminous by nature, is covered up, and the same is directed towards vice.' This karma of the Yogī which covers up the light and binds him to repeated births, becomes weak by the practice of Prāṇāyāma every moment, and is then destroyed. And so it has been said :—'There is no purificatory action higher than Prāṇāyāma; purity is secured by that, through the destruction of impurity; and the light of knowledge shines.—103.

VĀCHASPATI'S GLOSS.

He describes the object of Prāṇāyāma :—'Thence the cover of light is destroyed.' The cover is that which covers up the light of Mental Essence. It means the afflictions and sin. He explains :—'The karma of the Yogī.....as he practices Prāṇāyāma.' Knowledge is that by which anything is known. It is the light of the Mental Essence. Discriminative knowledge is the knowledge of the distinction (between the Objective Essence and consciousness). That which covers up discriminative knowledge 'is the karma which covers up.' Karma means the vice which is brought about by action so called, and the afflictions caused thereby. He says that the Āgamis agree in this matter :—'This is what they say.' Desire is spoken of as the Great Forgetfulness. By the mention of desire is to be understood Nescience also which is found inseparably joined to it.

Vice is that which should not be done.

The question arises that if Prāṇāyāma alone does away with vice what is the use of purificatory action? (Tapas). For this reason he says :—'Becomes weak' and not altogether destroyed by it. Therefore, purificatory action is necessary for its destruction. In this too the Āgamis agree :—'And so it has been said.'

Manu also says :—'Let the defects be burnt up by Prāṇāyāma.'

The Viṣṇu Purāṇa speaks of the Prāṇāyāma as an accessory of Yoga :—'He who masters the air known as Prāṇa by practice, is said to have secured Prāṇāyāma.' It is either seeded or seedless. When the powers known as Prāṇa and Apāṇa are mastered one by the other, it is two-fold. The third is that when both are checked.—52.

Sūtra 53.

धारणासु च योग्यता मनसः ॥५३॥

धारणासु Dhāraṇāsu, for concentration. च Cha, and, योग्यता Yogyatā, the fitness. मनसः Manasaḥ, of the mind.

53. And the fitness of the mind for concentration.—104.

किंच । धारणासु च योग्यता मनसः । प्राणायामाभ्यासादेव प्रच्छेदनविघारणाभ्यां वा प्राणस्येति वचनात् ॥ ५३ ॥

VYĀSA.

Further, the fitness of the mind for concentration. By the practice itself of Prāṇāyāma is this secured. As laid down :—

“By the expulsion and retention of breath optionally.”—I. 34.—104.

VĀCHASPATI'S GLOSS.

Prāṇāyāma renders the mind fit for concentration, by making it steady.—53.

Sūtra 54.

स्वविषयासंप्रयोगे चित्तस्य स्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः ५४

स्व Sva, their own. विषय Viṣaya, objects. असंप्रयोगे Asamprayoge, on not coming into contact with. चित्तस्य Chittasya, of the mind. स्वरूप Svarūpa, the nature. अनुकारः Anukārah, the following of, इव Iva, as it were. इन्द्रियाणां Indriyāṅām, of the senses, on the part of the senses. प्रत्याहारः Pratyāhārah, is abstraction.

54. Abstraction (Pratyāhāra) is that by which the senses do not-come-into-contact with their objects and follow as-it-were the nature of the mind.—105.

अथ कः प्रत्याहारः । स्वविषयासंप्रयोगे चित्तस्य स्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः । स्वविषयसंप्रयोगाभावे चित्तस्वरूपानुकार इवेति । चित्तनिरोधे चित्त-विरुद्धानीन्द्रियाणि नेतरेन्द्रियजयवदुपायान्तरमपेक्षन्ते । यथा मधुकरराजानं मक्षिका उत्पतन्तमनूत्पतन्ति निविशमानमनुनिविशन्ते तथेन्द्रियाणि चित्तनिरोधे निरुद्धानीत्येष प्रत्याहारः ॥ ५४ ॥

VYĀSA.

Now what is Pratyāhāra? ‘Pratyāhāra is that by which the senses do not come into contact with their objects and, as it were, follow the nature of the mind.’ The meaning is that in the absence of contact with their objects, they initiate, as it were, the nature of the mind. The senses are restrained, like the mind, when the mind is restrained. They do not stand in need of other means like the control of the other organs. Just as the bees fly, as the queen flies; and sit as the queen sits down; so the sense becomes restrained, as the mind is restrained. This is Pratyāhāra.—105.

VĀCHASPATI'S GLOSS.

Thus then having been purified by the restraints, &c., begins the practice of Pratyāhāra with a view to secure Saṃyama. The author puts a question to introduce the aphorism describing it :—‘Now what, &c.’ Pratyāhāra is that by which the senses do not come into contact with their objects, and as it were, follow the nature of the mind.’ The meaning is that inasmuch as the mind does not come into contact with objective sounds, &c., as cause of forgetfulness, attachment and aversion, the senses of sight &c., too do

not, on account of the absence of that contact, incline towards their objects. This is the imitation of the mind by the senses. Inasmuch however, as the senses do not imitate the mind in the fact of the taking in of the realities of the objects, because their field of operation is the external world alone, it is said that they, as it were, imitate the mind. By using the locative case it is shown that the ordinary quality of non-contact with their objects is the operative cause of the senses imitating the mind. ‘In the absence of contact with their, &c.’ Explains the imitation :—‘The senses are restrained like the mind, &c.’ The similarity is that the cause of the restraint of both is and the restraint of both is due to, the same effort. Illustrates the same :—‘Just as the bees &c.’ Applies the illustration to the object to be illustrated :—‘So, &c.’

In this connection also says the Viṣṇu Purāna :—‘The Yogī who is devoted to the practice of Pratyāhāra should restrain the senses which are attached to the objects of sound, &c., and make them imitate the mind.’

Its object is shown even there. “Those of undisturbed mind have thereby the highest possible control of the senses. If the senses are uncontrolled, the Yogī cannot achieve Yoga.”—54.

Sūtra 55.

ततः परमावश्यतेन्द्रियाणाम् ॥५५॥

ततः Tataḥ, thence. परमा Paramā, the highest. अवश्यता Vaśyatā, control. इन्द्रियाणां Indriyāṅām, of the senses.

55. Thence the senses are under the highest control.—106.

ततः परमावश्यतेन्द्रियाणाम् । शब्दादिष्वव्यसनमिन्द्रियजय इति केचित् । सक्तिर्व्यसनं व्यस्यत्येनं श्रेयस इति । अविरुद्धप्रतिपत्तिर्न्याया । शब्दादिसंप्रयोगः स्वेच्छयेत्यन्ये । रागद्वेषाभावे सुखदुःखशून्यं शब्दादिज्ञानमिन्द्रियजय इति केचित् । चित्तैकाग्र्यादप्रतिपत्तिरेवेति जैगीषव्यः । ततश्च परमा त्वयं वदयता यच्चित्तनिरोधे निरुद्धानीन्द्रियाणि नेतरेन्द्रियजयवत्प्रयत्नकृतमुपायान्तरमपेक्षन्ते योगिन इति ॥ ५५ ॥

इति श्रीपातञ्जले सांख्यप्रवचने योगशास्त्रे साधननि-

देशो नाम द्वितीयः पादः समाप्तः ॥ २ ॥

VYĀSA.

Some say that the conquest of the senses is their non-attachment to sound, etc. Attachment is a defect which draws them away from the good. Others say that inasmuch as the enjoyment of unprohibited objects is proper, it should be said that contact with sound, &c., subject to one's wishes, is the conquest of the senses. Others again say that the conquest of the senses is the obtaining of knowledge of sound, &c., without their causing pleasure and pain, in the absence of attachment and aversion. Jaugīṣavya says that it is only the want of action of the senses, on account of the one-pointedness of the mind. For this reason it is then that this control is the very highest, the restraint, that is to say, of the senses along with the restraint of the mind; and also for the reason that

the Yogis, being thus restrained, do not stand in need of employing other means, like those employed in the conquest of other organs.—106.

VĀCHASPATI'S GLOSS.

'Thence the senses come under the highest control.' Are there any controls of the senses which may be said not to be the highest, so that it is said here that the highest control is secured? Shows them :—'Some say that the conquest, &c.' Explains this :—Attachment is desire. The word in the original is Vyāsana, which is described as meaning that which removes away from the good. The absence of this attachment which draws one away from the good, is the control. Describes another control :—The enjoyment of such sound, &c., as is not forbidden by Śruti, &c., and the avoidance of those that are forbidden, is proper, that is, in accordance with propriety.

He describes another control :—'Contact with sound, &c.' The contact of the senses with sound, &c., depends upon one's wishes. Man is free to enjoy whatever he likes. He is not dependent upon the enjoyment.

He mentions another control also :—'The knowledge of sound, &c., without pleasure and pain, &c.'

He mentions the control which is preferred by the author of the aphorism, and with which a great Rishi is in accord. Jaigīshavya says that it is the non-inclination of the senses towards their objects, the sounds, &c., along with the mind which has become one-pointed. Now he says that this is the highest control :—'For this reason is it then, &c.' The word 'then' (TU in the original) differentiates this control from other controls. The other controls do not remove the possibility of contact with the poison of afflictions, because they are of the nature of the conjunction between the serpent and the poison. Even the greatest professor of the science of poisons who has controlled a serpent, sleeps not with the serpent in his arms, without fear. This control, however, which is free from contact with all poisons, leaves no fear, and is, therefore, called the Highest.

'Like the control of the other organs' :—In the state of the Yatātma Yogī, when one sense has been controlled, the Yogī stands in need of further effort for controlling the remaining senses. Not so is there need of other effort to control the external senses, when the mind is restrained. This is the meaning.—55.

Five objects have been treated in this chapter: The Kriyā Yoga, the Afflictions, Fruitage of actions, the consequent Pain, and the four branches of the science of Sorrow.

Here finishes the Gloss of Vāchaspati on the second Chapter of the Commentary of Vyāsa on Pātanjali's Yoga Philosophy. The chapter describing 'The means of Yoga.'

CHAPTER THIRD.

ON ATTAINMENTS (VIBHUTIS OR SIDDHIS).

Sūtra 1.

देशबन्धश्चित्तस्य धारणा ॥ १ ॥

देश-बन्धः (देश), Deśaḥ-bandhah, fixity in one place. Steadfastness. चित्तस्य Chittasya, of the mind. धारणा Dhāraṇā, concentration.

1. Concentration is the steadfastness of the mind.—107.

उक्तानि पञ्च बहिरङ्गानि साधनानि । धारणा वक्तव्या । देशबन्धश्चित्तस्य धारणा । नाभिचक्रे हृदयपुण्डरीके मूर्ध्नि ज्योतिषि नासिकाग्रे जिह्वाग्र इत्येवमादिषु देशेषु बाह्ये वा विषये चित्तस्य वृत्तिमात्रेण बन्ध इति धारणा ॥ १ ॥

VYĀSA.

The five external means of attainment have been described. Concentration (Dhāraṇā) is now discussed. 'Concentration is the steadfastness of the mind.' Concentration means the mind becoming fast in such places as the sphere of the navel, the lotus of the heart, the light in the brain, the fore-part of the nose, the fore-part of the tongue, and such like parts of the body; or by means of the modifications only in any other external object only.—107.

VĀCHASPATI'S GLOSS.

Trance (Samādhi) and the means of its attainment have been described in the first and second chapters. In the third chapter are to be described the attainments which follow in their wake and which are the means of generating faith. The attainments are achieved by Saṃyama. Saṃyama consists of concentration, meditation and trance together. As means for the achievement of attainments, these three accessories are more intimate than the five external ones, and thus being internal, they are described here, in order that they may be specifically mastered. Among these too, concentration, meditation and trance are related to one another as cause and effect consecutively, and their order of causation is fixed. The order is respected here in the enumeration. Therefore concentration is described first. Thus the Bhāṣyakāra says :—'The five external means, etc.' 'Concentration is the steadfastness of the mind.' He enumerates the places for concentration in the body :—'The sphere of the navel, etc.' 'Such like parts of the body' indicate the palate, &c. He describes the external objects :—'Or any other external object.' It is not possible for the mind to come into relationship with the external objects bodily; hence is it said : 'By means of the modifications only.'

On this subject also says the Purāṇa :—

"Having mastered the breath by means of controlling the processes of breathing, and having likewise subjected the senses to the mind by the practice of making their activity dependent upon the process of thought, he should let his mind rest upon some auspicious object." The external auspicious objects are the Golden Foetus (Hiraṇyagarbha), Indra and Prajāpati, etc.