

ते ह्यादपरितापफलाः पुण्यापुण्यहेतुत्वाद् ॥ १४ ॥

भाष्यम्—ते जन्मायुर्भोगाः पुण्यहेतुकाः सुखफलाः, अपुण्यहेतुकाः दुःखफला इति । यथा चेदं दुःखं प्रतिकूलात्मकमेवं विषयसुखकालेऽपि दुःखमस्त्येव प्रतिकूलात्मकं योगिनः ॥ १४ ॥

Because Of Virtue And Vice They (Birth, Span And Experience) Produce Pleasurable And Painful Experiences. 14.

They *i.e.* the species in which birth takes place, the span of life and the experience therein, produce happiness if caused by virtue, while they produce misery if caused by vice(I). Just as misery is undesirable (to ordinary beings) so to a yogin's mind the enjoyment of pleasurable objects is painfully undesirable.

(I) The causes of misery are nescience, egoism, attachment, aversion and fear. Consequently actions which are opposed to them or weaken them are considered virtuous, while actions which support them are vicious.

Contentment, forgiveness, self-restraint, non-covetousness, cleanliness, discipline of the senses, wisdom, discriminative learning, truth and non-anger, these ten are regarded as pious acts. Amity and kindness as well as benevolence and charity based on them, are also regarded as virtues because they are partially opposed to nescience. Actions opposed to virtue, *e.g.* anger, greed, violence based on ignorance, untruth, incontinence are sinful actions. According to Āchārya Gauḍapāda Yama, Niyama, (*vide* II-29) compassion and charity are religious or virtuous acts.

भाष्यम्—कथं तदुपपद्यते ?—

परिणामतापसंस्कारदुःखैर्गणवृत्तिविरोधाच्च दुःखमेव सर्वं विवेकिनः ॥ १५ ॥

सर्वस्यायं रागानुविद्धचेतनाऽचेतनसाधनाधीनः सुखानुभव इति तत्रास्ति रागजः कर्माशयः । तथा च द्वेष्टि दुःखसाधनानि मुञ्चति चेति द्वेषमोहकृतोऽप्यस्ति कर्माशयः । तथा चोक्तम् । नानुपहत्य भूतानि उपभोगः सम्भवतीति हिंसाकृतोऽप्यस्ति शारीरः कर्माशय इति, विषयसुखं चाविदेत्युक्तम् । या भोगेष्ट्विन्द्रियाणां तृप्तेरुपशान्तिस्तत्सुखम्, या लौल्यादनुपशान्तिस्तदुःखम् ।