

(1) Reference has been made before to Karma with its three types of fruition. When Karmāśaya matures and brings forth birth, its result is the length of life and experience in the shape of enjoyment or suffering which continues throughout life. In this period, however, all the Karmas do not fructify all at once. They become ready to bear fruit according to their nature. That which has started action is said to be fructifying or Sopakrama and that which is inactive now but will give result at some future time, is called slow in fruition or Nirupakrama. Take, for instance, the case of a man who on account of action in a previous birth will suffer severely at the age of 40 which will close his span of life in another 3 years. For 40 years that Karma is said to remain as slow in fruition.

By perceiving the three-pronged latent impressions and the fast and slow fructifying Karmas amongst them, the particulars of their result will also be known. By that the Yogin will also come to know the time of the cessation of life. The commentator has explained by illustration that those Karmas which are restrained from manifestation by obstacles are slow, and which are not so restricted are fast in fruition. Portents also indicate approaching death.

मैत्रादिषु बलानि ॥ २३ ॥

भाष्यम्—मैत्रीकरुणामुदितेति तिस्रो भावनाः । तत्र भूतेषु सुखितेषु मैत्री भावयित्वा मैत्रीबलं लभते, दुःखितेषु करुणां भावयित्वा करुणाबलं लभते, पुण्य-शीलेषु मुदितां भावयित्वा मुदिताबलं लभते । भावनातः समाधिर्यः स संयमः ततो बलान्यवन्मयीर्याणि जायन्ते । पापशीलेषु उपेक्षा न तु भावना, ततश्च तस्या नास्ति समाधिरिति, अतो न बलमुपेक्षातस्तत्र संयमाभावादिति ॥ २३ ॥

Through Samyama In Friendliness (Amity) And Other Similar Virtues Strength is Obtained Therein. 23.

Friendliness, compassion and goodwill are the three kinds of sentiments that are entertained. Of these, through entertaining a feeling of friendliness towards a happy person, power of friendliness is acquired. By cultivating a sentiment of compassion towards unhappy creatures, power