

Bhāṣya.—(The author has done with the unbelievers, Nāstikas, so far as the cause of Bondage is concerned.) Some of the theories of the Āstikas (those who believe in Revelation, etc.) also have been already refuted. The remaining other causes of Bondage that may be possibly attributed by them, are also now going to be refuted :

The word, Bondage, is obtained from the context. The meaning is that Bondage does not accrue to the Puruṣa, also 'Gati-viśeṣāt,' from particular movements, such as entering into a body, etc.—48.

For Puruṣa is incapable of movement.

निष्क्रियस्य तदसम्भवात् ॥ १ । ४९ ॥

Niṣkriyas Niṣkriyasya, of the inactive. तदसम्भवात् Tat (that)-a (im)-sambhāvāt (possibility), owing to impossibility thereof, i. e., of movement.

49. Because that which is inactive, is incapable of movement.—49.

Vṛtti.—The author condemns the above view.

The sense of the Sūtram is obvious.—49.

Bhāṣya.—The author gives the reason for the above conclusion :

The meaning is (that Bondage does not accrue to the Puruṣa from particular movements), because movement is impossible for the Puruṣa who is inactive and all-pervading.—49.

Above explained.

मूर्त्तत्वाद्धटादिवत् समानधर्मापत्तावपासिद्धान्तः ॥ १ । ५० ॥

Mūrtatvāt Mūrtatvāt, being consolidate or corporeal. घटवत् Ghaṭa (water-pot)-ādi (and the like)-vat (like), like water-pot, etc. समानधर्मता Samāna (similar)-dharma (property)-āpattau (implication), in view of the implication of similar properties. अवपत्तिः Apa (wrong)-siddhāntaḥ (conclusion), wrong or reverse conclusion.

50. If the Puruṣa were corporeal, (and, therefore, limited or finite), like the water-pot, etc., then he would possess properties similar to those of the latter, and hence 'the reverse conclusion (would follow).—50.

Vṛtti.—The author explains the inactivity or unchangeableness of the Puruṣa.

Corporeal or finite things, the water-pot, etc., undergo change. If the Puruṣa possess a like property, he would also perish. But the mortality of the Puruṣa is the reverse of truth. Moreover, in the course of

migration into different births, the Puruṣa would have, according to the supposition of his having a finite size, to adapt himself to the size of the body of the elephant and the worm. If he thus undergoes contraction and expansion, he must be a whole made up of parts, and, therefore, non-eternal, (which also is the reverse of truth).—50.

Bhāṣya.—The doubt may arise that only finiteness, and not infiniteness, probably belongs to the Puruṣa, inasmuch as we hear from the Śruti and the Smṛiti about his going and not going to this world and to the world beyond. Thus, there is the Śruti also—

अकुटुम्भायः पुटयोऽन्तरात्मा

The Puruṣa, of the size of the thumb, the inner Self.—*Kaṭha Upan., II. vi. 17, Śvetāśvatara Upan., III. 13.*

The author removes the above apprehension :

If, again, the Puruṣa is admitted to be 'Mūrta,' divided off from other things, i. e., definite, like the water-pot, etc., then the result would be that he will possess properties similar to those of the water-pot, etc., by being a whole made up of parts, perishable, and so forth. Hence the finiteness of the Puruṣa is a perverso conclusion. Such is the meaning.—50.

Above continued.

गतिश्रुतिरप्युपाधियोगादाकाशवत् ॥ १ । ५१ ॥

गतिश्रुतिः Gati (going)-śruti (text of Śruti), teaching of the Śruti about the going of the Puruṣa. *अपि* Apī, also. *उपाधि* Upādhi (adjunct, investment, condition or limitation)-yogāt (connection), in respect of connection with external investment. *आकाश* Ākāśa (sky)-vat (like), as in the case of the sky.

51. The teaching of the Śruti about the 'going' (of the Puruṣa) is in respect of his external investment, as in the case of the sky.—51.

Vṛtti.—(It may be said that), such being the case, there is conflict with the Śruti, e. g., 'of the size of the thumb,' etc. Accordingly the author explains (those passages of the Śruti.)

As, according to the division caused by the external investment such as the water-pot, etc., the cognition, viz., that Ghaṭa-ākāśa (the portion of the sky confined within the water-pot) moves, arises while the water-pot moves, likewise arises the intuition, viz., that the Self moves, from the delimitation caused by the bodily vesture, etc.—51.