

(3) The causes which bring about the manifestation of Vāsanā have been analysed by the commentator. The cause in this case is the latent impression of actions. The works produced by the effort, *i.e.* the activities of the sense-organs, of the organs of action and of the body, as also their latencies, are the external causes, while the activity of the internal instruments and their latent impressions are the internal causes or mental work. The commentator has emphasised the point that mental action is the stronger.

हेतुफलाश्रयालम्बनैः संगृहीतत्वादेषामभावे तदभावः ॥ ११ ॥

भाष्यम्—हेतुः धर्मात् सुखमधर्माद्दुःखं सुखाद्रागो दुःखादद्वेषः, ततश्च प्रयत्नः, तेन मनसा वाचा कायेन वा परिस्पन्दमानः परमनुगृह्णात्युपहन्ति वा, ततः पुनः धर्माधर्मौ सुखदुःखे रागद्वेषौ इति प्रवृत्तमिदं षडरं संसारचक्रम् । अस्य च प्रतिक्षणमावर्त्तमानस्याविद्या नेत्री मूलं सर्वक्लेशानाम् इत्येष हेतुः । फलन्तु यमाश्रित्य यस्य प्रत्युत्पन्नता धर्मादेः, न ह्यपूर्वोपजनः । मनस्तु साधिकारमाश्रयो वासनानां, न ह्यवसिताधिकारं मनसि निराश्रया वासनाः स्यादुमुत्सहन्ते । यदभिसुखीभूतं वस्तु यां वासना व्यनक्ति तस्यास्तदालम्बनम् । एवं हेतुफलाश्रयालम्बनैरेतैः संगृहीताः सर्वा वासनाः, एषामभावे तत्संश्रयाणामपि वासनानामभावः ॥ ११ ॥

On Account Of Being Held Together By Cause, Result, Substratum And Supporting Object, Vāsanā Disappears When They Are Absent. 11.

From a cause like virtue pleasure or happiness results ; from impiety pain or misery ; from happiness attachment, and from misery hatred ; then from attachment and hatred effort and from effort results action in the form of mental and bodily movements or of words, and thus creatures benefit or injure others ; from that again arise piety and impiety, happiness and misery, attachment and hatred. Thus revolves constantly the six-spoked wheel of birth and rebirth (worldliness). The motive power of this