

after or greed for a thing is that state which brings about a longing to obtain it. In greed the sense of good and evil is generally benumbed. The word Anuśayee or 'following' implies that it exists as a latency in the mind. In attachment, desire is brought involuntarily and unconsciously towards the senses and objects, and the power to consciously restrain desire disappears. That is why attachment is regarded as a kind of ignorance or misapprehension. By this the self gets mixed up with the senses and objects. In this instance, it is misapprehension to take the detached self as related to the latencies of pleasure pertaining to the senses which are not parts of the self. Besides this, to regard evil as good is also a characteristic of attachment.

दुःखानुशयौ द्वेषः ॥ ८ ॥

भाष्यम्—दुःखाभिन्नस्य दुःखानुस्मृतिपूर्वो दुःखे तत्साधने वा यः प्रतिघो मन्युर्जिघांसा क्रोधः स द्वेष इति ॥ ८ ॥

Aversion Is That (Modification) Which Follows Misery. 8.

Aversion is the feeling of resistance, mental disinclination, propensity to hurt and anger towards misery or objects producing misery, arising out of a recollection of the misery by one who has experienced it before.

Pratigha = Desire to retaliate, or to resist. To one who has no aversion there is nothing to oppose but to one who has aversion, opposition comes at every step. Manyu = Malice, Jighānsā (lit. desire to kill) = Vindictiveness.

As in attachment, so in aversion the non-selfish latencies of misery are identified with the Self and the inactive Self is considered as the doer. This is also false cognition.

स्वरसवाहो विदुषोऽपि तथारूढोऽभिनिवेशः ॥ ९ ॥

भाष्यम्—सर्वस्य प्राणिन इयमात्माशीर्नित्या भवति 'मा न भूवं भूयासम्' इति । न चाननुभूतमरणधर्मकस्यैषा भवत्यात्माशीः, एतया च पूर्वजन्मानुभवः