

and comparatively little activity, pleasurable sensation does not arise. Pleasure and pain, sentience and activity are comparative states. Feeling of bodily comfort means the feeling arising out of the normal working of the system, while uneasiness arises from overstimulation through foreign causes. When mental action in the shape of desire is normal it gives pleasure but when it is too much it causes pain. Again when on getting a wished-for object desire is satisfied (*i.e.* overaction of the mind ceases), pleasure is derived. In stupor, *i.e.* in a state in which there is no sensation of pleasure or pain, there is very little activity but sentience is indistinct. In comparison with that, there is more sentience in pleasure. Therefore, quieter sentient state (Sattva) is inseparable from pleasure while active state or Rajas is associated with pain—mental or physical. When Sattva is overcome by Rajas, pain is felt. That is why the commentator has spoken of Sattva as the object to be heated and Rajas as the heater. Puruṣa who is beyond the reach of heating is the impartial observer of heat as well as absence of heat—an absolute Seer. When Sattva is heated or influenced by overactivity the witness thereof—the Puruṣa—appears also as heated. Similarly, when there is excess of Sattva, he appears as full of bliss. But that sort of transformed appearance is not real. That is only an imputed characteristic. In reality, by the action of heat (of Rajas), Sattva is modified or altered. Impartial witnessing of the modifications is Puruṣa's experiencing the thing presented.

भाष्यम्—दृश्यस्वरूपमुच्यते—

प्रकाशक्रियास्थितिशीलं भूतेन्द्रियात्मकं भोगापवर्गार्थं दृश्यम् ॥ १८ ॥

प्रकाशशीलं सत्त्वं, क्रियाशीलं रजः, स्थितिशीलं तम इत्येते गुणाः परस्परोपरक्तप्रविभागाः संयोगविभागधर्माण इतरेतरोपाश्रयेणोपाज्जितमूर्त्तयः परस्पराङ्गाङ्गित्वेऽप्यसम्बिन्नशक्तिप्रविभागास्तुल्यजातीयास्तुल्यजातीयशक्तिभेदानुपातिनः प्रधानवैलथ्यामुपदर्शितसन्निधाना गुणत्वेऽपि च व्यापारमात्रेण प्रधानान्तर्णीतानुमितास्तिताः पुरुषार्थकर्त्तव्यतया प्रयुक्तसामर्थ्याः सन्निधिमात्रोपकारिणी-ऽयस्कान्तमणिकल्पाः प्रत्ययमन्तरेणैकतमस्य वृत्तिमनु वर्त्तमानाः प्रधानशब्दवाच्या भवन्ति, एतद्दृश्यमित्युच्यते । तदेतद्दृश्यं भूतेन्द्रियात्मकं भूतभावेन