

destroying passions such as desires, hatred etc. and is thus destructive of latent impressions. This attainment, therefore, is not the result of previous impressions nor does it accumulate impressions. This latter function has been referred to by the commentator.

भाष्यम्—यतः—

कर्माशुक्लाकृष्णं योगिनस्त्रिविधमितरेषाम् ॥ ७ ॥

चतुष्पात्खल्वियङ्कर्मजातिः कृष्णा शुक्लकृष्णा शुक्ला अशुक्लाकृष्णा चेति । तत्र कृष्णा दुरात्मनां, शुक्लकृष्णा वह्निःसाधनसाध्या तत्र परपीडानुग्रहद्वारेण कर्माशयप्रचयः, शुक्ला तपःस्वाध्यायध्यानवर्ता, सा हि केवले मनस्यायतत्वादवह्निः-साधनाधीना न परान् पीडयित्वा भवति, अशुक्लाकृष्णा संन्यासिनां क्षोणवलेशानां चरमदेहानामिति । तत्राशुक्तं योगिन एव फलसंन्यासाद्, अकृष्णं चानुपादानात् । इतरेषान्तु भूतानां पूर्वमेव त्रिविधमिति ॥ ७ ॥

Consequently (that is in view of the fact that a Yogin's mind is free from impressions whereas minds of others are full of them),

**The Actions Of Yogins Are Neither* White Nor Black,
Whereas The Actions Of Others Are Of Three
Kinds. 7.**

Karma is of four species—black, black-white, white and neither white nor black. Of these the work of villains is black, while black-white is brought about by external means and gathers latencies, as it hurts or benefits others. White is of those who are engaged in austerities, religious study and meditation, which being mental subjects are free from external action and thus not likely to injure or benefit others. The last variety, *viz.* neither white nor black Karma is the last phase in the bodily existence of Yogins who have reduced their afflictions. The work of such Yogins is not white (1) on account of their spirit of renunciation, and not black as they refrain from all