

breach in the ridge separating it from a plot of land of the same or higher level containing water, when water flows automatically into the other plot, so a particular trait, *e.g.* virtue, only breaks down the hostile traits, *i.e.* demerit obstructing the nature innate when it (the mould of virtue) goes by itself to over-fill its appropriate mutations. Or, as a farmer cannot make the sap go into the roots of the corn, but only removes the weeds when the sap automatically goes into the roots, so virtue suppresses or defeats impiety, as virtue and impiety are very much opposed to each other. Virtue is thus not the (direct) cause of bringing about the nature innate (1). In this respect the case of Nandiśwara has been cited as an example. Thus in the opposite count impiety suppresses piety, which is thus not a pure outcome. In this respect the transformation of Nahuṣa into a snake is a case in point.

(1) As a piece of stone can be said to hold in it innumerable forms so each sense-energy can be said to hold the capabilities of innumerable natures. As by removing the unwanted excess, a piece of stone can form any image without any addition, so is the nature innate of sense-energy. As cutting away the superfluity is the cause of emergence of the image, so is the nature of the instrument revealed by the removal of the obstacles. Nature reveals itself by its characteristics. When the characteristic hostile to the nature which is to appear, is destroyed, that nature innate will impenetrate into the sense-organ and shape it accordingly. For example, clair-audience is the nature or characteristic of the divine sense of hearing, whose feature is hearing at a distance. That cannot be acquired by cultivating the human sense of hearing. When however the human sense of hearing is shut out by following the prescribed form of Samyama, divine hearing will manifest itself. Divine hearing is not manufactured thereby, because the cause thereof, *viz.* Samyama upon the relation between the organ of hearing and the Ākāśa, is not its constituent cause. The term 'Dharma' used in the commentary refers to the appropriate cause of manifestation of a particular nature innate, while 'Adharma' means antagonistic causes.