

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 Sāmkhya 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

śvara 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, preṣakavat, 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 Pañcas'ikha, who elaborated the doctrine.

## Kārikā Ā

Handed down by tradition of disciples, this was summarised in Ārya verses by Īs'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.