

in the shape of Vāsanā—not the latent impressions of actions viz. piety and impiety. These latter have been referred to in connection with change and miseries. Vāsanā only produces memory. That memory is of births, longevity and experience. Vāsanā does not produce pain by itself but it being the receptacle of the latent impressions of pious and vicious Karmāśaya becomes the cause of unhappiness. The case is like that of an oven which is not the direct cause of burn but which burns on account of stored burning fuel which causes the burn. Vāsanā is like that. In the oven of Vāsanā the Karmāśaya fuel is stored which causes the burn of misery.

(4) The agent which destroys misery is not by nature something to be attained i.e. the Puruṣa who is the destroyer of misery is not changed into either the cause or the effect. Otherwise, the Puruṣa becomes mutable, and the unalterable state of liberation becomes impossible. Nevertheless the existence of the agent cannot be eliminated altogether i.e. the theory that there is no Puruṣa beyond the mind is not tenable. If that were so, there would be no inclination towards elimination of misery. Cessation of misery and cessation of the mind are the same thing. If there were nothing as a basic entity beyond the mind, there could be no effort for the complete cessation of the mind. In fact we practise for liberation with the resolution 'let me be free from misery by suspending the activities of the mind'. It is rational to think that 'I shall be free from misery when the activities of the mind are stopped' i.e. there shall then remain a pure 'I' free from the pangs of misery. The Self beyond the mind is the real nature of the agent. If the existence of that agent is not admitted, then the question 'for whose sake is liberation being sought?' cannot be answered.

Therefore both the viewpoints,—that the agent is an attainable entity and that it is not existent, are untenable; while the view that the agent in its real nature i.e. the Self, is eternal and immutably existent, embodies Right Knowledge.

भाष्यम्—तदेतच्छास्त्रं चतुर्व्यूहमित्यभिधीयते ।

हेयं दुःखमनागतम् ॥ १६ ॥

दुःखमतीतमुपभोगिनातिवाहितं न हेयपक्षे वर्तते, वर्तमानं च स्वक्षणे