

देशपरिणामोऽनुपपन्न इति । एतच्चायुक्तम् । कस्मात् ? नैमित्तिकत्वात् । पूर्वकृतस्य कर्मणः फलभोगपरिसमाप्तिः, साम्प्रतस्य च फलोपभोगार्थं विपरिणामः प्रायणस्यनिमित्तम् । न तु प्रायणो विपरिणामस्येति । किंच शरीरान्तराभावश्च । कृत्नस्याशयस्याभिव्यक्तिमिच्छतः शरीरान्तराभावो निमित्तान्तराभावात्प्राप्नोति । तत्र कृतेनेति चेत् न, कललाद्यवस्थानाशो तदसम्भवात् । तत्र कृताभ्यां हि बीजावेशः करणस्य निष्पादितो यावत्कललाद्यवस्थायामेव तच्छरीरं विनष्टमिति तत्र कृताशयासम्भवाच्छरीरान्तरानुपपत्तिप्रसंगः । किं च स्थावराणां च शरीरान्तरासम्भवः । आशयस्य स्थावरशरीरारम्भे चरितार्थत्वात्स्थावरशरीरेण चाशयोपादानासम्भवात्तस्य संसाराभावः प्राप्तः । तस्मादुपपन्नमेतत्पुरुषार्थमादिसर्गोत्पन्नं सूक्ष्मशरीरं संसरति । यावच्च स पुरुषार्थो न परिसमाप्यते तावत्तिष्ठत इति ॥ ४१ ॥

Proponent : No, because it is not accepted by us. The vaivarta body is not caused by virtue and vice; on the contrary, it belongs to the principal element (or it is due to the potentiality of the constituents) and hence there arises no defect. Nor are accepted (by us) many subtle (bodies). Therefore, the defect is applicable to the thesis of the opponent (lit. others) only. Moreover, because of non-admitting the maturity of all the past impressions. The fault would have arisen in the case of one admitting the maturity of all the past impressions. In our theory, however, the maturity of the past impressions is partly. Therefore, it carries no force.

If it is argued that their partial manifestation is illogical because there is no particularity in the cause (through which the modification is caused partially and not full), it may be like this. The particularity in the manifestation of the past impression, is observed to take place due to the particularity into less or more degree in the causes just as in case of the air,⁷ etc., in anger, etc. The cause in the manifestation of the result is the time of departure. And, that is without particularity. Therefore, the partial modification of the past impressions is not justified. This is also wrong.

Why ?

Because that (departure) is caused. The completion of the experience of the results of the acts done earlier and the maturity of the acts done at present for the experience of their results is the cause of departure ;⁸ the departure, on the other hand, is not (the cause) of the maturity (of acts for fruits). Moreover, there is the absence of some other body. In the case of the one who intends the manifestation of all the past impressions there arises the undesirable contin-

gency of the absence of some other body due to the absence of some other cause. If it is argued that it is due to the act done at that time.⁹

No, because that is not possible when the state of embryo, etc., meet destruction. That act of inception of the seed of the organs is caused by the act done at that time, that body, the seed (kāraṇaśarīra) is destroyed at the end of the state of embryo and, hence, since there is no impression of past deeds, there arises the undesirable contingency of absence of possibility for the other body. Moreover, there arises the undesirable contingency of the impossibility of the other body for the immovable being. Since the impression of the past deeds is effective for the production of the body of the immovable beings and since the impression of the past deeds is not produced by the body of the immovable beings, there arises the undesirable contingency of absence of the transmigration of that (being).⁹ Therefore, it is right that the subtle body, which originates for the purpose of the conscious entity in the initial creation, transmigrates, and until the purpose of the conscious entity comes to an end, it continues to exist.

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1. The senses would always be in contact with the object, and there would not be the absence of knowledge any time. Moreover, if the senses would be all-pervasive, all the senses would come in contact with all the objects and it would result into the knowledge of all the objects simultaneously.
2. If the senses would be all-pervasive, they would come in contact with all the objects and there would remain no object obstructed from the senses where inference and verbal testimony would be applied.
3. The body with which it is related would be capable of doing and knowing everything because of having an all-pervasive subtle body.
4. The one possessed of ghost is perceptible while the ghost is imperceptible. Therefore, the relation with imperceptible does not turn the perceptible also imperceptible.
5. Determination (adhyavaśāya) stands for intellect here.
6. The virtue, vice, etc., are the factors for a particular subtle body and they do not produce a gross body also. The two are clarified by Chakravarti within paranthesis as dharmādharmayoh.
7. Here, air seems to denot the vital airs which are variously observed (as more of less) in accordance with the situation or emotions.
8. When the result of the works done earlier is experienced and there is no work which is matured for giving its result immediately, the beings meet death.
9. In the theory of the Sāṃkhyas, however, such a defect does not arise because all the past impressions are not exhausted in one birth and the remaining cause the further body.

KĀRIKĀ 42

(Transmigration of subtle body)

आह, यदि पुरुषार्था लिङ्गस्योत्पत्तिरभ्युपगम्यते तत्समनन्तरमेवानेन पुरुषार्थोऽवसाय-
यितव्यो न पुनर्देवमानुषतिर्यग्भावेन पुनः पुनराजवज्जवीभावोऽनुष्ठातव्य इति ।

Opponent : If the origination of the subtle body is admitted to be meant for the conscious entity, the purpose of the conscious entity should be realised or finished by it (subtle body) at the time of that (first creation) only. The transmigration in the form of an individual soul in the form of god, man, and vile animal should not take place again and again.

उच्यते-

पुरुषार्थहेतुकमिदं निमित्तनैमित्तिकप्रसङ्गेन ।

प्रकृतेर्विभुत्वयोगान्दवद् व्यवतिष्ठते लिङ्गम् ॥ ४२ ॥

यद्यपि पुरुषार्थसिद्धयर्थं लिङ्गमुत्पद्यते, तथापि सत्त्वरजस्तमसां त्रयाणामपि प्राधान्या-
द्भजस्तमोभ्यामभिभूते सत्त्वे तत्प्रेरितं निमित्तनैमित्तिकशरीरेन्द्रियविषयोपभोगनिर्वर्तकं
शृणोति । तद्यथा अग्निहोत्रं जुहुयात्स्वर्गकामो, यमराज्यमग्निष्टोमेनाऽभिजयतीति । तत्र
फलेच्छया योनीः प्राणार्दींश्च सम्मुखीकृत्य क्रियामारभते । गुणवृत्तवैचित्र्याच्च प्रयत्नवानपि
मनोवाग्देहैर्मलिनमपि कर्म करोति । ततश्च प्रकृतेर्विभुत्वयोगात्तेन तेन निमित्तेनोपस्थापितं
देवमनुष्यतिर्यक्प्रेतादिशरीरमेकस्वभावमपि सन्नटवद्द्वयवतिष्ठते लिङ्गमाकृतिविशेषोपादान-
त्यागसाम्यतः । विभुत्वं गुणानां त्रयाणामपि साम्यादितरेतराभिभवो दृष्टः । तस्माद् भावनि-
मित्तः संसारः । तन्निमित्तानुपादानान्मोक्षः ॥ ४२ ॥

Proponent : THE SUBTLE BODY THROUGH ITS CONNEC-
TION WITH THE MEANS AND THEIR RESULTS ACTS
LIKE A DRAMATIC ACTOR ON ACCOUNT OF ITS
BEING UNITED WITH THE ALL-PERVASIVE POWER
OF THE COSMIC MATTER.

Though the subtle body originates for the accomplishment of the purpose of the conscious entity, yet since all the three of the cos-

tituents can be dominant, when the Sattva is dominated by Rajas and Tamas and prompted by that, one hears from the śruti about the means causing the experience of the cause, the effects like the objects of the body and the senses, as the desirous of heaven should perform Agnihotra ; 'through the performance of Agnistoma one wins over the kingdom (domain) of Yama.' Then, he begins his activities with the desire for their results, taking delight in the causes and the vital air etc. He performs even impure actions through mind, speech and body on account of the strange nature of the activities of the constituents, even though he is very cautious. Then, due to the association of the cosmic matter with all-pervasive powers, the subtle body even though remaining of the same nature acts like a dramatic actor acquiring the bodies of a god, man, animal and ghost ; the similarity being in case of acquiring and giving up the particular form. Since the all-pervasiveness is common to all of the three constituents, there is observed the mutual suppression in them. Therefore, the transmigration is caused by dispositions. Liberation is caused by not acquiring the cause of that.

KĀRIKĀ 43

(Dispositions)

आह,भावा इति तत्र भवताऽभिधीयते, न चास्य शब्दस्यार्थं प्रतिपद्यामहे । तस्माद्भक्त-
व्यमिदं के पुनरमी भावा इति ?

Opponent : The dispositions are mentioned by you in that connec-
tion,¹ and we do not understand the meaning of the word.
Hence, it should be stated as to which are these dispositions?

उच्यते— धर्माद्या भावाः । धर्मो ज्ञानं वैराग्यमैश्वर्यमधमोऽज्ञानमवैराग्यमनैश्वर्यमित्येते
भावाः ।

Proponent : The dispositions are the virtues, etc. Virtue knowledge,
non-attachment, lordly powers, vice, ignorance, attachment
and absence of lordly powers are the dispositions.

(Sub-divisions of disposition)

तत्राचार्याणां विप्रतिपत्तिः । पञ्चाधिकरणस्य तावद्विविधं ज्ञानं प्राकृतिकं वैकृतिकं
च । प्राकृतिकं त्रिविधं— तत्त्वसमकालं सांसिद्धिकमाभिष्यन्दिकं च । तत्र तत्त्वसमकालं संह-
तश्च महांस्तत्त्वात्मना महति प्रत्ययो भवति । उत्पन्नकार्यकारणस्य तु सांसिद्धिकमाभिष्यन्दिकं
च भवति । सांसिद्धिकं यत्संहतव्यूहसमकालं निष्पद्यते, यथा परमर्षेर्ज्ञानम् । आभिष्यन्दिकं च
सांसिद्धिककार्यकरणस्य कारणान्तरेणोत्पद्यते । वैकृतं तु द्विविधं स्ववैकृतं परवैकृतं च । स्ववैकृतं
तारकम् । सिद्ध्यन्तराणि । आह च

तत्त्वसमं वैवर्तम् तत्राभिष्यन्दिकं द्वितीयं स्यात् ।

वैकृतमतस्तृतीयं घाट्कौशिकमेतदाख्यातम् ॥

अत्र तु तत्त्वैः सहोत्पत्त्यविशेषात्सांसिद्धिकमभेदेनाह—

वैकृतमपि च द्विविधं स्ववैकृतं तत्र तारकं भवति ।

स्यात्सप्तविधं परवैकृतं स्वतारादि निर्दिष्टम् ॥

इति यथा ज्ञानेमेवं धर्मादयोऽपीति ।

There is the difference of opinion among the authorities in this
regard. According to Pañcadhikaraṇa, knowledge is of the two

kinds— natural and acquired. The natural is of three kinds : arising with the origination of the element, innate and the growing one. That arising with the origin of the element arises in the intellect in the form of the high understanding. The innate and growing one arise when the body is accomplished. The innate is that which arises at the time of the production of the group of (the cause and the effect), as for example, the knowledge of the great seer, viz., Kapila. That which grows arises with the application of some other cause in the case of one whose body is already accomplished (i.e. created). The acquired one is of two kinds— acquired by oneself and acquired with the help of others. That acquired by oneself is Tāraka.² That acquired with the help of others refers to the other accomplishments. It is stated also :

The knowledge which arises with the origination of the element itself is called vaivarta, the second may be that which grows and the third is the acquired one. This is said to have six sheaths.

Here, since the innate is similar to that originating with the production of the elements themselves, the innate is described without distinction. The acquired is also of two kinds. Out of them, that acquired by himself is the Tāraka; that acquired by the help of others is of seven kinds said to be svatāra, etc.

As the knowledge, so are the virtue, etc., also.

(Different views about the sub-division of Dispositions)

विन्ध्यवासिनस्तु नास्ति तत्त्वसमं सांसिद्धिकं च । किं तर्हि सिद्धिरूपमेव । तत्र परम-
 र्पेरपि सर्गसंघातवृहोत्तरकालमेव ज्ञानं निष्पद्यते यस्माद् गुरुमुखाभिप्रतिपत्तेः प्रतिपत्स्यत
 इत्यपीत्याह— सिद्ध निमित्तं नैमित्तकस्यानुग्रहं कुरुते, नापूर्वमुत्पादयतीति । निमित्तनैमित्तिक-
 भावाच्चैवमुपपद्यते । तत्र परमर्षेः षड्रूहः अन्येषां क्लिष्ट इत्ययं विशेषः । सर्वेषामेव तु तार-
 काद्यविशिष्टमाचार्य आह— त्रिविधा भावाः सांसिद्धिकाः प्राकृतिका वैकृतिकाश्चेति । तत्र
 सांसिद्धिकग्रहणात्तत्त्वसमकालं प्रत्यागच्छे, नैवतदस्तीति । कथम् ? यदि हि तथा स्यात्तत्त्वान्त-
 रानुत्पत्तिसंघातो व्यूहश्चानर्थकः स्यात् । महत्युत्पन्नं ज्ञानं तत्रैवोपलब्धमिति कः संघातार्थः ?
 तथा चर्षेरूहो नोपपद्यते, प्रतिबन्धाभावात् । न हास्य कार्यकारणव्यूहसमकालज्ञानोत्पत्तौ
 कश्चित्प्रतिबन्धोऽस्ति । अपरिवृत्तखलत्वाद्यतः कालान्तरं प्रतीक्षते । तस्मादस्य सहैव कार्यका-
 रणाभ्यां ज्ञानमभिनिष्पद्यते प्रदीपप्रकाशवदित्यतः सांसिद्धिकम् । अन्येषां तु सत्त्वस्याऽपटु-
 त्वात्कालान्तरेण प्रकृत्यभिष्यन्दाद् द्रागिति भवति । कृष्णासर्पदर्शनवत् । तत्राकृतम् । वैकृतं
 तु द्विविधं पूर्ववत् । यथा च परमर्षेर्ज्ञानं सांसिद्धिकमेवं माहात्म्यशरीरस्यैश्वर्यं, भृग्वादीनां
 धर्मः, सनकादीनां वैराग्यम् । अधर्मो यक्षरक्षभ्रभृतीनाम् । अनैश्वर्यं षट्सिद्धिक्षयकालोत्प-
 न्नानां मानुषाणां तिरश्चाञ्च । रागोऽज्ञानं परमर्षिवर्ज्यानाम् । प्राकृतास्तु तद्यथा वैराग्यं भंगव-
 दासुरेः । तस्य हि परमर्षिसम्भावनादुत्पन्नो धर्मः, अशुद्धिं प्रतिद्वन्द्विभावादपजगाम । तस्यामप-

तायां प्रकृते शुद्धिस्त्रोतः प्रवृत्तं येनाऽनुगृहीतो दुःखत्रयाभिघातादुत्पन्नजिज्ञासः प्रव्रजितः । तथा महेश्वरसम्पर्कात्रिन्दिन ऐश्वर्यम् । नहुषस्यागस्त्यसम्पर्काद्धर्म इत्यादि । वैकृतास्तु भावा अस्मदादीनाम् । एवं त्रिविधभावपरिग्रहात्त्वाचार्यस्य न सर्व स्वतः पतञ्जलिवत्, न सर्व परतः पञ्चाधिकरणवत् । किन्तहि महती स्वभावातिवृत्तिः प्रकृतितोऽल्पा स्वतो विकृतितः ।

However, in the view of Vindhyavāsin the knowledge arising with the origination of the elements themselves and the innate does not exist. On the other hand, knowledge is accomplished (acquired) only. Here, the knowledge of the great seer (Kapila) also is accomplished after the group of the composite objects is originated on account of which the knowledge begins from listening to the preceptor. It is also stated that the cause which is accomplished and promotes the effect, does not give rise to something fresh. It is justified through the relation of cause and the effect. Here, it originates sharply (or in short time) in the case of the great seer (Kapila) and it is difficult for others (to acquire).³ This is the difference in this case. The authority has stated that the Tāraka etc., are common to all as – the dispositions are of three kinds – innate, natural and acquired. Through the mention of innate he rejects the knowledge arising at the time of the (origination of the) elements. It does not exist at all.

How ?

If it would be so, the bringing together and arrangement of objects and (the statement of) origination of other elements would be meaningless. When the knowledge arising in the intellect is cognised in the intellect itself, what is the purpose of bringing together of other objects? *Moreover, in that case, the thinking of the seers is not justified, because there is no restriction.* There is no restriction in the origination of the knowledge at the time of the arrangement of the causes and effects (body). He is not fenced with wickedness due to which some more time is required for (the rise of knowledge). Therefore, the knowledge originates along with the cause and effect (body) just like the lamp and the light and, hence, it is innate. In the case of others, however, on account of the awkwardness (dullness) of the intellect on account of its coming from the cosmic matter after some time it becomes soon; like that at the sight of a black serpent. That is natural. The acquired also is twofold as is the case with the earlier, just as the knowledge is innate in the case of the great seer; the lordly powers in the case of māhātmys śarīra; the virtues in Bhṛgu, etc.; and non-attachment in Sanaka, etc.; vice in the case of yakṣa, devils, etc.; absence of lordly powers in case of the, men and the animals born at the time of destruction of the six attainments,

attachment and absence of knowledge in the people other than the great seer. They are natural also as the non-attachment in case of lord Āsuri. Virtue originated in him because of his being born as the great seer. He drove away the impurity because of its being contradictory to the virtue. When that (impurity) was destroyed, the stream of purity proceeded from the cosmic matter and favoured by that he in whom the desire to know was born due to the stroke (or affliction) of the three constituents, renounced the world. Similarly, the lordly powers of the Nandī (the bull of lord Śiva) through the contact with the great lord (Śiva), and the virtues, etc., of Nahuṣa through his contact with Yagastya. The acquired dispositions are like those of ourselves. In this way, since the author mentions the dispositions of three kinds, they are not all natural as held by Patañjali, nor are they all acquired from others as held by Pañcādhikaraṇa. On the other hand, the great part of the growth (i.e. transgressing the natural quantity) in the inherent dispositions is from the cosmic matter (natural, arising spontaneously) and the less from acquisition.⁴

(Three kinds of Dispositions)

एवम्

सांसिद्धिकश्च भावाः प्राकृतिका वैकृतश्च धर्मोद्याः ।

दृष्टः करणाश्रयिणः

यथा चैते तथा

कार्याश्रयिणश्च कललाद्याः ॥ ४३ ॥

त्रिविधा एवेति कललादिग्रहणेन शरीराण्याह । तेषामाकृतिवैश्वरूप्यं चतुर्दशविधे संसारे त्रिविधम् । तत्र सांसिद्धिकस्तावत् वैवर्त्तानां ग्रहनक्षत्रतारादीनाम् । जातिकृतश्च विशेषः हंसानां शौक्ल्यम्, तित्तिरिमयूरादीनां चित्रच्छदत्वमिति । प्राकृतं यथामाहात्म्यं शरीराभिमानात् तस्य ह्यभिमानो भवति— हन्ताहं पुत्रान्रुक्ष्ये ये मे कर्म करिष्यन्ति । ये मां परं च ज्ञास्यन्ति । स यादृक्सर्गमाभिध्यायति तादृक्प्रधानादुत्पद्यते । तद्यथा महेश्वरस्य रुद्र कोटिसृष्टाविति । वैकृतास्तु कललाद्याः । यथा भिषग्वेदेऽभिहितम्—क्षीरं पीत्वां गर्भिणी गौरं पुत्र जनयतीति । एते भावा व्याख्याताः । एषां वैश्वरूप्याल्लिङ्गस्य गतिविशेषः संसारो भवतीति ॥ ४३ ॥

Thus,

THE DISPOSITIONS LIKE VIRTUE, ETC., ARE INNATE, NATURAL AND ACQUIRED AND ARE OBSERVED TO BE DEPENDENT ON THE ORGANS AS THESE SO ARE EMBRYO, ETC., AS DEPENDENT UPON THE EFFECT (I.E. THE BODY)

Through the mention of embryo, etc., the author has stated that the bodies are of three kinds only. Their form found in whole world of fourteen kinds is of three kinds.⁵ The innate is that of the vaivarta body like planets, stars and other small stars, as also the particularity due to the race as the whiteness of the swan and the variegated (colour) and clearness (not darkness) in a partridge and the peacock. It is natural also as – on account of the notion of possessing a magnimous body one comes to have the notion 'I will produce the sons who will work for me, will know me and the others', the creation as he ponders over comes out of the cosmic matter as in the case of lord Śiva in producing thousands of Rudras. The embryo, etc., are acquired, as it is stated in the veda of medicines—the pregnant woman gives birth to a son after drinking milk. Thus are explained the dispositions. Since they are universal (i.e. found everywhere in the universe), the transmigration in the form of a particular state (or mode of existence) of the subtle body takes place.⁶

KARIKA 43

1. I.e., in context of transmigration of subtle body.
2. It is a kind of attainment.
3. Here, the causal relation may present some problem from Sāṃkhya point of view. The effect exists in the cause prior to its origination. Knowledge could also be considered as existing earlier. Even if knowledge is considered to be acquired, the above maxim holds good with regard to the material objects and should not be stretched too far. Knowledge is a particular form or state of intellect and, hence, a change in state does not disturb the theory of causation.
4. This is proved through our common experience also. Due to the natural dispositions a man is inclined to a particular thing.
5. The fourteen kinds of worlds are the fourteen regions (lokas) . Three kinds may mean either gods, human beings and lower animal, or the bodies like embryo of three kinds: innate, natural and acquired. The latter interpretation seems to be nearer the intention of the present author.
6. Since no being is found without those, we can conclude that they are everywhere and the subtle body transmigrates with them. Of course, some dispositions are acquired which also follow in the next

KĀRIKĀ 44

(Results of disposition)

आह, कस्य पुनर्भावस्यानुष्ठानात्को गमनविशेषो लिङ्गस्य निष्पद्यत इति ?

Opponent : Through the practice of which disposition what particular state (or mode of existence) is acquired by the subtle body ?

उच्यते—

धर्मेण गमनमूर्ध्वम्

उक्तो धर्मः । तदनुष्ठानादष्टविकल्पायां देवभूमावुत्पत्तिर्भवति ।

गमनमधस्ताद् भवत्यधर्मेण ।

अधर्मोऽप्युक्तः । तदनुष्ठानात्पञ्चविकल्पायां तिर्यग्भूमावुत्पत्तिर्भवति ।

Proponent : Through virtue is the rise upwards.

The virtue is already explained. Through the practice of this there takes place the birth in the land of gods (i.e. heavenly reigns) of eight kinds.

Through vice becomes the departure (or state of birth) downwards.

The vice is also already explained. (Kā. 23). Through the practice of that takes place the birth in the five kinds of land of the animals.

आह, एकभूमिविशेषानुपत्तिः गतिविशेषात् । यदि भावानां भूमिविशेषनिमित्तत्वं नियम्यते तेनैकस्यां भूमौ हीनमध्यमोत्कृष्टत्वं जात्याकृतिस्वभावानुग्रहोपघातानां न प्राप्नोति ।

Opponent : There is no propriety (in experiencing) one particular land (through a particular disposition) because there is a particular state of beings on it. If the causality of a particular land is restricted to the dispositions, there would be no low, medium and high qualities in the birth, form, nature, favour (i.e. occupations) and diseases on the same place.

उच्यते- न तर्ह्यनेन भूमिविशेषो नियम्यते, किं तर्हि ऊर्ध्वशब्द उत्कृष्टवचनः। धर्मेण देवेषु मानवेषु तिर्यक्षु चोर्ध्वगमनमुत्कृष्टं जन्म भवति। तथाऽधर्मादधोगमनमपकृष्टं जन्म भवति।

ज्ञानेन चाऽपवर्गः

चशब्दोऽवधारणार्थः। ज्ञानेनैवापवर्गः, न भावान्तरेणेति। यदुक्तमन्यैराचार्यैः- वैराग्यात्पुरुषकैवल्यं ज्ञानवैराग्याभ्यां चेति तत्प्रतिषिद्धं भवति।

Proponent : A particular land is not restricted through it. On the contrary, the word high means the 'superior'. Through virtue there is rise upwards, i.e. ensues a superior birth in gods, men or animals. Similarly, through vice is the departure downwards i.e. the inferior birth.

THROUGH KNOWLEDGE ONLY IS ACQUIRED THE LIBERATION.

The word *Ca* means restriction. The liberation is (attained) only by knowledge and not by any other disposition. Thus, the statement of the other teachers that the isolation ensues through non-attachment and through (combination of) knowledge and non-attachment, becomes negated.¹

आह, यदि पुनर्वैराग्यात्पुरुषकैवल्यमभ्युपगम्यते क एवं सति दोषः स्यात् ?

What is the fault if it is held that the isolation of the conscious entity ensues through non-attachment ?

उच्यते- न शक्यमेवं प्रतिपत्तुम्। कस्मात् ? संसारनिमित्ताऽप्रतिपक्षत्वात्। यदि रागादिनिमित्तः प्रधानपुरुषसंयोगः स्यात् प्राप्तमिदं तत्प्रतिपक्षेण वैराग्येण वियोगो भविष्यतीति। न त्वेवम्। कुतः ? संयोगकृते कार्यकरणसर्गे सति निष्पत्तेः। कार्यकरणव्यूहोत्तरकालं हि रागो भवति। तस्मान्नासौ कार्यकरणनिष्पत्तेर्निमित्तमिति शक्यमाश्रयितुम्। यस्य तु ज्ञानान्मोक्ष इति पक्षः, तस्य प्रतिपक्षादज्ञानाद्बन्ध इति प्राप्तमस्ति, न चासौ प्रागपि कार्यकरणनिष्पत्तेः। तस्मान्न वैराग्यान्मोक्षः। अतएव न ज्ञानवैराग्याभ्यां मोक्षोऽस्ति। उभयनिमित्ताऽसम्भवात्। तस्मात्सूक्तं ज्ञानेनैवाऽपवर्गः।

विपर्ययादिष्यते बन्धः ॥ ४४ ॥

ज्ञानविपर्ययोऽज्ञानम्। तस्माद् बन्धस्त्रिविधो भवति प्रकृतिबन्धो दक्षिणाबन्धो वैकारिकबन्धश्चेति ॥ ४४ ॥

Reply : This cannot be (held so).

Why?

Because it is not in opposition to the cause of transmigration. If the contact of the cosmic matter and the conscious entity would be caused by attachment, their disjunction (or separation) would be through non-attachment opposite to that (cause of contact). It is, however, not so.

How?

Because it comes into existence after the origination of body which is caused by that contact. The attachment comes into existence after the composition of body. Therefore, it cannot be considered as the cause of the origin of body. In the theory of one holding that the liberation ensues through knowledge, in his case it comes to be that bondage ensues through absence of knowledge because the latter stands in opposition to the former, and it is not that that did not exist earlier to the origination of body. Therefore, the liberation does not ensue through non-attachment. Therefore, liberation does not ensue from (the combination of) knowledge and non-attachment, because both cannot be the cause (at a time). Therefore, it is rightly said that the liberation ensues from knowledge only.

Therefore,

BONDAGE IS INTENDED (TO ENSUE) FROM THE REVERSE (OF KNOWLEDGE)

The absence of knowledge is opposite to knowledge. From that ensues the bondage of three kinds : natural, personal and evolutionary.

KĀRIKĀ 44

1. The liberation cannot be attained by non-attachment or the combination of non-attachment and knowledge. Non-attachment may lead to knowledge and this only leads to liberation. The other dispositions regulate a particular state of birth.

KĀRIKĀ 45

(Natural bondage)

आह, कस्माद् भावात्प्रकृतिबन्धो भवति ?

Opponent : Through which disposition ensues the natural bondage ?

उच्यते—

वैराग्यात् प्रकृतिलयः

वैराग्यादष्टसु प्रकृतिषुलयं गच्छति, असावुच्यते प्रकृतिबन्ध इति ।

Proponent : THROUGH NON-ATTACHMENT (RESULTS) MERGER INTO (EIGHT) CAUSES.

Through non-attachment one merges into eight causes,¹ this is called the natural bondage.

आह, यदि वैराग्यात्प्रकृतिलयः प्राप्तो यदेतत्प्रकृतौ वैराग्यमाङ्गसम् । अन्या प्रकृतिस्त्रिगुणा, कारणभूता, कार्यभूता, कार्यकारणभूता, अकार्यकारणभूता अचेतना परतन्त्रा चेति । अन्यः पुरुषो निर्गुणो, न कार्य, न कारणं, न कार्यकारणं, तद्विपरीतः चेतनः स्वतन्त्रश्चेति ततोऽपि प्रकृती लयः ततश्चाऽनिर्मोक्षप्रसंग इति ।

Opponent : If there is merger in prakṛti through non-attachment, it is immediately realised that it is no attachment towards cosmic matter. The cosmic matter, composed of three constituents existing in the form of the cause, or effect and both the cause and the effect, non-sentient and dependent is distinct. The conscious entity which is devoid of constituents is not an effect, cause, both cause and effect, opposite (in nature) to that (cosmic matter), sentient and independent. Then, also there is the merger in cosmic matter and thereby arises the undesirable contingency of absence of liberation.²

उच्यते—विपर्ययादिति वर्तते । तदिहाभिसम्भन्त्यामः । ततश्च विपरीतं यदेव वैराग्यं तुष्टिकाण्डानुपतितं प्रकृत्यादिषु परत्वाभिमानः तत एव प्रकृतिलयो भवति नान्यस्मात् । अथवाऽत्रापि यत्तत्प्रकृतावन्यत्वज्ञानं तत एव मोक्षो न वैराग्यात् । कुतः ? भवबीजा-

प्रतिपक्षत्वादिति ह्युक्तम् । आम्भसिकस्य च मोक्षप्रसंगात् । तुल्या ह्यस्य नानात्वसंविद्, आसंगदोषनिवृत्तेः । न चैतदिष्टम् । तस्माद्युक्तमेतत् वैराग्यात्प्रकृतिलय इति ।

Proponent : It is the case 'from the opposite'. We shall break it (explain) like this. The opposite of it which is non-attachment falling under the section of (satisfactions) and (in the form of) notion of highest towards the cosmic matter etc., from it only takes place the merger into the cosmic matter and not through anything else.³ Or, in this case also the liberation ensue through the knowledge of distinction of the cosmic matter and not through the non-attachment.

Why ?

Because, as it is already stated that it is not opposite to the cause of the birth. Moreover, there would arise the undesirable contingency of liberation in case of the 'acquatic'.⁴ Its knowledge of distinction is similar (to the one knowing its distinction from cosmic matter) because its blemish of attachment has come to an end. This is, however, not desirable. Therefore, it is right that the merger in cosmic matter takes place through non-attachment.

(Personal Bondage)

आह, अथ दक्षिणाबन्धः कुतः ?

Opponent : How does the personal bondage take place?

उच्यते—

संसारो भवति राजसाद् रागात् ।

योऽयं दृष्टानुश्रविकविषयाभिलाषः स रागः । तत्र दृष्टविषयरगात्तत्प्राप्तिनिर्वर्तकं कर्म करोति । ततश्च तत्रोपपद्यते । आनुश्रविकविषयाभिलाषादग्निहोत्रादिषु प्रवर्तते । ततश्च स्वर्गादिषूपपत्तिर्भवति । असौ दक्षिणाबन्धः । दृष्टानुश्रविकविषयाभिलाषद्वारेण तन्निर्वर्तके कर्मणि प्रवर्तमानो गुणवृत्तिवैचित्र्यादनिष्टफलनिर्वर्तकमपि कर्म करोति । एवं मानुष्ये गत्यन्तरे योपपत्तिः सर्वाऽसौ रागात् ।

Proponent : *Through attachment abounding in Rajas takes place transmigration (world).*⁵

Attachment is the lust for the objects—perceptible and taught in the scriptures. Through the attachment to the perceptible objects one performs the acts causing the attachment to them. Therefore, he is born there in the world.⁶ Through the desire for the objects taught

in the scriptures one begins sacrifice etc. From that takes place the birth in the heaven, etc. This is the personal bondage. A person who starts the acts through the desire of the objects—perceptible and taught in the scriptures with a view to get these objects, performs the acts leading to the undesirable results also due to the strangeness in the functioning of the constituents. Thus, the birth in human form or in some other state is caused by the attachment.

(Propriety of the term abounding in Rājas)

आह, राजसंग्रहणानर्थक्यम् तत्पूर्वकत्वाद्रागस्य । रजोनिमित्त एव हि रागः । तत्र संसारो रागादित्येव वक्तव्यम्, राजसंग्रहणमनर्थकमिति ।

Opponent : The mention of the word abounding in Rajas in the text carries no sense because the attachment is caused by that (Rajas) itself. The attachment is caused by Rajas only. Hence, only this that transmigration is caused by attachment should be stated. The mention of Rajas is meaningless.

उच्यते—न, विषयविशेषणत्वात् । विषये यो रागः स संसारहेतुरित्यस्यार्थस्य ज्ञानार्थमिदमुच्यते । अन्यथा यो यतेः सात्त्विको यमनियमध्यानाद्यनुष्ठानानुरागः प्रवचनरागो वा सोऽपि संसाराय स्यात् ।

Proponent : No, because the object serves as a qualification. This is stated so to suggest the meaning that the attachment in the objects only is the cause of transmigration. Otherwise, the attachment of an ascetic towards the practice of restraint, observance and meditation, etc., which is abounding in Sattva or the attachment to religious discourse would also be for the sake of (i. e. would lead) to transmigration.

(Non-obstruction through supernatural powers)

ऐश्वर्यादविघातः

यदष्टगुणमैश्वर्यमणिमादि प्रागुपदिष्टं तस्मात्स्वे स्वे विषयेऽविघात उत्पद्यते । तदभिरतिर्वै कारिको बन्धः ।

FROM SUPERNATURAL POWERS (RESULTS) NON-OBSTRUCTION.

From the eight types of supernatural powers, to be atomic etc.,

stated above, arises the non-obstruction in the respective objects. The lust (i.e. attachment) to that is the evolutionary bondage.⁷

(Absence of knowledge is the root of dispositions)

आह, यदि त्रिभिस्त्रिभिर्निमित्तैर्वैराग्यादिभिस्त्रिविधो बन्धो निर्वर्त्यते यदुक्तमज्ञानाद् बन्ध इति तदयुक्तम् । भावान्तरं ह्यज्ञानमतः फलान्तरेण भवितव्यमिति ।

Opponent : If the three kinds of bondage is caused by three respective causes like non-attachment, the statement that the bondage is caused by absence of knowledge comes to be wrong. The absence of knowledge being a different disposition should have a different result.

उच्यते- न, मूलकारणत्वात् । ज्ञानवर्जितानां हि भावानां यत्फलं तत्राऽज्ञानं मूलम् । तन्निमित्तत्वात्सर्वेषाम् । न हि ज्ञानिवैराग्यमलं प्रकृतिलयाय । तथेतराणि परमर्ष्यादावदृष्टत्वाद् विचित्रं कार्यमेकस्मात्कारणादयुक्तमिति वैराग्यादीन्यसाधारणानि पृथक् कल्प्यन्ते, साधारणं त्वज्ञानमतो न कश्चिदोषः ।

Proponent : No, because of its being the root-cause. The absence of knowledge serves as a (general) cause for all the results of the dispositions devoid of knowledge,⁸ since all the others are caused by that i.e. absence of knowledge. The non-attachment of a man possessed of knowledge is not for the sake of (i.e. does not lead to) the merger into the cosmic matter. Thus, since the others are not observed in case of the great seer, etc., and since it is wrong that the different results proceed from the same (one) cause, the uncommon causes like non-attachment, etc., are postulated separately; the absence of knowledge, however, is common and hence there is no fault.

(Result of absence of lordly powers)

विपर्ययात्तद्विपर्यासः ॥ ४५ ॥

अनैश्वर्यात् अणिमादेरष्टविधादविघातविपर्ययो विघातो भवति । तदेवमेतदष्टविधं धर्मादिविधानमुपादायाऽष्टविधं नैमित्तिकमुपपद्यते । एवमेष तत्त्वसर्गो भावसर्गश्च व्याख्यातः । एतच्च व्यक्तस्य रूपं प्रवृत्तिश्च परिकल्प्यते फलमिदानीं वक्ष्यामः ॥ ४५ ॥

॥इति युक्तिदीपिकायामष्टममाह्निकं तृतीयं च प्रकरणम् ॥

FROM THE REVERSE (RESULTS) THE OPPOSITE (THEREOF).

From the absence of lordly powers results the obstruction opposite to the eight kinds of non-obstruction like atomic size, etc. Thus, after acquiring the eight types of dispositions, virtue, etc., the eight types of results take place. Thus is explained the creation of the elements and the dispositions. This is postulated as a form and activity of the manifest. We shall speak of the result now.

(Here ends the eighth discourse and the third chapter in the *Yuktidīpikā*)

KĀRIKĀ 45

1. The eight causes are cosmic matter, intellect, egoism and five subtle elements which produce the dissimilar objects.
2. The cosmic matter is in four forms : cause, i.e. the root cause of everything, effect, i.e. the objects which do not produce anything, both the cause and effect i.e. intellect,egoism and the five subtle elements. The fourth kinds is that which is neither the cause nor an effect. This may signify the cosmic matter in the state of dissolution when it does not produce anything and there is only sadrsaparinama (modification into their own form) in the constituents.
3. It does not mean that the conscious entity physically merges in cosmic matter; but one is satisfied with the notion that the cosmic matter is the highest principle.
4. Cf. Y.D. on karika 50.
5. Attachment is a factor for determining further state of birth.
6. Man develops intense desire for an object and acts accordingly which determines his nature and this serves as a factor leading to a particular state of birth.
7. It is called vaikarika because it is with reference to the vikaras (evolutes) of the cosmic matter. Such a man does not experience obstruction in his way to get any evolute.
8. Cf. Yogasutra 2.4