

be stated. In the expression 'creation of the intellect' the terms *pratyaya*, *padārtha* and *lakṣaṇa*—(all meaning object) are synonymous.¹ The creation of the *pratyayas* is denoted by the term *pratyayasarga* which means the creation of the *padārtha* of *lakṣaṇa*. Or, *pratyaya*, knowledge, determination and ascertainment are synonyms.² This is the creation of that and, hence, is called the creation of intellect—which means the effect or function of the intellect. Or the term *pratyayasarga* means that caused by the intellect. That which is said to be 'caused by the intellect'.

How?

The scripture also says: since the creation beginning with the intellect upto the specific objects is caused from intellect. The *māhātmyaśarīra* in case of whom the body was produced finding himself alone pondered—oh, I will create the sons who will work for me, and who will know me only to be highest or the lowest. From him who was thinking like this, five gods took birth from the five main apertures. He was not satisfied with the birth of those. Then took birth the twenty eight from other apertures opening on sides. With the birth of those also his mind did not settle. Then were born the other nine gods from the apertures opening upwards. He did not consider him successful (or with the object fulfilled) with the birth of them also. Then were born the other eight from the aperture opening downwards. Thus born from that thinking of *Brahmā* were consequently called the creation of the intellect or knowledge.³ That is named as perverted knowledge, disability, complacency and attainment respectively. Out of these, the perverted knowledge 'is considering the object not conducive to welfare as conducive to welfare'. Disability is the incapability due to the defect (in the means). Satisfaction is the desistance (or to stop the activity) with getting less than desired. Attainment is the accomplishment of an object as it was desired. For example, when one engaged in the activities for virtues and (earning) wealth after leaving the performance of the *Agnihotra*, etc., starts intermixture (of castes by marrying a woman of the other caste), it is his perverted knowledge. Disability is the incapability due to the defect in means. Complacency is to be satisfied only by receiving only whatever is received. Attainment is the accomplishment of the whole of the remaining (ritualistic) act.⁴ Similar should be stated with reference to the wealth, etc., also. Whatever is that fourfold result is called perverted knowledge, etc.

(Kinds of dispositions)

गुणवैषम्यविमर्दात् तस्य भेदास्तु पञ्चाशत् ॥ ४६ ॥

गुणानां, वैषम्यं गुणवैषम्यम् । गुणवैषम्यं प्राधान्यगुणभावयोग इत्यर्थः । गुणवैषम्या-
द्विमर्दो गुणवैषम्यविमर्दः, प्रत्ययपर्यायेण सत्त्वरजस्तमसामितरेतरभावः । तन्निमित्ता
एषां प्रत्ययाणां पञ्चाशद्भेदा भवन्ति ॥ ४६ ॥

**DUE TO THE MUTUAL SUPPRESSION OF THE GUNAS
BECAUSE OF THEIR RELATIVE INEQUALITIES, ITS KINDS
COME TO BE FIFTY.**

The term 'their inequalities' means the inequality of the constituents. The inequality of the constituents means the association with the state of dominating and less. The term 'guṇavaisamyavimardah' means the suppression due to the inequality of the constituents. The notion of distinction (or mixture) amongst the Sattva, Rajas and Tamas is in accordance with the dispositions. Due to that takes place the fifty kinds of the dispositions.

KĀRIKĀ 46

1. The object stands for intellect in the present case. The expression comes to mean the creation of intellect.
2. This comes to mean the creation of the modes of intellect.
3. Here, four refers to perverted knowledge, twenty eight to disabilities, nine to complacencies and eight to attainments.
4. This is the case of the one engaged in virtuous act of performance of sacrifice.

KĀRIKĀ 47

(Kinds of dispositions)

कथमित्युच्यते-

Now we reply how it is stated (that they are of fifty kinds)

(Kinds of perverted knowledge)

पञ्च विपर्ययभेदा भवन्ति

तमो मोहो महामोहस्तामिस्रोऽन्धतामिस्र इति । तत्राश्रेयसि प्रवृत्तस्य प्रत्ययावरो श्रेयोऽभिमाने आद्यो विपर्ययस्तम इत्यभिधीयते । भौतिकेष्वकारेषु शिरःपाण्यादिष्वात्मग्रहो योऽयं व्यूढोरस्कः सितदशनस्ताम्राक्षः प्रलम्बबाहुः सोऽहमिति । तथा श्रवणस्पर्शनरसनघ्राण-वचनादानविहरणोत्सर्गानन्दसंकल्पाभिमानाध्यवसायलक्षणासु करणवृत्तिष्वहं श्रोता द्रष्टा चेत्येवमादिराद्यकालप्रवृत्तो ग्रहः सर्वस्मादवरो मोह इत्युच्यते । कथं पुनरयमवरः इत्युच्यते पूर्वं शरीरेन्द्रियव्यतिरिक्तमुपलब्धुमिच्छन्सौक्ष्म्याचतदनधिगमे भूताकारमभूतं प्रमाणं परपरि-कल्पितं वाऽनुमन्येत, स्वयं वा परिकल्पयेदिति न मार्गाद् दूरापगतमेतत् । अयं तु प्रक्षादिग-तोत्पत्तिस्थितिविनाशेष्वनेकरूपकेषु कार्यकरणेष्वहमिति अभिमन्यते, तस्मात्पूर्वस्यादवरः । बाह्ये तु विषये ममेदमित्यभिनिवेशः पूर्वस्मादवर इत्युच्यते । पूर्वः शरीरिणोऽप्रत्यक्षत्वात्कर-णवृत्त्यविशेषाद् वात्मवृत्तेः कार्यकरणे कुर्यादात्मबुद्धिमिति शक्यमेतद् भिन्ननिमित्ताकारदेश-स्वभावप्रयोजनानुग्रहोपघातोत्पत्तिस्थितिविनाशांश्च मातृपितृपुत्रभातृपुत्रदारगोहिरायवसना-च्छादनादीनयमकस्मादात्मत्वेन पश्यति, तस्मात्पूर्वस्मादवरः । क्रोधश्चतुर्थो विपर्ययः पूर्व-स्मादवरः तामिस्र इत्यभिधीयते । कथं पुनरयं पूर्वस्मादवर इति ? उच्यते-पूर्वोऽभिनिवेश-प्रतिषेधमभ्यनुजानाति । यदाऽस्य बाह्यद्रव्यवियोगे कश्चित्कुशलसंसृष्ट एवं ब्रवीति संसा-रस्य—बुद्धाववस्थाप्य विमृशयतां यावदयं कालो यदि कश्चित्त्रियेणावियुक्तपूर्वः । तस्मा-दागमापायिषु बाह्येषु द्रव्येषु विदुषा नाभिनिवेशः कार्य इति, तदा प्रत्याह सत्यमेवमेतदिति । सन्निकृष्टस्तु वियोगकाल इति न बुद्धिरवस्थापयितुं शक्यते । क्रोधाविष्टस्तु स्वविकल्पितग्रा-हविपरीतबुद्धिरशक्यो दण्डेनापि निवर्तयितुम् । तस्मात्पूर्वस्मादवरः । मरणविषादः पञ्चमो विपर्ययः पूर्वस्मादवरोऽन्धतामिस्र इत्यभिधीयते । कथं पुनरयं पूर्वस्मादवर इत्युच्यते-पूर्वोऽभिनिवेशात्प्रतिषिध्यमानः प्रतीकारमन्ततो जीह्वाक्षिनिरीक्षितो (?) नापि तावदारभते । न तु ब्रह्मादौ स्तम्बपर्यन्ते संसारे स्वनिमित्तनियततमपातस्य विनाशस्य केनचित्प्रतीकारः कृतः । तस्मादपरिहार्यं मरणमनुशोचत्यूर्वस्मादवर इति । एते पञ्च विपर्ययभेदा भवन्ति ।

There are five kinds of perverted knowledge. These are the error,

delusion, extreme delusion, gloom and utter gloom. The first is the perverted knowledge called error found in the case of the one who is engaged in the act not conducive to the welfare but has the notion of being engaged in the act conducive to welfare and thus remaining in this lower disposition.

The cognition of soul in the material form like head, hands, etc, as the notion that 'that with broad chest, white teeth, red eyes, long arms is 'I'(the soul)' the cognition prevailing from beginning that 'I am the hearer, seer, etc., with reference to the function of the organs as hearing, touching, tasting, smelling, speaking, seizing, walking, excretion, gratification, observing, ideation and ascertainment, is the one inferior to the first.

How is it inferior ?

To this the reply is : In the earlier case one desiring to know (the soul) as distinct from the body and the senses and failing to cognise so due to its subtlety, wrongly admitting as a proof in postulating its elemental notion as established by others or postulating himself has not gone so far from the right (path). This person, however, has the notion of 'I' in the body in which various forms of origination, sustenance and destruction are directly perceived. Therefore, it is inferior to the earlier. The adherence to the notion of mine with reference to the external object is inferior to the earlier. The earlier may have the notion of soul in the body because the soul is non-perceptible or the function of the soul is not found separate from that of the organs, it is possible. This suddenly comes to consider as soul, the mother, father, son, brother, wife, cow, gold (wealth), cloth, shelter, etc., which are of different causes, form, place, nature, purpose, favour, weakness, birth, sustenance and destruction. Therefore, it is inferior to the earlier. Anger is the fourth perverted knowledge. It is inferior to the earlier and is said to be gloom.

How is it inferior to the earlier ?

To this the reply is—He permits the negation of the earlier adherence also. When someone gets separated from the external object, the expert when approached speak like this of the world.....¹

Having this in mind you think over whether there is someone upto now who is not yet separated from his dear one, therefore, the intelligent man should not adhere to the external substances, then he replies, it is true; the time of separation is short (i.e. the separation has just taken place), therefore, the intellect is not controlled.² The angry man, however, who has the opposite ascertainment due to the

adherence to the object imagined by himself, cannot be made to desist from it even when punished. Therefore, it is inferior to the earlier. The dejection of death is the fifth perverted knowledge. It is inferior to the earlier and is called the utter gloom.

How is it inferior to the earlier ?

To this the reply is : the earlier being desisted from the earlier adherence when looked with squinting eye does not start reaction (or counteracting), but by no one is negated (warded off) the destruction which is most certain in the world beginning from Brahmā right upto the piece of grass. Therefore, the dejection over inevitable death is inferior to the earlier. These are the five kinds of perverted knowledge.³

(Kinds of disability)

अशक्तिश्च करणवैकल्यात् ।

अष्टाविंशतिभेदा

भवतीत्यनुवर्तते । तत्र बाह्यकरणवैकल्यं सह मनसैकादशप्रकारम् । सप्तदशविधं बुद्धिवैकल्यम् । एतेऽशक्तिभेदाः ।

The disability arising due to the defect in the organs is of twenty eight kinds.

'is' follows from earlier context. Out of them, the defect in the external organs alongwith (that in) mind is of eleven kinds. Of seventeen kinds is the defect of the Buddhi.⁴ These are the kinds of disability.⁵

(Kinds of contentment)

तुष्टिर्नवधाऽष्टधा सिद्धिः ॥ ४७ ॥

एवं चतुर्विधस्य प्रतययसर्गस्य गुणवैषम्यविमर्देन पञ्चाशद् भेदा भवन्ति ॥ ४७ ॥

*The contentment is of nine kinds and the attainment (is) of eight kinds.*⁶

Thus, due to the (mutual) suppression (of the constituents) due to their inequality result the fifty kinds of the fourfold creation of the dispositions.

KĀRIKĀ 47

1. Some portion of the text is missing here.
2. I.e., he has mentally composed himself, but is unable to control his sentiments fully because the incident has just taken place.
3. These are sometimes listed as avidyā, asmitā, rāga, dveṣa, and abhiniveṣa. Cf. Yogasūtra 23.
4. These are explained in 49th kārikā.
5. These are discussed in kārikā 50.
6. These are discussed in kārikā 51.

KĀRIKĀ 48

विस्तरेण तु पदार्थशतसाहस्रमानन्त्यं वा लक्षणानाम् ।

If we speak elaborately, there are hundred or thousand or even infinite kinds of the objects. If it is asked how, we reply, because :

(Kinds of Ignorance)

कथमित्युच्यते यस्मात् —

भेदस्तमसोऽष्टविधः

य एते पञ्च विपर्ययभेदा व्याख्याताः तेषु तमसोऽष्टविधो भेदः । कथम् ? परविज्ञान-
माश्रित्य प्रवृत्तस्याऽष्टासु प्रकृतिष्वपरासु पराभिमानग्रहात् ।

There are eight forms of ignorance.

Out of the five kinds of error explained above, there are the eight kinds of ignorance.

How ?

This is through the notion of higher with reference to the lower eight causes in case of one who starts his activities depending upon the knowledge of higher.

(Kinds of delusion)

मोहस्य च

किम् ? अष्टविधो भेद इति । चशब्दात्कार्यकरणसामर्थ्येऽष्टविधेऽणिमादावहमिति-
प्रत्ययः ।

दशविधो महामोहः ।

मातृपितृ-भ्रातृ-स्वसृ-पत्नीपुत्रदुहितृगुरुमित्रोपकारिलक्षणे दशविधे कुटुम्बे योऽयं
ममेत्यभिनवेशः । दृष्टानुश्रविकेषु वा शब्दादिष्वित्यपरे । स दशविधो महामोहः परिसंख्या-
यते ।

And of the delusion.

What ?

There are eight kinds. Through the force of the word 'and' is conveyed the sense of 'I' in the eight kinds, viz, atomic forms etc.

(really) belonging to the capability of the body.

(Kinds of great delusion)

तामिस्रोऽष्टादशधा

अष्टविधे कार्यकरणसामर्थ्ये दशविधे च कुटुम्बे विषयेषु वा यः प्रतिहन्यमानस्यावेशः ।

The great delusion is of ten kinds.

It is the notion of mine in the family of (consisting of) ten kinds (of persons), viz., mother, father, brothers, sister, wife, son, daughter, preceptor, friend and well-wishers. Or according to the others it is (the notion of mine) in the word, etc., (i.e. objects of the senses)—perceptible and those taught in the scriptures.¹ That great delusion is enumerated as of ten kinds.

(Kinds of gloom)

Gloom is of eighteen kinds.

It is the anger of the one tormented with reference to eight kinds of the capability of the body and the (members of) family of ten kinds. Or ten kinds of objects of the senses.

(Kinds of utter gloom)

तथा भवत्यन्धतामिस्रः ॥ ४८ ॥

तथेति सामान्यातिदेशार्थः । अन्धतामिस्रोऽष्टादशधैवेति । कथम् ? असावप्यष्टविधात्कार्यकरणसामर्थ्याद्दशविधाच्च कुटुम्बात्त्रत्यवसानस्य विषादः ।

So is the utter gloom.

The term 'so' is to apply the common qualities (viz. number of eighteen in the present case). The sense is that the utter gloom is (also) of eighteen kinds only.

How ?

Because it is the dejection of the one being separated from the eight kinds of the capability of the body and ten kinds of family.

(Further division of error)

एवमेते पञ्च विपर्ययभेदाः स्वलक्षणतो विषयविशेषा लक्षिताः । तत्रापि चाष्टासु प्रकृतिषु सत्त्वरजस्तमसां संहतविविक्तपरिणतव्यस्तसमस्तानां परत्वाभिमानभेदादे-
कैका प्रकृतिः पञ्चदशभेदा । अत एव तेऽष्टौ पञ्चदश विंशं शतं च भवन्ति । यथा मोक्षे प्रवृ-
त्तस्य एवं धर्मकामेष्वपि । एकः पदार्थो विस्तरेण परिसंख्यायमानोऽनन्तभेदः सम्पद्यते । निद-
र्शनमात्रमेतदाचार्येण कृतम् । एवमशक्त्यादिष्वपि लक्षणान्तरेषु योज्यम् । सेयमविधा पञ्च-

पर्वा सप्रपञ्चा व्याख्याता । तदनन्तरोद्दिष्टानशक्तिभेदान्वक्ष्यामः ॥ ४८ ॥

Thus, are the five kinds of error; the particular kinds are individually defined. In this context also, each cause is of fifteen kinds in accordance with the notion of higher in eight causes in the form of the Sattva, Rajas and Tamas collected together separately modified, individually and collectively. In this way, they became of fifteen, twenty and of hundred kinds. As is the case with the one engaged in (the path of) liberation, so with the other engaged in the virtue and enjoyments. Single object when enumerated elaborately comes to be of infinite kinds. This is merely the illustration given by the authority. Similarly, should be related to the other objects like incapability, etc. Thus, the ignorance of having five joints is explained with details. Now we shall speak of the kinds of incapability mentioned after that (in the text).

KĀRIKĀ 48

1. Here, ten objects are five worldly and five divine objects of senses. Cf. Sāṃkhyatattvakaumudi, 48.

KĀRIKĀ 49

(Kinds of Disability)

आह, अतिव्यासाभिहितमिदमिति नास्माकं बुद्धाववतिष्ठते । तस्माद्विपर्ययोक्तं भेदाभिधानं परित्यज्य वक्तव्यम् कथमशक्तिरष्टाविंशतिभेदेति ?

Opponent : It is stated very broadly and, hence does not enter our intellect (i.e. is not understood). Therefore, leaving aside the kinds stated in the context of perverted knowledge, it should be stated as to how the disability is of twenty-eight kinds.

उच्यते—

एकादशेन्द्रियवधाः सह बुद्धिवधैरशक्तिरुद्दिष्टा ।

इन्द्रियाणां वधा इन्द्रियवधाः । स्वसंस्कारविषययोगात्प्रार्षापत्रेन तमसा ग्रहणरूपस्य सत्त्वस्याभिभवात्स्वविषयेष्वप्रवृत्तयः । तद्यथा

बाधिर्यमान्द्यमघ्नत्वं मूकता जडता च या ।

उन्मादकौष्ठ्यकौण्ड्यानि क्लैव्योदावर्तपङ्गताः ॥

तत्र बाधिर्यं श्रोत्रस्य, आन्ध्यं चक्षुषः, अघ्नत्वं नासिकायाः, मूकता वाचः, जडता रसनस्य, उन्मादो मनसः, कौष्ठ्यं त्वचः, कौण्ड्यं पाणेः, क्लैव्यमुपस्थस्य, उदावर्तः पायोः, पङ्गुता पादयोरित्येवेन्द्रियवधा एकादश ।

The eleven kinds of the injuries to the organs alongwith the injuries to the intellect are declared to constitute the disabilities.

The term *indriyavadhāh* means the injuries to the senses. These are the absence of activity (of organs) with respect to their respective objects on account of the dominance of Tamas on account of its connection with the object having its (of Tamas) own impression over the Sattva which is in turn of the nature of knowledge. For example:

Deafness, blindness, insensibility of the olfactory nerves, dumbness, numbness of tongue, insanity, insensibility to touch, palsy of hands, impotency, intestinal paralysis, and lameless. Out of them, deafness is of the ear, blindness of eyes, insensibility of olfactory nerves,

ves, dumbness of the organ of speech, numbness of the tongue, insanity of the mind, insensibility to touch of the skin, palsy of hands, impotency of the organ of generation, intestinal paralysis of the anus, lameless of the feet. These are the eleven injuries to the organs.

(Disabilities of Intellect)

अन्ये तु

सप्तदशवधा बुद्धिर्विपर्ययान्तुष्टिसिद्धीनाम् ॥ ४९ ॥

तत्र तुष्टयः प्रकृत्याद्या वक्ष्यमाणाः, तासां द्विविधो विपर्ययः । अव्युत्पन्नस्य योगधर्मेण तस्यां भूमावप्रवृत्तिः, व्युत्पन्नस्य चोत्तरभूम्यपरिज्ञानात्पूर्वस्यां भूमावक्षेमरूपेण ग्रहणम् । आत्मविदो वा सर्वासु भूमिषु । तेषु यत्पूर्वं तदशक्तिभावाभिप्रेतम् । यन्मध्यमं तदापेक्षिकम् । कथम् ? तन्मात्रभूम्यवस्थो हि योग्यस्मितादिभूम्यनवजयान्तुष्टो महाभूतातिक्रमात्सिद्धः । तथा विजिताऽस्मितारूपो महदाद्यवस्थापेक्षया तुष्टः, पूर्वभूम्यपेक्षया सिद्धः । एवं महदवस्थः प्रधानापेक्षया पूर्वपेक्षया च । प्रधानावस्थः पुरुषापेक्षया पूर्वापेक्षया च । गुणपुरुषान्तरज्ञस्तु सिद्ध एव । तस्मादव्युत्पन्नस्याम्भ्रभृतिषु नवाऽनम्भ्रभृतयो बुद्धिवधाः । तारकादिविपर्ययेणाष्टाऽवतारकादयः । एषा खल्वशक्तिरष्टाविंशतिभेदा ।

The others, however,

Seventeen are of the intellect due to the reversal of contentments and attainments.

Out of them, the contentments are the Prakṛti, etc., which are to be spoken of later on. There is twofold reversal of them. The absence of activity for that state through the yogic practices in the case of an unintelligent person, and the knowledge of insecurity in the earlier state itself without knowing the highest state in case of an intelligent person, or the same in all the states in case of one who knows the soul. Out of them the first is intended to be of the nature of inability, the middle is so comparatively.

How?

The yogi who is present at the state of the subtle elements and is contented upon without conquering the state of *asmitā* has accomplished super natural powers because he has gone above the gross elements. Thus, the yogi who has conquered the *asmitā* is contented from the standpoint of the intellect etc., and has accomplished supernatural powers from the standpoint of the earlier state. Similarly, the one situated at the State of intellect, from the standpoint of the cosmic matter and from the standpoint of the earlier State. One situated at the state of cosmic matter, from the standpoint of the conscions entity and from the standpoint of the ear-

lier. The knower of the distinction between the constituents and conscious entity, has certainly accomplished supernatural power. Thus, in case of one having not known the conscious entity, are the nine injuries to the senses opposite to ambha, etc. Due to the reversal of Taraka, etc., there are eight avatāraka, etc. This is the inability of twenty-eight kinds.

(Division of contentment)

तुष्टिस्तु सन्निहितविषयसन्तोषाच्चकीर्षितादर्थान्दूनेन निवृत्तिः सामान्यत एकैव, प्रत्यर्थमनन्ता, शतेन तुष्टः सहस्रेणेति । शास्त्रे तु बाह्याध्यात्मिकानां सुखदुःखमोहानां प्राप्तिष्वपगमेषु वाचाऽव्यवस्थ्यलक्षणा उपायनवत्त्वात्त्रव तुष्टयो भवन्ति ॥ ४९ ॥

The contentment which is of the nature of desisting from the effort with the attainment of less than desired due to the satisfaction over the object possessed, is of one kind in general. It is of infinite types with reference to each object of desire as one is satisfied over the hundred and thousand, and so on. In the scripture it is of nine kinds because of the nine varieties of the means (of its attainment), these are not ascertainable in nature through words with regard to the attainment or avoidance of the external and internal pleasure, pain and indifference.

KĀRIKĀ 50

(Internal contentment)

तासाम्

आध्यात्मिक्यश्चतस्रः । प्रकृत्युपादानकालभाग्याख्याः ।

आध्यात्मिकी इति शरीरशरीरिणोर्विशेषमुपलिप्समानेन योगिना यदनात्मन्यात्मबुद्धिरवस्थाप्यते सा खल्वाध्यात्मिकी सिद्धिः तुष्टिः सन्तोषः क्षेम इत्यर्थः ।

Out of them. Four are the bodily or internal called cosmic matter, means, time and luck.

The internal (bodily) is thus :

The attribution of the nature of soul to the non-soul by a yogin who wants to know the distinction between the body and the soul is the internal attainment, which means the contentment, satisfaction and rest (or peace).¹

(Contentment of cosmic matter)

तासां प्रकृत्याख्या । यदा वीतावीतैः प्रधानमधिगम्य तत्पूर्वकत्वं च महदादीनां विकाराणामानन्त्याच्च प्रधानात्मनः कृत्नस्य महदादिभावेन विपरिणामाऽसम्भवादेकदेशस्याऽप्रकृतिविकारभूतस्य भोक्तृत्वमकर्तृत्वंचाऽध्यवस्य सङ्गद्वेषनिवृत्तिं लभते, साऽऽद्या तुष्टिरम्भ इत्यभिधीयते । कस्मात् ? अमितं हि प्रधानतत्त्वं भाति जगद्बीजभूतत्वान्महदादिभावपरिणामेन न्यूनस्यैकदेशस्यात्मन एवाऽऽपूरात् । तद्व्यतिरेकेण चान्यस्यैकदेशस्योभयधर्मिणो भोक्तृभूतस्य सद्भावात्संप्रक्षालनेऽपि चापसंहृतम्, वैश्वरूप्यस्याऽनुच्छेदात् । तथा च शास्त्रमाह— अम्भ इति गुणलिङ्गसन्निचयमेवाऽधिकुरुते । गुणाश्च सत्त्वरजस्तमांसि । लिङ्गं च महदादि अत्र सन्निहितं भवति । तदिदं प्रधानममितं भात्यमितमुपलभ्यत इत्यम्भः । स खल्वयं योगी प्रधानलक्षणां भूमिमवजित्य तन्महिम्ना च तदशून्यं दृष्ट्वा व्यतिरिक्तस्य पदार्थान्तरस्याभावं मन्यमानस्तामेव भूमिं कैवल्यमिति गृह्णाति । भिन्ने च देहे प्रकृतौ लयं गच्छति, ततश्च पुनरावर्तते । तस्यां च तुष्टावन्ये सप्त महदादिकारिणोऽवरुद्धा द्रष्टव्याः । तत्र यथा प्राधानिकस्य पुरुषे नास्ति विज्ञानं एवमितरेषामुत्तरेषु तत्त्वेषु । महत्कारिणः प्रधानेऽस्मिताकारिणो महति, तन्मात्रकारिणोऽहंकारे । तदेकदेशाश्चैषां भोक्तारं पूर्ववत् । अत्राति च सत्त्वादीनां संहतविविक्तपरिणतव्यस्तसमस्तानां भेदादविद्याऽवच्छेदानन्त्यमवसेयम् ।

Out of them, that which is called cosmic matter is this : When one gets rid of attachment and hatred after knowing the cosmic matter through direct inference and inference by implication and (knowing) that the intellect, etc., come out of that, and thus ascertaining the enjoyership and non-doership with reference to the part (of the cosmic matter) which is (considered by him as) neither a cause nor an effect because there is the impossibility of evolving in the form of intellect, etc., in case of the whole of the cosmic matter because the evolutes of the cosmic matter are innumerable. That initial contentment is called the Ambha.²

Why ?

The cosmic matter appears to be infinite. Since cosmic matter serves as a cause of the universe, it fulfills the need of the other remaining part, viz., soul through its modifications into the form intellect etc., because its nature of being universal does not come to an end; moreover since the part which is devoid of both the above stated qualities and is the experiencer is not destroyed even when the world meets destruction. So says the scripture : " Ambha refers to the collection of the constituents and the subtle parts of the body. And, the constituents are Sattva, Rajas and Tamas. Subtle parts of the body are the intellect etc., (and) it is all accumulated here. The cosmic matter appears to be unlimited. Ambha is that which is cognised as unlimited. That yogi indeed after conquering over (i.e. having attained) the state of cosmic matter and after seeing everything as not devoid of that due to the greatness of that (cosmic matter) and (thus) believing in the absence of any category other than that cognises (i.e. considers) that state only as the isolation. After being separated from the body, he gets merged in the cosmic matter and then returns back. At the state of that satisfaction, the other seven modifiables should be seen as restricted (or obstructed) from evolution. As in this case of the one believing in the cosmic matter ultimate truth there is no knowledge about cosmic matter. Similarly, in case of the others (i.e. considering the lower elements as the ultimate truth) there is no knowledge about the higher principles, i.e. of those considering intellect as the highest, about the cosmic matter, of those who consider egoism as the highest principle, about intellect, of those considering subtle elements as highest principle about the egoism. According to those, the parts of them (i.e. category believed to the highest) are the experiencers, as in the earlier case (of the cosmic matter). Here also due to the differentiations of Sattva etc., which are together, individual, modified and separated (internally) and put together, the

destruction of the ignorance should be understood as endless.³

(Distinction between contentment and ignorance)

आह, तुष्ट्याविद्यायोरभेदः लक्षणैकत्वात् । अष्टासु प्रकृतिष्वात्मबुद्धिस्तुष्टिः । तदेव च तम इत्यविद्याकाण्डे निर्दिष्टम् । तस्मात्पदार्थसंकर इति ।

Opponent : The contentment and Ignorance are not different because the definition is the same. Contentment is the considering of the eight causes (i.e. productives) as the soul. It is mentioned as the Tama in the section of Ignorance. Therefore, there is the intermixture of the above categories.

उच्यते—न, प्रत्ययविशेषात् । तमप्रधानपुरुषोपदेशे सति प्रत्ययनिर्दिधारयिषया तयोः प्रधानमेव ज्यायो न पुरुष इत्यभिनिविशेत । तुष्टिस्तु किं परमित्याश्रित्य प्रवृत्तः प्रधानज्ञानमात्रे सन्तोषत्वपदार्थान्तरं विज्ञातुमेव नाद्रियते । किं च प्रहाणविशेषात् । निरूढमूलो ह्यनात्मनि आत्मग्रहो ज्ञानोत्तरकालभावनया प्रहातव्यः । तमोबहुलत्वात्तम इत्यभिधीयते । पेलवस्तु सत्त्वबहुलो दर्शनप्रणयस्तुष्टिः । किंच तत्त्वाभिजयात् । विजितभूमिकस्य हि योगिनस्तन्माहात्म्यवशीकृतत्वाद् भूम्यन्तरे प्रवृत्तिस्तुष्टिः । इतरस्य त्वभिनिवेशामात्रमेवेत्यनयोर्विशेषः । तस्मान्न पदार्थसंकर इति व्याख्याता प्रकृत्याख्या तुष्टिः ।

No, because it is a particular disposition (or type of knowledge). Tama is that when one is taught of the cosmic matter and the conscious entity, he would with a view to ascertain the knowledge may resort that the cosmic matter is preferable to the other two. In the case of contentment, however, when one is engaged (in having) what is the highest (principle), one does not want (or attach importance) to know the other category due to the satisfaction in knowing the cosmic matter only.⁴ Moreover, because of its particular abandoning. The deep-rooted understanding of soul in the non-soul is to be abandoned by the state succeeding knowledge. Since it abounds in Tamas, it is called Tama. Contentment is, on the other hand, tender attachment for philosophy (i.e. philosophical thinking), thus, abounding in Sattva. Moreover, on account of the victory over the category. The contentment is the inclination to some other state by the yogin who has won over that (former) state because he has brought under control its power. The other, however, is of the nature of adherence only. This is the difference between the two. Therefore, there is no intermixture of the categories. Thus is explained the contentment called cosmic matter.

However, inspite of the capability of the cosmic matter, the production of objects is not possible without their respective material

causes. Since there is no specification in cosmic matter, it would involve the undesirable contingency of the origination of the objects at all the time. In the case of one who admits that this universe is a creation of the cosmic matter, (without considering other material causes) due to the non-specification in that (cosmic matter) there arises the undesirable contingency of origination of cow from the man and that of the man from buffalo. Moreover, there arises the undesirable contingency of the absence of differentiation into various classes. In the case of one who admits that the world is a creation of cosmic matter, there would be no differentiation (or classification) into classes, because that cosmic matter is common or devoid of differentiations.

(Salila)

यदा तु सत्यपि प्रकृतिसामर्थ्ये नाऽनपेक्ष्य यथास्वमुपादानं भावानामुत्पत्तिः सम्भवति प्रकृत्यविशेषे सर्वकालमुत्पत्तिप्रसंगात्, प्रकृतिकृत्यमेवेदं विश्वमित्यभ्युपगच्छतस्तदविशेषाद् गोः पुरुषादुत्पत्तिप्रसंगः, पुरुषस्य वा महिषात् । किं च जात्यभेदप्रसंगात् । प्रकृतिकृत्यमिदं विश्वमित्यभ्युपगच्छतो जातिभेदो न स्यात्, तदविशेषात् । दृष्टं तूपादानाज्जात्यनुविधानं भावानाम् । तस्मात्तदेव कारणत्वेन परिकल्पयितुं न्याय्यम् । उपादानैकदेश एव च कार्यकारणविधात्मा भोक्तृत्येत्स्माद् दर्शनात्सङ्गद्वेषनिवृत्तिं लभते, सा द्वितीया तुष्टिः सलिलमित्यभिधीयते । कथं पुनरेतत्सलिलम् ? सत्युपादाने विकारो लीयत इति । तथा च कृत्वा शास्त्रमाह "सलिलं सलिलमिति वैकारिकोपनिपातमेवाधिकुरुते, सति तस्मिंल्लीयते जगदिति" । स खल्वयं योगी पार्थिवानवजित्य तन्महिम्ना जगदशून्यं दृष्ट्वा पदार्थान्तरस्याऽभावं मन्यमानस्तामेव भूमिं कैवल्यमिति गृह्णाति । भिन्ने च देहे पृथिव्यादिषु लीयते । ततश्च पुनरावर्तते ।

However, the objects are observed to be classified due to the material causes. Therefore, it is right to consider that (material cause) only to be the cause. When one gets rid of attachment and hatred through the philosophy that the soul as an experiencing principle which is (according to him) of the nature of the effect and the cause is part of the material cause itself, that is the second contentment called Salila. Why is it (called) salila?

Because the modification gets merged if there is the material cause of that.⁵ With this purport the scripture says—Uttering salila, salila one takes recourse to the merger of the modified when that (material cause) is present (or when it is so), the world gets merged in that. That yogi after getting over the earthly element and after finding the world as not a void through the greatness of that (material cause) and, thus, considering (or believing in) the non-existence of some other object considers that state only as the state of liberation. And, after leaving the body he gets merged into the earth, etc. And, from that he returns back to the universe.

(Ogha or Time)

यदा च सत्युपादानसामर्थ्ये न तावतैव भावानां प्रादुर्भावः किं तर्हि सन्निहितसाधनानामपि कालं प्रत्यपेक्षा भवति—कालविशेषाद्बीजादङ्कुरो जायते, अङ्कुरान्नलं, नालात्काण्डम्, काण्डात्प्रसव इत्यादि । अन्यथा तूपादानानां सन्निधानमात्रात्क्षणेनैवाऽमीषामवस्थाविशेषाणामभिव्यक्तिः स्यात् । किंच कालविपर्ययेणोत्पत्तिप्रसंगात् । उपादानपूर्वकं विश्वमित्यभ्युपगच्छतः शरदि यवानां, वसन्ते ब्रीहीणामुत्पत्ति प्राप्नोति । न चैतदिष्टम् । किंच तदनभिधानात् । दृश्यन्ते च प्राणिनां कालानुरूपाः स्वाभावाहारविहारव्यवस्थाः । तस्मादसावेव कारणम् । तदेकदेशश्चाप्रकृतिविकारभूतो भोक्तृत्वेतस्माद्दर्शनात्संगद्वेषनिवृत्ति लभते, सा तृतीया तुष्टिरोध इत्यभिधीयते । कथं पुनरयं काल ओघ इत्युच्यते ? सलिलौघवत्सर्वाभ्यावहनात् । तद्यथा सलिलौघस्तृष्णं काष्ठमश्मानं प्राणिनं वा स्वमूर्तिसंसृष्टं सर्वमेवाभ्यावहति, एवमयं कालो गर्भाद्बाल्यं, बाल्यात्कौमारं, कौमाराद्यौवनं, यौवनात्स्थाविर्यम्, स्थाविर्यान्मरणं, तथा बीजान्मूलं मूलादङ्कुरमिति वहति । तथा चाह

यामेव प्रथमां रात्रिं गर्भे भवति पुरुषः ।

संप्रस्थितस्तां भवति स गच्छन्न निवर्तते ॥

तस्मादोघसामान्यादोघः कालः । स खल्वयं योगी कालमवजित्य पदार्थान्तराभावं मन्यमानस्तामेव भूमिं कैवल्यमिति मन्यते । देहभेदे च कालमनुप्रविशति । ततश्च पुनरावर्तते ।

And, when (it is realised as follows, there takes place third contentment) . Even if the capability in the material is present, the origination of the objects does not result from that only; on the contrary. Time is needed by those who have the other material with them—the sprout comes out of the seed due to a particular period of time (season); similarly, the stalk from the sprout, the joints of the stalk from the stalk and the origination of the other plant from that joint, etc. Otherwise, there would have been the manifestation of these particular (states in the plants) within a moment merely through the presence of the material cause. Moreover, there would arise the undesirable contingency of the origination when the time is not suitable. There would be the origination of barley in winter and the rice in spring, in the theory of those who hold that the world is caused by the material cause only. This is, however, not desirable. Moreover, that is not explicitly mentioned.⁶ The different adjustments of nature and behaviour of the beings are observed in accordance with Time. Therefore, it is verily the cause. When one gets rid of the attachment and hatred through such a philosophy that the part of that (Time) is experiencer which is neither a cause nor an evolute, that third (type of) contentment is said to be ogha.

Why is the Time called ogha?

Because it carries away or drives near everything like the stream of water. Just as the stream of water carries away or drives near commingling with itself everything like straws, log of wood, a stone or being, the Time also carries (or takes) one from embryo to childhood from childhood to maidenhood, from maidenhood to youth, from youth to old age, from old age to death; as also from the seed to root, from the root to sprout. And, it is stated so:

Whatever first night the man enters into the womb (of mother) that night only he sets out (worldly journey) and goes on without any return.

Therefore, due to its similarity to the stream of water, the Time is called ogha. The aspirant after winning over the Time and believing in the absence of any other entity considers that stage only as isolation. And, after getting separated from the body, he enters Time. And, from there he returns back. (When a person gets detached from realising the following, it is the fourth contentment).

(Vṛṣṭi or destiny)

यदा तु सत्यपि कालसामर्थ्ये भावानामुत्पत्तिः भाग्यान्यपेक्षते । कस्मात् ? तत्सन्निधानेऽप्यप्रादुर्भावात् । सत्यपि साधनसामर्थ्ये कालविशेषे च कस्यचिदुत्पत्तिर्भवति कस्यचिन्नेति । तस्मादस्ति कारणान्तरं यदपेक्ष्य भावानामुत्पत्तिरनुत्पत्तिश्च । किं चाभ्युत्थानानुपपत्तिप्रसंगात् । कालमात्रात्फलं भवतीत्येतदिच्छतः शास्त्रोक्तेषु क्रियाविशेषेष्वभिषेचनव्रतोपवासाग्निहोत्रादिष्वभ्युत्थानं न स्यात् । कस्मात् ? आनर्थक्यात् । अस्ति च, तस्मात् कालनिमित्ता भावानामुत्पत्तिः । किं च तदनुविधानात् । दृश्यन्ते खल्वपि प्रकृत्युपादानकालाविशेषेऽपि भाग्यविशेषात्फलविशेषाः । तस्मात्तत्संकार एव करणम् । तदेकदेशश्चाप्रकृतिविकारभूतो भोक्त्येतस्माद्दर्शनात्संगद्वेषनिवृत्तिं लभते । सा चतुर्थी तुष्टिर्वृष्टिरित्यभिधीयते । कथं पुनर्वृष्टिरित्युच्यते ? सर्वसत्त्वाप्यायनात् । यथा हि शीर्णानामपि तृणलतादीनां वृष्टिं प्राप्य पुनराप्यायनं भवति, एवमेव सर्वेषां प्राणिनां भाग्यविपरिणामात्पुनराप्यायनं भवति । तस्माद्द्विष्टाम्याद् भाग्याख्या तुष्टिर्वृष्टिरित्यभिधीयते । शास्त्रमप्याह—“वृष्टिर्वृष्टिरिति श्रिय एवोपनिपातमधिकुरुते । सा हि वृष्टिवत्सर्वमाप्यायतीति ।” स खल्वयं योगी भाग्यान्यवजित्य तन्महिम्ना जगदशून्यं दृष्ट्वा पदार्थान्तरस्याभावं मन्यमानस्तामेव भूमिं कैवल्यमिति गृह्णाति । स तस्यामेव देहभेदे लीयते । ततश्च पुनरावर्तत इति ।

Even in the presence of the capability of time the origination of objects requires destiny.

Why?

Because there is no origination even in presence of that 'Time'. Even when the capability in the means, and a particular Time are

present, the origination of some (object) takes place and the origination of some does not. Therefore, there does exist some other cause on which depends the origination and non-origination of the objects. *Moreover, on account of the undesirable contingency of impossibility of the progress.* In case of the one desiring (i.e. believing in the notion) that the result comes out the time only, there would be no progress in the particular acts mentioned in the scriptures—such as sprinkling with water, (different) vows, fasting and sacrifice, etc.

Why?

Because of their futility.⁷ On the contrary, the progress is there. Therefore, the origination of the objects is not caused by the Time. Moreover, it is in conformity (to common experience). The particular result is observed to be caused by particular destiny only, even when, cause, material cause and time are common. Therefore, the past dispositions only are the cause. One gets rid of attachment and aversion through the philosophy that the part of that only is the experiencer which is neither cause nor an effect, that fourth contentment is called the *vr̥ṣṭi*.

Why is it called *vr̥ṣṭi*?

Because it causes all the beings to thrive. Just as the dry stalks and creepers thrive after getting rain, similarly, all the beings thrive or increase due to a particular change of destiny. Therefore, due to its similarity with rains the contentment named *bhāga* is called *vr̥ṣṭi*. The scriptures also say :

“The *vr̥ṣṭi* (contentment) and rains are riches depending upon a sudden event. That (contentment) like rains increases everything”. That ascetic after failing to conquer the destiny and on account of the greatness of that finding the world as not a void and grants the absence of all other objects, then he takes that stage only as the state of isolation. He merges in that only after getting separated from body. From that he returns back.

(Time and destiny)

आह, कालभाग्ययोरप्रतिपत्तिः, समाख्यापरिज्ञानात् । प्रकृत्यात्मकस्य तावद्योगिनोऽष्टौ प्रकृतयो विषय इत्युक्तं पुरस्तात् । उपादानात्मकस्य च पृथिव्यादीनि महाभूतानि । कालभाग्ययोस्तु न तथोक्तम् । तस्माद्भक्तव्यं कस्य तत्त्वस्यैषा समाख्येति ?

Opponent : Time and destiny are not admitted; because their denotations are not thoroughly cognised. It is stated earlier that in case of the yogin who is of the nature of (or has identified

with) the cosmic matter, the eight causes form the object. The elements like earth (form the object) of the yogin who is of the nature of (has identified himself with) material objects. There is no statement like this about Time and destiny. Therefore, it should be stated which element does it denote⁸.

उच्यते—न, उक्तत्वात् । प्रागेवैतदपदिष्टं न कालो नाम कश्चित्पदार्थोऽस्ति । किं तर्हि क्रियासु कालसंज्ञा । ताश्चकरणवृत्तिरिति । प्रतिपादितम् । न चान्या वृत्तिर्वृत्तित्तमः । तस्मात्कारणचैतन्यप्रतिज्ञः कालात्मक इति । भाग्यसंज्ञा तु धर्माधर्मयोः । तौ च बुद्धिधर्माविति प्रागपदिष्टम् । तस्मान्भाग्यवादी बुद्धिचैतनिक इति ।

Proponent : No, because it is already stated. We have already stated that there is no element called Time. On the contrary, the term time is applied to the activities. It is also established that it is the function of the organs. And, the function is not different from the agent. Therefore, one identifying himself with time believes (or declares with faith) that the sentient object is the organs. The name (destiny) refers to virtue and vice. And, it is already stated that these are the attributes of the intellect. Therefore, the believer in destiny is the one who proclaims that the sentient object is intellect.

आह, न, तुष्ट्यन्तरत्वात् । प्रकृतित्वान्महान्पूर्व प्रकृत्याख्यायां तुष्टाववरुद्धः । तस्येदानीं तुष्ट्यन्तरत्वेन परिकल्पनं नातिसमञ्जसमिति ।

Opponent : It is not so, because, it is a different type of contentment. The intellect is the cosmic matter itself. (trṣṭi called) the Mahat is the detainment in the cosmic matter itself. There is no much propriety in postulating that intellect is a different contentment.

उच्यते—महांस्तर्हि पूर्वतुष्टिविषयभावादपकृष्यत इति । अथवा कार्यकरणवृत्तिक्रियारूपां वृत्तिमद्द्योत्यां परिकल्प्य तस्यां कालत्वमयमाह । महतश्च रूपं धर्मादिकं महतोऽर्थान्तरं भाग्यमिति भाग्यवान् । अथवा बाह्य एवायं कालः कर्मकारणं निर्दिश्यते । तत्र चान्येऽपि स्वमतिपरिकल्पितपदार्थान्तरात्मभावग्राहा एवाति साङ्ख्या प्रवादिनः प्रतिक्षिप्ता बोद्धव्या इति ।

अपर आह, प्रकृतिचैतनिकः प्रधानभावाशाद्युपादानकालभाग्यवादिनो महदहङ्कारतन्मात्रवादिन इति । तदेतदपसिद्धत्वादयुक्तम् । न हि महदहङ्कारतन्मात्रलक्षणाः प्रकृतय

उपादानकालभाग्यभावेन प्रसिद्धाः । तस्मादिदमप्ययुक्तम् । एवमेता आध्यात्मिक्यश्चतस्रस्तुष्टयः ।

Proponent : The intellect is taken out of the scope of the earlier contentment.⁹ Or, after postulating the activity subsisting in and indicated by the effect (body) or the senses. With an intention to refer to that Time is stated so. And the virtue, etc., are the form of intellect, the destiny is different from intellect and, hence, one is said to be destiny. Or the time is the external cause. Then, the other theorists who take some other object postulated, through their mind as the soul should be understood to be refuted.

Other interpretation:

The believers in the sentient nature of cosmic matter who believe in the cosmic matter, dispositions, hope, etc., as also the material cause, time and destiny are the believers in intellect, egoism and the subtle elements. That is wrong because it is disproved. The causes like intellect, egoism, and subtle elements are not well-known as the material cause, time and destiny. Therefore, this is also wrong. Thus, there are the four internal contentments.

(External Contentments)

वाह्या विषयोपरमात् पञ्च च नव तुष्टयोऽभिहिताः ॥ ५० ॥

चशब्दोऽत्रधारणार्थः । अव्युत्पन्नात्मविचारस्य योगिनो विषयदोषदर्शनमात्रात्संगदोषनिवृत्तिर्बाह्या तुष्टिः । तत्र यदाऽर्जनदोषमवगच्छति न तावत्सर्वस्याभिजातितिरस्तीति अर्थिनाऽवश्यं विषयार्जने वर्तितव्यम् । तेषामस्वाभाविकत्वात्त्वचिदेवावस्थितिरित्युक्तं प्राक् । किं च सप्रत्यनीकत्वात् । स्वाभाविकमवस्थानं विषयाणामपरिकल्प्याऽपि यदा प्रतिग्रहादिभिरर्जनं प्रत्याद्वियते तदप्ययुक्तम् । कुतः ? सप्रत्यनीकत्वात् । एवमपि नास्ति कश्चिदप्रत्यनीको विषयार्जनोपाय इति तद्विघातेऽवश्यं प्रयतितव्यम् । स च यदि प्रतियतमानः प्रत्यनीकविघातं कुर्यात्परोपघातेनात्माऽनुग्रहानुष्ठानाच्छास्त्रविरोधः । यस्मादाह—

न तत्परस्य सन्दध्यात्प्रतिकूलं यदात्मनः ।

एष संक्षेपतो धर्मः कामादन्यः प्रवर्तते ॥

पुनरप्याह—

प्राणिनामुपघातेन योऽर्थः समुपजायते ।

सोऽनपेक्षैः प्रहातव्यो लोकान्तरविघातकृत ॥

तस्मात्संघातमात्रत्वात्सत्त्वादीनां घटादिवत् ।
 आब्रह्मणः परिज्ञाय देहानामनवस्थितिम् ॥
 सत्यं सद्भिरादीप्तं तृणोल्काचपलं सुखम् ।
 सुदृढैर्न निपातव्यं दुःखैर्देहान्तरोद्भवैः ॥

अथ पुनरयं प्रत्यनीकैर्विहन्यते, ततोऽस्य विषयाभावः । सुखार्थं च प्रवृत्तस्य भूयिष्ठं दुःखमेवेत्येतस्मादर्शानाम्नाध्यस्थं लभते, सा पञ्चमी तुष्टिः सुतारमित्यभिधीयते । कथं पुनः सुतारमित्युच्यते ? सुखमनेनोपायेन तरन्ति विषयसंकटमिति सुतारम् ।

And the five external are due to the abstinence from the objects (of the five senses). Thus, are said to be the nine kinds of contentment.

The term 'and' is for restriction. The external contentment is the getting rid of the blemish of attachment merely by observing the faults in the objects, in case of an ascetic who is not advanced in thinking over the soul.¹⁰ When one comes to know the defect in earning, (he gets an idea that) everything is produced (and hence, non-eternal). The persons desiring (for worldly objects) should not always engage in earning. Because of their unreal nature, their existence is for sometime only – it is already said earlier. *Moreover, because it is associated with many obstacles.* Even without postulating the natural subsistence of the object when a favour is shown towards earning them through accepting them as presents, that is also wrong.

Why?

Because it is associated with many obstacles. Thus, there is no means of earning the objects, which is free from obstacles; hence, it becomes obligatory to make efforts in removing that (obstacle). If that person struggling (for earning money) destroys some person presenting obstacles, there will be the contradiction with the scriptures because of managing for one's own welfare through injury to others. Because it is stated :

Whatever is disagreeable to one's own self, one should not present that for others. This is briefly the virtuous conduct, the other than that is through lust.

It is stated again :

The objects (wealth) which come through troubling the beings should be left by those who do not desire for that (as it is) the cause of spoiling this birth as well as the other births.

Therefore, after realising the unstability of the bodies of all – right from Brahmā, because of their being the composite of

Sattva, etc., like a pot, the worldly pleasure which is burning due to the suffering of other bodies and is momentary (lit. fickle) like a straw and a meteor, should not be enjoyed by powerful gentlemen.

Now, this man is again attacked by obstructions, then there remains no object for him.¹¹ When one attains neutrality through the realisation that there is a stock of miseries for the one starting working for attaining pleasure, that is fifth contentment called sutāram.

Why is it called sutāram?

It is called sutāram because through this means people easily cross the miseries of the objects; it is when an aspirant after knowing the faults, experienced earlier or through their birth, even after earning the objects through efforts, puts forth the fault in protecting them.

How?

The objects are common to all the living beings because the relation of an enjoyer and the object of enjoyment is common for all beings. Therefore, arrangement should be made for their protection. While engaged in that (act of protection) if one debars the others from (attaining) them, there would be the contingency of the faults mentioned above;¹² if (one debars) oneself, there is absence of objects for him.

(Supāram)

यदा तु योगी पूर्वदोषाधिगमेऽभिजात्या वा यत्कार्जितविषयत्वे सति रक्षादोषमुपन्यस्यति । कथम् ? भोक्तृभोग्यभावाऽव्यतिरेकात् सर्वप्राणिसाधारणा विषयाः, तस्मात्तेषां रक्षा विधेया । तस्यां च प्रवर्तमानो यदि परमुपरुन्ध्यात् तदा पूर्वोक्तदोषः, अथात्मानं, विषयाभावः । रात्रिन्दिवं च तदेकाग्रमनसः सुखार्थं प्रवृत्तस्य भूयिष्ठं दुःखमेवेत्येतस्माद्दर्शान्माध्यस्थ्यं लभते । सा षष्ठी तुष्टिः सुपारमित्यभिधीयते । कथं पुनः सुपारमित्युच्यते ? सुखमनेन पारं विषयार्णवस्य प्रयान्तीति ।

When one attains neutrality through the realisation that there is a stock of misery only even in case of a man who acts for (attaining) pleasure after fixing the mind upon it day and night, that is sixth contentment called supāram.

Why is it called supāram?

Because through it people easily get over the ocean of objects

(Sunetram)

यदा तु सति पूर्वदोषे, सति वा ग्रामनगरनिगमसन्निवेशाद्युपायानुष्ठानाद्वा कृतविषय-

रक्षो योगी क्षयदोषमुपन्यस्यति । कथम् ?

येन द्रव्येण मोहाद्वरन्तु मिच्छन्ति देहिनः ।
 तदेवैषां विनाशित्वाद् भवत्यरतिकारणम् ॥
 यत्लोपात्ताः सुगुप्ताश्च विषया विषयैषिणाम् ।
 पश्यतामेव नश्यन्ति बुदबुदाः सलिले यथा ॥
 न तदस्ति जगत्यस्मिन्भूतं स्थावरजङ्गमम् ।
 प्रत्यक्षतोऽनुमानाद् वा विनाशो यस्य नेक्ष्यते ॥
 तस्माद्विनाशिष्वासक्तानां पुत्रदारगृहादिषु ।
 ममेति बुद्धिं यत्नेन बुद्धिमान्विनिवर्तयेत् ॥

इति एतस्माद्दर्शानाम्नाद्यस्थं लभते, सा सप्तमी तुष्टिः सुनेत्रमित्युच्यते ।

(There is the seventh contentment) when even inspite of the faults stated above or after making arrangements for protection—like staying near the village, city, market and others, the aspirant who has protected the objects puts forth or faces the fault of (their) decay.

How?

From whatever object the embodied beings want to derive pleasure, the same object becomes the cause of their non-attachment to it due to its destructibility. The objects earned through much efforts and protected well belonging to (even) those who hanker after them meet destruction even in the presence (of the owner) just like bubbles in water. There is in this world no object mobile or immobile the destruction of which is not observed directly or through inference. Therefore, a wise man should turn away with efforts the sense of mine with reference to son, wife, house, etc., belonging to those attached to the destructible objects.

When one gets neutrality through this kind of philosophy (thinking), that is the seventh contentment called sunetram.

कथं पुनः सुनेत्रमित्युच्यते ?

Opponent : Why is it called sunetram?

सुखमनेनात्मानं कैवल्याऽवस्थां नयन्तीति सुनेत्रम् ।

People easily take themselves to the state of isolation. That is why, it is called sunetram.

(Sumāricam)

यदा तु सत्सु पूर्वदोषेषु प्रसङ्गदोषमुपन्यस्यति । कथम् ? प्राप्तविषयाणामिन्द्रियाणां तदभिलाषान्निवृत्तिस्तत्सुखम् । विषयजिघृक्षया च दुःखम् । प्राप्तिरप्येषामनुपशान्तये तदुपभोगकौशलाय च । यस्मादाह—

यदा प्रबन्धाद्विषयी विषयानुपसेवते ।
तदास्येतस्त्वभिप्रायः सुतरां संप्रवर्तते ॥
अतोऽपि येन पुरुषः शमयेद् बडवानलम् ।
नेन्द्रियाण्युपभोगेन विषयेभ्यो निवर्तयेत् ॥

तस्माद्विषयसम्पर्कमसमर्थं निवर्तने ।
इन्द्रियाणां परिज्ञाय निरासङ्गमतिश्चरेत् ॥

इत्येतस्माद् दर्शनान्माध्यस्थ्यं लभते साऽष्टमी तुष्टिः सुमारीचमित्युच्यते । कथं सुमारीचमित्युच्यते ? अर्चतेः पूजार्थस्य शोभनमर्चितं विषयसंगनिवृत्तस्य योगिनोऽवस्थानं भवति ।

When, however, in spite of these faults one puts forth the fault of a deep attachment to them.¹³

How?

The desire for the object comes to an end in case of the senses which have attained the object—that is the pleasure. The desire to obtain the objects is a source of misery. The attainment of these (objects) also does not evoke peace but evokes the cleverness in the way of enjoying them. That is why it is stated :

When the one hankering after the objects enjoys the objects continuously, his desires (for it) become more. Then, the man may extinguish the forest-fire, but he cannot withdraw the senses from the objects through enjoyment. Therefore, after knowing that the contact with the objects is not capable in withdrawing the senses, one should act with absence of attachment. When one attains neutrality by realising this, that is the eighth contentment called *sumāricam*.

Why is it called *sumāricam*.

It is the good abode of the yogi who is devoid of the attachment towards the objects and who is an object of worship.

(*Abhayam* or *uttamā*)

यदा तु पूर्वदोषेषु हिंसादोषमुपन्यस्यति । कथम् ? अनुपहत्याऽन्यभूतानि विषयभोगाऽनुपपत्तेः । उपभोगो हि नाम मनोज्ञाभ्यवहारः, स्त्रीसेवा, हयगजनरादिभिर्यानमित्येव-

मादि । तत्र मनोज्ञाऽभ्यवहारचिकीर्षुणा तदङ्गानां गोऽजाऽविबलीवर्दस्त्रीपुरुषादीनामवश्यमुपघातः कार्यः । अनुपघाते वा विषयाऽनुपपत्तिप्रसंगः । स्त्रियमासेवमानेनाऽन्यासां स्त्रोणां मातृपितृभ्रातृप्रभृतीनां च, अन्यथा तदभावो हयादीनाम् । तस्मादुपभोगार्थिनाऽवश्यमन्योपघातः कार्यो निहितदण्डेन वा विषयोपभोगस्त्याज्य इति । आह च

यथा यथा हि विषयो वृद्धिं गृह्णाति देहिनाम् ।
 अपघातस्तदङ्गानां तथैवास्य विवर्धते ॥
 तस्मादनिच्छन्नन्येषां प्राणिनां देहपीडनम् ।
 सन्तोषेणैव वर्तेत त्यक्तसर्वपरिच्छदः ॥
 सत्यवाचः प्रशान्तस्य सर्वभूतान्यनिच्छतः ।
 भावान्धकारान्तज्ञानमचिरेण प्रवर्तते ॥

इत्येतस्माद्दर्शानाम्माध्यस्थं लभते, सा नवमी तुष्टिरुत्तमाऽभयमित्यपदिश्यते । कथम् ? उत्तमं हि प्राणिनां सर्वेभ्यो भयेभ्यो हिंसाभयमिति तदपगमादुत्तमाऽभयमिति ।

It is when he puts forth the blemish of injury in (addition to) the faults mentioned earlier

How?

Because the enjoyment of the objects is not possible without diminishing others' objects. Enjoyment means the eating of agreeable objects; enjoying a woman and travelling on horse, elephant or man, etc. Here the injury must be caused to cow, goats, sheep, bullock, woman and man, etc., which form the accessories (means) to that (enjoyment), by a person desirous of enjoying agreeable objects. Otherwise, without causing injury to them there arises the undesirable contingency of the impossibility of (getting) the object ; by the one enjoying the woman injury must be caused to the other women and mother, father, brother etc. Otherwise, there will not be horses, etc.¹⁴ Therefore, the injury to others must be caused by the one who desires for enjoyment, or showing clemency to the enjoyment of the objects should be given up. It is state also :

As the objects of enjoyment increase in case of the embodied beings, the injuries to its accessories also increase. Therefore, not desiring to cause bodily injury to other beings one should live with satisfaction after giving up all property or paraphernalia. The knowledge (leading to) the cessation of the darkness of becoming (i.e.the world) comes to existence without delay in case of one who tells truth, is calm and does not have desire for all the objects (or beings).

When one gets indifference through realising this, that is the ninth contentment best of all called abhayam.

Why?

The fear of injury (to himself or to other) is the best of the fears in the beings. With the removal of that results the best, (i .e. the fearlessness.

आह, अर्जनरक्षणलक्षणयोरपि तुष्ट्योः परोपघातदोषाः, अपदिष्टोऽस्यामपि च । तत्र कथमनयोर्विशेषः प्रतिपत्तव्य इति ?

Opponent : In case of the contentment of earning and protecting also there is the fault of injury to others. The same is spoken of here also. How then (you should tell), can be understood the distinction between the two?

उच्यते न, विषयभेदात् । तत्र येषामर्जनरक्षणे प्रत्याद्रियते विषयी तदर्थिना प्रत्यनीकानामवश्यमभिघातोऽनुष्ठाय इत्यादावुक्तम् । इह तु येषामेवार्जनरक्षणे तदनुपघातेनाऽशक्यो विषयोपभोग इत्येतद्विवक्षितम् । तस्मादसंकीर्णमेतदित्येवमम्भ्रभृतयो नव विषयेभ्यः संगद्वेषनिवृत्तिहेतवो व्याख्याताः । ते ज्ञानविरहितानां योगिनां तुष्टिशब्दवाच्यतां लभन्ते । ज्ञानिनां तु वैराग्यपर्वसंज्ञिता स्वासु स्वासु तत्त्वभूमिषु सिद्धा एवेति ॥ ५० ॥

Proponent : It is not so, because the objects of two are different. It is stated in the beginning that in the case of earlier the desirous of objects shows respect to earning and protecting, by that desirous man destruction of the obstruction must be made. In the present case, however, it is intended with reference to those by whom the earning and protecting (has taken place), (but) the experience of the objects is rendered impossible without the destruction of the obstruction that (object).¹⁵ Therefore, it is not mixed up. Thus are stated the nine means of getting rid of the attachment and aversion to the objects viz., ambha, etc. They get the denotation of the word contentment in case of the yogins who are devoid of knowledge. In the case of the person possessed of knowledge, however, they are called the stages in non-attachment and are accomplished in their respective stages in realisation.

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1. It is because one is satisfied with the attribution of nature of soul to some other element.
2. Briefly, such a man is contended with the idea that soul is the part of cosmic matter itself.
3. The sense is that since objects composed of the constituents are infinite, the ignorance about them is also infinite.
4. Ignorance is the absence of a right decision after comparison between a few things while in contentment one does not want to know the other objects after knowing one object and thus considering it to be the highest.
5. The meaning intended is that just as things get merged in water, the material objects get merged in their cause. If soul according to the above is product of material cause, it would also get merged in that.
6. It is not mentioned that the material cause like cosmic matter gives rise to the object in accordance with the suitable time.
7. The sense is that these acts would be turned futile if it is accepted that everything happens in accordance with time and requires no other factor.
8. An object can merge into some other material object only. Time and destiny do not denote some material object. Hence, the objection.
9. I.e., cosmic matter is restricted only to the root cause and intellect is considered as a distinct element.
10. He is externally satisfied because he does not hanker after the objects, but he has not channelised energy for the realisation of soul.
11. The sense is that he gives up his desire for the objects without getting them.
12. It would involve the enjoyment of the objects by causing violence to others.
13. Here starts the description of the next contentment called *sumāricam*.

14. Here injury is not physical, but also in the form of taking away an object from other's use.
15. In short, through the earlier a man gets detached with an idea that the earning and protection of the objects require injury to others while through the latter a man gets detached with an idea that the enjoyment of the objects is not possible without injury.