

itself. As the practices are performed, the impurities are attenuated and correspondingly the lustre of knowledge increases until discriminative discernment is attained, *i.e.* the true nature of the distinction between Puruṣa and the Guṇas is known. Practice of the branches of yoga is the means of eradication of the impurities (2) as an axe is the means of severance of the object (*i.e.* wood) cut. It is thus the means of acquisition of discriminative discernment, as virtue is in happiness. Practice of Yoga is not the cause in any other way.

How many causes have been mentioned in the Śāstras? Nine, *viz.* origin, sustenance, manifestation, modification, inference, acquisition, severance, alteration and support. Of these, mind is the cause of the origin of knowledge; of sustenance, as being the concern of the Puruṣa sustains the mind, or as food does the body; of manifestation, as light is of visibility, and thus of knowledge of visible objects by reflex action, as 'I am knowing or seeing'; of modification, as of the mind by taking in different objects, or the fire for cooking, *i.e.* changing the food; of inference, as existence of fire is inferred by seeing smoke; of acquisition, as yogic practice is of discriminative discernment; of severance, as that knowledge is of impurities; of alteration, as the goldsmith is of gold. Similarly, knowledge in respect of a woman may vary, *viz.* infatuation caused by Avidyā, misery caused by aversion, pleasure caused by attachment, and indifference caused by wisdom. Body is the cause of support of the senses and the senses are that of the body. Similarly, the gross elements are the cause of consistency of the body and reciprocally of one another. Animals, men and the Devas being the concern of one another are the causes of support of each other. These are the nine causes. These are