

मित्येवमिदमपि शास्त्रं चतुर्व्यूहमेव, तद्यथा संसारस्संसारहेतुर्मोक्षो मोक्षोपाय इति । तत्र दुःखबहुलः संसारो हेयः, प्रधानपुरुषयोः संयोगो हेयहेतुः, संयोग-स्यात्यन्तिको निवृत्तिर्हानिः, हानोपायः सम्यग्दर्शनम् । तत्र हातुः स्वरूपमुपादेयं हेयं वा न भवितुमर्हति इति, हाने तस्योच्छेदवादप्रसङ्गः, उपादाने च हेतुवादः, उभयप्रत्याख्यानं च शाश्वतवाद इत्येतत्सम्यग्दर्शनम् ॥ १५ ॥

How can that be known (that yogins feel misery even when enjoying pleasurable objects of senses) ?

On Account Of The Three Forms Of Misery, viz. Resultant, Afflictive And That Due To Latent Impressions And Because Of The Oppositionist Nature Of The Modifications Of The Guṇas, Everything (Including Enjoyment Of The Pleasurable Objects Of The Senses) Is Painful To The Discriminating Persons (I). 15.

Experience of happiness is the outcome of devotion to objects of attachment whether animate (*e.g.* wife and family) or inanimate (*e.g.* house etc.). From such feeling of happiness arises Karmāśaya based on attachment. Similarly, objects which cause suffering are hated by all and men are stupefied by them. This is how Karmāśaya is born of hatred and stupefaction. This has been explained before. No enjoyment is possible without injury to another. Thus in the enjoyment of objects, bodily Karmāśaya based on violence is formed. The enjoyment of objects has therefore been called nescience. (In other words) When through gratification of the thirst for objects, the senses are calmed and do not go back to the objects—that is happiness; while restlessness due to thirst for enjoyment is unhappiness (2). Through practice (or continuance) of enjoyment the senses cannot be inclined to renunciation, for enjoyment increases attachment as well as the adroitness of the senses. That is why enjoyment is not the means of attain-