

reception and the felicity experienced thereby, they go into different Lokas or Heavenly abodes when they give up their mortal existence and remain there as long as godly existence is vouchsafed to them. Not having realised the Supreme Puruṣa, the discarnate Devas carry within them the germ of A-darśana or Non-awareness and thus they are born again and fail to secure perpetual peace.

(3) Prakṛtilaya = Merging into their elemental principles. According to Āchārya Gauḍapāda the expression 'Vairāgyāt Prakṛtilayaḥ' (merging in elemental principles through detachment) means that they who practise detachment but have not acquired the knowledge of the principles, on account of their ignorance, merge after their death into one or other of the main principles, viz. Pradhāna, Buddhi, Ahaṁkāra and the five Tanmātras. Of these, Prakṛtilaya mentioned in this Sūtra should be taken to mean submergence into Pradhāna or the main principle because the mind can only be lost in it, i.e. the concentration can only then be 'seedless' or objectless.

(4) When the mind acquires Viveka or discriminative knowledge its proneness to fluctuation ceases, i.e. by such knowledge the inclination to experiences which keeps the mind alive or in a state of fluctuation, is burnt out altogether. Its other name is Charitārthatā or complete attainment of the desired object. Experience and liberation are the two services that can be rendered to the Puruṣa. With the acquisition of discriminative knowledge, the service to the Puruṣa is completed. Until such knowledge is acquired inclination to modifications does not cease and the mind goes on reverting, i.e. fluctuating again under the natural law.

अद्वावीर्यस्मृतिसमाधिप्रज्ञापूर्वक इतरेषाम् ॥ २० ॥

भाष्यम्—उपायप्रत्ययो योगिनां भवति । अद्वा चेतसः संप्रसादः सा हि जननौव कल्याणी योगिनं पाति, तस्य हि अहधानस्य विवेकार्थिनः वीर्यमुपजायते, समुपजातवीर्यस्य स्मृतिरुपतिष्ठते, स्मृत्युपस्थाने च चित्तमनाकुलं समाधौयते, समाहितचित्तस्य प्रज्ञाविवेक उपावर्तते, येन यथावद् वस्तु जानाति, तदभ्यासात् तद्विषयाच्च वैराग्याद् असंप्रज्ञातः समाधिर्भवति ॥ २० ॥