

medical science has four divisions, illness, cause of illness, recovery and therapeutics—so this philosophy of salvation has four parts *viz.* cycle of births and deaths, its cause, liberation and the way to liberation. Of these the round of birth and death is *Heya i.e.* to be avoided, the association of *Puruṣa* and *Pradhāna* (*Prakṛti*) is *Heyahetu* or is the cause of this avoidable circumstance, perpetual stoppage of this association is *Hāna* or the escape and right knowledge is the means of escaping *Hānopāya*. Of these the real nature of the liberator *Puruṣa* is not to be conceived as something either avoidable or attainable ; as in the former case it would entail the theory of its destruction and in the latter case it would entail the theory of its generation (*i.e.* having a cause). When both these views are rejected, the doctrine of eternal immutability will remain. This is Right Knowledge (4).

(I) Worldliness entailing births is full of misery. Wise yogins of pure character finding this birth and rebirth to be full of sorrow, try to bring about its cessation. Attachment brings about sorrow in the end. Hatred brings about sorrow through worry, while through latencies of pleasure and misery arise sorrows due to those latencies. Although attachment arises from pleasure and pleasure is derived from attachment, yet in the long run much misery arises therefrom ; this has been clearly shown by the commentator.

Hatred grows towards painful things and so a feeling of sorrow is inevitable where there is hatred. When pleasure and pain are experienced, they produce subconscious latencies in the shape of *Vāsanā*. The unlimited number of past latencies causing remembrance thereof, also produces suffering. When a latency is actualised it brings recollection of misery like that of a fell disease. But *Vāsanā* being the field of *Karmāśaya*, is the cause of utmost misery, because the latencies of *Vāsanā* are the sources of the collection of the *Karmāśaya*.

Hatred is a form of misapprehension, that is why it causes suffering. It might be asked 'Does not pleasure arise from hatred