

ing, the anus excretes 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 *Sāttoika* 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 *Sāttoika* or *Vaikṛta* 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) *Sāṅkhya* (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. *Guṇaparīṇāma* 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.*

*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.* 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 :—

## 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 *S'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.'

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

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

### Kārikā XLII

**For the purpose of the Spirit, the *līnga*, 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 *līnga* ) *acts* through its connection with the means and their results. ( That is, the Nature ) determines ( the conditions of ) *līnga* in assuming the different bodies.

*Līngam*—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 *liṅga* 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.* Intellet 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,