

सदाप्रमुदितो भवति । तस्माद्दौर्भाग्यनिवृत्तिः सदाप्रमुदितम् । इत्येवमेताः सिद्धयोऽष्टौ व्याख्याताः । एतासां संश्रयेणाऽभिप्रेतमर्थं यतः संसाधयन्तीत्यतः पूर्वाचार्यागतं मार्गमारुरुक्षु-
स्तत्रवणः स्यादिति ।

Opponent : The eight kinds of attainments are : (1) reasoning, (2) word, (3) study, (4-6) cessation of three kinds of misery, (7) attainment of a friend and (8) charity.

Out of these reasoning is that when one understands the intended object only through thinking power, without perception, inference, and verbal testimony. That is the first attainment and is called *fārakam*. *Tārakam* means that which makes one cross the world-sea. When one faces the obstruction in understanding oneself and understands through the instruction by the teacher, that is the second attainment called *sutāram*.

How ?

Because one easily crosses over the world – misery. When one is not able to understand through other's instruction also and accomplishes (the understanding) through study, that is the third attainment called *tārayantam*. It is called *tāryantam* because it does not turn away from the act of causing to cross even now and because of its causing to cross the great object. These are the three means through which the beings beginning from *Brahmā* attain the desired objects. It is stated also : "The seers had direct insight into virtuous conduct. They handed through oral teachings the hymns to the later generation who were destitute of the direct insight into virtuous conduct. The later generations, declining in the (capacity of) oral communication compiled this work as also the Vedas and the auxiliary vedic treatise in order to understand their meaning," Bilman means to illumine, it is stated to be the particular hint for the right illumination (understanding).¹ To destroy the obstructions in these means of accomplishments are the three kinds of destruction of miseries. The miseries are of three kinds – bodily, etc.² Out of them, after destroying the bodily miseries like wind, etc., which stand as the obstructin in the attainment, through the acts prescribed in the *Ayurveda*, on one accomplishes the (knowledge) through any of the three mentioned above, that is the forth attainment called *Pramoda*.

How ?

Because the beings which are devoid of the diseases feel happy. However, when one accomplishes the knowledge through any of the three mentioned above after destroying the obstruction caused by

living beings in the accomplishments, like man etc., through the means like those in accordance with the duties of an ascetic or with giving gifts, etc., that is the fifth type of attainment called pramudita.

How ?

Because one who is not grieved, is happy.³ However, when after destroying the super-natural pairs (of opposites) like cold etc., given by gods and serving as the obstruction in the accomplishment, through following one's natural duties, accomplishes (the knowledge) through any of the above three mentioned, that is the sixth attainment called modamānam.⁴

How?

The beings not afflicted by the pairs of opposites feel happy. Acquisition of friends (is the next). When one attains the absence of doubts after taking recourse to some good friend who is thoroughly happy, that is the seventh kind of attainment called ramyaka. In this world the contact with a good friend is pleasing. To designate the term ramyaka is used in the sense of ramyaka (pleasing) itself. (The next is) bestowing gifts. When after overcoming the bad luck through bestowing gifts one accomplishes (the knowledge) through any of the three, that is the eighth attainment called sadāpramuditam. The one having good luck is always pleased. Therefore, the alleviation of bad luck is the ever-happiness.

Thus, are explained these eight attainments. Therefore, since one accomplishes the desired object by taking resort to them, the one desirous of following the way handed down through earlier authorities should be inclined to (accept) that path.

(Curbs for attainments)

आह, कः पुनरत्र हेतुर्येन पुरुषार्थत्वाविशेषे सति गुणानां सर्वसिद्धिनिमित्तं त्वनुभव-
तीति ?

Opponent : What is the reason that even when the purpose of the conscious entity as the aim of the constituents is the same, one experiences the attainments also as the cause ?

उच्यते—यस्मात्

सिद्धेः पूर्वोऽङ्कुशस्त्रिविधः ॥ ५१ ॥

साध्यप्रतिपत्तिसामर्थ्यसामान्यमङ्गीकृत्याह सिद्धेरिति । पूर्वो विपर्ययाशक्तुष्टि-
लक्षणः अङ्कुश इवाङ्कुशः, निवर्तनसामान्यात् । नित्यप्रवृत्तस्यापि प्रधानात्सिद्धिस्रोतसो विप-

र्ययाऽशक्तितुष्टिप्रतिबन्धात्सर्वप्राणिष्वप्रवृत्तिर्भवति । विपर्ययातावत्स्थावरेषु । ते हि मुख्याः स्रोतसो विपर्ययात्मानः । अशक्तेस्तिर्यक्षु । ते हि तिर्यक्स्रोतसोऽशक्त्यात्मानः । तुष्टिर्देवेषु । ते ह्यूर्ध्वस्रोतसस्तुष्ट्यात्मानः । मानुषास्त्वर्वाक्स्रोतसः संसिद्ध्यत्मानः । तस्मात् एव तारकादिषु प्रवर्तन्ते । सत्त्वरजस्तमसां चाङ्गाङ्गिभावनियमाद्विपर्ययाशक्तितुष्टिभिः प्रतिहन्यन्त इति न सर्वेषां सर्वदा सिद्धिर्भवति । अत एतदुक्तं सिद्धेः पूर्वोऽङ्क शास्त्रविध इति ।

Proponent : Because

The three preceding the attainments are curbs.

Accepting the capacity in general of attainment of the object to be attained the author has stated of the attainment (in singular).⁵ The above mentioned perverted knowledge, incapability and contentment are the curbs as they work like a curb because they have got the commonness of preventing.⁶ The current of attainments always flowing from the cosmic matter does not reach all the beings as it is obstructed by perverted knowledge, incapability and contentment. On account of perverted knowledge (the attainments are obstructed) in the immovable objects. They are mainly of the perverted knowledge by nature. On account of incapability (it is obstructed) in the beasts. They are incapable by nature and have their current of attainments horizontal. Contentment is (the obstruction) in the gods. They have the current of attainments upwards (and) are contented by nature. The men have their current of attainment downwards and (try to) attain by nature. Therefore, they proceed towards tāraḥ, etc. All the human beings do not accomplish all the attainments always as they are obstructed by perverted knowledge, incapability and contentment because there is the rule of the relation of principal and subordinate in case of the Sattva, Rajas and Tamas. Therefore, it is stated that there is the above mentioned threefold curbs of the attainments.

(Attainment removes perverted knowledge, incapability and contentment)

यथा च सिद्धेः विपर्ययाऽशक्तितुष्टयः प्रतिपक्षाः, एवं सिद्धिरपि विपर्ययादीनाम् । सा ह्यल्पत्रा सर्वनेतान्निवर्तयति । कथम् ? अविपरीतज्ञानं विपर्ययमतीतानागतवर्तमानेषु सन्निकृष्टेषु विप्रकृष्टेषु इन्द्रियग्राह्येष्वतीन्द्रियेषु चाऽप्रतिघातादशक्तिं पुरुषस्य प्रकृतिविकारव्यतिरिक्तस्य दर्शनात्सर्वासु भूमिषु तुष्टिम् । एवमेतानि स्रोतांसि प्राणादयः कर्मयोनयश्च व्याख्याताः । एतेषां भार्गोऽवस्थापनात्परां सिद्धिं कैवल्यलक्षणामचिरेण प्राप्नोति । आह च

योनीनां सप्रमाणानां सम्यङ् मार्गे नियोजनात् ।

स्रोतसां च विशुद्धत्वान्निरासङ्गामतिश्चरेत् ॥ इति ॥ ५१ ॥

॥इति युक्तिदीपिकायां नवममाह्निकम् ॥

As the perverted knowledge, incapacities and contentment are opposite to the attainments, so is the attainment to the perverted knowledge, etc. When that (attainment) originates, it dispelles all of these.

How ?

It dispells the perverted knowledge as it is the non-perverted knowledge; it dispells the incapability as it is not obstructed in case of the objects of past, future and present, situated near or situated away, perceptible to the senses and those beyond the reach of the senses; it dispells the contentment at all the stages as it leads to the perception of the conscious entity different from the evolutes of the cosmic matter.⁷ Thus are explained the current (of attainments), the vital airs and the sources of actions. Taking recourse to these in the way of (spiritual life) one attains without delay the highest attainment, i.e., the liberation. It is stated also :

By applying the sources of action alongwith the sources of knowledge in a right path and on account of the purity of the current (of attainment), one should behave with the mind free from attachment.

Here ends the ninth discourse of the Yuktidīpikā.

KĀRIKĀ 51

1. Cf. Naigamakāṇḍa of Nirukta.
2. For the miseries and the means of alleviating them see kārikā 1-2.
3. When one is free from bodily miseries and is free from the pains caused by other beings, one is still more happy than the former.
4. In this case one is free from the miseries caused by gods also in addition to the above two, viz., bodily and those caused by other beings.
5. Though attainments are of eight kinds, yet the author has mentioned them in singular in the kārikā. It is through taking their general purport of attainment of objects without considering the specifications.
6. They prevent a man from realising the highest aim of life.
7. Contentment is the chief obstruction to the discriminative knowledge of cosmic matter and conscious entity because an aspirant is satisfied at some lower level and does not aspire for the discriminative knowledge.

KĀRIKĀ 52

(Interdependence of subtle body and dispositions
and two kinds of creation)

एवं यत्पूर्वमपदिष्टं संयोगकृतः सर्गः (क. २१) इति तद्भयाख्यातम् । अत्रेदानीमाचार्याणां विप्रतिपत्तिः । धर्मादीनां शरीरमन्तरेणानुत्पत्तेः । शरीरस्य च धर्माद्यभावे निमित्तान्तरासम्भवादुभयमिदमनादि । तस्मादेकरूप एवायं यथैवाद्यत्वे तथैवातिक्रान्तास्वनागतासु कालकोटिषु सर्गः इति । आचार्य आह—नैतदेवम्, किं तर्हि प्राक्प्रधानप्रवृत्तेर्धर्माधर्मयोरसम्भवो बुद्धिधर्मत्वात्स्याश्च प्रधानविकारत्वात् । ततस्तदव्यतिरिक्तं शब्दाद्युपलब्धिगुणलक्षणं गुणपुरुषान्तरोपलब्धिलक्षणं चार्थमुद्दिश्य सत्त्वादयो महदहङ्कारतन्मात्रेन्द्रियभूतत्वेनावस्थाय परमर्षिहिरण्यगर्भादीनां शरीरमुत्पादयन्ति । षट्सिद्धिक्षयकालोत्तरं तु गुणविमर्दवैचित्र्याद्रजस्तमोवृत्त्यनुपाति संसारचक्रं प्रवृत्तम् ।

न विना भावैलिङ्गम्

देवमनुष्यतिर्यग्भावेन व्यवतिष्ठत इति वाक्यशेषः ।

न विना लिङ्गेन भावसंसिद्धिः ।

संसिद्धिरत्र निष्पत्तिरभिप्रेता ।

लिङ्गख्यो भावाख्यस्तस्माद् द्विविधः प्रवर्तते सर्गः ॥ ५२ ॥

सोऽयं लिङ्गाख्यो भावाख्यश्च षट्सिद्धिक्षयकालादूर्ध्वं भवति । गुणसमनन्तरं तु अधिकारलक्षणः । तस्माद् द्विधा सर्गः अधिकारलक्षणो भावाख्यश्च । येषां तु धर्माधर्मशरीरयोः पर्यायेणहेतुहेतुमद्भावस्तेषां कारणमस्त्यव्यक्तमित्यत्र (क. १६) प्रतिविहितम् । येऽपि च सांख्या एवमाहुः—“धर्माधर्माधिकारवशात्प्रधानस्य प्रवृत्तिरिति” तेषामन्यतरपरिकल्पनानर्थक्यमिति । कथम् ? यदि तावदधिकार एवायं प्रधानप्रवृत्तयेऽलम्, किं धर्माधर्माभ्याम् ? अथ तावदन्तरेणाऽधिकारस्य प्रधानप्रवृत्तावसामर्थ्यम्, एवमपि किमधिकारेण ? तयोरेव प्रवृत्तिसामर्थ्यात् । तस्मादधिकारभावनिमित्तो द्विधा सर्गः । तत्र यथेदं शरीरमविभक्तं धर्मार्थकाममोक्षलक्षणासुक्रियासु विभक्तं भवेदित्यतः पाण्यादिविकल्पोऽस्य भवति, एवं सत्त्वसर्गोऽप्यविभक्तो धर्मार्थकाममोक्षलक्षणासु क्रियासु समर्थो भवेदिति । । ५२ ॥

Thus is explained the statement made above that the evolution is brought about by the union (k. 21). There prevails the difference of opinion among the authorities in this context. Because the virtue,

etc., do not arise without the body and since there is no possibility of some other cause for the body in the absence of virtue, etc., both of these are beginningless. *Therefore, the creation is the same*; it was the same in the period of past and future periods of time as it is at present. The (present) authority says : It is not so. On the contrary, there is no possibility of virtue, vice, etc., because they are the forms of intellect and because intellect is the evolve of the cosmic matter. Then, with the purpose of the cognition of word, etc., and the cognition of the distinction between the constituents and the conscious entity which is different from that cosmic matter, the Sattva, etc., remaining situated in the form of intellect egoism, subtle element, senses and the gross elements produce the body of the great seers and Hiranyagarbha, etc. And at the time when the six attainments¹ have been destroyed, there proceeds the cycle of the world following function of the Rajas and the Tamas due to the variegation, suppression (and dominance) of the constituents.²

There would be no subtle body without the dispositions.

The remaining sentence is that it (subtle body is) in the form of god, man and beasts.³

There is no accomplishment of the dispositions without subtle body.

The accomplishment is intended in the sense of the production.

Therefore, creation proceeds in two ways—the subtle body and the dispositions.

The evolution called subtle body and that called dispositions takes place at the time after the destruction of the six attainments. The body in the form of the adhikara (office bearer like Brahma etc.)⁴ are produced just immediately after the cosmic matter. Therefore, the creation is of two kinds : of the form of the bodies of the office bearers and of that called dispositions. The theory of those who hold that the virtue and vice, and body are mutually the cause and effect, is refuted through the statement 'the cause is the unmanifest'.⁵ In the case of the Sāṃkhya who state that the initial activity of the cosmic matter is due to the virtue, vice and authority (or inherent capacity of constituents to evolve), the supposition one of these serves no purpose.

How?

If the authority (or inherent capacity of the constituents) is enough for the initial activity of the cosmic matter, what is the purpose of virtue and vice? If it is argued that the above two have capacity for the initial activity of the cosmic matter without the (in-

herent capacity of the constituent) in this case also what is the use of authority (or inherent capacity of constituents), (Because) the capability for initial activity of the cosmic matter is in those two only. Therefore, the creation is twofold caused by the inherent capacity or constituents and the dispositions.⁶ Just as the body which is undivided (in itself) may be divided in case of the activities leading to virtue, wealth, enjoyment and liberation and, hence, there are the postulations of hands, etc., similarly, the creation of all the beings without division may be capable in the (different) acts leading to virtue, wealth and enjoyments.

KĀRIKĀ 52

1. These are explained latter on.
2. The rajas and tamas start dominating the objects and, hence, the deterioration in everything starts.
3. It is because the nature of further birth is determined through the dispositions or the subtle body.
4. Adhikāra in Sāṃkhya-Yoga is a technical term denoting the very capacity of the constituents to evolve in the form of the object. In the present case it seems to denote the body produced out of the capacity of the constituents.
5. The sense is that the ultimate cause is the cosmic matter only which automatically evolves without standing in need of some dispositions, etc. Therefore, virtue and vice do not serve as the cause in initial state of creation.
6. The former works for the creation of the elements while the latter is useful for transmigration as it determines the nature of further birth.

KĀRIKĀ 53

(Creation of the living beings)

अष्टविकल्पो दैवस्तैर्यग्योन्श्च पञ्चधा भवति ।

मानुष्यश्चैकविधः

अष्टौ विकल्पा अस्य सोऽयमष्टविकल्पः । अष्टप्रकारोऽष्टभेद इत्यर्थः । तद्यथा ब्रह्मप्र-
जापतीन्द्रपितृगन्धर्वनागरक्षत्रिपशाचाः । तैर्यग्योन्श्च पञ्चधा भवति—पशुमृगपक्षिसरीसृप-
स्थावराः । मानुष्यश्चैकविधः च जात्यन्तरानुपपत्ते । आह किमेतावानेव भूतसर्गाविकल्पः,
आहोस्विदन्योस्तीति ? उच्यते—विकल्पान्तरमस्त्येतेषामेव स्थानानामन्तर्गणभेदात् । अयं तु

समासतो भौतिकः सर्गः ॥ ५३ ॥

किम् ? उपदिष्ट इति वाक्यशेषः । तत्र देवानां साध्यमरुद्रादिभेदात् । तिरश्चांप्राम्या-
रण्यादिभेदात् । मानुषाणां च ब्राह्मणक्षत्रियविट्शूद्रभेदात् । उद्भिद्देवश्च विस्तेरेणापदिश्यमान
आनन्त्यमापादयेत् । तस्मात्समासतो भूतसर्गोऽपदिश्यते ॥ ५३ ॥

The divine beings are of eight kinds; that of the lower beings is of five, and that of the human beings is of one kind.

The expression 'of eight kinds' means 'of whom there are eight kinds'. 'Of eight kinds' means 'of eight varieties'. They are Brahmā, Prajāpati, Indra, Pitr Gandharvas, Yakṣa, Rākṣes and Piśāca. The animals are of five kinds: cattle, wild beasts, birds, reptiles and immovable objects. That related to human beings is of one kind only, because there is no possibility or propriety of some other species in it.

Question : Is the creation of beings of these kind only, or is there some other kind also?

Reply : There are the further kinds of these only due to the differentiation found in the classes of various places.¹ This is however,

Briefly the creation of beings. What (does it mean) ? 'Is taught' is the remaining sentence. There, those of the celestial beings is due to the differentiation into sadhya, Marut, Rudra etc., of the lower animals due to the differentiation into tame and wild, etc., of the human beings due to the difference into Brāhmāṇa, Ksatriya, Vit and Śudra. The difference in the plants would be endless if stated in details. Therefore, the creation of beings is stated in brief.

1. There may be some internal differences among these, but they are not taken into consideration, as it is explained latter on.

KĀRIKĀ 54

(Division of creation into three justified)

आह, विकल्पान्तरवचनम् स्रोतोभेदात् । दैवमानुषतैर्यग्योना इति त्रिविधो भूतानां विकल्प उपदिश्यते । स्रोतांसि तु चत्वार्युक्तानि । तस्माद्विकल्पान्तरं वक्तव्यमिति ।

Opponent : The other kinds also should be stated, because of the difference of the *aperatures* of life. The difference into beings is taught here as threefold into gods, human beings and lower animals. The apertures of life are, however, told as four. Therefore, the others (remaining) kinds should also be stated.

उच्यते-न, गुणधर्मसंग्रहसामर्थ्यात् । सत्त्वबहुला ऊर्ध्वस्रोतसः । रजोबहुला अर्वाक्स्रोतसः । तमोबहुलास्तिर्यक्स्रोतसो मुख्यस्रोतसश्च । तस्मादनयोरभेदेनोपदेशः ।

Proponent : No, because of the capacity of their inclusion into the qualities of the constituents. Those whose apertures open upwards abound in Sattva. Those whose apertures open downwards abound in Rajas. Those whose apertures open on sides and those possessing the main aperture abound in Tamas. Therefore, these (last) two are mentioned without difference.

(creation in upper order abounds in Sattva)

आह, असुराद्युपसंख्यानं कर्तव्यम् । इतरेष्वनन्तर्भावादभेदेन वोपदेशः कार्या न तु दैवमानुषतिरश्च इति ।

Objection : The demons also should be mentioned. Or, the mention should be made without differentiation into gods, men or lower animals.¹

उच्यते-न, उक्तेष्वेव तत्संग्रहात् । असुराणां तावदैन्द्र एवं स्थानेऽन्तर्भावः, पूर्वदेवत्वात् । पूर्वदेवा ह्यसुराः । किञ्च पर्यायेणेन्द्रत्वात् । धन्विप्रभृतीनां पर्यायेणेन्द्रत्वं श्रूयते । तथा यक्षाणां रक्षस्वेकरूपत्वात् । किन्नरविद्याधराणां गन्धर्वेषु, समानशीलत्वात् । प्रेतानां पितृष्वधिपतिसामान्यात् । तस्मात्त्रिविकल्प एव भूतसर्गः । स चायम्

ऊर्ध्वं सत्त्वविशालः

KĀRIKĀ 54

1. The objector means to say that the enumeration is not correct as it does not apply to demons, etc., because they are not included into any of the above. If such a differentiation is not desirable, the differentiation into gods, men and beast should also not be accepted.
2. It is because all of them represent the artists.
3. The fourteen kinds are : eight kinds of divine or celestial beings, five kinds of lower animals and one kinds of human beings.
4. The three kinds are those stated above as abounding in sattva, abounding in rajas and those abounding in tamas.

KĀRIKĀ 55

(Pain caused by old age)

अत्र जरामरणकृतं दुःखं प्राप्नोति चेतनः पुरुषः ।

जराकृतं मरणकृतं जरामरणकृतम् । तत्र जराकृतं तावद्यथा बलीतरंगितगात्रत्वम्, दण्डमन्तरेण चङ्क्रमणादिष्वप्रवृत्तिः, सर्वेन्द्रियाणां विषयोपभोगेष्वसामर्थ्यम्, प्रबलकासश्वासता, सास्त्रविलेक्षणता, दशनानामस्थिरत्वम्, वर्णविकृतिः, शैथिल्यमभिव्याहारसंगो मन्दा स्मृतिरित्येवमादि ।

Here, the sentient Puruṣa experiences the pains caused by old age and death.

The expression caused by old age and death refers to pains caused by old age and those caused by death. The pains caused by old age, are like the wrinkles on body, incapability in the activity of walking, etc., without the stick, incapability of the senses in the enjoyment of objects, excessive breathing, the turbidity in eyes due to the water coming out of them, falling of the teeth, deformity in complexion, break of continuity in utterance, dull memory, etc.

(Pain caused by death)

मरणकृतमपि पृथिव्यादीनां शरीरभावेनावस्थितौ सहभावप्रतिपक्षता स्वभावभेदवृत्तिसंग्रहपन्थिव्यूहावकाशदानादेरुपकारस्य प्रच्युतिः । इन्द्रियाधिष्ठानविकाराच्छब्दस्पर्शरूपरसगन्धानां सतामग्रहणमसतां च ग्रहणमभूताकारं सम्भवविपरीतं वा सर्वार्थानां ग्रहणम् । तद्यथा पौर्णमास्यां दक्षिणतः खण्डस्येन्दुमण्डलस्य पिशाचादीनां पाण्डरस्य च नभस इत्यादि । तथा वातादिवैषम्यात्समुपजनिताऽनेकप्रकारव्याधिः प्रभ्रश्यमानसकलेन्द्रियवृत्तिः स्रस्ताङ्गः ताम्रपीतास्रविलेक्षणो भ्रमदाहश्वासादिपरिगमान्तर्मर्मसन्धिर्जलार्थं दिशोऽवलोकयन् सब्रह्मलोकेष्वपि लोकेषु त्रातारमविन्दन् रागाद्यनेककालात्पक्वेनात्मग्रहेणात्मकार्यकरणोपह्विमाणबुद्धिर्मन्दमन्देष्वपि स्मृतिप्रलम्भेषु दयितजनस्यात्मनश्चानुस्मरन्दशविधात्कुटुम्बाद्यः प्रभ्रश्यते सोऽयमवश्यम्भावी सर्वसत्त्वानां प्रकृष्टोद्वेगकारी चाव्युत्पन्नश्चापरिहार्यश्चानियतकालश्च महात्मभिः परमर्ष्यादिभिरन्धतामिस्रशब्देनापदिष्टो मरणकृतं दुःखम् । तच्चेदं दुःखं प्रधानमहदहंकारतन्मात्रेन्द्रियभूतविशेषलक्षणस्य तत्त्वपर्वणश्चैतन्यासम्भवात्पुरुष एव चैतन्यशक्तियोगादुपलभ्यते । तदपि समीक्ष्योक्तमाचार्येण अत्र जरामरणकृतं दुःखं प्राप्नोति चेतनःपुरुष इति ।

The pain caused by death is like the desisting of the union of the earth, etc., in respect of the situation in the form of the body, and their desisting from the favour of giving scope to the body caused by the collection of the activities (of various limbs) for bringing out the difference in the nature (of many objects). Due to the deformity in the substratum of the senses, the word, touch, form, taste and smell are not cognised as they exist, and they are cognised as they do not exist as also the cognition of all the objects not in conformity with the object or as included (in other object) or contradictory (to the object), for example, cognition of devils etc., in place of the part of the disc of the moon from south and of the whitish sky, etc.,¹ Similarly, having many kinds of diseases arising of non-balanced proportion of air, etc., suffering from destruction of all the functions of the senses, becoming loosened of all the limbs, looking of the eyes as red, yellow and full of water, with the joints of the inner vital parts as looking erroneously burning and breathing, not finding any protector in the worlds even when the worlds are with Brahman (as the protector of all) while looking in all the directions for water, with the knowledge brought near one's own body (i.e. self centred), due to the knowledge of soul (in the body) due to the attachment, etc., for much time, remembering of himself and of own kith and kins in the attainment of faint memory (of past), he becomes deprived of the ten kinds of family—this is the misery caused by death which is must, most painful to all the beings, unproduced, inevitable and lasting for indefinite time, which is called utter gloom by the high souled and the great seers. This misery is observed in the conscions entity due to its association with consciousness because there is no possibility of consciousness in the joints (stated) of the elements, viz., cosmic matter, intellect, egoism, subtle elements and the gross elements. Having considered this it is stated by the authority that the sentient conscious entity gets the misery caused by old age and death.

(Pain caused by birth need not be mentioned)

आह, जन्मकृतस्योपसंख्यानम् । यथैव हि जरामरणं चात्मनः प्रकृष्टोद्वेगाकारकमेवं जन्माऽपि । तथा ह्ययं मातुरुदरे जरायुपरिवेष्टितशरीरोऽमेध्यपरिस्नुतो व्रणमात्रायां गर्भधान्यां यथासुखमसम्भवात्परिपीतितगात्रो मातुरशनादिभिः पीड्यमानो गर्भावासे दुःखमनुभूय पश्चात्संवृतेनास्थिद्वयविवरेण निस्सृतो मूत्ररुधिरकलिलैः परिषिक्तगात्रो बाह्वेन वायुना करैश्च संस्पर्शादसिभिरिव तुद्यमानः स्वसंवेद्यं दुःखमात्मनि वर्तमानमाख्यातुमसमर्थः स्वसुखदुःखसामान्यात्परत्र परिकल्पिसुखदुःखबुद्धिभिर्दृढगात्रैरुपचितक्लेशैश्च यात्यमानो जन्मदुःखमनुभवति तस्मात्तदपि वक्तव्यमिति ।

Opponent : Mention should be made of the misery caused by birth also. As the old age and death cause great misery to the soul, in

the same way the birth also (causes that). For example, it experiences the misery caused by birth as it remains with the body covered with the outer skin in the belly of the mother, covered by dirt, with the limbs troubled because of the impossibility of the required pleasure, remaining in the (small) receptacle of the size of bruise only, troubled by the eating, etc., of the mother, after experiencing the misery of remaining in fetus and afterwards coming out of the contracted hole in the two bones, with the body covered with urine, blood and uterus, and troubled by the touch of the external air and the hands comparable to a sword, incapable of conveying the self-experienced misery present in his own body, and troubled by postulating the pleasure, pain, in other one the analogy of his own and troubled by strong limbs and thus accumulating various miseries one experiences the misery of birth. Therefore, that should also be mentioned.

उच्यते—न, अव्यापित्वात् । मानुषतिरश्चामेव जन्मकृतं दुःखं भवति न देवानाम् । कथम् ? तडिद्विलसितवत्क्षणमात्रेण शरीरप्रादुर्भावात् । जरामरणकृतं तु तेष्वति न निवर्तते । तस्मात्प्राधान्यादेतदेवोपदिष्टं नेतरदिति ।

Proponent : *No because it is not applicable to all.* The misery caused by birth takes place in case of human beings and lower animals only not and not in the case of gods.

How ?

Because their body originates only within a moment like a flash of lightning.² The misery caused by old age and death does not cease to be for them also. Therefore, this only is mentioned prominently and not the other.

आह, इतरग्रहणाप्रसंगः, तुल्यत्वात् । न हि देवस्थानेषु जरामरणं वा श्रूयते, तस्मादव्यापित्वात्तयोरप्यग्रहणप्रसंगः ।

Opponent : *It leaves no contingency for the mention of the other, because the case is similar.* The old age or death is not heard with reference to the places of gods. Therefore, on account of its non-applicability to all, there arises the undesirable contingency of the non-mention of these two also.

उच्यते—न, स्मृतिवचनात् । जीर्यतेऽनयेति जरा क्षय इत्युक्तं भवति । स च देवभूमा-
वर्तः । कस्मात् ? एवं ह्याह

रजोविषक्तिरङ्गेषु वैवर्ण्यं म्लानपुष्यता ।

पतिष्यतां देवलोकात्प्राणिनामुपजायते ॥

शक्रादीनां व्याधिश्रवणोच्छरीरक्षयः । एवं ह्याह—“त्वाष्ट्रीयं साम भवति इन्द्रं क्षाम-
मपि न सर्वभूतानि प्रस्वापयितुं नाशक्नुवं स्तमेतेन साम्ना त्वाष्ट्रीयेणास्वापयदिति ।” तथा
प्रजापतेर्वायुरक्षयीत् । दक्षाभिशापाच्च सोमस्य क्षयः । तथा “प्रजापतिर्वै सोमाय राज्ञे दुहितृ-
रदानक्षत्राणि, स रोहिण्यामेवावसत् । तान्यनपेक्ष्यमाणानि पुनरगच्छन् । तस्मात् स्वाननुपेय-
माना पुनर्गच्छति । तान्यन्वत्गच्छतानि पुनरयाचत । तान्यस्मै न पुनरददात् । साऽब्रवीत्सर्वे-
ष्वेव समासत् वसाथ ते पुनर्दास्यामीति । स रोहिण्यामेवावसत्तस्मिन्नृते यक्षोऽगृह्णात् ।
चन्द्रमा वै सोमो राजा यद्राजानं यक्षोगृह्णात्तद्राजयक्षमस्य जन्म । स तृणमिवाशुष्यत् । स
प्रजापता अनाथत । सोऽब्रवीत्सर्वेष्वेव समावद्वसाथ त्वाऽतो मोक्ष्यामीति । तस्माच्चन्द्रमाः
सर्वेषु नक्षत्रेषु समावद्वसति । तं वैश्वदेवेन चरुणाऽमावस्यां रात्रीमया यजन्ते नैनं यक्षोदमुञ्च-
दित्यादि ।” तस्माद्देवभूमावपि जराकृतं दुःखमस्ति । तथा मरणकृतं भूम्यन्तरगमनात्तत्रोत्प-
न्नानां ययातिरुदाहरणम् । तथा गोपथब्राह्मणम्—“देवानां ह वा पञ्चदशशतानि आसंस्तानि
ब्रह्मकित्त्विषादक्षीयन्त । ततस्त्रयस्त्रिंशदेवासत तदेतद्चाप्युक्तम् । सोदर्याणां पञ्चदशानां
शतानां त्रयस्त्रिंशदुदशिष्यन्त देवाः । शेषाः प्रासीयन्तेति ।” श्वेतारण्ये चाऽन्तकस्य रुद्रेणकृतं
दुःखमस्तीति । उदाहरणमात्राद्वा । अथवोदाहरणमात्रमेव दुःखानाम् । आदिशब्दलोपो वा
वक्तव्यः । जरामरणकृतमेवोदाहरणत्वेनाभिप्रेतम् । न पुनर्दुःखान्तरम् । कस्मात् ? तत्रापि
ह्यादिशब्दलोप उदाहरण मात्रत्वात् शक्त्या परिकल्पयितुमिदमित्युच्यते । न सर्वदुःखास्पद-
त्वात् । सर्वेषां हि दुःखानामास्पदं जरामरणकृतं साधारणम् । कथम् ? तद्वन्धुमित्राणामप्युद्वे-
गहेतुत्वात् । न तु जन्मकृतम्, सम्बन्धिनां प्रहर्षनिमित्तत्वात् । यतश्च ब्रह्मादौ स्तम्बपर्यन्ते
जगति जरामरणकृतं दुःखं न कश्चिदतिवर्तते ।

No, because of the statement of the smṛti. Old age is that which
meets decay, thus it conveys decay. That takes place in the place of
gods also.

Why?

Because it is stated :

In case of the beings falling from the world of gods there takes
place close clinging to Rajas, deformity in the limbs of the body, and
their blooming becomes fade.³

There was, the decay of the body of Śakra, etc., due to the fact
of mention of the disease with reference to them. It is stated : It is the
tvāstrīyam chant. It is not that Indra though toiling hard could not
make all the beings sleep, he made them all sleep with this chant.
The air of Prajāpati met destruction. There was the destruction of

soma due to the curse by Dakṣa. Thus, Prajāpati gave his daughters in the form of the Nakṣatras to the king Soma. The Soma stayed with Rohiṇi only. Those ignored Nakṣatras went back (to Prajāpati). Therefore, when not approached by them he (Soma) goes back to him Prajāpati. He requested him (Soma) that they should also be given to him. He did not give them again to him. He said I will give them to you again if you stay with all equally. He stayed with Rohiṇi only and for telling that lie he became sick. The King Soma is the moon itself and the disease which associated with the King originated as the disease of the King. He dried up like a piece of grass. He approached Prajāpati. He (Prajāpati) told, if you stay equally with all, then, only I will release you from that. Therefore, the moon stays equally with all the Nakṣatras. Therefore, there is the misery caused by old age in the place of gods also. There is the misery caused by death due to entering the interior of the earth in case of them who are born there; Yayāti is the example of that. Thus is stated in the Gopath Brahmāṇa, 'there were fifteen hundred gods. They decreased due to their sin to Brahmā. Then there were only thirty-three, that is stated through the verse also. Out of the fifteen hundred brothers the thirty three gods only remain. The remaining disappeared.

In the Śvetāraṇya also there is the misery caused by Rudra to Antaka.

Or because it is merely an example. Or it is merely an example of the misery. Or the elision of the word 'etc.', should be stated (as intended here).⁴ The misery caused by old age and death is intended in the form of the example, and not some other misery.

Why is it so?

In that case also we can postulate through the power of words the elision of the word 'etc.', on account of its being an example. It is not so, because that (misery caused by old age and death) is the abode of all the miseries.⁵ The misery caused by old age and death is the abode of all the miseries, common to all.

How?

Because it is a cause of misery to the relatives and friends also. It is not so in case of that (misery) caused by birth, because it is the cause of happiness to relatives. And because in the world beginning from Brahmā upto the blade of grass, no one rises above the misery caused by old age and death.

(The world is full of misery)

लिङ्गस्याऽविनिवृत्तेस्तस्माद् दुःखं समासेन ॥ ५५ ॥

सुखलेशस्य तद्व्याप्तत्वात् । यावदिदं लिङ्गं न निवर्तते तावदवश्यं दुःखेन भवित-
व्यम् । पर्यायेण संस्कारस्य सामर्थ्याल्लोकान्तरोपपत्तेः । तथा चाह-

सुखं च दुःखं च हि संशयं वारेणायं सेवते तत्र तत्र ।

कथम्मुनर्दुःखेन व्याप्तं सुखमिति चेत्, आब्रह्मणोऽशुद्धियातिशयोपपत्तेः । तस्याश्च
दुःखमूलत्वात् । प्रजापतेरक्षिरोगश्रवणात्, इन्द्रस्य कामोपतापात् । गौतमपरिभावाद्
रम्भायाश्चाऽभिशापात्याषाणभावोपपत्तेः; नागानां सर्पसत्रायासात्, वैश्रवणस्य यस्काभिशापा-
द्धिस्तभावोपपत्तिः । जरत्कारोः पितृणां च गर्तेऽवलम्बनात्, पिशाचानां मन्त्रौषधिमङ्गलप्रयो-
गैरुद्भासनाम्नानुषतिरश्चां प्रत्यक्षत एव प्रायेण दुःखास्पदत्वात् । तस्मान्नास्ति संसारेकश्चित्तदेशो
यत्र सह लिङ्गेनात्मानं दुःख नाऽवानुयादित्यत एवं प्रयतितव्यं येन लिङ्गस्यैवात्यन्तो-
च्छेदः । ततो हि सर्वदुःखानामत्यन्तोपशमः । समासग्रहणं तु सुखमोहयोरवकाशदानार्थम् ।
अन्यथा संसारे तयोरभाव एवाऽभ्युपगतः स्यात् ॥ ५५ ॥

Up to the time the subtle body does not retire. Therefore, briefly speaking misery is (found in the world).

Because the small pleasure is pervaded by that (misery). Misery must be there as long as the subtle body does not retire, there is the possibility of (birth in) other worlds one after the other on account of the capability of the past impressions. Thus, it is stated:

The pleasure, pain and doubt are entertained (experienced) at many places in accordance with the occasion (or in succession).

If it is asked how the pleasure is pervaded by misery, (we reply), because of the possibility of impurity, decay and surpassability right from the (world of) Brahmā. And, because that (possibility) is the cause of misery (It is known through the following). : because the disease of eyes is heard in case of Prajāpati, because of the trouble of sexual desire in case of Indra, because of the defeat of Gautama and because of the attainment of the state of stone in case of Rambhā through the curse, because of the trouble of Sarpasatra to the serpents, and there is the attainment of the state of elephant in case of Vaisravaṇa on account of the curse of Yaśka, because of the stay in hole in case of the parents of Jaratkāru, because of banishing the Piśācas through the use of vedic chants, medicines, and auspicious things, and because the human beings and the lower animals are directly observed to be the abode of misery. Therefore, there is no place in the world where misery may not approach the soul present with the subtle body, and hence such a means should be known through which the absolute destruction of the subtle body takes place. From that only takes place the cessation of all the miseries. The term 'briefly' is used to give scope to the (existence of) pleasure and indifference also. Otherwise, there would have been accepted their absence in the world.

KĀRIKĀ 55

1. The sense is that due to the deformity in the material components of the body one gets psychologically disturbed and thus does not cognise the objects truly.
2. The gods do not undergo the above process in the origination of their body.
3. It is the misery of death in them.
4. The word 'etc.', should be understood as occurring in the kārīkā but elided.
5. The na in the text become meaningful only if we punctuate the original sentence in the following way—*parikalpayitumidamiti. Ucyate-na, sarvaduḥkhāspadatvāt*. Pandeya and Chakravarti do not give comma after na, which makes the sense of the text just opposite of what the author intends.

KĀRIKĀ 56

(Creation meant for conscious entity)

एवं यथावत्सर्गमुपाख्यायोपसंहरत्राह—

इत्येष प्रकृतिकृतः प्रवर्तते तत्त्वभूतभावाख्यः ।

प्रतिपुरुषविमोक्षार्थं स्वार्थं इव परार्थं आरम्भः ॥ ५६ ॥

इतिकरणेन सर्गसमाप्तिं द्योतयति । एष इत्युक्तमपि प्रत्याम्नायार्थं पुनरपेक्षते । प्रकृत्या कृतः प्रकृतिकृतः । अनेन वाक्यपरिसमाप्त्यर्थं वीतावीताभ्यां सिद्धं प्रधानास्तित्वम् । अण्वादिप्रतिषेधं चापेक्षते । प्रकृतिकृत एव नाऽण्वादिकृतः । प्रवर्तते इति क्रियाप्रबन्धमाह । प्रवृत्तो न प्रवर्त्यति किं तर्हि प्रवर्तते एवानन्तानां शरीरादिभावेन परस्परानुग्रहेण च । नेयं क्रिया कदाचिदपि भूतभविष्यद्रूपा भवति । किन्तर्हि वर्तमानरूपा । यथा वहन्ति नद्यः, तिष्ठन्ति पर्वता इति । तत्त्वभूतभावाख्य इत्युक्तानां निगमार्थं प्रत्याम्नायं करोति । तत्त्वाख्यो महदादिर्भावाख्यो धर्मादिर्भूताख्यो व्योमादिः । पुरुषं पुरुषं प्रति विमोक्षः प्रतिपुरुषविमोक्षः । तदर्थं प्रतिपुरुषविमोक्षार्थम् । सर्वपुरुषाधिकारनिबद्धायाः सर्वशक्तेर्निराकांक्षीकरणार्थमित्यर्थः । स्वार्थं इव परार्थं आरम्भः । कार्यकारणभावेन । तत्र कार्यस्य तावच्छब्दादेः स्वार्थं इवेन्द्रियाणां विषयभावः । इन्द्रियाणामप्राप्तविषयाणां लौल्यमधिष्ठानविकारानुमेयं स्वार्थमिव । करणाणां च संकल्पाभिमानाध्यवसायानां विषयद्वारिभावोपगमनं मनःप्रभृतीनां च स्वप्रवृत्तिविषयत्वम् । मनोऽहंकारयोश्च बुद्धौ स्वप्रवृत्त्युपसंहारो बुद्धेश्च शान्तघोरमूढत्वं व्यवसायकर्तृत्वं च सत्त्वरजस्तमसां च प्रकाशप्रवृत्तिनियमलक्षणैर्धर्मैः परस्पररोपकारित्वम् । न चैष स्वार्थः, सर्वस्यास्याचैतन्यात् । किं तर्हि परार्थं एवायमारम्भः । संघातत्वादिति ।

Thus, after duly explaining the evolution, the seer states summarising the same:

This evolution (of three kinds) called the evolution of elements, evolution of objects, and the evolution of mental dispositions brought about by cosmic matter itself proceeds for the emancipation of each conscious entity (and thus) for other's sake (though appearing) for the sake of (cosmic matter) itself.

Through the mention of the word 'iti' (the author) suggests end of (the discussion about) evolution. Through the word 'eṣa' the (subject matter) already stated is intended again for the sake of conclusion. The term 'brought' out by cosmic matter means that which is

done by cosmic matter. Through this (is suggested that) for the purpose of ending the discussion the existence of cosmic matter is already established through the direct inference and the inference-by-elimination. The negation of the atom, etc., is intended. It (the evolution) is brought by cosmic matter and not through something else like atom.¹ Through the word 'proceeds' the (author) states continuance of the activity. It has neither finished its activity nor will it undertake the activity in future. On the other hand, the activity is going on in the form of the bodies, etc., of infinite souls and also through mutual favour (i. e. to both cosmic matter and conscious entity).² This kind of activity is never of the form of past or future. On the contrary, it is in the form of presence, as in the case of 'the rivers flow', 'the mountains are there', etc. Through the expression 'the evolution of the elements, beings and mental disposition', the author names (those) earlier stated to conclude. 'Of the element' refers to the intellect, etc., 'of dispositions' refers to virtue etc., and of elements to the sky, etc. The expression emancipation of each conscious entity means the emancipation of all the conscious entities individually. That proceeding for that is conveyed through the expression for the liberation of each of the conscious entity. The sense is that for the purpose of removing (fulfilling) the desire of the power attached to all the conscious entities separately. The evolution is meant for other appearing (as if) it is meant for the (cosmic matter) itself. It is through the relation of effect and cause.³ The effects like word are related to the senses as their objects; hence the creation is as if for themselves. The greediness of the senses which have not attained their objects, inferred through the change in their location is as if for their own sake. Similar is the case with becoming the gate of the objects in case of raising doubt, ideation and determination; similar is the case of becoming the object of the activity in case of mind, etc. Similar is the case with the merging of their activity by mind and egoism into intellect; intellect's attaining the state of calm, turbulent and deluding as also the agency of determination; similarly, becoming mutually helpful in case of Sattva, Rajas and Tamas which have the characteristic features of light, activity and restraining respectively. It is in fact not meant for their own sake (i.e. for agent) because all are non-sentient in nature. On the contrary, the commencement of the activity is (actually) meant for other; because of their being composite in nature.⁴

(Multiplicity of the cosmic matter refuted)

आह, यदुक्तं प्रतिपुरुषविमोक्षार्थमयमारम्भ इति तदयुक्तम् । आचार्यविप्रतिपत्तेः । प्रतिपुरुषमन्यत्रप्रधानं शरीराद्यर्थं करोति । तेषां च माहात्म्यशरीरप्रधानं यदा प्रवर्तते तदेतराप्यपि । तन्निवृत्तौ च तेषामपि निवृत्तिरिति पौरिकः सांख्याचार्यो मन्यते । तत्कथमप्रतिषिध्यैका प्रकृतिरभ्युपगम्यते इति ?

Opponent : The statement that the commencement of activity is meant for the liberation of each conscious entity is wrong; because there is difference of opinion amongst the authorities. The cosmic matter attached with each conscious entity forms the objects like body, etc. (for that conscious entity). Out of them, when the magnanimous body starts functioning, the others also do so. And, when that stops activity, they also stop functioning—thus believes the Sāṃkhya authority Paurika. Then, without refuting it how can it be accepted that the cosmic matter is one.

उच्यते—न, प्रमाणाभावात् । न तावत्प्रत्यक्षत एव तच्छक्यं निश्चेतुम् । प्रधानानामतीन्द्रियत्वात् । लिङ्गं चाऽऽसन्दिग्धं नास्ति । आप्ताश्च नो नाऽभिदधुरतो मन्यामहे नैतदेवमिति । किंच एकेनार्थपरिसमाप्तेः । अपरिमितत्वादेतदेकं प्रधानमलं सर्वपुरुषशरीरोत्पादनाय । तस्मादन्यपरिकल्पनानर्थक्यम् । परिमितमिति चेदथ मतम्, परिमितं प्रधानमिति न, उच्छेदप्रसंगात् । एवमपि तस्योच्छेदः प्राप्तः क्षीरवत् । तथा च संसारोच्छेदप्रसंगः । किं च अनवस्थाप्रसंगात् । एकस्येश्वरस्य योगिनो वेच्छेयोगादनेकशरीरत्वम् । तत्परिमितादयुक्तम् । प्रतिशरीरं वा प्रधानपरिकल्पने प्रधानाऽनवस्था भवति । परिमितशरीरकारणत्वाभ्युपगमादन्यपरिकल्पनानर्थक्यम् । ततश्च प्रधानैकत्वमेव । तस्मादयुक्तं प्रतिपुरुषं प्रधानानीति । यत्तुक्तं माहात्म्यशरीरप्रधानप्रवृत्तावितरेषां प्रवृत्तिस्तन्निवृत्तौ निवृत्तिरित्यत्र ब्रूमः— न, अतिशयाभावात् । यथा क्षेत्रज्ञानां निरतिशयत्वादितरेतराऽप्रवर्तकत्वमेवमेवेषामपि सातिशयत्वे वा प्रधानानुपपत्तिप्रसंगः, वैषम्यात् । तस्माद्युक्तं प्रतिपुरुषविमोक्षार्थमेका प्रकृतिः प्रवर्तते इति ॥ ५६ ॥

Proponent : No, there is no proof (for it). It cannot be decided so through perception, because all the cosmic matters are beyond the reach of the senses. Nor is there some undoubtless probans. We have not accepted the person stating like this as reliable and hence we believe that it is not so.⁵ Moreover, the purpose can be fulfilled with one (cosmic matter) only. Since it is not limited in magnitude, the single conscious entity only is enough to produce the bodies for all the conscious entities. Therefore,

the postulation of some other serves no purpose. If it is argued that since the cosmic matter is limited in magnitude, it may be like this : if it is said, that the cosmic matter is limited in magnitude. It is not so because it would involve the undesirable contingency of its complete destruction. In this way also arises the undesirable contingency of the destruction of that as in the case of the milk.⁶ Similarly, there arises the undesirable contingency of the complete destruction of the world. Moreover, it involves the undesirable contingency of infinite regress. (Also) because a single yogi or *Īśvara* attains many bodies through will, which becomes unjustifiable due to the finite nature of the cosmic matter. Or, if the cosmic matter is supposed to be different in case of each body, there arises the undesirable contingency of (the number of) cosmic matter. Since it is accepted as the cause of the body which is limited in magnitude, the postulation of some other cosmic matter serves no purpose. And, hence, this cosmic matter is one only. Therefore, it is wrong that the cosmic matters are different in case of conscious entity. As regards the statement that the others start functioning when the cosmic matter attached with the principal conscious entity starts functioning and when that ceases to function, the others also cease, we say: no, because there is no superiority. Just as the souls cannot activate each other due to the lack of superiority amongst them, in the same of these way, (cosmic matters) also. Or, if the superiority exists (in cosmic matters), there will arise the undesirable contingency of the un-justification (of acceptance of cosmic matter) because of the dissimilarity. Therefore, that only a single cosmic matter proceeds to act for the purpose of liberating each conscious entity, is right.

KĀRIKĀ 56

1. The expression brought about by cosmic matter implies :
(i) the existence of cosmic matter, (ii) causality of cosmic matter, (iii) refutation of the other causes like atoms postulated by other systematists.
2. The sense is that the cosmic matter always goes on doing the activity. It is inferred through the bodies always produced from the cosmic matter.
3. I.e., the cosmic matter fulfills the purpose of the conscious entity by creating the bodies.
4. The sense is that a composite is necessarily meant for some non-composite. Cf. Kārikā 14.
5. It wards off the possibility of the third means of knowledge, viz., verbal testimony.
6. If it is admitted that many cosmic matter act for the fulfilment of the purpose assigned to them separately, the cosmic matter would be limited in magnitude and consequently non-eternal. It is justified through an analogy. Milk is limited in nature and comes separately from many cows for individual calves and is destructible. The same would be the case if the cosmic matters are considered to be many.

KĀRIKĀ 57

(Activity of the non-sentient cosmic matter)

आह, तदनुपपत्तिराचेतन्यात् । इहाऽचेतनानां घटादीनामुद्दिश्य प्रवृत्तिरदृष्टा । सा चेदियमचेतना प्रकृतिरस्या अप्युद्दिश्य पुरुषार्थं प्रवृत्तिर्नोपपद्यते । भवति चेच्चैतन्यं तर्हि प्राप्तमस्याः । तत्र यदुक्तं प्रतिपुरुषविमोक्षार्थं प्रकृतेः प्रवृत्तिरिति एतदयुक्तमिति ।

Opponent : *There arises the impossibility of that (activity of cosmic matter) because it is non-sentient in nature.* The activity is not observed in case of the non-sentient objects like pot. If the cosmic matter is also non-sentient, the activity for the object of the conscious entity is not possible in case of it also. If the activity is there, it (cosmic matter) would be sentient. Then, the statement that the cosmic matter acts for the purpose of liberating every conscious entity becomes wrong.

उच्यते- न, दृष्टान्तोपपत्तेः ।

वत्सविवृद्धिनिमित्तं क्षीरस्य यथा प्रवृत्तिरज्ञस्य ।

पुरुषविमोक्षनिमित्तं तथा प्रवृत्तिः प्रधानस्य ॥ ५७ ॥

यथा क्षीरमचेतनं वत्सविवृद्धिमुद्दिश्य प्रवर्तते, एवं प्रधानमपि पुरुषविमोक्षमुद्दिश्य प्रवर्तते । न चास्य चैतन्यं स्यात् । साध्यत्वादयुक्तमिति चेत् स्यात् मतम्, साध्यमेतत् किं क्षीरस्योद्दिश्य वत्सविवृद्धिं प्रवृत्तिः, अथ नेति ? तस्मादुदाहरणं साध्यत्वादयुक्तमिति । एतच्चायुक्तम् । कस्मात् ? तदभावेऽभावात् तद्भावे च भावात् । यत्र नास्ति वत्सविवृद्धिस्तत्र न क्षीरस्य प्रवृत्तिरुपलब्धा । यत्राऽस्ति तत्रोपलब्धा । यद्यस्मिन् सति भवति तस्य तदर्थं प्रवृत्तिर्दृष्टा । तद्यथा घटे कुम्भकारस्य । स चाऽयमीदृशोऽस्माकमुद्देशोऽभिप्रेतः यदुत तादर्थ्यम् । तस्मान्नास्त्युदाहरणसाध्यत्वमिति ।

Proponent : No, because of the justification through an example. *As there is the activity (of flowing) in the non-sentient milk for the growth of a calf, so is the activity of the cosmic matter for the liberation of the conscious entity.*

As the insentient milk acts (i.e. flows) for the purpose of the growth of the calf, so the cosmic matter also acts for the purpose of the liberation of the conscious entity. And, it would not come to be sentient also. If it is argued that it is wrong because it is still to be proved, it may be like this : It is still to be proved whether the activity (of flowing) in case of milk is for the purpose of the growth of calf or not. Therefore, the example is wrong because it is still to be proved. This is also wrong. Why? Because it (i.e. flowing of milk) is absent in the absence of that (purpose) and it is present in the presence of that. Wherever the growth of the calf is not present, the activity (of flowing) of the milk is not observed. And it is observed wherever the earlier exists. If it is observed in the presence of this (purpose), the activity is observed to be meant for this (purpose), just as the activity of a potter with reference to a pot. This kind of purpose is meant by us when we say that it is meant for that. Therefore, the example is not yet to be proved.¹

(Evolution does not contradict the theory of Satkārya)

असद्भावाऽभिधानात्सत्कार्यविरोध इति चेन्न, व्यक्तिपर्यायत्वात् । व्यक्तिपर्यायो हि तदिति शास्त्रलोकप्रामाण्यात् । शास्त्रं तावत् सतामात्रोमहान् व्यक्तिमात्र इत्यर्थः । लोकेऽपि नास्त्यस्मिन्कूपे सलिलमित्युच्यते । न क्वचिदपि कूपे सलिलं नास्त्यभिव्यक्तं न तद् भवति । तस्मान्न सत्कार्यविरोधः ।

If it is argued that it would contradict the theory of pre-existence of the effect in the cause because of the statement of its (earlier) non-existence. We reply No, because that (production) is synonym of the manifestation. Through the authority of the scriptures and the worldly behaviour (we maintain that) that (production) is synonym of manifestation. The scripture also declares that the intellect is only existent which means that it is only in manifest form. In the worldly usage also it is stated that 'there is no water in this well'. It is not that the water is not there anywhere in the well, (the fact is that) it is not manifest. Therefore, it does not involve the contradiction with the theory of the prior existence of the effect in the cause.

(God does not inspire for the activity)

अदृष्टप्रेरणत्वादसिद्धिरिति चेदथ मतम् धर्माधर्मप्रेरितं क्षीरं प्रवर्तते न वत्सविवृद्धयर्थमिति, तदप्ययुक्तम् । कस्मात् ? दोषसाम्यात् । धर्माधर्मावचेतनौ विवृद्धिकाले क्षीरं प्रवर्तयतस्तदवसाने च निवर्तयतः । तस्मादित्यमपि परिकल्प्यमाने समानो दोषः । ईश्वरप्रेरणादिति चेत् स्यान्मतम् ईश्वरस्तत्र क्षीरं प्रवर्तयते वत्सार्थं, न स्वयमिति । तदयुक्तम् । कस्मात् ? प्रतिषे-

घात् । प्राक्प्रतिषिद्धमीश्वरकर्म । तस्मादिदमप्युक्तम् । एवं चेदवस्थितो दृष्टान्तः । वार्षगणानां तु यथा स्त्रीपुंशरीराणामचेतनानामुद्दिश्येत्तरेतरं प्रवृत्तिस्तथा प्रधानस्येत्ययं दृष्टान्तः ।

If it is argued that the case is not proved because the cosmic matter is inspired to act by the unseen factor like virtue, vice, etc., the case may be like this. The milk fows when inspired by virtue and vice and not the growth of the calf.

That is also wrong.

Why?

Because it involves the similar defect. Virtue and vice which are non-sentient in nature inspire the milk to flow at the time of growth and cease to do so when the (purpose of) growth is over. Therefore, even in this postulation, there arises the same defect.² If it is argued that it (flowing of milk) is due to the inspiration of God, the case may be like this. The God causes the milk to flow for the calf and the milk does not flow itself. That is also wrong.

Why?

Because it is (already) refuted. The act in God is already negated (by us). Therefore, it is also wrong. If this is the case, the example stands (unrefuted). The followers of Vārṣaganya put forth this example (in this context). Just as there is the activity in the non-sentient bodies of man and woman towards each other, similarly (there is the activity) in the case of non-sentient cosmic matter.

आह, कथमवगम्यते तादर्थ्यादुत्पन्नेन व्यक्तेन पुरुषस्य सम्बन्धो न पुनः सान्निध्यमात्रात्, भिक्षुवदिति ?

Opponent : How is it known that the conscious entity is related with the manifest which originates for that and not merely through vicinity, as in the case of a mendicant³.

उच्यते—न, अनपवर्गप्रसंगात् । सान्निध्यमात्रात्पुरुषोपभोगमभ्युपगच्छतो नापवर्गप्रसंगः स्यान्नित्यसान्निध्यात् । तस्मादयुक्तमेतत् ।

Proponent : *No, because it involves the undesirable contingency of absence of liberation.* In the case of one who admits the experience of the conscious entity merely through vicinity there arises the undesirable contingency of absence of liberation because the vicinity is eternal (always). Therefore, it is wrong.

(Activity towards the one not causing it)

अप्रवर्तयितारं प्रति कार्यकारणानां प्रवृत्तिरयुक्तेति चेत् स्यान्मतम्— अप्रवर्तयिता कृष्यादीनां भिक्षुरतो न तेषामपि तं प्रति प्रवृत्तिः। एवमप्रवर्तयिता कार्यकारणानां पुरुषः। तस्मात्तेषामपि तं प्रति प्रवृत्तिरयुक्तेत्येतदप्यत एवाऽनैकान्तिकम्। वत्सो हि क्षीरस्याऽप्रवर्तयिताऽथ च तं प्रति तस्य प्रवृत्तिः। तस्माद्युक्तमेतत्पुरुषविमोक्षार्था प्रकृतेः प्रवृत्तिर्न चैतन्यप्रसंग इति ॥ ५७ ॥

If it is argued that it is wrong to admit the activity of the causes (to bring out an effect) towards the one who does not instigate? It may be like this. The mendicant is not an instigator of the harvest etc., hence the harvest does not grow for him. Similarly, the conscious entity is also not an instigator of the act. (But) it is non-conclusive to say that it is wrong that the activity of those is meant for him. The calf is not the instigator of the activity of milk but still the flowing of the milk is there for him. Therefore, it is right to say that the activity of cosmic matter is for the liberation of the conscious entity, and it does not involve the undesirable contingency of (admitting) the sentient of the cosmic matter.

KĀRIKĀ 57

1. The argument has met severe criticism at the hands of other systems specially the Advaita vedānta. The interpretation of purpose offered by the Yuktidīpikā minimizes the force of the criticism. It is true to say with the critics that the milk is observed to come out of cow's udders even after the death of the calf leading to admit that the purpose of calf does not inspire the flow of the milk of the cow. Similarly, the purpose of the conscious entity also does not inspire the cosmic matter to evolve. The Yuktidīpikā gives a clue to interpret the argument as everything in the universe is designed naturally and the purpose of others is served thereby. Just as milk comes out of the udder of the cow naturally and the nourishment of the calf takes place. If such a purpose is not admitted, the objects of the universe become purposeless.
2. The sense is that in this case also activity would be inspired by non-sentient only.
3. What the objector means is that the conscious entity should be considered to come in contact with anybody and not with the one specially prepared for it just as the mendicant gets any food not specially prepared for him.

KĀRIKĀ 58

(Activity is natural in cosmic matter)

आह, न, अप्रवृत्तिप्रसंगात् । यदि प्रधानस्य पुरुषकैवल्यार्था प्रवृत्तिस्तेन तदभावे कैवल्यं सिद्धमेवेत्यप्रवृत्तिप्रसंगः । अथ केवले पुरुषे प्रधानं प्रवर्तते न तर्ह्यस्य तदर्था प्रवृत्तिरिति ।

Opponent : *No, because it involves the undesirable contingency of absence of initial activity.* If the initial activity of cosmic matter is meant for the isolation of conscious entity, in that case the isolation is already accomplished in the absence of that (activity) and, hence, arises the undesirable contingency of the absence of initial activity. When the cosmic matter starts its initial activity. When the conscious entity is in the state of isolation, its initial activity is not meant for that (isolation) of the conscious entity.

औत्सुक्यनिवृत्त्यर्थं यथा क्रियासु प्रवर्तते लोकः ।

पुरुषस्य विमोक्षार्थं प्रवर्तते तद्वदव्यक्तम् ॥ ५८ ॥

प्रागेवैतदपदिष्टम्—यथा दृश्यदर्शनशक्तियुक्तत्वादन्यतराभावे च तयोरानर्थक्यात्प्रधानपुरुषयोरितरेतरसम्बन्धं प्रत्यौत्सुक्यम् । दृष्टा चोपरमार्थाऽपि लोकस्यौत्सुक्यनिवृत्त्यर्था प्रवृत्तिस्तथा प्रधानस्याऽप्युपरमार्था प्रवृत्तिः । अथ दृश्यदर्शनशक्त्यत्योरौत्सुक्यनिवृत्त्यर्थं प्रवर्तते इत्येकत्र कृतार्थं त्वादितरेष्वप्रवृत्तिप्रसंग इति चेत् स्यादेतत् । प्रधानमेकस्य पुरुषस्यात्मानं प्रकाशयोपरमेदेदृश्यदर्शनशक्तयोरौत्सुक्यनिवृत्तिर्भविष्यति ॥ ५८ ॥

Proponent : AS THE WORLDLY MAN BEGINS ACTIVITY TO SATISFY THE DESIRE, IN THE SAME WAY THE COSMIC MATTER STARTS ITS ACTIVITY FOR THE EMANCIPATION OF THE CONSCIOUS ENTITY.

It is already stated earlier that there is the desire for mutual contact in cosmic matter and conscious entity since they are respectively possessed of the power of being an object of enjoyment and the agent of enjoyment, and because both will be meaningless in the

absence of the other. In the worldly life also it is observed that the activity for the purpose of satisfying the desire is meant for its cessation only; similarly, the activity of the cosmic matter is also meant for its cessation only. If it is argued that cosmic matter starts the activity for the satisfaction of the desire due to the power of the object of experience and the agent of experience, there would arise the undesirable contingency of non-proceeding to the activity towards the other conscious entities when it has fulfilled its purpose in one case (i.e. has proceeded for activity for conscious entity), it may be like this. The cosmic matter would desist from the activity after showing itself to one conscious entity and in this way there will result the satisfaction of the desire of the power of being the object to be enjoyed and that of being an agent of enjoyment.¹

KĀRIKĀ 58

1. It explains that the cause of initial activity is the inherent nature of cosmic matter to evolve, while the cessation of it is caused by the fulfilment of the purpose of conscious entity.

KĀRIKĀ 59

(Cosmic matter desists from activity after rise of knowledge)

अप्रवृत्तिश्चेत्येतदपि नोपपन्नम् । कस्मात् ? दृष्टान्तान्तरसामर्थ्यात् । तद्यथा किम् ?
उच्यते—

रङ्गस्य दर्शयित्वा निवर्तते नर्तकी यथा नृत्यात् ।

पुरुषस्य तथाऽऽत्मानं प्रकाश्य विनिवर्तते प्रकृतिः ॥ ५९ ॥

तत्र नानावर्णस्वभावविज्ञानानां प्रेक्षार्थिनां पुरुषाणां संघातो रङ्ग इत्युच्यते । नर्त-
क्याश्च तदाराधना नृत्तिक्रियाऽनेकपुरुषार्था । यदि वाऽत्र कश्चिद् ब्रूयात् नृत्ताचार्येण कुशील-
वैर्वा दृष्टैवेयं कस्मात् निवर्तते ? कथम् ? अकृतार्थत्वात् । एवं सर्वपुरुषाणां कार्यकारणस-
म्बन्धेनौत्सुक्यवतां निराकांक्षीकरणार्थं प्रवृत्ता प्रकृतिः कथमेकस्य पुरुषस्यौत्सुक्यनिवृत्तौ
कृतार्था स्यात् ? तस्मान्नैकस्य पुरुषस्यात्मानं प्रकाश्य प्रकृतेर्निवृत्तिर्युक्तेति । अत्र च—

It is also not correct to say that there is no activity at all.

Why?

Because of the force of the other example.

What is that like?

*Just as a female dancer having shown (her dance) to the spec-
tators (stage) desists from dancing, the cosmic matter desists from ac-
ting after showing herself to the sentient entity.*

The stage is the group of people desirous of seeing (the dance),
are of various castes, nature and knowledge (intellectual develop-
ment). The act of gratifying that i.e. the act of dancing by the dancer
is meant for many persons. If someone asks here why does it (danc-
ing girl) not desist (from dancing) when it is seen by the teacher of
dance or the other actors or the news mongers?

How is it?

Because it has not fulfilled her purpose. Similarly, how can the
cosmic matter be contented after satisfying the desire of a single con-
scious entity when it starts its activity for the purpose of satisfying
the desire of many person through the cause-effect relation?

Therefore, the desisting from the activity is not justified after showing itself to a single conscious entity (in case of cosmic matter). And here¹.....

KĀRIKĀ 59

1. Some portion of the text is lost here.

KĀRIKĀ 64

(Rise of true knowledge)

कार्यकरणक्रियासाक्षी पुरुषः। तस्माद्ये भौतिकाः शिरःप्राण्यादयो ये चाहंकारिकाः श्रवणादयो वचनादयः संकल्पाभिमानाध्यवसायाश्च ते लक्षणविपर्ययात्— नाहं नाष्टौ प्रकृतयः। तदेतदेवं तत्त्वानामभ्यासैकाग्रमनसो यतेः पुनः पुनरभ्यासात् एकस्याप्यस्मितारूपस्य परिकल्पितविषयभेदप्रतिषेधमुखेन

नास्मि न मे नाहमित्यपरिशेषम् ।

आप्रकृतेः प्रतिपक्षग्रहणात्

अविपर्ययात्

पञ्चस्रोतसोऽस्याऽविद्यापर्वणो निवृत्तेः शान्तं ध्रुवं सकलभावानुबन्धप्रतिपक्षभूतं धर्माद्याप्यायितस्यबुद्धितत्त्वस्याऽसन्दिग्धमविपरीतं

विशुद्धं केवलमुत्पद्यते ज्ञानम् ॥ ६४ ॥

The conscious entity is the witness of the effect, instrument of activity and the acts. Therefore, the elemental objects like head, hands, etc., and the products of egoism like the ears etc., and the organ of speech, etc., and also the doubt, I-notion and determination— are not myself since their nature is opposite. Nor am I the eight causes (modificants). Through the repeated practice in this way in case of self-controlled aspirant who concentrates on the practice of (pondering over) the categories (or Truth), about the egoistic sense through the negation of identity with the imaginary objects (following is the result):

The complete (knowledge arises that) *I am not, nothing is mine, not-I*

And due to the cognition of the opposite nature (of the categories) right from the cosmic matter.

On account of absence of Error.

Due to the cessation of the states of ignorance of five kinds (lit. flowing in five streams), there arises undisturbed, eternal, contradictory to the adherence to all the mental dispositions, without doubt

non-perverted knowledge of the intellect in which virtue, etc., have increased,

arises pure and absolute knowledge.

(Difference between pure and absolute)

आह, विशुद्धं केवलम् । अन्यतराऽनभिधानमर्थाभेदात् । यदेव विशुद्धं तदेव केवल-
मत्यर्थाभेदादन्यतरच्छक्यमवक्तुमिति ।

Opponent : The pure is itself the absolute,¹ one of them should not be mentioned because there is no difference in meaning. Whatever is pure, is absolute and, hence, because of the non-difference in meaning it was possible not to mention the one of the two.

उच्यते— गुणान्तररूपनिवृत्तिहेतुत्वात् । रजस्तमोघर्माणां तावद् ग्रहणाच्छुद्धं संशयवि-
पर्यव्यतिरिक्तं च केवलं क्षेत्रज्ञपरिज्ञानेऽपूर्वमेव इति ॥ ६४ ॥

Proponent : Because it is the cause of dispelling the form of the other constituents (than Sattva). It is pure which is so due to non-accompaniment of Rajas and Tamas, and is absolute, devoid of doubt and perversion and is extraordinary (or quite a new) knowledge of soul.

(The body is not destroyed first after attaining knowledge. . .)

आह, तत्समकालमेव शरीरस्य पातः प्राप्नोति । सति ध—वस्थानेनाज्ञानहेतुकं शरीर-
मिति ।

Opponent : It comes to imply the destruction of the body at the rise of that kanteā the result of ignorance.²

KĀRIKĀ 64

1. The sense is that the pure knowledge would be devoid of any kind of mistake while the absolute also means the same.
2. Some portion of the text after it which also perhaps contained the commentary on Kārikā 65 and 66, is lost.

KĀRIKĀ 67

उच्यते— अज्ञानहेतुकं शरीरम् । अथ चायं नानात्वदर्शी ।

धर्मादीनामकारणप्राप्तौ ।

तिष्ठति संस्कारवशाच्चक्रभ्रमवद् धृतशरीरः ॥ ६७ ॥

य— शरीरान्तरोपार्जिता धर्मादयो न तावत्कारणम् । बुद्धि—मुपसंप्राप्ता अकृतार्थत्वाद् बुद्धिश्च प्रधानं तदा तिष्ठत्ययं नानात्वदर्शी तस्य संस्कारस्य सामर्थ्यात् । को दृष्टान्तः? चक्रभ्रमवद्दृतशरीरः । तद्यथा कुम्भकारप्रयत्नविशिष्टेन दण्डेन घटादिनिष्पत्तियोग्य-क्रिया चक्रस्य भ्रमः । तेन तुल्यं चक्रभ्रमवत् । यथा चक्रभ्रमणं घटार्थम् । निष्पत्ते घटे पूर्वसंस्कारानुरोधान्न निवर्तते न च तदा निवृत्तमिति कृत्वा संस्कारक्षयेऽप्यवतिष्ठते, एवं सम्यग्दर्शनार्थं शरीरं सम्यग्ज्ञानाऽधिगमे ऽपि न निवर्तते पूर्वसंस्कारवशात् । न च तदा निवृत्तमिति कृत्वा संस्कारक्षयेऽप्यवस्थाप्यत इति ॥ ६७ ॥

Proponent : The body is the result of ignorance.¹ Hence, the aspirant is the knower of the distinction. *When virtue and the rest cease to be the cause, the knower (of discrimination) remains invested with the body due to the past impression (impulse) just as the revolving of the potter's wheel through the earlier momentum (or impulse).*

The virtue, etc., acquired in earlier life (body) do not serve as the cause. Intellect². . . (The virtue, etc.,) are located in the intellect as they have not served their purpose. The intellect is, however, the cosmic matter itself, then the person invested with the discriminative knowledge remains (embodied) due to the force of past impression (impulse).³

What is the example here?

He remains with the body like the revolving of potter's wheel. It is like this. The revolving of the potter's wheel is the act capable of (meant for) producing the pot, etc., caused by the stick which has come to be an object of the effort of the potter. Similar to the potter's wheel means 'like that'. The revolving of the wheel is meant for (the production of the) pot. It (the revolving) does not come to an end even when the pot is produced on account of the past

momentum or impulse. Nor does it subsist after the impression of past momentum is over. Similarly, the body meant for the rise of right knowledge exists even when the right knowledge is acquired on account of the past impressions. Nor does it subsist after the past impressions are over.

KĀRIKĀ 67

1. The author introduces the problem as to why the body does not perish just after the attainment of knowledge.
2. Some part of the text is lost here.
3. The cause of further birth is over but the liberated person remains embodied.

KĀRIKĀ 68

(Merging of the objects into cosmic matter)

यदा तु संस्कारक्षये तत्रिमित्तस्य शरीरस्य भेदः, अतः

प्राप्ते शरीरभेदे

धर्माधर्मौ कृतार्थौ कारणे बुद्धिलक्षणे लयं गच्छतः । यश्चास्य भूतावयवः शरीरारम्भकः स सर्वभूतेषु भूतानि तन्मात्रेषु, इन्द्रियाणि तन्मात्राणि चाहंकारे, अहंकारो बुद्धौ बुद्धिरव्यक्ते । सेयं तत्त्वानुपूर्वी तदर्थं प्रधानादुत्पन्ना परिसमाप्ते पुनः प्रधान प्रलयं गच्छति । प्रधानमप्यर्थ-वशादेवास्य शरीरणि तेषु जात्यन्तरपरितेषु करोति । स चार्थश्चरितार्थः

When the dispositions come to an end, the body caused by them is separated (from the conscious entity), then :

After attaining the separation from the body.

The virtue and vice which have fulfilled their purpose get merged into the intellect the parts of the material elements which cause the formation of the body (get merged) in all the gross elements, the gross elements into the subtle elements, the senses and the subtle element into egoism , egoism ,intellect into the unmanifest (cosmic matter),. This series of elements is produced from the cosmic matter for that purpose and gets merged again into the cosmic matter when that (purpose) is over.¹ The cosmic matter also produced the body in different series of births for the conscious entity for that purpose only. And, that purpose is fulfilled ; therefore.

(Attainment of liberation)

अतः

चरितार्थत्वात् प्रधानविनिवृत्तौ ।

अतीन्द्रियमसंवेद्य लघु सर्वत्र सन्निहितं प्रशस्तमनिर्मितं विशुद्धमक्षयं निरतिशयम्

एकान्तमात्यन्तिकमभयं कैवल्यमाप्नोति ॥६८ ॥

एतच्चावस्थानं बौद्धैर्निरुपधिशेष निर्वाणलक्षणमपवर्गो व्याख्यातः । एतत्परं ब्रह्म ध्रुवममलमभयमत्र सर्वेषां गुणधर्माणां प्रतिप्रलयः । एतत्प्राप्य सर्वायासैः सर्वबन्धनैरनादिकालप्रवृत्तरागद्वेषवियुक्तो मुक्तो भवति । एतदर्थं ब्राह्मणा दयिपुत्रदारधनसम्बन्धमपहाय गुरु-

शुश्रूषापराः शरीरमरणेषु यातयन्ति । कथं नामैकान्तिकमात्यन्तिकं च कैवल्यं स्यादिति ।
यत्रैवोत्थानं शास्त्रस्य तत्रैवोपसंहार आचार्येण कृतः ॥६८ ॥

When the cosmic matter ceases to act because the purpose is fulfilled.

Then (the conscion entity attains liberation) is felt by the one who has got over the senses, subtle, present everywhere, praiseworthy commended) non-created, pure, non-destructible and complete:

(The conscion entity) attains liberation which is both eternal and final.

This state has been explained by the buddhists as the liberation in the form of nirvana in which no conditoin for attribute exists. Above this is the Brahman eternal, pure and devoid of fear.² Here is the re-merger of all the attributed of the conscion entity. After sttaining this and after getting devoid of attachment and aversion which took place for a beginningless time one is liberated from all troubles (or efforts), and bindings. For this the Brahmins after abandoning the relation with all dear ones, ,son,wife,and weath exert their bodies in the forests engaging themselves in the service of the preceptor. How may there arise the eternal and final isolation — with this the preceptor concluded the sastra with which he started it.³

KĀRIKĀ 68

1. The process of merging back is opposite to that of evolution.
2. This is the sign of influence of upaniṣadic philosophy on Sāṅkhya. In strict Sāṅkhya terminology Brahman may be interpreted as the creative aspect of the cosmic matter.
3. With this the doctrinal part of the bood comes to an end.

KĀRIKĀ 69

(Purpose of the Sāṃkhya philosophy)

आह, किमर्थं पुनरिदं शास्त्रं केन वा पूर्वं प्रकाशितमिति ?

Opponent : For what purpose and by whom was this śāstra related in the Beginning.

उच्यते— यदुक्तं किमर्थमिति—

पुरुषार्थार्थमिदम्

कथं नामाज्ञानवशात्तत्संस्कारोपनिपतितानां प्राणिनामपवर्गः स्यादित्येवमर्थमिदं शास्त्रं व्याख्यातम् ।

Proponent : As to the question for what purpose (was this śāstra related) —

FOR THE OBJECT OF HUMAN LIFE¹ WAS THIS...

How can there be the liberation of the beings who fall pray of the past impressions due to their ignorance—for this purpose the śāstra is related.

(Kapila expounded the Sāṃkhya system)

यदुक्तं केनेति, उच्यते—

गुह्यं परमर्षिणा समाख्यातम् ।

गुह्यमिति गूहनीयम् । रहस्यमकृतात्मनां यमनियमेष्वनवस्थितानामादरादप्यनध्ये-
यम् । परमर्षिर्भगवान्सांसिद्धिकैर्धर्मज्ञानवैराग्यैश्चर्यै राविष्टपिण्डो विश्वाग्रजः कपिलमुनिः ।
तेन कपिलमुनिना समाख्यातम् ।

As to the question by whom, the reply is: *The secret (śāstra) was expounded by the great seer.*

Secret means 'not to be disclosed'. The secret taught by the men who are not disciplined and not engaged in social restrictions and personal restrictions etc., are not worth studying even if there is

some respect for them. The greatest seer Kapila possessed of a body with natural virtue, knowledge, detachment and lordly powers is the first-born in the world. (It is) expounded by that Muni Kapila. The term expounded means expounded in a right manner—it is because of his capability of expounding the stream of learning practised for a long time.

(Secrecy of the subject matter)

सम्यगाख्यातम्, चिराभ्यस्तस्य विद्यास्रोतसो निर्वचनसामर्थ्यात् स्यादेतत्, कथमिदं गुह्यमिति ? उच्यते—कथं वेदं गुह्यं न स्यात् ?

It may be asked how is it secret. To this the reply is: how can this Veda (source of learning) not be a secret?

(Contents of the Sāṃikhya philosophy)

भवाद्योत्पन्नैरपि सनकसनातनसनन्दनसनत्कुमारप्रभृतिभिरनित्यानां

स्थित्युत्पत्तिप्रलयाश्चिन्त्यन्ते च यत्र भूतानाम् ॥ ६९ ॥

तत्र स्थितिस्तावद्रूपप्रवृत्तिफलनिर्देशोत्पत्तिरपि प्रकृतेर्महानित्यादिः । प्रलयोऽप्यविभागाद्वैश्वरूप्यस्येति वचनात् । औत्सुक्याऽनुपरमात्मकृतिपुरुषयोः स्थितिरुत्पत्तिर्दृश्यदर्शनशक्तयोः सापेक्षत्वात् । तथा चोक्तं—

पुरुषस्य दर्शनार्थः कैवल्यार्थस्तथा प्रधानस्य ।

पङ्चन्धवदुभयोरपि संयोगस्तत्कृतः सर्गः ॥ इति (का. २१)

प्रलयः प्राप्ते शरीरभेदे चरितार्थत्वात्प्रधानविनिवृत्ताविति (का. ६८) । अथवा स्थितिक्षणभङ्गप्रतिषेधात्कालान्तरेष्वस्यानाशादुत्पत्तिर्विपरिणामात्राभूतप्रादुर्भावादकस्मादसम्भवात्, प्रलयोऽपि निमित्तान्तरात्तत्त्वाभाव्यादेव भूतानामपि व्यक्तानां निष्पत्तिमतामिति यावत् । एवं च महदादयोऽपि परिगृहीता इति ।

(Where) by Sanaka Sanātana, Sanandana, Sanatkumāra, etc., who were born in the beginning of the world, with regard to mortals:

The origin, duration and dissolution of the objects is considered.

Out of them duration (is considered) through the mention of form, activity and result; origination (is considered) through 'from the cosmic matter arises intellect, etc.', the dissolution is also (taught) from the statements as because of the non-difference of the world. The duration and origination are caused by non-satisfaction of the desire of the cosmic matter and the conscious entity because the power of experiencing and the power of being experienced mutually require each other. It is stated also.

For the perception of (the cosmic matter by) the conscious entity, and for cosmic matter's purpose of the isolation (of the conscious entity) takes place the contact of the two like that of the lame and the blind. The creation is caused by that .(k. 21).

Dissolution (is considered) as 'after getting separated from the body, when the cosmic matter ceases to act because the purpose is fulfilled', etc. Or duration (is taught) through negating the momentariness because it does not meet destruction at the other time; because the production is the modification (of the material cause) because that which did not exist is not produced and because there is no possibility of a sudden production (i.e. without a cause). The dissolution also (is taught) with regard to the manifest objects which are produced and are liable to that by nature with some other efficient cause. And thus, the intellect, etc., are also included (considered).

आह, पुरुषादयस्तिर्हि परित्यक्ताः । कथं वा भूतशब्द इति ?

Opponent : Then, the conscious entity, etc., are left out. How then the word object (in the Kārikā) holds good?

उच्यते—वितथप्रतिषेधार्थत्वात् । यावत् किं चिद्वितथं भूतं तस्य सर्वस्येह स्थित्यादय उच्यन्त इति । उत्पत्तिविनाशप्रतिषेधाविशेषात् । एवमपि पुरुषादीनामुत्पत्तिप्रलयावपि प्राप्नुतः । किं कारणम् ? अविशेषादिति । उच्यते— सम्भवतो विशेषणं भवति । तत्र स्थितिरेव पुरुषादीनाम् । इतरेषां तु स्थित्युत्पत्तिप्रलया इति विज्ञास्याम् ॥ ६९ ॥

Proponent : *This is to negate the falsity of the objects.* The sustenance, etc., are said with reference to all the objects which are not false because the fresh (production) and absolute (destruction) are commonly negated.

In this case also, the production and dissolution also become applicable to conscious entity, etc., also.

What is the reason?

Because it is common (to all objects) .

Reply : The characteristic is applicable (only) where it is possible.

Hence, in case of conscious entity, etc., there is merely the sustenance. In case of others, however, there are all— sustenance, production and dissolution—it is what we understand.

1. This refers to the highest end of life, viz., liberation.

KĀRIKĀ 70

(Kapila related the sāstra to Asuri)

आह, कस्मै पुनरिदं शास्त्रं परमर्षिणा प्रकाशितमिति ?

Opponent : To whom was this sastra related by the great seer?

उच्यते -

एतत्पवित्रमप्यं मुनिरासुरयेऽनुकम्पया प्रददौ ।

तत्र पवित्रं पावनात् । अन्धं सर्वदुःखक्षपणसमर्थत्वात् । पवित्रान्तराणि पुनरेकदेशं-
क्षालयन्त्यधमर्षणगङ्गादीनि । तस्मादिदमेवाग्रां मुनिरासुरयेऽनुकम्पया प्रददौ ।

**Proponent : THE MUNI IMPARTED THROUGH COMPASSION
THIS SUPREME AND SACRED SASTRA TO ASURI.**

It is sacred because it purifies. It is supreme because it is capable of destroying all the miseries. The other pure (or purifying) things like the recitation of particular group of mantras known as aghamarsana and flowing Ganges, etc., wash away the sin partly only. Therefore, the Muni imparted through compassion this supreme sastra to Asuri.

(Compassion made Kapila to relate the sāstra to Asuri)

आह, सम्प्रदानस्याकस्मिकत्वम्, धर्मादिनिमित्ताऽनुपपत्तेः । न तावत्परमर्षेर्धर्मार्थं शास्त्रप्रदानमुपपद्यते, फलेनाऽनभिष्वङ्गात् । नार्थकामार्थम्, शिष्याणामनायासप्रसंगात् । न मोक्षार्थम्, सांसिद्धिकेनैव ज्ञानेन तत्रापतेः । तस्माद्विपरीतार्थाऽसम्भवात् परिशेषाद्रकस्मादाचार्यः शास्त्रनिधानं प्रददाविति ।

Opponent : This imparting is without some cause, because there is no possibility of virtue, etc., as the cause. The imparting of this sastra by the seer for the purpose of virtue is not possible because there is no attachment to the fruit of the act. It is not for wealth and the gratification of desires for it would involve the undesirable contingency of absence of efforts (exertion) on the part of the disciples. It is not for the purpose of liberation because that is attained by the innate knowledge itself. Therefore, because of the

impossibility, of some object other than these, through remainder it is (the conclusion) that the author imparted this treasure of sastra without some cause (or purpose).

उच्यते- नाऽकस्मात्, किं तर्हि अनुकम्पया प्रददौ । आध्यात्मिकाधिदैविकाधिभौतिकैर्दुःखैः पीड्यमानमासुरिमुपलभ्य स्वात्मनि च ज्ञानसामर्थ्यात्सति कार्यकारणसम्प्रयोगे दुःखानामप्रवृत्तिं परिज्ञाय शिष्यगुणांश्च कथं नाम यथा मम सुखदुःखेषु ज्ञानोपनिपातात्साम्यमेवमासुरेरपि स्यात्तद्द्वारेणाऽन्येषामपि पुरुषाणामेवमनुकम्पया भगवान्परमर्षिः शास्त्रमाख्यातवान् ।

Proponent : It is not without some cause. On the contrary, he imparted it through compassion. After coming into contact with Asuri who was tormented by bodily, extrinsic and divine miseries and due to his on capability of imparting knowledge, and thus due to the association of the cause and effect, after knowing the presence of the miseries as also the qualities of the disciple, thinking how can there be equilibrium in midst of pleasers and miseries due to the occurrence of knowledge in case of Asuri and of others through him as it happened in his own case, -- through this type of compassion the lord great seer imparted the sastra.

(Asuri related the sastra to Pañcaśikha)

यथा च परमर्षिरासुरये तथा

आसुरिरपि

दशमाय कुमाराय भगवत्-

पञ्चशिखाय

तेन च बहुधा कृतं तन्त्रम् ॥ ७० ॥

बहुभ्यो जनकवशिष्टादिभ्यः समाख्यातम् । अस्य तु शास्त्रस्य भगवतोऽग्रे प्रवृत्तत्वात् शास्त्रान्तरवद् वंशः शक्यो वर्षशतसहस्रैरप्याख्यातुम् ॥ ७० ॥

As the great seer imparted it to Asuri, in the same way:

ASURI ALSO

to the tenth son lord:

PANCASIKHA

AND BY HIM THE PHILOSOPHY WAS VARIOUSLY EXPLAINED.

It was explained to many like Janaka and Vasista. Since the sastra enhanced further from the lord, its heritage unlike other sastras cannot be stated even in thousands of years.

KĀRIKĀ 70

1. If this would have been the purpose of the teacher, the teacher would have approached some disciples and the latter would not have taken the trouble of approaching and requesting the teacher.

KĀRIKĀ 72

आह च-

सप्तत्यां किलयेऽर्थास्तेऽर्थाः कृत्स्नस्य षष्ठितन्त्रस्य ॥

आख्यायिकाविरहिताः परवादविवर्जिताऽपि ॥ ७२ ॥

यतश्च नारायणमनुजनकवशिष्टद्वैपायनप्रभृतिभराचार्यैः प्रधानपुरुषादयः पदार्थाः परि-
गृहीताश्चोपदिष्टाश्च प्रशस्ताश्चातः स्वभावतः प्रसिद्धमैश्वर्यस्य फलत ऋद्ध्या आर्यमार्गमलंक-
र्तुमिति भगवदीश्वरकृष्णेन पदार्थस्वरूपनिरूपणनिपुणसारमतिना परमर्घ्यादियथोक्तागमेन
प्रमाणत्रयं पुरस्कृत्य तर्कदृशा विचारः कृतः । न चास्य मूलकनकपिण्डस्येव स्वल्पमपि दोष-
जातमस्तीति ॥ ७२ ॥

आह च-

अज्ञानध्वान्तशान्त्यर्थमृषिचन्द्रमसृष्टयुता ।

मलिनैस्तीर्थजलदैश्छाद्यते ज्ञानचन्द्रिका ॥

इति सद्भिरसम्भ्रान्तैः कुदृष्टितिमिरापहा ।

प्रकाशिकेयं संग्रस्य धार्यतां युक्तिदीपिका ॥

स्फुटाभिधेया मधुरापि भारती मनीषिणो नोपरुखलं विराजते ।

कृशानुगर्भाऽप्यभितो हिमागमे कदुष्णतां याति दिवाकरद्युतिः ॥

नयन्ति सन्तश्च यतः स्वशक्तितो गुणं परेषां तनुमप्युदारताम् ।

इति प्रयात्त्वेष मम श्रमः सतां विचारणाऽनुग्रहमात्रपात्रताम् ॥

॥ इति युक्तिदीपिकायां सांख्यसप्ततिपद्धतौ चतुर्थं प्रकरणमेकादशं चाह्निकं सम्पूर्णम् ॥

कृतिरियं श्रीवाचस्पतिमिश्राणाम् (?)

It is stated also :

**WHATEVER TOPICS ARE IN THIS TEXT OF SEVENTY VERSES,
THEY ARE THE TOPICS OF THE ŚAŚTITANTRA, EXCLUDING
THE NARRATIVES AND WITHOUT THE (DISCUSSION OF)
THEORIES OF OTHERS.**

In the case of one who does not like voluminousness and brevity of the work written in the aphorism style by the earlier authorities, the descriptions of the social stories this may have given rise to the indifference. Due to the short span of life, that is not properly expounded (known) only through the text, not to speak of hearing and practising it. The learning becomes well used or employed in four ways; at the time of composition of the traditional work, at the time of study and at the time of practising it. There, the whole span of life would be consumed at the time of composition of the sacred work and as such there would arise the purposelessness of the scripture. Hence, in order that there may be the capability of acquiring, retaining and practising it quickly even in case of dull-intellected also, having altogether surpassed the sentences put in the midst of the narration of the stories in the Śaṣṭitantra for the compassion towards the disciples:

BY ĪŚVARAKRṢṆA IN THESE VERSES IN ĀRYĀ METRE

Through this treatise containing seventy verses

WAS SUMMARISED BY THAT NOBLE MINDED (SAGE)

Who engaged in the welfare of all the beings

AFTER DULY KNOWING THE THEORY (OF THE SĀMKHYA)

Somehow he summarised in seventy of the āryās the theory of the Sāmkhya contained in that (Śaṣṭitantra) which is a science of right theories, entirely and in its essentials which is worth explaining in the many hundreds and thousands of the texts.

KĀRIKĀ 71

(Authors between Pañcaśikha and Īśvarakṛṣṇa)

संक्षेपेणतुद्वाव— हारीतवाद्धलिकैरातपौरिकार्षभेश्वरपञ्चाधिकरणपतञ्जलिवार्षग-
ण्यकौण्डिन्यमूकादिक—

शिष्यपरम्परयाऽऽगतम्

भगवानीश्वरकृष्णश्च साहायकं शास्त्रम् ।

In brief this sastra (is handed over to us) through..... Hārīta, Vaddhali, Kairāt, Paurika, Aṛṣbheśvara, Pañcādhi karesna, Patanjali, Vārsagaṇya, Kauṇḍinya, Mūka, etc. (thus):

THROUGH THE TRADITION OF PUPILS WAS THIS ŚĀSTRA,
THE ŚĀSTRA IS HELPFUL AND COME THROUGH IS-
VARAKRSNA ALSO HANDED DOWN TO US

(Purpose of the SĀMKHYAKĀRIKĀ)

पूर्वाचार्यसूत्रप्रबंधे गुरुलाघवमनाद्रियमाणः पौरस्त्यान्याख्यानव्या_न गर्भमतिप्रमादं
ददातीति ग्रन्थभूयस्त्वमुपजायते । तच्चेदानीन्तनैः प्राणिभिरल्पत्वादायुषो ग्रन्थत एव न सूप-
पादं किं पुनः श्रवणप्रयोगाभ्याम् । आह च—चतुर्भिः प्रकारैर्विद्या सूपयुक्ता भवति—
आगमकालेन स्वाध्यायकालेन प्रयोगकालेन च । तत्र चास्यागमनकालेनैवायुः पर्युपयुक्तं
स्यात्ततश्च शास्त्रानर्थक्यम् । इत्यस्य मन्दिधियामप्याशु ग्रहणधारणप्रयोगसम्पत्त्यादिति
षष्ठितन्त्रादुपाख्यानगाथाव्यवहितानि वाक्यान्येकत उपमृद्य शिष्यानुकम्पार्थं यावत्

ईश्वरकृष्णेन चैतदार्याभिः ।

सप्तत्या

संक्षिप्तमार्यमतिना

सर्वसत्त्वहितप्रवृत्तेन

स्यग् विज्ञाय सिद्धान्तम् ॥ ७१ ॥

कथं चाऽस्य सम्यक्सिद्धान्तविज्ञानस्याप्यनेकग्रन्थशतसहस्राख्येयं सांख्यपदार्थं सत-
त्वमखण्डमार्याणां सप्तत्या संक्षिप्तवान् ॥ ७१ ॥

Since the categories like cosmic matter, conscious entity etc., are accepted, taught and praised by the authorities like Nārāyaṇa, Manu, Janaka, Vaśiṣṭa, Dvaimpayana, to adopt the noble path through the good fortune through the result of the natural lordly powers, thought was given by Īśvarakṛṣṇa whose intellect is efficient in describing the nature of the categories with a view to logic putting forth threefold means of knowledge in accordance with the sacred work duly propounded by the great seer, etc. There is no trace of fault in this which is like the lamp of pure gold.

It is stated also:

The light-like knowledge coming down from the moon-like-seers to remove the darkness-like-ignorance is covered by the black clouds (or dirty water of holy places). Therefore, the Yukidīpikā (illuminator of reasoning), remover of the darkness of perverted attitude and illuminator of the world, should be adopted by the gentle men without any hesitation.

The speech of a wise man even clear in meaning and sweet does not shine with a mischievous man; the lusture of the sun even pragnent with fire loses its heat when winter approaches all around. Since the noble persons raise the slightest virtues of others to height with their capability, this effort of mine may be able to receive merely the favour of its being considered by the noble persons.

Here ends the eleventh discourse and the fourth chapter of the Yuktidipika a commentary on the Sāṃkhykārikā.

This is the work of Sri Vācaspatimiśra (?)

The first part of the paper is devoted to a general discussion of the problem of the origin of life. It is shown that the origin of life is a problem of the first order of importance, and that it is one of the most important problems of the present day. The second part of the paper is devoted to a discussion of the origin of the human race. It is shown that the human race is a product of the evolution of the lower animals, and that it is one of the most important products of the evolution of the lower animals. The third part of the paper is devoted to a discussion of the origin of the human mind. It is shown that the human mind is a product of the evolution of the lower animals, and that it is one of the most important products of the evolution of the lower animals.

The fourth part of the paper is devoted to a discussion of the origin of the human body. It is shown that the human body is a product of the evolution of the lower animals, and that it is one of the most important products of the evolution of the lower animals. The fifth part of the paper is devoted to a discussion of the origin of the human soul. It is shown that the human soul is a product of the evolution of the lower animals, and that it is one of the most important products of the evolution of the lower animals.

The sixth part of the paper is devoted to a discussion of the origin of the human spirit. It is shown that the human spirit is a product of the evolution of the lower animals, and that it is one of the most important products of the evolution of the lower animals. The seventh part of the paper is devoted to a discussion of the origin of the human will. It is shown that the human will is a product of the evolution of the lower animals, and that it is one of the most important products of the evolution of the lower animals.

The eighth part of the paper is devoted to a discussion of the origin of the human intellect. It is shown that the human intellect is a product of the evolution of the lower animals, and that it is one of the most important products of the evolution of the lower animals. The ninth part of the paper is devoted to a discussion of the origin of the human emotions. It is shown that the human emotions are a product of the evolution of the lower animals, and that they are one of the most important products of the evolution of the lower animals.

The tenth part of the paper is devoted to a discussion of the origin of the human conscience. It is shown that the human conscience is a product of the evolution of the lower animals, and that it is one of the most important products of the evolution of the lower animals. The eleventh part of the paper is devoted to a discussion of the origin of the human love. It is shown that the human love is a product of the evolution of the lower animals, and that it is one of the most important products of the evolution of the lower animals. The twelfth part of the paper is devoted to a discussion of the origin of the human hope. It is shown that the human hope is a product of the evolution of the lower animals, and that it is one of the most important products of the evolution of the lower animals.