

prohibited actions. In respect of others, the work is of the other three varieties.

(1) The work of villains is black. The work of ordinary men is black-and-white, because they do good as well as evil. It is difficult to conduct a household without either. Even in the harmless occupation of tilling the soil, lives of insects have to be taken or cattle have to be tortured. In trying to save one's wealth others have to be denied. In these and in many other ways domestic life entails pains to others. At the same time good work can also be done. That is why the work of ordinary men is regarded as black-and-white. The actions of those who are engaged in austerities and meditation alone, or in works independent of external means, are purely white, because causing pain to others is not inevitable in such cases.

The sort of work Yogins do, brings about a cessation of the fluctuations of the mind ; consequently the piety and impiety in the mind also cease. In other words, the latencies of piety or impiety and corresponding conduct ceasing, the works of the Yogins become neither white nor black. As a matter of fact they do not do any evil, while the good works they do, they do without hope of reward and in a spirit of renunciation in order to shut out the spirit of enjoyment. The austerities and religious studies etc. of Yogins are for lessening sorrows, while their renunciation is not for enjoying the fruits of their labour but for developing a spirit of detachment from pleasure and pain and thus preventing the fluctuations of the mind. When Viveka or discriminative discernment is mastered, the actions of the body cease to be the cause of bondage and the fluctuations of the mind having ceased, the works become neither white nor black.

ततस्तद्विपाकानुगुणानामेवाभिव्यक्तिर्वासनानाम् ॥ ८ ॥

भाष्यम्—तत इति त्रिविधात् कर्मणः । तद्विपाकानुगुणानामेवेति यज्जातीयस्य कर्मणो यो विपाकस्तस्यानुगुणा या वासनाः कर्मविपाकमनुशेरेते तासामेवाभिव्यक्तिः । न हि दैवं कर्म विपश्यमानं नारकतिर्यङ्मनुष्यवासनाभिव्यक्तिनिमित्तं भवति, किन्तु दैवानुगुणा एवास्य वासना व्यज्यन्ते । नारकतिर्यङ्मनुष्येषु चैवं समानश्चर्चः ॥ ८ ॥