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THE
SĀM̐KHYA--KĀRIKĀ

*Is'vara Kṛṣṇa's Memorable Verses on Sāṃkhya Philosophy
with the Commentary of Gauḍapādācārya*

श्रीमदीश्वरकृष्णप्रणीताः सगौडपादभाष्याः

सांख्यकारिकाः

Critically edited with Introduction, Translation and Notes

BY

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विस्तृतोपोद्घातपाठान्तरटिप्पण्यादिभिः समलङ्कृताः

BY

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An English Translation of
ĪŚVARA KṚṢṆA'S SĀM̐KHYA KĀRIKĀS
WITH
THE GAUDAPĀDA-BHĀṢYA
(SĀM̐KHYA)

Salutations to that Kapila who, feeling compassion on the world sinking in the ocean of ignorance, constructed a boat in the shape of Sāmkhya for crossing (that ocean).

For the good of the pupils, I shall compendiously explain this science briefly and clearly, giving proofs, conclusions and reasons.

Kārikā I

On account of affliction from threefold misery, inquiry (should be instituted) into the means for its removal. If (it be said that) it is useless because of the (existence of) evident means, (then we reply—) no, because of the absence of certainty and finality.

The threefold misery, etc. This āryā is introduced:—The exalted sage, Kapila by name, was the son of Brahman. As it is said:

“Sanaka, Sanandana, Sanātana the third, Āsuri, Kapila, Voḍhu and Pañcaśikha—, these seven sages are said to be the sons of Brahman.”

Virtue, knowledge, renunciation and power were born with Kapila. Thus born, seeing this world sinking in the blinding gloom and the succession of *samsāra* (birth and death), he became filled with compassion and taught this knowledge of twenty-five principles to the brahmin Āsuri, born in his own family,—the knowledge by which misery comes to an end.

"One endowed with the knowledge of the twenty-five principles will undoubtedly get salvation, no matter in what stage of life he is—, whether he has matted hair, or is shaved or has top-knot."

So it is said:—*On account of affliction from three-fold misery inquiry (should be instituted).* The three kinds of misery are, internal, external and divine. The internal is two-fold: bodily and mental. The bodily misery,—fever, dysentery and the rest,—is due to the disorder of wind, bile or phlegm; mental is separation from what is liked, and union with what is not liked and the rest. The external misery, due to four-fold living beings, viz., viviparous, oviparous, born of sweat and born of soil, arises from men, beasts, deer, birds, serpents, gnats, mosquitos, lice, bugs, alligators, sharks, unmoving objects and the rest. The divine misery—, i. e., *daiva*, because it belongs to gods or comes from heaven, that which arises with reference to these,—is cold, heat, storm, rain, thunder-bolt; and the rest. Thus, on account of affliction from three-fold misery, inquiry should be instituted. Into what?—

Into the means for its removal. Therein which is the means for the removal of that three-fold misery.

If (it be said that) it is useless because of the (existence of) evident means; if (it be said that when) the evident means for removing the three-fold misery are known, this inquiry is useless. For removing the two-fold internal misery, the internal means in the shape of treatment according to medical science, union with the liked ones, preclusion of undesirable, the pungent, bitter and astringent decoctions and the like, are quite evident. In (the case of affliction from) external misery, the evident means for its removal are seen in the shape of protection and the like. If you think that it (i. e., inquiry) is useless in the presence of evident means, (then we reply), no.

Because of the absence of certainty and finality. Because the evident means do not certainly (*ekāntataḥ*) and finally (*atyantataḥ*) remove it. Therefore, inquiry should be elsewhere instituted into (finding out) the means which certainly and finally remove (the misery).

If inquiry is to be instituted into other than the evident means, still no. Because the revealed means (are known) to remove the three-fold misery. *Anus'rava* is that which is revealed; (the means) arising from it are (called) *ānus'ravika*. That is proved by the Veda; as it is said:

"We have drunk Soma, become immortal, reached the Heaven and become acquainted with gods. Therefore, indeed, O Immortal One, what can an enemy do against us, how can the old age of a mortal affect us."

Once upon a time there was a discussion among the gods, viz., Indra and others: How did we become immortal? Having pondered, (they concluded)—Because we—*apāma somam*—have drunk soma, we have become immortal. Moreover, *aganma jyotiḥ*,—we have gone, i. e., achieved *jyotiḥ*, i. e., Heaven. *Avidāma devān*,—(we) have become acquainted with the divine beings. And so,—*kim nūnam asmān kṛṇavad arātiḥ*;—*nūnam*, i. e., certainly, what can *arāti*, i. e., enemy, *kṛṇavad*, i. e., do to us. *kimu dhūrtir amṛta martyasya*: O Immortal One (*he amṛta*), what can *dhūrtiḥ*, i. e., old age or injury of mortal (*martyasya*) do to us? Moreover, it is said in the Vedas that final goal (is achieved) by killing animals (in sacrifice): "He who performs the *as'vamedha* sacrifice conquers all the regions, transgresses death, transgresses sin, and also transgresses (the sin arising from) the murder of a brahmin." Thus, when certain and final means are revealed in the Vedas, the inquiry is useless,—No. It is said:

Kārikā II

The revealed is like the evident one. It is linked with impurity, destruction and inequality. Other than that is better,—proceeding from the right cognition of the Manifest, Unmanifest and the Knower.

The revealed is like the evident one: dr̥ṣṭavat, i. e., like the evident, namely, that what is revealed. Why is it like the evident one? Because—

Linked with impurity, destruction and inequality: Linked with impurity, because of the slaughter of animals. As it is said:

“According to the injunction in the *as'vamedha*, six hundred animals, minus three, are employed (i. e., slaughtered) at midday.”

Although, *dharma* is prescribed by the *S'rutis* and the *Smṛtis*, still, on account of the mixture (of items), it is full of impurity. Again, “In every *yuga* thousands of Indras and gods have been surpassed by the time. Time is (therefore) unsurpassable.”

Thus, it is linked with destruction, on account of the destruction of Indra and others. Again, it is endowed with *atis'aya*, i. e., inequality (due to superiority). By seeing superiority in one, the other feels pain. Thus the revealed means are like the evident ones. If it be asked which is better, then it is replied—

Other than that is better: Other than the revealed and the evident ones is better. Because, it is free from impurity, destruction and inequality. How is it (acquired)? (The author) replies,

From the right cognition of the Manifest, Unmanifest, and Knower: The Manifest are *mahat* and the rest; that is, intellect, ego the five subtle elements, the eleven

organs and the five gross elements. The Unmanifest is the *Pradhāna*. The Knower is the *Puruṣa*. Thus, these twenty-five principles are called the Manifest, the Unmanifest and the Knower. In their right cognition lies the preference (over the other means). It has also been said—“One endowed with the knowledge of the twenty-five principles.” etc.

Now, what are the special characteristics of the Manifest, the Unmanifest and the Knower? We reply—

Kārikā III

Primal Nature is not an evolute; Mahat, etc., the seven, are evolvents and evolutes; the group of sixteen is evolute; the Spirit is neither an evolute nor an evolvent.

Primal Nature, i. e. pradhāna. (is so called), because it is the origin of the seven evolvents and the evolutes; Primal Nature, because it is the origin and a non-product, is an evolvent. As it is not produced from anything, therefore, Nature cannot be an evolute of anything.

Mahat, etc., the seven are evolvents and evolutes. *Mahat*, i. e., intellect. Intellect and the rest are seven, viz., intellect, ego and the five subtle elements. They are seven evolvents and evolutes. That is, intellect is produced from the Nature, therefore, it is a product of the Nature,—an evolute. The same (intellect) produces ego and is, therefore, an evolvent. Ego also, being produced from intellect is an evolute; and it is an evolvent as it produces the five subtle elements. The subtle element of sound, being produced from ego is an evolute; and it is an evolvent, as it produces ether. Similarly, the subtle element of touch, being produced from ego, is an evolute;

and it is an evolvent as it produces wind. The subtle element of smell, being produced from ego is an evolute; and it is an evolvent as it produces earth. The subtle element of fire, being produced from ego is an evolute; and it is an evolvent as it produces light. The subtle element of taste, being produced from ego, is an evolute; and it is an evolvent as it produces water. Thus, *mahat*, etc., the seven, are evolvents and evolutes.*

The group of sixteen is evolute. The five organs of sense, the five organs of action, the eleventh mind and the five gross elements—, this group of sixteen is only evolute. It is but a product.

The Spirit is neither an evolvent nor an evolute.

By what and how many means of cognition are these three categories, namely, the Manifest, the Unmanifest and the Knower known?—Which (category) by which (means of cognition)? In this world, the knowables are proved by means of proof, as rice by the (weight) seer and sandal by balance. Therefore, the means of cognition should be defined.

Kārikā IV

The means of right cognition are recognised to be of three kinds,—perception, inference and valid testimony; as all the means of right cognition are proved (to be included in these three). Verily, a provable is proved by means of right cognition.

Perception. The ear, the skin, the eye, the tongue and the nose are the five organs of sense. Sound, touch,

*According to the original of Paramārtha, the five subtle elements not only produce the five gross elements, but also the organs *indriyas*, which, however, are the products of *Sattvika-ahamkāra* according to Kārikā. See JRAS, p. 625, July 1931; Tak. S. K., pp. 5-6.

sight, taste and smell are respectively the five objects of these. The ear comprehends sound; the skin, touch; the tongue, taste; the nose, smell. This means of right cognition is called perception.

An object which cannot be apprehended by perception or inference is apprehended by valid testimony. For example, (the existence of) Indra, the king of gods; the northern Kurus; the nymphs in the Heaven and so on. That which is not apprehended by perception or inference is apprehended by valid testimony. Moreover, it is said :

“Scripture is valid testimony. A person is called valid because he is free from blemishes. He who is free from blemishes will not tell a lie, because there is no occasion for that.”

“He who is engaged in his duties is free from attachment and aversion, and is always respected by persons like himself,—such a person is known to be valid.”

All the other means of cognition are included in these three. Jaimini (says): there are six means of right cognition. Well, what are these means of right cognition?—Presumption (*arthāpatti*), Probability (*sambhava*), Negation (*abhāva*), Imagination (*pratibhā*), Tradition (*aitihya*) and Analogy (*upamāna*),—are the six means of right cognition. The Presumption is of two kinds—“seen or heard.” “Seen”, e. g., if the existence of soul is admitted in one case then it is admitted in other cases as well. “Heard”, e. g., Devadatta does not eat during the day, and yet he looks stout. Therefore, it is presumed that he eats at night. The Probability, e. g., when one says a *prastha*, the probability of four *kuḍavas* in it, is established. Negation is of the nature of *antecedent*, *mutual*, *total* and *consequent*. *Antecedent* Negation, as of Devadatta in boyhood and youth. *Mutual* Negation, as of jar in cloth. *Total* Nega-

tion, as of horns in a man, or the son of a barren woman, or a flower in the sky. *Consequent* Negation is the negation due to destruction, as of a piece of burnt cloth. As a consequence of seeing dry grain, negation of rains is understood. Thus, Negation is of various kinds. Imagination, as—

“The country lying to the south of the Vindhya and the north of the Sahya and extending upto the seas, is lovely”; hearing this, imagination arises that there are lovely qualities in that country. Imagination is a cognition which follows (an utterance). Tradition,—as people say that a *yakṣiṇī* resides on this banyan tree; this is tradition. Analogy,—as a *gavaya* is like a cow; a tank is like sea. These six means of right cognition are comprehended by Perception and the rest. The Presumption is comprehended by Inference; Probability, Negation, Imagination, Tradition and Analogy are comprehended by Valid Testimony.

Therefore, *all the other means of right cognition being proved to be included in these three, only three kinds of means of right cognition are recognised*, means that by these three means of right cognition, other means of right cognition are established.

Because, the provables are proved by means of right cognition. The things to be proved are—Primal Nature, intellect, ego, the five subtle elements, the eleven organs, the five gross elements and the Spirit. These twenty-five categories are called the Manifest, the Unmanifest and the Knower. Out of these, some are to be proved by means of Perception, some by Inference and some by Valid Testimony. These are the three means of right cognition.

Now the definitions of each are given—

Kārikā V

Perception is the application (of senses) to (their special) objects; Inference is said to be of three kinds: it is preceded by the (knowledge of) *līṅga* (the Middle term) and the *līṅgin* (the Major term). And Valid Testimony consists of holy teachers and revelation.

Dṛṣṭa or Perception is the application of the senses—ear and the rest—to their special objects, *viz.*, sound and the rest.

Inference is said to be of three kinds: Pūrvavat (a priori), S'eṣavat (a posteriori) and Sāmānyatodṛṣṭa (commonly seen or analogous). That which has got (*i. e.*, which is inferred from) an antecedent (*i. e.*, cause) is called *Pūrvavat*; for example, one infers rain, seeing the rising cloud, as seen before. *S'eṣavat*, for example, after finding a *pala* of water from the sea to be saltish, one infers that the rest (of water) is also saltish. *Sāmānyatodṛṣṭa*, for example—when the moon and the stars are observed to move from one place to another, one infers their locomotion, as in the case of *Caitra*. Just as when one observes *Caitra*, leaving one place and reaching another, one infers that *Caitra* has locomotion, so (have) the moon and the stars (locomotion). Similarly, observing a mango tree in blossom (at a particular place), one infers that the mango trees are in blossom at other places (also). This is *Sāmānyatodṛṣṭa*.

Moreover, *it is preceded by the (knowledge of) līṅga (the Middle term) and the līṅgin (the Major term).* That inference is preceded by the knowledge of the Middle term, where a Major term is inferred by means of a Middle term; *e.g.*, by (perceiving) a staff, (the possessor) is inferred to be a mendicant. That preceded by a Major term is—where a Middle term is inferred from the observation of a Major term; *e.g.*, seeing a mendicant, one infers that this triple-staff belongs to him.

And Valid Testimony consists of the holy teachers and revelation; Apta, i. e., holy teachers, like Brahman and the rest. S'ruti is the Veda. The holy teachers and the Veda are called Apta-s'ruti. They are called Valid Testimony.

Thus three kinds of Means of Right Cognition have been defined. Now, it is explained what is to be proved by which Means of Right Cognition:—

Kārikā VI

By means of Inference based on Analogy, the objects beyond senses are proved ; that which is not proved by this (Inference) and cannot be directly perceived, is proved, by Valid Testimony.

By means of Inference based on Analogy, the objects beyond senses, i. e., the objects which cannot be directly perceived by the senses, are proved. Nature and the Spirit, which are beyond sense-perception, are proved by inference based on analogy. For, the Middle term, Mahat and the rest, has three Attributes. Nature is that which has Mahat and the rest, possessing three Attributes, as its effect. Again, because, this Unconscious (Nature) appears to be conscious, therefore, (it must have) another, i. e., the conscious Spirit, to superintend it (i. e., Nature). Manifest is proved by Perception.

That which is not proved by this (Inference) and cannot be directly perceived, is proved by Valid Testimony. For example:—Indra, the king of gods; the northern Kurus; the nymphs in the Heaven;—all these imperceptibles are proved by Valid Testimony.

Here, somebody says:—Nature and the Spirit are not perceived; that what is not perceived in this world, does

not exist; so Nature and the Spirit also do not exist; for example, the second head or the third arm (of a man do not exist). It is replied :—In this world, the non-perception of objects is caused by eight causes. They are—

Kārikā VII

On account of excessive distance, (excessive) proximity, injury to senses, inattention, minuteness, obstruction, suppression and mixture with what is similar, (even the existent objects are not perceived).

Here, even existent objects are not perceived on account of excessive distance, for example, of Caitra, Maitra and Viṣṇumitra living in another country.

On account of excessive proximity; e. g., an eye cannot perceive collyrium in itself.

On account of injury to senses; e. g., deaf and blind men do not apprehend sound and colour.

On account of inattention; e. g., a man who is distracted does not hear anything, however well-said.

On account of minuteness; e. g., the atoms of smoke, heat, water and frost are not visible in the sky.

On account of obstruction; e. g., an object obstructed by a wall is invisible.

On account of suppression; e. g., the planets, asterisms and stars are invisible on account of the suppression (of their light) by the sun.

On account of mixture with what is similar; e. g., a grain of bean in a heap of beans, or a lotus and a myrabolan in a heap lotuses and myrabolans, and a pigeon in a flock of pigeons, are invisible, because, mixed with what is similar. Thus, existent objects are not perceived in this world on account of these eight causes.

Thus, what is ascertained does exist. Now, it is explained why there is no apprehension of Nature and the Spirit, and how can they be apprehended:—

Kārika VIII

The non-apprehension of Nature is due to its minuteness and not to non-existence. It is ascertained from its effects. Those effects are *Mahat* and the rest, and they are similar and dissimilar to Nature.

Its non-apprehension is due to minuteness. (Non-apprehension) of Nature. Nature is not apprehended on account of minuteness. As even the existent atoms of smoke, heat, water and frost are invisible in the sky. Then, how is it to be ascertained?—

It is to be ascertained from its effects. A cause is inferred from the observation of an effect. Nature, as the cause, does exist, whose effects are these;—intellect, ego, the five subtle elements, the eleven organs and the five gross elements they are the effects of that (Nature).

Those effects are dissimilar to Nature.—Prakṛti is Nature; dissimilar to it, *i. e.*, dissimilar to Nature.

And similar;—and similar in form. Even in this world, a son is similar as well as dissimilar to his father. The causes of similarity and dissimilarity, we shall explain later on.

On account of disagreement among teachers, a doubt arises—. Are all these effects, *viz.*, *Mahat* and the rest, existent or non-existent in their cause, *i. e.* Nature?—For in this school of Sāmkhya philosophy, the effect is existent; with the Buddhists and the rest, it is non-existent. If it is existent, it cannot be non-existent; if, however, it is non-existent, then it cannot be existent. This is a contradiction. Therefore, it is said:—

Kārikā IX

The effect is existent (in its cause), since, non-existent cannot be produced, since the material (cause) is selected, since everything cannot be produced (from anything), since a potent (cause) produces that of which it is capable and since (effect is) of the same nature as the cause.

Since non-existent cannot be produced; non-existent is that which does not exist. Since there can be no production of non-existent thing, so an effect does exist (in its cause). In this world we do not see the production of a non-existent object, as oil cannot be produced from sand (wherein oil is non-existent). So, since only an existent object can be produced, the Manifest does exist before its production in Nature. Therefore, the effect is existent.

Moreover, *since the material (cause) is selected* *Upādāna* is the material cause; on account of selecting it. In this world, a man selects the material cause of that thing which he wants. One who wants curds selects milk and not water. Therefore, the effect exists.

Again, *since everything cannot be produced.* Everything cannot be produced from anywhere. For example, gold cannot be produced from silver, grass, dust and sand. So the effect is existent, because everything cannot be produced from anywhere.

And again, *since a potent thing can produce that of which it is capable.* Here we see that only a potent thing, like the potter or the means like earth, wheel, a thread of rags, water etc., can produce, from the earth a pot, which is capable of being produced. Therefore, the effect is existent.

And also, *since (the effect is) of the same nature as the cause.* The effect is of the same nature of which the

cause is; e. g., barley (is produced) from barley and rice from rice. If the effect were not existent, then rice could be produced from *kodravas*; and as it is not so, therefore, the effect is existent. Thus, there are five causes (proving) the existence of the mergent, viz., Mahat and the rest, in Nature. Therefore, it is proved that only existent is produced and not non-existent.

Now he explains the similarity and dissimilarity (of Mahat and the rest) with Nature:—

Kārikā X

The Manifest is caused, non-eternal, non-pervading, active, manifold, dependent, mergent, conjunct and subordinate. The Unmanifest is just the reverse.

The Manifest, viz., the effect like Mahat and the rest, is caused. *Hetumat* is that which has got a cause. *Upā-dāna*, *Hetu*, *Kāraṇa* and *Nimitta* are synonyms. The Manifest has Nature for its cause: therefore, the entire Manifest upto the five gross elements, is caused. The principle of intellect is caused by Nature; the principle of ego is caused by intellect; the five subtle elements and the eleven organs are caused by the ego; sky is caused by the subtle element of sound; wind is caused by the subtle element of touch; glow is caused by the subtle element of colour; water is caused by the subtle element of taste; earth is caused by the subtle element of smell. Thus, the entire Manifest upto the five gross elements is caused.

Again, it is *non-eternal*; because it is produced from another. For example, a jar is non-eternal, because it is produced from a lump of clay.

Again, it is *non-pervading*; that is, it is not all-pervading. The Manifest is not all-pervading as the Nature and the Spirit are.

Again, it is *active*; it migrates at the time of creation. Because, it migrates along with the subtle body endowed with thirteen instruments, it is active.

Again, it is *manifold*; viz., intellect, ego, the five subtle elements, the eleven organs and the five gross elements.

Again, it is *dependent*, i. e., dependent on its cause; intellect depends upon Nature, ego depends upon intellect, the eleven organs and the five subtle elements depend upon ego; and the five gross elements depend upon the five subtle elements.

Again, it is *mergent*. It is endowed with (the characteristic of) merging. At the period of dissolution, the five gross elements merge in five subtle elements; the latter along with the eleven organs (merge) in ego; ego (merges) in the intellect; and the intellect (merges) in the Nature.

Again, it is *conjunct* (i. e., made up of parts); sound, touch, taste, colour and smell are the parts;—endowed with them.

Again, it is *subordinate*, i. e., it is not independent. As intellect is subordinate to Nature; ego is subordinate to intellect; the five subtle elements and the eleven organs are subordinate to ego; and the five gross elements are subordinate to the five subtle elements. Thus, the Manifest which is subordinate, dependent on another, is explained.

Now, we shall describe the Unmanifest. *The Unmanifest is just the reverse*, i. e., just the reverse of these characteristics belong to the Unmanifest. The Manifest has been described as caused. There is nothing higher than the Nature. And as the Nature is not produced, so the Unmanifest is uncaused.

Similarly, the Manifest is non-eternal; the Unmanifest is eternal, because not produced. It is not produced from anything like the gross elements. So, it is eternal.

Moreover, the Manifest is non-pervading; the Unmanifest is all-pervading, being omnipresent.

The Manifest is active; the Unmanifest is inactive, also because of omnipresence.

The Manifest is manifold; the Unmanifest is one, because it is the cause. The Unmanifest is the only cause of all the three worlds; therefore, the Nature is one.

Again, the Manifest is dependent; the Unmanifest is independent, being a non-effect. There is nothing higher than the Nature of which the Nature could be an effect.

Again, the Manifest is mergent; the Unmanifest is non-mergent, because it is eternal. The mergent, Mahat, etc., merge in one another at the time of dissolution. (But) the Nature is not such. Therefore, the Nature is non-mergent.

Again, the Manifest is conjunct; the Unmanifest is without parts. Sound, touch, taste, colour and smell do not exist in the Nature.

Again, the Manifest is subordinate; the Unmanifest is independent, is its own master.

Thus, the dissimilarity between the Manifest and the Unmanifest has been described; now, the similarity (between the two) is explained, as it was said that it (*i. e.* the product of the Nature) is also similar (to the Nature).

Kārikā XI

The Manifest is composed of the three Attributes, non-discriminated, objective, general, non-intelligent and productive. So also is the Nature. The Spirit is the reverse of that, as well as similar.

The Manifest is composed of the three Attributes. It has the three Attributes, *viz.*, *Sattva*, *Rajas* and *Tamas*.

The Manifest is *non-discriminated*; that is, it is devoid of discrimination. It is not possible to discriminate (between the two) that this is the Manifest and these are the Attributes, as we can do (in the case of a bull and a horse) that this is a bull and this is a horse.

Again, the Manifest is *objective*; that is, it is an object of enjoyment; because, it is an object (of enjoyment) for all the Spirits.

Again, the Manifest is *general*; because, it is common to all (the Spirits) like a harlot.

The Manifest is *non-intelligent*; that is, it is not conscious of pleasure, pain and delusion.

Again, the Manifest is *productive*. For example, from intellect, ego is produced; from ego, the five subtle elements and the eleven organs are produced; from the five subtle elements, the five gross elements (are produced).

Thus, these characteristics of the Manifest ending with productiveness have been described. The Unmanifest is similar in these (characteristics).—As the manifest is, *so also is the Nature*. The Manifest is composed of the three Attributes; the Unmanifest, whose products, *viz.*, Mahat and the rest, are composed of the three Attributes, is also composed of the three Attributes. In this world, the effect has the same essence as the cause has; *e. g.*, a piece of cloth woven out of black yarn will be black.

Again, the Manifest is non-discriminated; the Nature also cannot be discriminated from the three Attributes. It is not possible to discriminate that the Nature is other than the three Attributes; so the Nature is non-discriminated.

Again, the Manifest is objective; the Nature also is objective, because it is an object of enjoyment for all the Spirits.

Again, the Manifest is general; so also is the Nature, being common to all.

Again, the Manifest is non-intelligent; the Nature also is not conscious of pleasure, pain and delusion. How do you infer this?—We see that from a non-intelligent lump of clay, a non-intelligent jar is produced.

Thus, the Nature also has been described. Now, we are going to explain—“*the Spirit is the reverse of that as well as similar.*” The reverse of that, *i. e.*, the Spirit is the reverse of the Manifest and the Unmanifest. For example.—

The Manifest and the Unmanifest are composed of the three Attributes, the Spirit is Attribute-less.

The Manifest and the Unmanifest are non-discriminated, the Spirit is discriminating.

The Manifest and the Unmanifest are objective, the Spirit is non-objective.

The Manifest and the Unmanifest are general, the Spirit is non-general (*i. e.*, individual).

The Manifest and the Unmanifest are non-intelligent, the Spirit is conscious of pleasure, pain and delusion; it knows them; therefore, it is intelligent.

The Manifest and the Nature are productive; the Spirit is non-productive. Nothing is produced from the Spirit. Therefore, it is said that the Spirit is the reverse of that.

As to the remark that the Spirit is similar to that, it has been explained in the previous verse, *viz.*, as the Nature is uncaused, so is the Spirit. It was said there

that the Manifest is caused, non-eternal and so on, the Unmanifest is the reverse of that.

Here, the Manifest is caused; the Unmanifest is uncaused; so is the Spirit uncaused, because it is not produced.

The Manifest is non-eternal; the Unmanifest is eternal; so also is the Spirit eternal.

The Manifest is non-pervading; the Unmanifest is pervading; so also is the Spirit pervading, being omnipresent.

The Manifest is active; the Unmanifest is inactive; so also is the Spirit inactive, again because, it is omnipresent.

The Manifest is manifold; the Unmanifest is one; so also is the Spirit one.*

The Manifest is dependent; the Unmanifest is independent; so also is the Spirit independent.

The Manifest is mergent; the Unmanifest is non-mergent; so also is the Spirit non-mergent, because it does not merge anywhere.

The Manifest is conjunct; the Unmanifest is non-conjunct; so also is the Spirit non-conjunct. There are no parts (in the shape) of sound and the rest in the Spirit.

And again, the Manifest is subordinate; the Unmanifest is non-subordinate; so also is the Spirit non-subordinate, *i. e.*, is its own master.

Thus, the similarity of the Unmanifest with the Spirit was explained in the previous verse. In the present verse, *viz.*, “Composed of the Attributes, non-discriminated, etc.,” the similarity of the Manifest with the Nature and the dissimilarity with the Spirit have been explained.

* Paramārtha's original here reads—“Spirit differs from Nature in this point alone, that it is multiple.” Tak. S. K. p. 16; also see the footnote; JRAS. p. 628 (d), July 1931.

It has been said that the Manifest and the Unmanifest are composed of three Attributes. Now, what are those three Attributes?—The following is stated to explain their nature:—

Kārikā XII

The Attributes are of the nature of pleasure, pain and delusion; they are adapted to illuminate, to activate and to restrain. They mutually suppress, support, produce, consort and exist.

The Attributes, viz., *Sattva*, *Rajas* and *Tamas* are of the nature of pleasure, pain and delusion. The *Sattva* is of the nature of *prīti*; *prīti* is pleasure: it is of this nature. The *Rajas* is of the nature of *apṛīti*; *apṛīti* is pain. The *Tamas* is of the nature of *viṣāda*; *viṣāda* is delusion.

Again, they are adapted to illuminate, to activate and to restrain. The word *artha* stands for 'competency'. *Prakāś'artham Sattvam* means 'competent to illuminate'. *Rajas* is adapted to activate. *Tamas* is adapted to restrain, i. e., is competent to fix a thing. That is, the Attributes are of the nature of illumination, activity and fixture.

Again,—and they mutually suppress, support, produce, consort and exist. That is, they are mutually suppressive, mutually supporting, mutually productive, mutually consorting and mutually existing. Mutually suppressive; they mutually, i. e., one another, suppress, i. e., manifest themselves with the characteristics of pleasure, pain, etc. That means,—when *Sattva* is predominant, then it is so by suppressing the *Rajas* and *Tamas* with its characteristics: and it exhibits itself as pleasure and illumination. When *Rajas* is (predominant), then it is so (by suppressing) the *Sattva* and *Tamas* with its characteristics of pain and activity. When *Tamas* is (predominant), then it is so (by

suppressing) the *Sattva* and *Rajas* with its characteristics of delusion and fixture. And the Attributes are mutually supporting like a binary. They are mutually productive, as a lump of clay produces jar. And they are mutually consorting: as husband and wife are mutually consorting, so are the Attributes. And it is said:—

"The consort of *Rajas* is *Sattva*, the consort of *Sattva* is *Rajas*; the consort of *Sattva* and *Rajas*, is said to be *Tamas*." (*Devībhāgavata*, III, 8). That is, they are the help-mates of one another. And, they mutually exist, i. e., they co-exist, according to the text, "The Attributes exist in the Attributes," (*Bhagavadgītā*, III, 28). Just as a beautiful and virtuous woman is a source of pleasure to all; but the same woman is a source of pain to her co-wives; and the same woman produces delusion in the passionate (people); similarly, *Sattva* is the source of the existence of *Rajas* and *Tamas*. Just as a king ever assiduous in protecting his subjects and punishing the wicked, produces pleasure in the good (people) and pain and delusion in the wicked, similarly, *Rajas* brings about the existence of *Sattva* and *Tamas*. In the same way, *Tamas* brings about the existence of *Sattva* and *Rajas* by its own nature of covering (things). For example, the clouds, covering the sky, produce pleasure in the world;—they urge the farmer to activity by their rain, and produce delusion in the separated (lovers). Thus, the Attributes are mutually existent.

Moreover:—

Kārikā XIII

Sattva is considered to be light and bright, *Rajas* exciting and mobile, and *Tamas* is only heavy and enveloping. Like a lamp, their function is to gain an end.

Sattva is light and bright. When *Sattva* predominates, then the limbs become light, the intellect becomes bright and the organs become clear (*i. e.* acute).

Rajas is exciting and mobile. *Upaśāmbhaka* is that which excites or stimulates. Just as a bull is very much excited at the sight of another bull, so is the nature of *Rajas*. And *Rajas* is observed to be mobile. A man of the nature of *Rajas* is fickle-minded.

Tamas is only heavy and enveloping. When *Tamas* predominates, then the limbs become heavy and the organs become enveloped (*i. e.*, dull)—incapable of apprehending their objects.

Here, one may ask—How do the mutually opposed Attributes produce one common effect, although acting according to their own individual intentions?—(Reply), *like a Lamp, their function is to gain an end.* *Pradīpavat* means like a Lamp. Their function is considered to be aiming to achieve a common end. Just as a lamp composed of oil, fire and the wick, which are opposed to one another—, illuminates objects, so *Sattva*, *Rajas* and *Tamas*, although opposed to one another, produce an effect.

Another question arises here,—you have explained that the Nature and the Manifest are “composed of the three Attributes, non-discriminated and objective.” How do you know that the Nature, and the manifested *Mahat*, etc., are composed of the three Attributes, etc.? This is answered—

Kārikā XIV

The qualities of non-discriminatedness and the rest (of the characteristics of the Manifest) are proved (to exist in the Manifest) by the possession of the three

Attributes and by the absence of its (*i. e.* of the Manifest) reverse. The Unmanifest is also proved by the effect being of the same nature as its cause.

The characteristics of non-discriminatedness and the rest exist in *Mahat* and the rest, because they are of the nature of the three Attributes; but they (*i. e.*, the characteristics) are not proved (to exist) in the Unmanifest.—Therefore, it is said—*By the absence of its reverse*; the reverse of it, the absence thereof, *i. e.*, the absence of the reverse; thus the Unmanifest is proved. For example, wherever there is yarn, there is cloth; the yarn and the cloth are not different things;—Why? Because, there is absence of the reverse. Thus, there is a relationship (*sambandha*) established between the Manifest and the Unmanifest. Far away is the Unmanifest, but the Manifest is at hand. So, one who sees the Manifest, sees also the Unmanifest; because, there is the absence of its reverse.

Hence also the Unmanifest is proved—*Because of an effect being of the same nature as its cause.* We see in this world that whatever the essence of a cause, the same is that of the effect. As—from black yarn, only black cloth is produced. Thus, the mergent *Mahat* and the rest are non-discriminated, objective, general, non-intelligent and productive. So, whatever the essence of the mergent, the Unmanifest is also proved to possess the same essence.

“On account of the possession of the three Attributes, non-discriminatedness and the rest are proved to exist in the Manifest: By the absence of the reverse and by the effect being of the same nature as its cause, the Unmanifest is also proved”—, this is false. Because, all what we do not apprehend in this world, does not exist. (To

this it is replied)—, do not say so; because one cannot apprehend smell in stones, etc., although it is there. Similarly, the Nature also does exist, but is not apprehended.

Kārikā XV

(The Unmanifest cause does exist), because of the finiteness of the specific objects, because of natural sequence, because of activity depending upon efficiency, because of distinction between cause and effect and because of the merging of this diverse (evolved).

The Unmanifest cause exists—this is the relation of government of subject and predicate in the sentence. *Because of the finiteness of the specific objects.* In this world, wherever, we find an agent, we see a finiteness of his. For example, a potter makes only finite jars from finite lumps of clay; so does Mahat also. The mergent Mahat and the rest are finite and are the specific effects of the Nature. Intellect is one, ego is one, the subtle elements are five, the organs are eleven and the gross elements are five.—Thus, on account of the finiteness of the specific objects, there is Nature as the cause which produces the finite Manifest. If there were no Nature, then even this Manifest would have been infinite. And so, on account of the finiteness of the specific objects, there is Nature, wherefrom this Manifest has sprung up.

Again, *because of natural sequence.* This is quite well known in this world that when one sees a boy engaged in performing sacred rites, one infers that his parents are naturally brahmins. Similarly, seeing this mergent (*i. e.* the evolved), we arrive at a thing which must be its cause. Thus, by natural sequence there is Nature.

Again, *because of activity depending upon efficiency.* Here, a man does that for which he is efficient. For example, a potter who is efficient to produce a jar, produces only a jar and not cloth or chariot.

Again, there is Nature as the cause. How?—*Because of distinction between cause and effect.* Kāraṇa is that which produces; kārya is that which is produced. (There is) a distinction (of functions) of cause and effect. For example, as a jar is competent to hold curds, honey, water and milk, so is not a lump of clay (competent). Or, a lump of clay produces a jar, but a jar does not produce lump of clay. Thus, seeing the mergent Mahat and the rest, it is inferred that there is a separate cause from which this Manifest has separated (*i. e.*, evolved) itself.

And again, *because of the merging of the diverse (evolved).* Vis'va means universe; its rūpa is manifestation. The abstraction of vis'varūpa is vais'varūpya (*i. e.*, manifested or evolved); on account of its merging there is Nature; because there is no mutual distinction between the three worlds and the five gross elements,—*i. e.*; the three worlds are included in the five gross elements. At the time of dissolution, the five gross elements, viz., earth, water, fire, air and ether, merge into the modified five subtle elements in the order of creation; the five subtle elements and the eleven organs (merge) into ego; ego (merges) into intellect; intellect (merges) into Nature. Thus, the three worlds merge into Nature at the time of dissolution. From such merging of the Manifest and the Unmanifest, like that of milk and curds, there does exist the Unmanifest as the cause.

And for this reason:—

Kārikā XVI

The Unmanifest as the cause does exist. It functions through the three Attributes by combining and by modification, like water, due to the particular characteristics of the abode of each of the Attributes.

The well-known Unmanifest as the cause does exist from which proceed the mergent Mahat and the rest.

Triguṇataḥ,—i. e., from (the Nature) possessed of the three Attributes. *Triguṇa* is that which has the three Attributes, viz., *Sattva*, *Rajas* and *Tamas*. Then, what is the sense?—(It is)—that the Nature is the equilibrium of *Sattva*, *Rajas* and *Tamas*.

Again, *by combining*. As the three streams of the Ganges falling on the head of Rudra, (combine to) produce one stream, so the Unmanifest endowed with the three Attributes produces one Manifest. Or, as the combined threads produce cloth, so the Unmanifest creates Mahat and the rest, on account of the combination of the three Attributes. So, the manifested universe proceeds from the three Attributes and their combination.

Well, as the entire Manifest proceeds from one Nature, so the former must be uniform.—This objection (does) not (arise). *Because by modification, like water, due to the particular characteristics of abode of each of the Attributes*. The three worlds born of one Nature are not of uniform nature. Gods are happy, men are unhappy and the animals are deluded. The Manifest, proceeding from one Unmanifest, becomes like water on account of modification based on the particular characteristics abiding in each of the three Attributes. The repetition of *prati* denotes "succession." *Guṇās'raya* means the abode of the Attributes;—its particular characteristic.—Taking into consideration the particular characteristics of the abode of the three Attri-

butes, the Manifest is created from the modification based upon the particular characteristics of the abode of the three Attributes. For example, water falling from the sky is of uniform nature; but coming into contact with different forms, that water becomes of different forms, due to different tastes. Similarly, the three worlds proceeding from one Nature, are not of uniform nature. Among the gods, the *Sattva* is predominant, and *Rajas* and *Tamas* are indifferent; so they are very happy. Among men, the *Rajas* is predominant, and *Sattva* and *Tamas* are indifferent; therefore, they are very unhappy. Among animals, the *Tamas* is predominant, and *Sattva* and *Rajas* are indifferent; so they are very insensible.

Thus, by these two verses, the existence of the Nature is known. Now, after this, the author proceeds to prove the existence of the Spirit :—

Kārikā XVII

The Spirit exists, since composite (objects) are meant for another; since it is the reverse of that which has the three Attributes and the rest; since there must be control; since there must be someone who enjoys; and since there is activity for release.

It had been pointed out that the release is obtained by the discriminative knowledge of the Manifest, the Unmanifest and the Knower. So, after (the knowledge of) the Manifest, the Unmanifest has been known (to exist) by five reasons (verse 15). Like the Unmanifest the Spirit also is subtle. Now, its existence is proved by inference. The Spirit exists. How?—*Since composite objects are meant for another*. It is inferred that the composition of Mahat and the rest is meant for the Spirit, because, it (i. e., composition) is unconscious like a bed. For example, a bed

is composed of *gātrotpalaka*(?), a foot-stool, a covering cloth of cotton and a pillow; it serves another person's purpose and not its own. The different parts, *viz.*, *gātrotpalaka*, etc., of the bed cannot serve any mutual purpose. So, it is inferred that there is a man who sleeps on the bed,—for whom this bed is meant. So, this body, a composite of five gross elements, is meant for another. There exists the Spirit for whom this enjoyable body is born;—the body which is a composite of Mahat and the rest.

Hence also, the Spirit exists:—*since it is the reverse of that which has the three Attributes, viz.*, “possessed of the three Attributes, non-discriminated, objective, etc.,” mentioned in the previous verse,—the reverse of this. Because, it was said: “the Spirit is similar and dissimilar to that.”

Since there must be control. As here, a chariot, united to horses capable of leaping, galloping and running, functions only when controlled by a charioteer, so does the body function on account of the control of the Spirit. As it is said in the *Śaṣṭitantra*—“The Nature functions when controlled by the Spirit.”*

Hence, the Spirit exists,—*Since there must be someone who enjoys.* For example, we infer that there must be an enjoyer of mixed food flavoured with the six flavours, *viz.*, sweet, sour, salt, pungent, bitter and astringent; similarly, because the mergent Mahat and the rest are not enjoyers, (we infer) that the Spirit exists,—for whose enjoyment this body is.

Hence, also (the Spirit exists), *since there is activity for release.* *Kaivalya* is the abstraction of *kevala* (alone);

* Paramārtha's original also quotes from *Śaṣṭitantra*; “Nature, it is that in which Spirit resides, and it is because of that that she can produce actions.” Tak. S. K., p. 25.

the activity for this purpose; from this activity for its own release, it is inferred that the Spirit exists. For, everybody, learned or otherwise, desires for the cessation of the cycle of his births and deaths. For these reasons there exists the Spirit apart from the body.*

“Is that Spirit one, controlling all the bodies like a string passing through a chain of jewels, or are there many Spirits controlling each body?”—To this is replied:—

Kārikā XVIII

The plurality of the Spirits is established, because birth, death and organs are allotted separately; because there is no activity at one time, and because there are different modifications of the three Attributes.

Janmamaraṇākaraṇāni, means birth, death and the organs; because of their *pratiniyama i. e.*, separate allotment of each. If there were one Spirit, then when one (Spirit) were to be born, all would be born;§ or when one were to die all would die; or when one were to have any organic defect in the shape of deafness, blindness, dumbness, mutilation or lameness, then all would be deaf, blind, mutilated or lame. But it does not happen so. Therefore, because birth, death and the organs are allotted separately, the plurality of the Spirits is established.

* Paramārtha's original comments: “If there were only our body, we should not have the need of the final Deliverance taught by the sages.... If there were no distinct Spirit by the side of the body, religious practices like cremation or the throwing into water of the remains of dead parents or masters would not have any merit, but might drag in demerit.” Tak. S. K., p. 25.

§ Paramārtha: “The women of different countries would become pregnant at the same time; they would be brought to bed at the same time; they would have all boys or all girls.” Tak. S. K., p. 26.

Again, because there is no activity at one time. *Yugapat* means at one time;—*ayugapat i. e.*, not at one time, *pravartanam i. e.* activity. Because we see that all people are not engaged in virtue and the rest at one and the same time. Some are engaged in virtue, others in vice, some in renunciation and some in knowledge. Therefore, by there being no activity at one time, 'there are many Spirits' is proved.

And moreover, because there are different modifications of the three Attributes. Also, by the different modifications of the three Attributes, plurality of the Spirits is proved. For example, in ordinary life, a *Sāttvika* person is happy, a *Rājasa* person is unhappy and a *Tāmāsa* person is under delusion. Thus, by the various vicissitudes, plurality of the Spirits is established.

Now it is stated that the Spirit is inactive :—

Kārikā XIX

And from that contrast it follows that the Spirit is endowed with the characteristics of witnessing, isolation, indifference, perception and inactivity.

And from that contrast:—from that afore-said *viparyāsa*, *i. e.*, contrast of the possession of the three Attributes. The Spirit is devoid of the Attributes, is discriminative and enjoyer. The contrast is of these qualities in the Spirit, as said before.

Therefore, *Sattva*, *Rajas* and *Tamas* being agents (active), it follows that the Spirit is endowed with the characteristics of witnessing;—that (Spirit) which is the subject of plurality. Only the Attributes which are agents are active; the witness neither acts nor desists from acting.

Moreover, (the Spirit is endowed with) *isolation*; *kai- valya* is the property of being isolated or different. That is, isolated or different from that which is possessed of the three Attributes.

Indifference is the property of being indifferent. The Spirit is indifferent like a *saṁnyāsin*. Just as a *saṁnyāsin* is indifferent towards the villagers engaged in tilling, so the Spirit also remains indifferent (*i. e.*, inactive) while the (three) Attributes are active.

Therefore, (the Spirit is endowed with) *perception and inactivity*. Because the Spirit is indifferent, therefore, it is the perceiver and not-agent of those actions. The Attributes, *Sattva*, *Rajas* and *Tamas* function as agents and action, and not the Spirit. Thus also the existence of the Spirit is proved.

(*Objection*)—“If the Spirit is a non-agent, then how does it exercise volition (in the shape of),—‘I shall practise virtue, I will not practise vice’. Therefore, it is an agent. But you say that the Spirit is non-agent; in this way there will be fault both ways.” (*Answer*)—So, it is replied:

Kārikā XX

Therefore, the non-intelligent *līṅga* becomes as if intelligent on account of its contact with that (Spirit). And although the activity belongs to the Attributes, yet the indifferent (Spirit) seems as if it were an agent.

Here, the intelligence (really) belongs to the Spirit; therefore, the *līṅga*, *viz.*, Mahat and the rest, coming into contact with the reflection of the intelligent (Spirit), becomes as if intelligent. As here, a jar becomes cold when it comes into contact with coolness, and becomes hot when it comes into contact with heat, so the *līṅga*, *viz.*,

Mahat and the rest, by coming into contact with that i. e., by coming into contact with the Spirit, becomes as if intelligent. Therefore, the volition is exercised by the Attributes and not by the Spirit.

Although, people use (such phrases), 'a man acts or walks', still the Spirit is non-agent. How?—(Reply)—*And though the activity belongs to the Attributes, yet the indifferent (Spirit) seems as if it were an agent.* Though the activity resides in the Attributes, yet, even the indifferent Spirit becomes as if it were an agent, not an (actual) agent. There is an illustration of this:—As a person, who is not a thief, when arrested along with thieves becomes a thief, so the (real) agents are the Attributes but the Spirit, although indifferent, yet by coming into contact with them (the Attributes), becomes active,—by coming into contact with the agents. Thus, the distinction of the Manifest, the Unmanifest and the Spirit has been explained; from discrimination of which release is obtained.

Well, for what purpose is the union of the Nature and the Spirit brought about? It is replied:—

Kārikā XXI

(The union) of the Spirit (with the Nature) is for contemplation (of the Nature); (the union) of the Nature (with the Spirit) is for liberation. The union of both (i. e., the Spirit and the Nature) is like that of a lame man with a blind man. The creation is brought about by that (union).

The union of the Spirit with the Nature is for contemplation. The Spirit contemplates the Nature, i. e., its effects beginning from Mahat and ending with the gross elements.

For this reason, the union of the Nature with the Spirit is for liberation.

That union of both should be considered to be like that of a lame man with a blind man. For example, one man is lame, the other is blind. These two men were travelling with difficulty; the caravan was attacked by the robbers in the forest; these two were deserted by their friends and wandered haphazardly; in course of their wandering they encountered each other. This reunion of theirs, on account of each relying on the words of the other, serves the purpose of walking and seeing. The blind man mounted the lame man on his shoulders. Thus, the blind man walks by the road shown by the lame man mounted on the former's body, and the lame man (walks) mounted on the blind man's body. Similarly, the Spirit like the lame man has the power of contemplation, but not of action. The Nature like the blind man has the power of action, but not of contemplation. And just as there will be separation of the blind man from the lame man, after their mutual object of reaching the desired for spot is achieved, so the Nature also ceases to act after bringing about the release of the Spirit; and the Spirit becomes isolated after contemplating the Nature. After their mutual object is gained, separation will come about.

And moreover, the creation is brought about by that, *Tatkr̥tāt*, i. e., brought about by that union; *sargah*, i. e., creation. Just as a son is born by the union of man and woman, similarly, the creation is brought about by the union of the Spirit and Nature.

Now the author proceeds to explain all the products:—

Kārikā XXII

From the Nature proceeds the intellect; thence ego, thence the group of sixteen, and from five out of this group of sixteen, the five gross elements.

Prakṛti (Nature), *pradhāna*, *brahman*, *avyakta*, *bahudhātmaka* and *māyā* are synonyms. From the Nature, devoid of characteristics, the Intellect is born. *Mahat* is born with *buddhi*, *āsurī*, *matī*, *khyāti*, *jñāna* and *prajñā* as synonyms.

From that *Mahat*, the ego is born. *Ahaṁkāra*, *bhūtādi*, *vaikṛta*, *taijasa* and *abhimāna* are synonyms.

From that the group of sixteen. From that ego the group of sixteen, the group having sixteen forms, is produced. That is, the five subtle elements, viz., the subtle element of sound, the subtle element of touch, the subtle element of colour, the subtle element of taste and the subtle element of smell; then the eleven organs—the five organs of sense, viz., ear, skin, eye, tongue and nose, the five organs of action, viz., tongue, hands, feet, anus and the organs of procreation, and the eleventh mind having the characteristics of both (organs of sense and action). This group of sixteen is produced from the ego.

And, from five, the five gross elements; out of that group of sixteen, from the five subtle elements, the five gross elements are born. As it is said:—ether from the subtle element of sound, wind from the subtle element of touch, fire from the subtle element of light, water from the subtle element of taste and earth from the subtle element of smell. Thus from five atoms (i. e., atom-like subtle elements), the five gross elements are born.

It has been said before that the liberation results from the discriminative knowledge of the Manifest, the

Unmanifest and the Knower. In this connection, (the Manifest) of twenty-three kinds, beginning with *Mahat* and ending with the gross elements, has been described. The Unmanifest is also explained by "Because of the finiteness of the specific objects" (verse 15). The Spirit also has been explained by the reasons (mentioned in) "Because the composite objects are meant for another" (verse 17). Thus, they make up the twenty-five principles. He who knows all the three worlds pervaded by these (becomes liberated). *Tattva* is the abstraction of *Tad*, i. e., existence. As it is said—

"He who knows the twenty-five principles, becomes liberated, no matter in what stage of life he is,—whether he has clotted hair or is shaved or has a tuft of hair; there is no doubt about it."

They (i. e., the twenty-five principles) are:—The Nature, the Spirit, the Intellect, the Ego, the five subtle elements, the eleven organs and the five gross elements. It has been said that the intellect is born of Nature; what is the nature of that intellect?—It is described:—

Kārikā XXIII

The intellect is determination.—Virtue, knowledge, non-attachment and power constitute its *Sāttvika* form. The *Tāmasa* form is its reverse.

Determination is the definition of intellect. *Adhyavaśāya* is ascertainment, and it is (present in the intellect) like the future germination of sprout in a seed. That is, it is the definite cognition which arises when one determines that "this is jar," "this is cloth".

That intellect has eight parts, according as it is *Sāttvika* or *Tāmasa*. The *Sāttvika* form of intellect is of four kinds, viz., virtue, knowledge, non-attachment and power,

The virtue is of the nature of mercy, charity, the (five) *yamas* (restraints) and the (five) *niyamas* (obligations). The *yamas* and the *niyamas* are described in the treatise of Patañjali. "Non-injury, truth, non-stealing, celibacy and non-acceptance of gifts are the *yamas*." (Yogasūtra, II, 30). "Purity, contentment, austerity, study of the Vedas and the meditation of God are the *niyamas*" (Ibid, II, 32). * Light (*prakāśa*), understanding (*avaśama*) and manifestation (*bhāna*) are the synonyms of knowledge. The external knowledge comprises of the *Vedas* along with the six branches of pronunciation, ritual, grammar, etymology, prosody and astronomy, the *Purāṇas*, the *Nyāya*, the *Mīmāṃsā* and the *Dharmasāstras*. The internal knowledge is the (discriminative) knowledge of the Nature and the Spirit. This Nature is the equilibrium of *Sattva*, *Rajas* and *Tamas*. This Spirit is accomplished, free from the Attributes, pervading and intelligent. The result of the external knowledge is celebrity and admiration among the people. The result of the internal knowledge is liberation. The non-attachment also is of two kinds;—external and internal. The external (non-attachment) is freedom from attachment towards the objects (of senses), arising from disgust due to the observation of the defects of earning.

* Paramārtha's original has different *yamas* and *niyamas*. "Yama has five sub-divisions: (1) not to put oneself in anger; (2) to respect one's spiritual masters; (3) to possess internal and external purity; (4) to be moderate in eating and drinking; (5) not to become addicted to license. *Niyama* too is divided into five; (1) not to kill; (2) not to steal; (3) to speak the truth; (4) to practise continence (*brahmacharya*); (5) not to flatter." On this Prof. Suryanarayana Sastri remarks in the footnote that the Chinese enumeration "has greater chances of being the original than that of Gauḍapāda. Above all, the adoration of God is very improbable for the atheistic system of the Sāṃkhya. It may be that Gauḍapāda has adopted the ordinary enumeration of the Yoga School." Tak. S. K., P. 31.

protecting, decreasing, attachment and injury (in those objects). The internal: the internal non-attachment arises in the mind of that person who desires to get liberation, i. e., who becomes dispassionate by observing that even the Nature is like a magic or dream. Power is lordliness. It is of eight kinds:—*animā*, *mahimā*, *garimā*, *laghimā*, *prāpti*, *prākāmya*, *is'itva*, *vaś'itva* and *yatrakāmāvasāyitva*. *Animā* is the state of an atom. That is, a person (possessed of this power) wanders over the world in an atomlike minute form. *Mahimā*; (possessed of this power) a man wanders in large form. *Laghimā*; on account of becoming as light as the fibre of a lotus-stalk, (a person possessed of this power) can stay on the tips of the filaments of flowers. *Prāpti*; (a person possessed of this power) gets the desired for object, wherever it may be. *Prākāmya*; (a person possessed of this power) can do whatever he likes. *Is'itva*; (a person possessed of this power) reigns over all the three worlds on account of his lordliness. *Vaś'itva*; everything comes in the power (of the person possessed of this). *Yatrakāmāvasāyitva*; (A person possessed of this power) can stand, sit or wander over anything, from Brahman to grass, wherever he desires. These four are the *Sāttvika* forms of the intellect. When *Sattva* overcomes *Rajas* and *Tamas*, then a man acquires these intellectual qualities of virtue and the rest.

And moreover, the *Tāmasa* form is the reverse of this. The *Tāmasa* form of intellect is the reverse of this, virtue and the rest. The reverse of virtue is vice; similarly, ignorance, attachment and absence of lordly powers (are the reverse of knowledge, non-attachment and lordly powers respectively). Thus, intellect having eight forms according to its *Sāttvika* and *Tāmasa* nature is born of the Unmanifest possessed of the three Attributes.

The definition of intellect has been given; now, the nature of ego is described :—

Kārikā XXIV

Ego is self-consciousness. Two kinds of creations proceed from it, viz., the group of eleven and the five-fold subtle elements.

The group of eleven; the eleven organs; and the group of subtle elements which is five-fold, i. e., endowed with the five characteristics, viz., endowed with the subtle elements of sound, touch, colour, taste and smell.

(What sort of) creation from what sort,—is now explained:—

Kārikā XXV

From the Vaikṛta ego (proceeds) the group of eleven, characterised by Sattva. From the Bhūtādi ego (proceeds) the group of subtle elements which is Tāmasa. From the Taijasa ego (proceed) both.

When *Rajas* and *Tamas* are overcome by *Sattva* in the ego, then that ego is *Sāttvika*. The ancient teachers have named it *Vaikṛta*. From that *Vaikṛta* ego, the group of eleven, i. e., the group of eleven organs proceeds. Therefore, the organs are *Sāttvika*, pure and capable of apprehending their objects. Therefore, it is said:—the group of eleven characterised by *Sattva*.

And again, from *Bhūtādi*, the group of subtle elements, which is *Tāmasa*. When *Sattva* and *Rajas* are overcome by *Tamas* in the ego, then that ego is called *Tāmasa*. The ancient teachers have named it *Bhūtādi*. From that *Bhūtādi* ego, the group of five subtle elements proceeds. It is called *Tāmasa*, as it is the origin of the gross elements and abounds in *Tamas*; from this *Bhūtādi* proceeds the group of subtle elements.

And from *Taijasa*, both. When *Sattva* and *Tamas* are overcome by *Rajas*, then for this reason, that ego gets the name of *Taijasa*. From that *Taijasa* both are born. Both means, the group of (eleven) organs and the group of five subtle elements. The *Sāttvika* ego, becoming *Vaikṛta*, i. e. modified, takes the help of the *Taijasa* ego, at the time of producing the eleven organs. The *Sāttvika* ego is inactive; it is capable of producing the organs, (only) when united to *Taijasa* (ego). Similarly, the *Tāmasa* ego, termed as *Bhūtādi* and being inactive, produces the five subtle elements, (only) when united to the active *Taijasa* ego. Therefore it is said:—from *Taijasa* both. Thus, the *Taijasa* ego (in the company of *Sāttvika* and *Tāmasa* ones) produces the eleven organs and the five subtle elements.

It has been mentioned that the group of eleven (organs) is *Sāttvika*. What are the names of those, which are born of the modified *Sāttvika* ego?—This is explained:—

Kārikā XXVI

The organs of sense are eye, ear, nose, tongue and skin. Speech, hands, feet, anus, and the organ of procreation are called the organs of action.

From eye upto skin are called the organs of sense. *Spars'ana*, i. e. by which one touches, is the skin-organ. The word *Spars'ana* is used in that sense. Therefore, the text reads—"Spars'anakāni". They are called the five organs of sense, because they apprehend the five objects, viz., sound, touch, colour, taste and smell.

Speech, hands, feet, anus and the organ of procreation are called the organs of action. The organs of action are so called because they (perform) action. The speech utters, the hands variously act, the feet perform going and com-

ing, the anus execrates and the organ of procreation (produces) pleasure by procreating children.

Thus, on the basis of organs of sense and organs of action, ten organs have been described. What is the nature, and of what essence is the mind?—this is now explained:—

Karika XXVII

Here, the mind is of the nature of both (organs of sense and action). It is determinative, and is also an organ on account of similarity. This diversity (of the organs) and the diversities of external things, arise from the specific modifications of the Attributes.

Here, in the set of organs, the mind is of the nature of both. Among the organs of sense, it is like an organ of sense; among the organs of action, it is like an organ of action. Why?—(Because) it determines the functioning of the organs of sense and action. Therefore, the mind is of the nature of both. *Saṅkalpaka*, because it determines.

Moreover, (it is an) *organ on account of similarity*. That is, on account of possessing similar characteristics. The organs of sense, as well as of action, proceeding along with the mind from the *Sāttvika* ego, bring about the similarity of the mind. On account of that similarity, the mind also is an organ. Thus, these eleven organs are produced from the *Sāttvika* or *Vaiṣṇava* ego. Then, what is the function of the mind? Determination is the function of mind. The functions of the organs of sense are sound and the rest. The functions of the organs of action are speech and the rest.

Now, are these different organs, apprehending different objects, created by God or are they self-generated?—Because, the Nature, intellect and ego are non-intelligent

and the Spirit is also inactive—. In this connection it is replied. Herein, among the (followers of the) *Sāṃkhya* (doctrine), there is a certain spontaneity as the cause (?). In this respect it is said.—*The diversity (of the organs) and the external diversities arise from the specific modifications of the Attributes.* These eleven organs (function in different objects):—sound, touch, colour, taste and smell (are the functions) of the five (organs of sense); speech, taking, walking, excretion and pleasure (are the functions) of the five (organs of action); and determination (is the function) of mind. Thus, these different objects of the different organs, arise from the specific modification of the Attributes. *Guṇapariṇāma* is the modification of the Attributes. On account of its (i. e., of the modification) specification, arise the diversity (of organs) and the external diversities. So, this diversity is not caused by God, ego, intellect, Nature or the Spirit, but is caused by the spontaneous modification of the Attributes. But, can there be any activity among the Attributes, which are non-intelligent? Yes, there can be. As it will be pointed out in this very book.—

“Just as there is an activity in the non-intelligent milk for the growth of the calf, similarly, there is an activity in the Nature for bringing about the liberation of the soul.” (Kār. 57).

So, the non-intelligent Attributes become modified as the eleven organs. The specifications also are caused by these (Attributes). Hence, the eye is placed at a higher place (in the body) for observation, and so are nose, ear, tongue (placed at their proper places in the body) for apprehending their particular objects; similarly, the organs of action are at their proper places for apprehending their particular objects,—only these (organs) are a result of the spontaneous modification of the Attri-

butes, and not the objects of these organs (?). For, it is said in another text :—"The Attributes function in the Attributes." The functioning of the Attributes has the Attributes themselves as its own field. So, the external diversities are the result of only the Attributes, whose cause is Nature.

Now the various functions of the different organs are described :—

Kārikā XXVIII

The function of five (organs of sense) with respect to sound and the rest, is bare awareness; while the functions of (the other) five (organs of action) are speech, taking, walking, excretion and pleasure.

The word *Mātra* stands in the sense of 'uniqueness' or the exclusion of what is not specified; as in the sentence, 'alms alone are received,' that is, no other speciality; so the eye functions with respect to colour only and not to taste and the rest. Similar is the case with others. That is,—(the object) of eye is colour, of tongue is taste, of nose is smell, of ear is sound and of skin is touch;—thus the (field of) functioning of the organs of sense is described.

Now, the (field of) functioning of the organs of action is described:—Of (the other) five are speech, taking, walking, excretion and pleasure, i. e., of the organs of action. Of speech speaking, of hands taking, of feet walking, of anus excretion of the filth from the food eaten and of the organ of procreation pleasure and birth of progeny—are the objects or (the field of) functioning. This is the syntactic relation (of the sentence).

Now, the functions of intellect, ego and mind are described:—

Kārikā XXIX

The function of the three (internal organs) is the specific nature of each and it is not common (to the three). The common function of the organs is (the circulation of) the five vital airs, viz., *Prāṇa* and the rest.

The specific nature of each, means 'of the nature of its own characteristics'. The definition of intellect has been given as "Determination is intellect" (Kār. 23); this is also the function of intellect. Similarly, "Ego is self-consciousness" (Kār. 24), is the definition of ego, and also the function of ego. "Mind is determinative" (Kār. 27), is the definition of mind; therefore, the function of mind is only determinativeness. (Thus) the function of the three, viz., intellect, ego and mind, is the specific nature of each.

Not common. Even that functioning of the organs of sense (as well as of action?) which has been explained before, is specific.

Now, the function which is common is explained. *The common function of the organs*. That is, the function of the organs which is common (to them). *The five vital airs, viz., Prāṇa and the rest*. The five vital airs, viz., *Prāṇa*, *Apāna*, *Samāna*, *Udāna* and *Vyāna* are the common function of all the organs. For, the air named *Prāṇa*, resides inside the mouth and the nose; its circulation is the common function of all the thirteen organs. Since, the organs come into being when there is *Prāṇa*. *Prāṇa*, like a bird in a cage, gives motion to all. It is called *Prāṇa*, because of breathing. So *Apāna* is so called, because it takes away. Its circulation also is the common function of the organs. So, *Samāna*, residing in the centre (of the body), is so called because it distributes food and the rest properly. Similarly, *Udāna* is so called, because it

carries up, or draws or lifts. It resides between the naval and the head. The circulation of *Udāna* is the common function of all the organs. Moreover, that which pervades the body and divides its interior is *Vyāna*; and it is so called because it pervades the body like space. Its circulation is the common function of all the organs. Thus, these five airs are explained as the common function of all the organs, i. e., the common function of all the organs of thirteen kinds.

Kārikā XXX

With regard to visible objects, the function of the four (the three internal organs and an organ of sense) is simultaneous and gradual. So, also, with regard to invisible objects the function of the three (internal organs) is preceded by that.

Of the four is simultaneous. Intellect, ego and mind, when united to any one of the organs become four. Of these four, there is simultaneous functioning with regard to visible objects. Intellect, ego, mind and the eye simultaneously perceive the form, that it is a post; intellect, ego, mind and the tongue simultaneously apprehend taste; intellect, ego, mind and the nose simultaneously apprehend the smell; so do the skin and the ears.

And of that, is also regarded as gradual; that is, there is also the gradual functioning of the four. For example, a man walking on the path, sees something from afar, and is beset with the doubt as to whether it is a post or a man. Then he sees some mark or a bird over it. Then in his doubtful mind arises the determining intellect that it is a post. Thence (comes the) ego for making it a certainty that it is certainly a post. Thus, the gradual functioning

of intellect, ego, mind and the eyes is observed. As it is in the case of form, so it is in the case of sound and the rest. Visible means the visible objects.

Moreover, so also with regard to invisible objects the function of the three is preceded by that. In the invisible, i. e., the past and future forms, the functioning of the three, viz., intellect, ego and mind, is preceded by that (of) the eye; in the touch, it is preceded by that of the skin; in smell, it is preceded by that of the nose; in taste, it is preceded by that of the tongue; in sound, it is preceded by that of the ear. With regard to future and past, the functioning of intellect, ego and mind, preceded by that (of any other organ) is gradual; with regard to present, it is simultaneous as well as gradual.

Moreover—

Kārikā XXXI

The organs perform their respective functions incited by mutual impulse. The motive (of their action) is the goal of the Spirit; an organ is not caused to function by anyone.

Svām is repeated (in the sense of respectively theirs). Intellect, ego and mind (perform) their respective functions incited by mutual impulse.

Ākūta means respect or zeal. Intellect, ego, mind and the rest tend to bring about the goal of the Spirit. Intellect proceeds to its particular function after knowing the impulse of the ego.

If it be asked—what is the motive? (then we reply)—*The motive is only the goal of the Spirit.* The goal of the Spirit is to be achieved; for this purpose do the Attributes act. Therefore, these organs manifest the goal of the Spirit.

How do they act of their own accord when they are non-intelligent?—*An organ is not caused to function by any-one.* The meaning of the sentence is that only the goal of the Spirit causes them to function. The organs are not caused, i. e., actuated by any superior Being.

Now it is described—Of how many kinds (the organs, viz.,), intellect and the rest are.

Kārikā XXXII

The organs are of thirteen kinds; their functions are seizing, retaining and manifesting. Their objects, (which are of the nature of) what is seized, retained and manifested, are tenfold.

The organs, viz., *Mahat* and the rest, should be known to be of thirteen kinds. Five organs of sense, viz., the eye and the rest; five organs of action, viz., the speech and the rest; (and intellect, ego and mind);—these are the organs of thirteen kinds.

What are their functions?—It is replied:—*Their functions are seizing, retaining and manifesting.* Here, seizing and retaining are performed by the organs of action and manifesting by the organs of sense.

Of how many kinds are their objects? It is replied:—*Their objects are tenfold.* The objects, i. e., the functions to be performed by these organs, are tenfold, i. e., of ten kinds. The ten kinds of objects, viz., sound, touch, form, taste, smell, speaking, taking, walking, excretion and pleasure are manifested by the organs of sense and are seized and retained by the organs of action.

Moreover :—

Kārikā XXXIII

The internal organs are threefold; the external (organs) are tenfold and they are the objects of the three (internal organs). The external organs function in the present, and the internal organs function in all the three times.

The internal organs, viz., intellect, ego and mind, are threefold, distinguished as *Mahat* and the rest.

And the external (organs) are tenfold. The five organs of sense and the five organs of action,—these are the tenfold external organs.

They are the objects of the three. That is, they are the objects of enjoyment by intellect, ego and mind.

Function in the present. The ear hears only the present sound and not the past or the future; the eye sees only the present form and not the past or the future; the skin (touches) the present touch; the tongue (tastes) the present taste; the nose (smells) the present smell. Similarly, the organs of action; the speech utters the present word and not the past or the future; the hands take the present jar and not the past or the future; the feet walk on the present road and not on the past or the future; the anus and the organs of procreation perform excretion and produce pleasure in the present and not in the past or the future. Thus, the external organs are said (to function) in the present.

The internal organs function in all the three times. Intellect, ego and mind apprehend their objects in all the three times. The intellect cognises the jar in the present, past and future times. The ego is self-conscious of the present, past and future. Similarly, the mind ponders

over the present, past and future. Thus, the internal organs function in all the three times.

Now it is explained, which of the organs apprehend specific objects and which non-specific :—

Kārikā XXXIV

Of these, the five organs of sense apprehend specific and non-specific objects. Speech has sound (alone) for its object. The rest, on the other hand, have five objects.

The organs of sense. They apprehend specific objects (in the case of human beings). The human organs of sense apprehend specific objects, viz., sound, touch, form, taste and smell, endowed with pleasure, pain and delusion. In the case of gods (the organs of sense) manifest non-specific objects.

Again, among the organs of action, *the speech has sound for its object.* The speech of gods as well as of human beings, utters verses and the rest. Therefore, the organ of speech is similar in the case of gods and human beings.

The rest also, viz., with the exclusion of speech, termed as hands, feet, anus and the organs of procreation, have five for their objects. Pañcaviṣayāṇi means those which have five, viz., sound and the rest, as their objects. Sound, touch, form, taste and smell are present in the hands. The feet walk over the ground endowed with the five viz., sound and the rest. The anus excretes that which is endowed with the five (sound and the rest). Similarly, the organ of procreation produces pleasure by the semen endowed with the five characteristics (of sound and the rest.)

Kārikā XXXV

Since the intellect along with the internal organs apprehends all the objects, these three (internal) organs are the gate-keepers and the rest are the gates.

Intellect along with the internal organs, i. e., along with ego and mind. Since apprehends all the objects, apprehends sound and the rest in all the three times; *therefore, these three (internal) organs are the gate-keepers, and the rest are the gates :.....the (word) 'organs' is understood in the sentence.*

And further :—

Kārikā XXXVI

These (organs which are the) specific modifications of the (three) attributes, (and which are) different from one another, disclose all the objects like a lamp and present them to the intellect for the sake of the Spirit.

All the organs mentioned (above) are *the specific modifications of the attributes.* What is their characteristic? (They) are *like a lamp*; that is, they disclose all the objects like a lamp.

Different from one another, i. e., dissimilar or having different objects. That is, they have (the modifications of) the Attributes as their objects.

Specific modifications of the Attributes, i. e., born of the Attributes.

All for the sake of the Spirit. The organs of sense, the organs of action, ego and mind, having *disclosed* their respective objects, *present them to the intellect i. e., place them in the intellect.* Because, the Spirit apprehends pleasure and the rest, arising from the objects when they are placed in the intellect.

And also :—

S. K. 4

Kārikā XXXVII

As it is the intellect which brings about the entire enjoyment (of objects), so it is again that (very intellect) which discriminates the subtle difference between the Nature and the Spirit.

Entire means the objects of all the organs in all the three times. *Enjoyment* (means) respective enjoyment. *Since*, the intellect along with the internal organs brings about or effects (the enjoyment) through the organs of sense and action of gods, human beings and animals, so it is again that (very intellect) which discriminates or distinguishes between the province of the Nature and that of the Spirit; the difference between the Nature and the Spirit means diversity.

Subtle means, which cannot be grasped by people who have not practised austerities.... This is the Nature, the state of equilibrium of *Sattva*, *Rajas* and *Tamas*; this is intellect, this is ego, these are the five subtle elements, the eleven organs and the five gross elements; this another one is the Spirit different from all these; thus does the intellect explain by complying with which salvation is attained.

It has been mentioned above that (the five organs of sense apprehend) "specific and non-specific objects" (Kār. 34). Next is explained, which are the objects :—

Kārikā XXXVIII

The subtle elements are non-specific, from these five, the five gross elements are produced. The latter are called specific and are tranquil, violent and delusive.

The five subtle elements produced from ego are :—
The subtle element of sound, the subtle element of touch, the subtle element of form, the subtle element of taste

and the subtle element of smell. These are called non-specific. They are the objects of the gods (i. e., apprehended only by the gods), have the characteristic of pleasure and are devoid of pain and delusion.

From these five subtle elements, the five gross elements termed as earth, water, fire, air and ether are produced. These are called specific. From the subtle element of smell, earth; from the subtle element of taste, water; from the subtle element of touch, wind; from the subtle element of sound, ether;...thus these gross elements are produced.

These specific objects are apprehended by men, and are tranquil, i. e., have the characteristic of pleasure, violent, i. e., have the characteristic of pain, and delusive i. e., produce delusion. Just as the ethereal element is tranquil, i. e., gives pleasure to a man coming out of a closed room; (and the same becomes violent, i. e., gives pain to a man who is affected by cold, heat, wind and rain);* and the same becomes delusive, i. e., produces delusion in the mind of a man who loses his way in the forest; similarly, wind is tranquil to a person oppressed by heat, violent to a person oppressed by a cold and delusive when mixed with sand and dust. The same may be said of fire and the rest.

The other non-specific objects are :—

Kārikā XXXIX

Subtle (elements) those born of parents and the gross elements are the threefold specific objects. Of these, the subtle are permanent, while those born of parents are perishable.

* The following line has been left out in the text by mistake :—

“तदेव शीतोष्णवातवर्षाभिभूतस्य दुःखात्मकं घोरं भवति

Subtle, i. e., the subtle elements; composed of which and characterised by Mahat and the rest, the subtle bodies always exist and undergo transmigration; they are subtle.

And those born of parents which aggregate (i. e., compose) the gross bodies;—they compose the gross body inside the womb by the mixture of the seminal fluids of parents, cohabiting after the menses. That subtle body is then nourished through the umbilical chord by the various saps of food and drink taken by the mother.

The body thus commenced by the three specific objects, viz., the subtle elements, those born of parents and the gross elements, becomes furnished with back, stomach, thighs, chest, head and the rest, and is enveloped in six sheaths. It is endowed with blood, flesh, tendons, semen, bones and marrow, and is composed of five gross elements;—ether provides space (for the body), wind provides growth, fire provides cooking, water provides aggregation and earth provides stability. Thus endowed with all the limbs, the body comes out of mother's womb. Thus, *these are the threefold specific objects.*

Now the author states, which (of the specific objects named above) are permanent and which temporary:—The subtle ones called *tanmātrās* are permanent, i. e., lasting, among them. The body commenced by them and impelled by actions (performed in a previous birth), migrates into the species of animals, deer, birds, reptiles and immobile objects; impelled by virtuous actions, it migrates to the regions of Indra and others. Thus, this subtle body migrates till discriminative wisdom is not attained. After achieving this wisdom a wise man leaves the body and attains salvation. Therefore, these subtle specific objects are permanent.

Those born of parents are perishable:—(The elements which are) born of parents perish in this very world,

leaving the subtle body at the time of death. At the time of death, the body born of parents is left behind and its elements are dissolved into the earth and the rest.

Now the author explains the way in which the subtle body migrates:—

Kārikā XL

The subtle (body) Liṅga, formed primevally, unimpeded, permanent, composed of intellect and the rest down to the subtle elements, incapable of enjoyment, migrates and is endowed with dispositions.

When the Universe is uncreated, then at the first creation of the Nature, the subtle body is *formed*.

Moreover, (it is) *unimpeded*; that is, it is not attached to the states of beasts, gods and men. On account of subtlety, it is not impeded anywhere. It migrates or moves, with its gait unimpeded through the mountains and the rest.

Niyatam, i. e., permanent. It migrates till the (discriminative) knowledge is not attained.

That is *composed of Mahat and the rest down to subtle elements. Mahādādi* means which is preceded by *Mahat, i. e., intellect, ego, mind and the five subtle elements;—down to the subtle, i. e., subtle elements, it migrates or moves through the three worlds like an ant on the body of Ś'iva.*

Incapable of enjoyment, i. e., devoid of enjoyment. That subtle body becomes capable of enjoyment, 'because it assumes activity through the aggregation of the external body born of parents.

Endowed with disposition. The dispositions, viz., *Dharma* and the rest, we shall explain hereafter; 'endowed with them' (means) 'affected by them.'

Līṅgam—At the time of dissolution, the Mahat and the rest down to the subtle elements, along with the organs, merge in the Nature; when not migrating they remain intact in Nature till creation; that is, tied down by the bonds of delusion in the Nature, they are incapable of actions of migration and rest. Therefore, the subtle *līṅga* (i. e., mergent) migrates again at the time of creation.

If it be asked,—why do the thirteen organs migrate,—the author replies,—

Kārikā XLI

Just as a picture does not exist without a substrate, or a shadow without a post and the like, so the *līṅga* does not subsist supportless, without the non-specific (i. e., subtle body).

Just as a picture does not subsist without a substrate of the wall; just as a shadow does not subsist, i. e., cannot exist without a post and the like, i. e., a stake and the like. The word *ādi* comprises (of other illustrations also), viz., just as there can be no coolness without water, or water without coolness; fire without heat; wind without touch; ether without space; earth without smell; similarly, (it is so).

According to this illustration, without the non-specific, i. e., without the non-specific subtle elements, (the *līṅga*) does not subsist. Here, the gross elements, i. e., the body formed of five gross elements, are the specific. For, where can the *līṅga* (the subtle body) exist, if there be specific (i. e., gross body) ? How can it renounce one body and take another ?

Supportless, viz., the supportless *līṅga*, i. e., the thirteen organs.

For what purpose is the *līṅga* embodied is further explained :—

Kārikā XLII

For the purpose of the Spirit, the *līṅga*, through its connection with the means and their results, and with the aid of the might of Nature, acts like an actor.

The Nature functions because the aim of the Spirit is to be achieved. That (aim) is twofold:—The apprehension of sound and the rest; and the attainment of discrimination between the Spirit and the Attributes. The apprehension of sound and the rest is the attainment of enjoyment of sound and the rest in the regions of Brahman and the like. The attainment of discrimination between the Spirit and the Attributes is salvation. Therefore, it is said that this subtle body is active for the purpose of the Spirit.

Through its connection with the means and their results. The means are Virtue and the rest, the results are ascending the heaven and so forth;—they will be explained further. *Prasaṅga* means through its connection.

With the aid of the might of Nature i. e., *Pradhāna*. Just as a king, being mighty in his kingdom, does whatever he likes, similarly, on account of the supreme authority of Nature over everything (the *līṅga*) acts through its connection with the means and their results. (That is, the Nature) determines (the conditions of) *līṅga* in assuming the different bodies.

Līṅgam—The subtle body composed of minute particles, i. e., the subtle elements, and endowed with

thirteen-fold organs, acts in the bodies of gods, men and beasts. How?—Like an actor. Just as an actor entering behind the scenes comes out as a god, then as a man, and afterwards as a buffoon, so the subtle body, through its connection with the means and their results, enters the womb and comes out as an elephant, a woman or a man.

It was stated that endowed with dispositions, the *līṅga* migrates; now the author explains the dispositions:—

Kārikā XLIII

The dispositions, *viz.*, virtue and the rest, are connate, natural and acquired. They subsist in the instrument (*i. e.*, intellect). The embryo and the rest subsist in the effect (*i. e.*, the body).

The dispositions are considered to be of three kinds:... Connate, natural and acquired. The connate dispositions are virtue, knowledge, non-attachment and power, and they were born along with the revered Kapila at the first creation. The *natural* ones are described :—Sanaka, Sanandana, Sanātana and Sanatkumāra were the four sons of Brahman. These dispositions were produced with them, who were invested with bodies of sixteen years of age, and whose (disposition) were a result of the relation of cause and effect (*i. e.*, as a result of the merits performed in previous birth); therefore, these dispositions are called natural. The acquired dispositions (are to be found in men) like us, to whom the knowledge comes from the corporeal frame of a teacher; from knowledge, non-attachment is produced; from non-attachment, virtue arises; and from virtue, power is attained. As the corporeal frame of a teacher is a product of Nature, so these dispositions are called acquired.—Endowed with these (dispositions),

the subtle body migrates. These four dispositions are *Sāttvika*; the *Tāmasa* ones are the reverse; they have been explained in —“ This is the *Sāttvika* form and the *Tāmasa* is its reverse.” (*Kar.* 28). Thus, the dispositions are eight :—Virtue, knowledge, non-attachment, power, vice, ignorance, attachment and absence of power.

Wherein do the eight dispositions subsist?...*They are seen to subsist in the instrument.* Intellect is the instrument; they subsist in that. This has been explained in : “ intellect is determination, virtue, knowledge,” etc., (*Kār.* 23).

The *effect* is body, subsisting in that are *embryo and the rest*, which have been referred to before as born of mother. With the union of sperm and ovum, are produced embryo and the rest, *viz.*, bubble, flesh, muscles etc., which cause the growth of the body; and the state of infancy, youth and old age are produced as a result of the saps of food and drink. Therefore, they are called as subsisting in the effect, and are caused by the enjoyment of objects like food and the rest.

Next is explained what has been said before, *viz.*, “Through its connection with the means and their results”. (*Kār.* 42).

Kārikā XLIV

Through virtue (comes about) going upwards, and through vice, going downwards; through knowledge salvation (is acquired), and through the reverse (*i. e.*, ignorance) the bondage.

Through virtue going upwards. A man goes upwards through the instrumentality of virtue. Upwards stands for the eight regions *viz.*, of Brahman, of Prajāpati, of Soma, of Indra, of the Gandharvas, of the Yaksas, of the Rāk-

śasas and of the Piśācas. There the subtle body goes. For migrating to the bodies of animals, deer, birds, reptiles and immobile objects, the instrument is *vice*.

And again, *through knowledge salvation is acquired*: Salvation is the knowledge of the twenty-five principles. By this instrument (of knowledge), salvation is brought about. Then the subtle body ceases and (the Spirit) is called the Supreme Spirit.

Through the reverse the bondage. Ignorance is the instrument; the effect is the bondage called *prākṛta* (connate), *Vaikṛta* (natural) and *dākṣiṇa* (personal); this will be explained further. It is also said—"He who is bound by the connate, natural and personal bondages, is not liberated by anything else (except the knowledge)."

And there are other instruments also :.....

Kārikā XLV

Through non-attachment (comes about) the absorption into nature; through passionate attachment migration; through power, unimpediment: and through the reverse, its contrary.

Suppose, one is possessed of non-attachment, but has no knowledge of the principles. Then, *through that non-attachment* preceded by ignorance, comes about *the absorption into Nature*. After his death, such a person is absorbed into the eight evolvents *viz.*, the Nature, intellect, ego and the five subtle elements, and gets no liberation. He migrates again.

And, even as regards this *Rājās* (passionate) attachment, *e. g.*, 'I perform the sacrifice, and give gifts so that I may enjoy divine and human happiness in Heaven and on this earth'...*from this passionate attachment, results migration*.

And *through power, unimpediment*. The power is eight-fold, and comprises of *animā* and the rest. From the instrumentality of power, results unimpediment, *i. e.*, there is no obstacle to power in the regions of Brahman and the rest.

And lastly, *through the reverse, contrary*: The contrary of that unimpediment, *i. e.*, impediment, results. On account of absence of power, obstacles come in everywhere.

Thus sixteen effects along with their means have been explained. Now, what is their nature, is next explained :—

Kārikā XLVI

This is a creation of intellect, and is distinguished as ignorance, incapacity, contentment and attainment. On account of the conflict among the inequalities of the attributes, this (creation) has fifty varieties.

This sixteen-fold aggregate of the means and effects, which has been explained before, is called *a creation of intellect*. *Pratyaya* stands for intellect, (which has been explained in)... "Intellect is determination, virtue, knowledge," etc. (*Kār.* 23).

This creation of intellect is divided into four classes:—*Ignorance, incapacity, contentment, and attainment*. Ignorance is doubt as when a man after seeing a post is in doubt whether it is a post or a man. Incapacity; *e. g.*, even after observing that post well, he cannot remove his doubt. The third is called contentment; *e. g.*, when a person does not want to know or to be in doubt about the same post, thinking, what have I to do with this. The fourth is called attainment; *e. g.*, when a person with delighted senses,

sees that post surmounted by a creeper or a bird, he attains (the knowledge) that it is a post.

Thus, on account of the conflict among the inequalities of the Attributes, there are fifty varieties of that creation of intellect. This conflict endowed with (i. e., among) the inequalities of *Sattva*, *Rajas* and *Tamas*—from this, there arise fifty varieties of intellect. Somewhere *Sattva* predominates and *Rajas* and *Tamas* are subordinate, somewhere *Rajas* predominates and somewhere *Tamas*.

The varieties are described :—

Kārikā XLVII

Five are the varieties of ignorance; due to defect in organs, there are twenty-eight varieties of incapacity; contentment is of nine kinds and attainment is eight-fold.

Five varieties of ignorance, are *Tamas* (obscurity), *Moha* (delusion), *Mahāmoha* (extreme delusion), *Tāmisra* (gloom) and *Andkatāmisra* (utter darkness). Their varieties will be presently explained.

Of the incapacity there are twenty-eight varieties, due to defect in organs. They also will be explained.

Contentment is of nine kinds, viz., the kinds of knowledge characterised by *Rajas* in an ascetic.

Attainment is eight-fold, viz., the kinds of knowledge characterised by *Sattva* in an ascetic. All this will be explained in order.

Now the varieties of ignorance are described :—

Kārikā XLVIII

The varieties of obscurity and delusion are eight, extreme delusion is of ten kinds, gloom and utter darkness are eighteen-fold.

Obscurity is of eight kinds. Final dissolution is differentiated by ignorance. A man merges into the eight evolvents, viz., the Nature, intellect, ego and the five subtle elements. When merged in these if he thinks, 'I am liberated' (then) this is called (the variety of) obscurity.

The varieties of the eight-fold delusion are also eight. The gods like Indra and the rest do not obtain liberation on account of attachment to eight-fold power; but after the destruction of this (power) they again migrate. This is eight-fold delusion.

The extreme delusion is of ten kinds. Sound, touch, form, taste and smell,—these five are the objects of enjoyment for the gods; these five, viz., sound and the rest, are the objects of enjoyment for men also. Thus extreme delusion arises with regard to these ten.

The gloom is eighteen-fold. Eight-fold power and the ten objects of human and divine enjoyment,—they make up eighteen. When people approve of their increase and disapprove of their decrease, then arise the states of eighteen-fold gloom.

Again, as the eight-fold power and the ten-fold human and divine objects go to make up gloom, similarly the utter darkness is also eighteen-fold. But (the difference is that) when a person dies at the moment of enjoying the abundance of sensual pleasures or falls from the eight-fold power, then profound grief comes to him. This is utter gloom. Thus the five varieties of ignorance, viz., obscurity and the rest, are severally divided and go to make up the sixty-two varieties.

The varieties of incapacity are explained :—

Kārikā XLIX

Injuries of the eleven organs along with those of intellect are termed as incapacity. The seventeen injuries of intellect result from the inversion of contentment and attainment.

"There are twenty-eight varieties of incapacity due to the defect of organs,"—this has been said above (in Kār. 47). The injuries of the eleven organs are—deafness, blindness, paralysis, loss of taste, loss of smell, dumbness mutilation (of arm), lameness, constipation, impotence and insanity.

Along with those of intellect are termed as incapacity. Along with the injuries of intellect, the varieties of incapacity are twenty-eight.

Seventeen are the injuries of intellect. These seventeen injuries result from the inversion of contentment and attainment. The varieties of contentment are nine, and those of attainment are eight; along with the inversion of these, the injuries of the eleven organs go to make up the twenty-eight-fold incapacity.

The order of the varieties is to be observed as laid down in, "From the inversion of contentment and attainment." (Kār. 49). The nine-fold contentment is now described:—

Kārikā L

Contentment is said to be of nine kinds; four internal, viz., prakṛti (Nature), upādāna (Means), kāla (Time), and bhāgya (Luck) and five external, viz., those due to aversion from the objects of senses.

There are four kinds of internal contentment. The word *adhyātma* means residing in the self. They are Nature, Means, Time and Luck. Now, what is termed as

Nature (is explained):—for example, a man knows about the Nature and about its having the Attributes or otherwise; if he remains content with the knowledge of the Nature and its effects, then he cannot get liberation: this is called the Nature-contentment. That what is called the Means (is explained);—e. g., when a man without understanding the (twenty-five) principles, gets hold of the means (of asceticism) and thinks that salvation is attained by a triple staff, a pot and *vividikā* (?) then he also does not obtain liberation; this is called the Means-contentment. Now the Time-contentment (is explained); e. g., (when a man thinks), well, I shall get salvation in time; what is the use of practising (the knowledge of) the principles—; such contentment is called Time-contentment and such a person gets no liberation. Similarly, the Luck-contentment is:—when a person thinks that salvation will be attained by luck; this is Luck-contentment. Thus, (this) contentment is four-fold.

The five external, due to aversion from the objects of senses. The external contentment arises from the aversion to the five objects of senses. A person feels aversion to sound, touch, form, taste and smell, seeing that these have the evils of acquiring, protecting, waste, attachment and injury. For one's prosperity, one should pasture the cattle, engage in trade, accept gifts and engage in service—; these are the troubles of acquiring. There is trouble in protecting the acquired objects. Things become wasted by enjoyment; this is the trouble of waste. The senses can never have any cessation from attachment to sensual pleasures; this is the evil of attachment. There can be no enjoyment without causing injury to the living beings; this is the evil of injury. Thus, aversion from five objects of senses, resulting from seeing the evils of acquiring and the rest, is five-fold (external) contentment.

Thus there are *nine kinds of contentment* according to internal and external varieties. In other works they are named as *Ambhas, Salila, Ogha, Vṛṣṭi, Sutamas, Pāra, Sunetra, Nārīka* and *Anuttamāmbhasika*. From the inversion of these kinds of contentment, constituting the varieties of incapacity, the injuries of intellect arise. By such inversion the injuries of intellect are called:—*Anambhas, Asalila, Anogha* and so on.

Now Attainment is defined:—

Kārikā LI

The eight Attainments are reasoning, oral instruction, study, the three-fold suppression of misery, intercourse of friends and gifts. Those mentioned before (ignorance, incapacity and contentment) are the three-fold curb on attainments.

Reasoning; e. g., somebody might daily reason: What is true here? What is the future? What is the highest good? By doing what can I attain my goal?—While pondering like that he attains the knowledge that the Spirit is quite distinct from the Nature; intellect is quite distinct; ego is quite different; the subtle elements, the organs and the five gross elements are quite different. Such knowledge of the principles arises, from which salvation is attained. This is the first Attainment termed as *Reasoning*.

From the knowledge obtained by oral instruction proceeds the knowledge about the Nature, Spirit, intellect, ego, the subtle elements, the organs and the five gross elements. Thence arises salvation. This is the Attainment known as *Oral Instruction*.

From *Study*, i. e., the study of the scriptures like the Vedas and the rest, one attains the knowledge of the

twenty-five principles and afterwards salvation. This is the third Attainment.

The three-fold suppression of misery. In order to destroy the internal, external and divine miseries, when a person goes to a teacher, and after getting instruction from him gets salvation;—then this constitutes the fourth Attainment. This should be split up into three, on account of the three-foldness of misery. Thus, (they make up) six Attainments

And *intercourse of the friends*; e. g., a person attains salvation through the knowledge (got) from a friend. This is the seventh Attainment.

Gifts. For example, a person helps the holy men by making gifts of dwelling, medicine, triple staff, bowl, food, clothes and the rest to them; he gets knowledge from them and attains salvation. This is the eighth Attainment.

In other treatises these eight Attainments are termed as:—*Tāra, Sutāra, Tāratāra, Pramoda, Pramudita, Pramodamāna, Ramyaka* and *Sadāpramudita*. The injuries of intellect arising from the inversion of these (Attainments) are included under *Incapacity*. They are *Atāra, Asutāra, Atāratāra* and so on.

The varieties of Incapacity have been mentioned to be twenty-eight. They are the injuries of intellect along with the eleven injuries of organs. The injuries of intellect are seventeen in number, viz., nine contraries of Contentment and eight contraries of Attainment. Along with these, the injuries of organs make up the twenty-eight varieties of Incapacity mentioned before. Thus the varieties of Ignorance, Incapacity, Contentment and Attainment have been stated and explained.

Again, those mentioned before are the three-fold curb on Attainment. Ignorance, Incapacity and Contentment, which are (mentioned) before Attainment (in Kār. 46), are

the curb and are three-fold on account of their being of three sorts. Just as an elephant is curbed by a man with a goad in his hand, so people curbed by Ignorance, Incapacity and Contentment suffer from ignorance. Therefore, leaving aside these, Attainment (alone) should be pursued. A person endowed with Attainment, acquires knowledge and thence salvation.

It was stated: "The subtle body is endowed with dispositions," (Kār. 40); the eight dispositions, *viz.*, Virtue and the rest, which are the modifications of intellect and which are again modified as Ignorance, Incapacity, Contentment and Attainment, have been described. This is the creation of intellect known as "dispositions". "Līṅga" has also been mentioned as the creation of the subtle elements ending with the fourteen kinds of created beings. Now, when the aim of the Spirit can be attained by one sort of creation only, where is the necessity of both kinds of creations?—This is explained:—

Kārikā LII

There can be no Līṅga without dispositions, nor elaboration of dispositions without Līṅga. Therefore, proceeds the two-fold creation, *viz.*, that of Līṅga and that of dispositions.

Without dispositions,—the creation of intellect,— there can be no līṅga—the creation of the subtle elements. Because every successive body is acquired by the impressions of the actions performed in previous birth.

Without līṅga—the creation of intellect,— *there can be no elaboration of dispositions*; because, Virtue and the rest can be acquired by the (formation of) subtle and gross bodies. The mutual dependence of these two, like that of seed and sprout, is not a fault, because the creation is

beginningless; and although the different species stand in need (of mutual dependence), the different individuals do not. Therefore, *two-fold creation proceeds, namely, that of līṅga and that of dispositions.*

Moreover:—

Kārikā LIII

The divine class has eight varieties, the sub-human has five and the human has one (only). Such, in brief, is this creation.

The *divine* is of eight varieties, *viz.*, Brāhma, Prājāpatya, Saumya, Aindra, Gāndharva, Yākṣa, Rākṣasa and Paisāca. Animals, deer, birds, reptiles and immobile beings,—this is the five-fold *sub-human* (variety). There is only one *human* race. These are the fourteen varieties of living beings.

The three Attributes pervade all the three worlds. Now it is explained:—what is supreme in which world:—

Kārikā LIV

Above, there is predominance of Sattva; below, the creation abounds in Tamas; in the midst, the Rajas predominates; (this is so) from Brahman down to stock.

Above; *i. e.*, in the eight regions of gods, (the creation) is *sattvavisāla*, *i. e.*, has prevalence of Sattva; (in other words), has excessiveness or predominance of Sattva. (Of course), *Rajas* and *Tamas* also reside there.

Below (the creation) *abounds in Tamas*. From animals down to immobile beings, the entire creation is pervaded

by *Tamas* in excess. (Of course), even there *Sattva* and *Rajas* are present.

In the midst, i. e., in human creation, *Rajas* is strong. Even here, *Sattva* and *Tamas* are present. Therefore, human beings are mostly in pain.

Thus, *from Brahman down to stock, i. e.*, from Brahman down to immobile beings. Thus, non-elemental creation, creation of the subtle elements, creation of dispositions, creation of the gross elements and the divine, sub-human and human creations are the sixteen varieties of creation produced by the Nature.

Kārikā LV

There, the intelligent Spirit experiences pain due to old age and death, till the cessation of the *Linga*; hence misery is of the nature of things.

There, i. e., in the divine, sub-human and human bodies; misery produced by *old age* and produced by *death*, is experienced by the intelligent Spirit, and not by the Nature, or intellect, or ego, or the subtle elements, or the organs, or the gross elements.

Now, (the author) discusses—How long does the Spirit suffer from misery? *Till the cessation of the līṅga*. As long as the *Mahat* and the rest, which manifest themselves after entering the subtle body, do not cease, *i. e.*, (as long as) this migratory body (does not cease), so long, in brief, does the Spirit experience pain due to old age and death in the three worlds. *Till the cessation of līṅga* (means), till the subtle body has ceased to be. After the cessation of the subtle body there is salvation; after the attainment of salvation there is no misery. By what is it (the subtle body) removed? By the attainment of the

knowledge of twenty-five principles in the shape of the distinctness of the Nature from the Spirit. By such knowledge, *i. e.*, this is Nature, this is intellect, this is ego, these are the five gross elements, different and distinct from which is the Spirit,—the subtle body ceases to be, and then the salvation is attained.

Next is explained the purpose of Nature's activity or effort :—

Kārikā LVI

Thus, this effort in the activity of the Nature, beginning from *Mahat* down to the gross elements, is for the liberation of each Spirit; (and although) it is for another's benefit (yet) it seems as if it were for itself.

The phrase *ityeṣaḥ* (this one), implies 'finishing' and 'pointing out'. *Prakṛtikṛtau* means, in the instrumentality or the activity of the Nature. This effort, *beginning from Mahat down to the gross elements*—from Nature intellect, from intellect ego; from ego the subtle elements and eleven organs; from the subtle elements the five gross elements; *this one*.—

(Is) *for the liberation of each Spirit i. e.*, for every Spirit which has assumed divine, sub-human or human forms; for the liberation (of these Spirits) is the effort (of the Nature).

How?—(Although) *this effort is for another's benefit, (yet) it seems as if it were for itself*. The Nature behaves like that man who forsakes his own business and performs that of his friend. The Spirit in no way does any good to Nature in return. It is, *as if it were for itself*, not actually for itself *i. e.*, for another's benefit. The benefit

is the acquisition of the objects of senses like sound and rest, and the comprehension of distinctness between the Attributes (*i. e.*, Nature) and the Spirit. The effort of the Nature is for this purpose.—In all the three worlds, the Spirits are to be supplied with the objects of senses like sound and the rest, and at the end (the Spirits are to be provided) with salvation. As it is said: "The Nature is like a jar and having fulfilled the purpose of the Spirit, it ceases."

It may be argued that the Nature is non-intelligent and the Spirit is ignorant. Then, how can the Nature act like an intelligent principle, thinking, 'I should supply the Spirit with the objects of senses like sound and the rest in all the three worlds, and (should) provide (the Spirit) with liberation at the end'? True, (we reply). Because activity and cessation (from activity) have been observed in the case of non-intelligent things also; therefore, says the author, (the Nature acts):—

Kārikā LVII

As non-intelligent milk functions for the nourishment of calf, so does the Nature function for the liberation of the Spirit.

Just as grass and the like consumed by a cow and modified as milk nourish the calf and after its nourishment ceases, so does the Nature (function) *for the liberation of the Spirit*. Thus, there is activity in the non-intelligent (Nature).

Moreover,

Kārikā LVIII

As people engage in action for relieving desires, so does the Unmanifest for liberating the Spirit.

As people having some favourite desire, for relieving that desire, engage in action, i. e., the activity in the shape of going and coming, and after its accomplishment desist, so, for liberating the Spirit, the Nature ceases to function after having effected the purpose of the Spirit which is two-fold, viz., one, the enjoyment of the objects of senses like sound and the rest; and the other, the knowledge of the distinctness of the Attributes (i. e., the Nature) from the Spirit.

And again,

Kārikā LIX

As a dancer desists from dancing after showing herself to the audience, so the Nature desists after showing itself to the Spirit.

As a dancer, having exhibited to the audience the episodes which are set to music in the form of songs, and which are full of the sentiments of love and the like, by means of her graceful movements, desists from dancing after discharging her duty, so also does the Nature, having exhibited itself to the Spirit in the different characters of intellect, ego, the subtle elements and the gross elements desist.

Next is explained—How and what is the cause of the cessation of (the activity of) Nature:—

Kārikā LX

Generous Nature, endowed with the Attributes, without any benefit to itself, causes by manifold means the benefit of the Spirit which is devoid of the Attributes and which confers no benefit in return.

By manifold means does the Nature *benefit the Spirit* which *Spirit confers no benefit in return*. In what way (does the Nature benefit)?—By transforming itself into divine, sub-human and human forms; (by transforming itself) into pleasure, pain and delusion, and by (transforming itself) into the objects of senses in the shape of sound and the rest.

In this way, having exhibited itself (to the Spirit) by manifold means,—‘I am one; thou art another’—, the Nature desists. Thus, *it causes the benefit of the eternal Spirit without any benefit to itself*. Just as a generous person does good to all and wants no good in return, so does the Nature effect the purpose of the Spirit, without any return.

It was said above (under Kār. 59):—“The Nature desists after exhibiting itself.” Next is explained what it does after having desisted:—

Kārikā LXI

Nothing in my opinion is more modest than Nature, who because (of thinking that) “I have been seen”, never again exposes itself to the view of the Spirit.

In this world, *nothing is more modest than Nature,—such is my opinion*. Because, such an idea (to be stated below), arose for another (*i. e.*, the Spirit). Why? “I have been seen by this Spirit”, thinking so, the Nature *never exposes itself to the view of the Spirit, i. e.*, becomes invisible to the

Spirit. Now the characteristic of being more modest is explained. Some advocate God to be the cause:—

“The ignorant being is helpless with regard to his pleasure and pain. He goes to heaven or hell, as impelled by God.” (Mbh. III, 30. 88).

Others who advocate Spontaneity as the cause, say:—

“Who whitened the swans? Who made the peacocks variegated?” (The reply is), the Spontaneity alone. Here, the teachers of Sāṃkhya say in this connection:—How can the beings endowed with the Attributes be created by God who is Attributeless? Or, how even by the Attributeless Spirit? Therefore, (the causality) of the Nature is proper. Just as from white yarn, only white cloth is produced and from black yarn, only black cloth, so it is inferred that the three worlds endowed with the three Attributes, proceed from the Nature endowed with the three Attributes. God is Attributeless; therefore, production of this world endowed with the three Attributes is illogical from Him. This explains (away also the possibility of) the Spirit (being regarded as a cause). Some regard Time as the cause; it is said:—

“Time rears (lit. cooks) the beings; Time withdraws the world; Time is awake while the others sleep: Time is not to be surpassed.”

(To this we reply)—There are (only) three categories, *vi z.*, the Manifest, the Unmanifest and the Knower. Time also is included under (one of) them. Time is Manifest. (And as) the Nature is the producer of all, (so) it must be the cause of Time also. Spontaneity is also included here. Therefore, neither Spontaneity nor Time is the cause; the Nature alone is the cause and there is no other cause of the Nature.

Does not again come within the view of the Spirit. Therefore, in my opinion, there is no other cause, like

īśvara and the rest which may be more modest, more enjoyable than the Nature.

But if it be urged that it is a practice in this world to say that the Spirit is liberated, the Spirit migrates.—To this the author replies:—

Kārikā LXII

Therefore, not any (Spirit) is bound or liberated, nor (does any) migrate. It is the Nature, abiding in manifold forms, that migrates or is bound or liberated.

For this reason, *the Spirit is not bound or liberated, nor does it migrate*; because, it is the Nature alone, *abiding manifold forms, i. e.,* abiding in divine, human and sub-human forms, *which is bound or liberated or migrates* in the forms of intellect, ego, the subtle elements, the organs and the gross elements.

If the Spirit is spontaneously liberated and is all-pervading, then why does it migrate? The migration is for the purpose of acquiring that which is not previously attained. (To this the reply is)—The phrases, 'the Spirit is bound', 'the Spirit is liberated', 'the Spirit migrates', are used because (the nature of) migration is not (properly) understood (by people). By discriminating between the Spirit and the Nature, the real character of the Spirit is manifested. After its manifestation, the Spirit becomes single, liberated and established in its own nature.

Well, if the Spirit is not bound, then it is not even liberated. To this we reply:—It is the Nature alone which binds or liberates itself. For, wherever, the subtle body, endowed with the subtle elements and the three-fold internal organs, exists, such body is bound by triple bondage. As it has already been said:—(under Kār. 44)—

"He who is bound by the connate, natural and personal bondages is not liberated by anything else (except knowledge)".

And that subtle body is endowed with Virtue and Vice.

How is it that the Nature is bound, the Nature is liberated and the Nature migrates?—It is replied:—

Kārikā LXIII

The Nature binds itself by itself through seven forms alone; the same (Nature), for the purpose of the Spirit, liberates itself through one form.

Through seven forms alone. These seven (forms) are:—Virtue, Non-attachment, Power, Vice, Ignorance, Attachment and Absence of Power: these are the seven forms of the Nature. Through these the Nature binds itself by itself. The same Nature (thinking), that the purpose of the Spirit is to be accomplished, *liberates* itself through one form of knowledge.

How is that knowledge produced?—(It is replied):—

Kārikā LXIV

By practising the principles thus, there arises the knowledge, viz., 'I am not, naught is mine, there is no Ego', which is complete, absolute and pure, because there remains no doubt.

Thus, in the way described above, by practising the meditation of twenty-five principles, viz., 'this is Nature; this is Spirit; these are the five subtle elements, the organs and the gross elements', there arises this knowledge in the Spirit:—I am not, i. e., I do not exist; naught is mine, i. e.,

this body is not mine, for I am one thing and the body another; *there is no ego, which is complete, i. e., I am exempt from ego ; which knowledge is complete.*

Pure, because there remains no doubt. Viparyaya means doubt. Aviparayayāt, i. e., because there remains no doubt. it (knowledge) is pure. Absolute, i. e., only this (knowledge) is the cause of salvation and no other. There arises i. e., is manifested, the knowledge, viz., the knowledge of twenty-five principles in the Spirit.

What does the Spirit do after obtaining this knowledge? :—

Kārikā LXV

By this knowledge, the Spirit, seated composed like a spectator, perceives the Nature which has ceased to be productive and, consequently, which has now reverted from seven forms.

By this pure and absolute knowledge, the Spirit perceives the Nature, preṣṣakavat, i. e., like a spectator, seated composed; as a spectator of play perceives an actress from his own seat. Composed, who stays in self, i. e., seated in his own place.

What kind of Nature?—*Which has ceased to be productive, i. e., which has ceased (to produce) the effects in the shape of intellect, ego (and the rest). Consequently, which has now reverted from seven forms.* Because, it has fulfilled both the purposes (of enjoyment and release) of the Spirit. The Spirit perceives the Nature which has reverted from the seven forms,—the seven forms of Virtue and the rest by which the Nature binds itself.

Kārikā LXVI

One (the Spirit) is indifferent like a spectator in play; one (the Nature) desists, (saying) that I have been seen. (Now), in spite of their contact, there is no motive for creation.

Raṅgastha, etc., Like a spectator in a play, the one, absolute and pure Spirit is indifferent. 'I have been seen by it (the Spirit)', thinking like that desists the one, i. e., the Nature, which is the sole and the chief cause of all the three worlds. There is no second Nature, because, if there be another form, then it will be a variety of genus

Although, the Spirit and Nature both desist thus, and on account of their omnipresence there is contact (between the two), yet there is no creation resulting from that contact. *In spite of their contact, i. e., on account of the omnipresence of Spirit and Nature, though there is contact between them, there is no motive for creation, for creation has served its purpose. There are two motives for creation : (i) the apprehension of the objects of senses, like sound and the rest, and (ii) the apprehension of discrimination between the Attributes and the Spirit. When creation has served both the purposes, there is no motive for it, i. e. for further creation. As the contact between a debtor and a creditor is for receiving loan; after the payment of debt, in spite of contact between them, there is no money transaction, similarly, the Spirit and the Nature also have no more purpose (i. e. transaction).*

(One may ask)—If after the production of knowledge, a man attains salvation, then why do I not attain it?—To this it is replied :—

Kārikā LXVII

(Although) by the attainment of perfect knowledge, Virtue, and the rest cease to be producers, (yet) because of past impressions, the Spirit remains invested with a body like a potter's wheel with a whirl.

Though the perfect knowledge of twenty-five principles is attained, yet, *because of past impressions*, a yogin remains invested with a body; how? Like the whirl of a wheel. As a potter, having set his wheel in motion, makes a pot by putting clay on the wheel; after making the pot he forsakes the wheel, but the wheel continues to turn round on account of the past momentum.

Thus, *by the attainment of perfect knowledge, i. e.*, in the case of a man in whom perfect knowledge is produced *Virtue and the rest cease to be producers*. That is, these seven forms of bondage are burnt (destroyed) by perfect knowledge. And as seeds burnt by fire cannot germinate, so these forms of bondage in the form of Virtue and the rest are incapable (of producing bondage). When Virtue and the rest cease to be producers then, because of past impressions, the Spirit remains invested with a body. Why does not the knowledge destroy Virtue and Vice of the present (birth)?—Because, they are present. Of course, the next moment they are destroyed. Knowledge destroys all the future actions, as well as those which are done by the present body, by engaging in actions prescribed (by the Scriptures). After the exhaustion of the (previous) impressions, the body perishes and salvation results.

Of what nature is that salvation?—This is now explained.

Kārikā LXVIII

After obtaining separation from body and after the cessation of the Nature, (the Spirit) acquires the salvation which is both certain and final.

On account of the destruction of all the impulses generated by Virtue and Vice, *after obtaining separation from body and after the cessation of the Nature*, (the Spirit acquires salvation); then *certain, i. e.*, absolute and *final, i. e.*, unobstructed *salvation*, liberation due to singleness, *both, viz.*, certain and final salvation, *acquires* (the Spirit).

Kārikā LXIX

This abstruse knowledge of the aim of the Spirit, wherein the existence, origin and dissolution of beings are considered, has been expounded by the great sage (Kapila).

The aim of the Spirit is salvation; for that purpose, *this abstruse i. e.*, secret (knowledge) *has been expounded, i. e.*, fully explained, by the *great sage, viz.*, the sage Kapila. *Wherein, i. e.*, in which knowledge, *are considered, i. e.*, discussed, *the existence, origin and dissolution, i. e.*, the being, appearance and disappearance of *the beings, i. e.*, the products (of Nature). From meditation upon which there arises the perfect knowledge about the twenty-five principles.

"Sāmkhya, the cause of liberation from transmigration, has been expounded by the sage Kapila; in which there are seventy verses and the Bhāṣya of Gauḍapāda."

Kārikā A

This sacred and supreme (knowledge), the sage (Kapila) gave to Āsuri out of compassion. Āsuri also (gave it) to Pāñcas'ikha, who elaborated the doctrine.

Kārikā Ā

Handed down by tradition of disciples, this was summarised in Ārya verses by Īś'varakṛṣṇa of noble mind, having fully understood the demonstrated truth.

Kārikā I

The topics of these seventy verses are those of the entire Śaṣṭitantra; they are devoid of anecdotes and also omit discussions of rival views.