

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., Prāna 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 or 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., Prāna and the rest.* The five vital airs, viz., Prāna, Apāna, Samāna, Udāna and Vyāna are the common function of all the organs. For, the air named Prāna, 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 Prāna. Prāna, like a bird in a cage, gives motion to all. It is called Prāna, 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.*

Akūta 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 anyone.* 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. *Pañcaviṣayāni* 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:—

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.

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) Linga, 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*. *Mahadādi* 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 *Śiva*.

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.’

Lingam—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 *linga (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 linga 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 *linga*) does not subsist. Here, the gross elements, *i.e.*, the body formed of five gross elements, are the specific. For, where can the *linga* (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 *linga, i.e.*, the thirteen organs.

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

Kārikā XLII

For the purpose of the Spirit, the *linga*, 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. *Prasangena* 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 what ever he likes, similarly, on account of the supreme authority of Nature over everything (the *linga*) *acts* through its connection with the means and their results. (That is, the Nature) determines (the conditions of) *linga* in assuming the different bodies.

Lingam—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 *linga* 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 Kāpila 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. (Kār. 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 Rakṣasas 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 *Rājas* (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 eightfold, 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 every-where.

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 closes:—*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 eightfold.

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 eightfold, 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”. “*Linga*” 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 *Linga* without dispositions, nor elaboration of dispositions without *Linga*. Therefore, proceeds the two-fold creation. *viz.*, that of *Linga* and that of dispositions.

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

*Without *linga**—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 *linga* 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 *Paiśāca*. 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 Sattvaviśāla, 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 linga. 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 linga (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.,* Spirit which has assumed divine, sub-human forms; for the liberation (of these Spirits) is (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 the 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 cease, 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, *viz.*, 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 there. 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 *Ívara* 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, *prekṣakavat*, *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.

Rangastha, etc. Like a spectator in a play, the one absolute and pure Spirit is *indifferent*. 'I have been seen by it (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 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 Gaudapāda.”

Kārikā A

This sacred and supreme (Knowledge), the sage (Kapila) gave to Āsuri out of compassion. Āsuri (gave it) to Pañcaśikha, who elaborated the doctrine.

Kārikā Ā

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

Kārikā I

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