

ing spiritual happiness. As a person afraid of the sting of a scorpion feels when bitten by a snake, so a seeker of happiness through enjoyment of objects (actually), gets into the deep slough of misery. These adverse experiences, entailing misery in the end, even though pleasant for the time being, cause unhappiness to yogins only (*i.e.* things that cause unhappiness in the long run to a non-yogin are regarded as unhappiness by a discriminating yogin even when it is producing pleasure).

What is pain arising out of anxiety? Everyone feels pain when animate and inanimate objects are pursued with aversion. This gives rise to the Karmāśaya of aversion. Again, when men seek pleasure with body, mind and words, they either favour, or cause pain to, others, which results in accumulation of piety or impiety. This latent deposit of Karma is the result of greed and infatuation. This is called afflictive misery.

What is the painfulness of Saṁskāra (latency)? As the enjoyment of pleasure gives rise to corresponding latency, so the experience of suffering leaves behind the latency of suffering. Thus from Karma, from which pleasurable or painful experience is felt (from that Vāsanā), Karmāśaya is again gathered(3). In this way the eternal stream of misery causes distress only to a yogin, because the mind of a wise man is as tender as an eye-ball. As a cobweb falling on an eye-ball hurts it by the touch, but no other part of the body, so these miseries (due to the mutative nature of things) affect only a yogin who is as tender as an eye-ball and not others. These other common people, under the influence of nescience in their mind eternally variegated by Vāsanā and subject to the forsakable 'me' and 'mine' feelings suffer from the misery due to their