

The Vaisheshika Darshana

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Chapter One

Exposition

अथातो धर्मं व्याख्यास्यामः यतोऽभ्युदयनिःश्रेयससिद्धिः स धर्मः। तद्वचनादान्नयस्य
प्रामाण्यम्। धर्मविशेषप्रसूताद्भव्यगुणकर्मसामान्यविशेषसमवायानां पदार्थानां
साधर्म्यवैधर्म्याभ्यां तत्त्वज्ञानान्निःश्रेयसम्।

(1.1.1) **atha** now **ataḥ** therefore **dharmam** dharma **vyākhyāsyāmaḥ** we shall explain (*This subject-verb construction does not seem authentic.*) **1.1** (1.1.2) **yataḥ** through which **abhyudaya-niḥśreyasa-siddhiḥ** elevation, rising – having no better, unsurpassed good – accomplishment **saḥ** that **dharmāḥ** dharma, duty, destiny **1.2** (1.1.3) **tat-vacanāt** (abl. because) (of) that – exposition **ā-mnāyasya** (gen. of) encompassing – brought to mind, remembered, contemplated, (referring to Veda) **prāmāṇyam** having the authority **1.3** (1.1.4) **dharmā-viśeṣa-prasūtāt** (abl.) dharma – this particular, this very – engendered by **dravya-guṇa-karma-sāmānya-viśeṣa-samavāyānām** (gen.) physical – essential constituents – action – universal – particular – inherent **pada-arthānām** (gen. of) word(s) – meanings, what is meant **sādharmya-vaidharmyābhyām** (inst. by way of, in terms of) consistency – inconsistency **tattva-jñānāt** (abl. comes through) "essentialness", essence – understanding **niḥśreyasam** unsurpassed good

Now, therefore, we shall explain Dharma

1.1 Dharma is that through which there is the accomplishment of rising to the unsurpassed good. **1.2** Because it is an exposition of that, it (this teaching) has the authority of Veda. **1.3** Engendered by this very dharma, the unsurpassed good comes through *understanding* of the essence, in terms of consistency (with the dharma) vs. inconsistency (with the dharma), of what is meant by the words "physical", "essential constituents", "action", "universal", "particular", and "inherent".

Physicals, Essential Constituents, and Action

पृथिव्यापस्तेजो वायुराकाशं कालो दिगात्मा मन इति द्रव्याणि। रूपरसगन्धस्पर्शाः
संख्याः परिमाणानि पृथक्त्वं संयोगविभगौ परत्वापरत्वे बुद्ध्यः सुखदुःखे इच्छाद्वेषौ
प्रयत्नाश्च गुणाः। उत्क्षेपणं अवक्षेपणं आकुञ्चनं प्रसारणं गमनमिति कर्माणि।

1.4 (1.1.5) **pṛthivī** earth **āpas** waters (pl. of ap) (*This will be translated in the singular for simplicity.*) **tejas** fire, light **vāyuḥ** air **ākāśam** the ether **kālah** time **dik** (diś) dimension **ātmā** individual self **manaḥ** mind **iti** thus **dravyāṇi** physical things **1.5** (1.1.6) **rūpa-rasa-gandha-sparśāḥ** form – taste – smell – feel **saṁkhyāḥ** countings, reckonings **parimāṇāni** measurements **pṛthaktvam** individuality **saṁyoga-vibhāgau** conjunction – disjunction **paratva-apatve** priority – posteriority **buddhayaḥ** discernings **sukha-duḥkhe** happiness – suffering **icchā-dveṣau** desire – aversion **prayatnāḥ** endeavors (*The dual dvandva compounds here (perhaps accusative), besides representing dichotomies ("vs."), have a strong locative relationship with the transitive participles in the plural, so the word "regarding" has been supplied.*) **ca** and, along with **guṇāḥ** essential constituents (*like fibers of threads of strings of ropes, etc.*) **1.6** (1.1.7) **utkṣepaṇam** up-casting **avakṣepaṇam** down-casting **ākuñcanam** expansion **prasāraṇam** contraction **gamanam** going **iti** thus **karmāṇi** actions

1.4 The physical things are: earth, water, fire, air, the ether; time and dimension; individual self and mind. 1.5 Their essential constituents are: form, taste, smell, feel; countings; measurements; individuality; discernings regarding priority vs. posteriority (and) conjunction vs. disjunction, along with endeavors regarding happiness vs. suffering (and) desire vs. aversion. 1.6 The actions are: up-casting vs. down-casting, expansion vs. contraction, going.

The existence of physical matter and of time and space, is commonly acknowledged, as is the existence of the many individual people in this world who perceive and think with their minds. This author, however, describes a creative perception that is not commonly acknowledged, where the building blocks of the physical things are known only by the perceiver. The source of this *inner* perception and creation, his true identity, is something the Darshana authors call "mahat" (great). It is intelligent (cit), which is discussed in 1.10-18, and it is often identified with the ether because that is the foundation of its physical or "real" (sat 1.16) aspect. The ether is the abstract concept of an ethereal pervasive medium,

not an independent physical substance. It is rather the ambient substance of one's consciousness, within which one's temporal and dimensional reality first becomes perceptible. It is also associated with primal sound (see 2.10-18, and 1.10-18).

In this philosophy, the gross physical world arises from subtle sensations and tendencies called essential constituents (guṇāḥ), as a cord (guṇa) is made of its constituent threads. The subtlest of them is feel or "touch" (sparśa), which refers to all the various tactile sensations, inside and out.

From this foundation are created, cumulatively, the elements of "air" (breath), "fire" (light or heat radiation), "water", and "earth" (organic substance), in that order. Hearing and sound (speech) are always treated separately in the Darshanas. Those five sensations are associated with the body, but there is also an expansion of the microcosm of the body into the environment through the tendencies to measure—reaching out or withdrawing in a radial way, grounding or rising in an axial way, and rotating right or left in an angular way—which tendencies define physical dimension. Then there is the tendency to count, by holding the old, then changing or progressing, then acknowledging the new (which then becomes the old), and repeating. Those three are the aspects of the three guṇas of Sankhya: tamas, rajas, and sattva. Time would be defined here by this new foundation of the sensations combined with the tendencies of measuring and counting. Thus the author describes the knowledge of being an individual physical person, mindful of a pre-existing world of objects, advancing through a continuum of dimension and time.

In this scheme there is a serial aspect where the essential constituents are discerned and ordered according to priority vs. posteriority, as well as a non-serial aspect where they are discerned in various relationships of conjunction vs. disjunction with each other (see also SD 10.3).

The "actions" (karmas) given here are all in relation to bodily impulses rather than activity in the external environment. "Up-casting" and "down-casting" represent the axial spectrum of falling by force of heaviness (gravity) vs. rising or casting oneself up in opposition to it. Expansion and contraction are represented in the body by respiration, heartbeat, peristalsis, grasping, letting go. etc., while in the macrocosm there is condensation and dissolution of many kinds. The author's "going" (gamana) means creating any action in a forward direction, like the archer mentioned in 5.7-9. The difference between wilful action and the various kinds of movement in the environment is described in Chapter five on 'action'.

दनित्यं द्रव्यवत्कार्यं कारणं सामान्यविशेषवदिति द्रव्यगुणकर्मणामविशेष। द्रव्यगुणयोः
सजातीयारम्भकत्वं साधर्म्यम्॥ interpolation॥ कार्यविरोधि कर्म ॥ interpolation॥

Subjectivism Is Consistent with Dharma

1.7 (1.1.8) **sat** real **anityam** non-constant **dravyavat** (vati like, as) physical **kāryam** effect **kāraṇam** cause **sāmānya-viśeṣavat** (vati like, as) universal – particular **iti dravya-guṇa-karmaṇām** (gen. of, for) the physical – essential constituents – action **aviśeṣaḥ** not different, common **1.8** (1.1.9) **dravya-guṇayoḥ** (loc. regarding, in) the physical – essential constituents **sajāti-ārambhaka-tvam** instance – originator – being **sādharmyam** consistency (1.1.10-13 is commentary. See Appendix.) **1.9** (1.1.14) **kārya-virodhi** effect – incompatible **karma** action (1.1.15-31 is commentary. See Appendix.)

1.7 What is common for the physical, the essential constituents, and action is: that they are cause (and) they are effect, as the universal and particular are; that they are non-constant and real, as the physical is. **1.8** The consistency with the dharma (of understanding) in regard to the physical and the essential constituents is their being (understood as) an instance and the originator of it (respectively), **1.9** (but) karma is incompatible with this effect.

In this statement the author has explained the first three principles of Vaisheshika named in sutra 1.3: the physical, the essential constituents, and action.

Intellect as the Foundation

कारणाभावात्कार्यभावः। न तु कार्यभावात्कारणाभावः। सामान्यविशेष इति बुद्ध्यपेक्षम्।

Of the Universal and the Particular

1.10 (1.2.1) **kāraṇa-abhāvāt** (abl. known by) cause – absence **kārya-abhāvaḥ** effect – absence **1.11** (1.2.2) **na** not **tu** but **kārya-abhāvāt** (abl. known by) effect – absence **kāraṇa-abhāvaḥ** cause – absence **1.12** (1.2.3) **sāmānya-viśeṣa** universal – particular **iti** called **buddhi-apekṣam** intellect – consideration

1.10 Absence of effect is known by absence of a cause, **1.11** but absence of cause is not (necessarily) known by the absence of an effect. **1.12** What is called here "universal and particular" is a consideration of *intellect* ...

भावोऽनुवृत्तेरेव हेतुत्वात्सामान्यमेव। द्रव्यत्वं गुणत्वं कर्मत्वं
च सामान्यानि विशेषश्च। अन्यत्रान्त्येभ्यो विशेषेभ्यः।

Of the Physical, the Essential Constituents, and Action

1.13 (1.2.4) **bhāvaḥ** existence **anuvṛtteḥ** (gen. of) the following **eva** just so, thus **hetu-tvāt** (abl. because) basis for knowing – its being **sāmānyam** universal **eva** thus **1.14** (1.2.5) **dravyatvam** physicalness **guṇatvam** essential constituent-ness **karmatvam** actionness **ca** and **sāmānyāni** universals **viśeṣaḥ** particular **ca** and **1.15** (1.2.6) **anyatra** (loc.) other than **antyebhyaḥ** (abl. w/anyatra; apart from) the last or lowest ones **viśeṣebhyaḥ** (abl.) particulars

1.13 ... whose existence is thus 'universal' because of its being thus the basis for the knowing of what follows. 1.14 Physical-ness, essential constituent-ness, and action-ness are universals, and they are particular, 1.15 (that is,) apart from the lowest particulars, ...

सदिति यतो द्रव्यगुणकर्मसु सा सत्ता। द्रव्यगुणकर्मभ्योऽर्थान्तरं सत्ता

॥ interpolation ॥ सदिति लिङ्गाविशेषाद्विशेषलिङ्गाभावाच्चैको भावः।

1.16 (1.2.7) **sat** real, true, actual **iti** called **yataḥ** from which comes **dravya-guṇa-karmasu** (loc. involving) the physical – essential constituents – action **sā** that **sat-tā** realness **1.17** (1.2.8) **dravya-guṇa-karmabhyaḥ** (abl. from) physical – essential constituents – action **artha-antaram** thing – separate **sat-tā** realness (1.2.9-16 is commentary. See Appendix.) **1.18** (1.2.17) **sat_iti** called "real" **liṅga-a-viśeṣāt** (abl. because) indicator – non-particular **viśeṣa-liṅga-abhāvāt** (abl. because) particular – indicator – absence **ca** and **ekaḥ** singular **bhāvaḥ** existence

1.16 ... (but) its (intellect's) realness is that from which arises that which is called "real" (in sutra 1.7), involving the physical, the essential constituents, and action. 1.17 Its realness is a separate thing from the physical, the essential constituents, and action. 1.18 Its existence is singular, because it is not particular as an indicator of anything called "real", and because of the absence of any particular indication (of it). (See 1.11)

In this statement the author has explained the fourth and fifth principles of Vaisheshika named in sutra 1.3, the universal and the particular. The sixth principle, the inherent, will be discussed in Chapter Eight.

Chapter Two

Physicals, Essential Constituents, and Indicators

रूपरसगन्धस्पर्शवती पृथिवी। रूपरसस्पर्शवत्य

आपो ॥ द्रवाः स्निग्धाः ॥ तेजो रूपस्पर्शवत्।

2.1 (2.1.1) **rūpa-rasa-gandha** – **sparśavatī** (fem. sing.) form-taste-smell – having feel **pṛthivī** earth **2.2** (2.1.2) **rūpa-rasa** – **sparśavatyaḥ** (fem. pl.) form-taste – having feel **āpas** (pl. of "ap" fem.) waters [*dravāḥ fluid snigdḥāḥ viscous*] (See Appendix.) **2.3** (2.1.3) **tejas** fire **rūpa** – **sparśavat** form – having feel

2.1 Earth is what has feel with form, taste, and smell. 2.2 Waters have feel with form and taste; 2.3 Fire has feel with form.

स्पर्शवान्वायुः ॥ interpolation ॥ वायोर्वायुसम्मूर्च्छनं नानात्वलिङ्गम्

॥ interpolation ॥ निष्क्रमनं प्रवेशनमित्याकाशस्य लिङ्गम् ॥ interpolation ॥

2.4 (2.1.4) **sparśavān** having feel **vāyuh** air (2.1.5-13 is commentary. See Appendix.) **2.5** (2.1.14) **vāyoh** (abl. from) air **vāyu-sammūrccchanam** (sammūrccchana MW) air – congealing, solidification **nānātva-liṅgam** variety – indication (2.1.15-19 is commentary. See Appendix.) **2.6** (2.1.20) **niṣkramaṇam** going forth, egress **praveśanam** entering, coming in **iti** thus, such **ākāśasya** of the ether **liṅgam** indication (2.1.21-31 is commentary. See Appendix.)

2.4 Air (breath) has (only) feel. 2.5 The 'indication' (found) in the variety (of applications 2.1-3) of it (feel) is the solidification of air from (etherial) air. 2.6 Going outward and coming inward; such is the indication of the ether.

In these two groups of sutras the author defines the familiar four physical elements in terms of their essential constituents. When seen from the subjectivist point of view it is easier to make sense of them than from the traditional "object first" point of view. (For that we have the periodic table.) The first one, called "air", consists only of feel, including none of the other essential constituents. It is rough or smooth, hot or cold, pleasurable or uncomfortable, etc., including all the tactile sensations whether external or internal.

The second, fire or light (*tejas*), is what we might think of today as the perception of electromagnetic radiation, including all forms of heat and light. It represents the visible object-world, identifiable by feel and sight, but not taste or smell. In the same way, water consists of feel, sight, and taste, without smell. Finally, there is "earth" or organic substance, consisting of all four. It is the material of food, body, and soil.

The outward manifestation from the abstract sense of feel to the actual feel of food, for example, is its "solidification" (2.5), and from there, combined with the other sensations involved, its progression into solid physical food. Only the one example of solidification is given in *sutra* 2.5, but it applies to all the other sensory essential constituents as well. In this statement the author gives "indications"—meaning perceptible physical manifestations—of the mental essential constituents for the first five physicals, i.e., the four sensory ones and in 2.6 the ether.

॥ interpolation ॥ अपरस्मिन्नपरं युगपच्चिरं क्षिप्रमिति काललिङ्गानि ॥ interpolation ॥
 इत इदमिति यतस्तदिश्यं लिङ्गम् ॥ interpolation ॥ आदित्यसंयोगाद्भूतपूर्वाद्भाविष्यतो
 भूताच्च प्राची ॥ interpolation ॥

(2.2.1-5 is commentary. See Appendix.) 2.7 (2.2.6) **aparasmin** (loc. in respect to, than) later **aparam** later **yugapat** simultaneous **ciram** lasting a long time **kṣipram** lasting a short time **iti** thus, such **kāla-liṅgāni** time – indicators (2.2.7-9 is commentary. See Appendix.) 2.8 (2.2.10) **itaḥ** (itas) from here **idam** this **iti** (quotes) **yataḥ** from there **tat** that **diśyam** having dimension **liṅgam** indicator (2.2.11-13 is commentary. See Appendix.) 2.9 (2.2.14) **āditya-saṃyogāt** (abl. known by) suns – conjoining **bhūta-pūrvāt** previously past **bhaviṣyataḥ** about to be **bhūtāt** past **ca** and **prācī** east (2.2.15-25 is commentary. See Appendix.)

2.7 Later than later vs. simultaneous, long-term vs. short-term; such are the indications of time. 2.8 "This from here", "that from there" is the indication of what has dimension. 2.9 East is known by the conjoining of the (twelve) suns, previously past, about to be, and just past.

In this statement the author gives "indications" for the fourth and fifth physicals in the list: dimension and time.

सतो लिङ्गभावात्॥ interpolation॥ नचासिद्धं विकारात्। अभिव्यक्तौ दोषात्।

Sound

2.10 (2.2.26) **sataḥ** (gen. of) existent **liṅga-abhāvāt** (abl. because) indicator – absence (2.2.27-28 is commentary. See Appendix.) **2.11** (2.2.29) **na** not **ca** also, thus **asiddham** unestablished, unproved **vikārāt** (abl. because) modification **2.12** (2.2.30) **abhivyaktau** (loc. in) manifesting **doṣāt** (abl. arising from) degradation

2.10 (Just) because there may be the absence of an indication of something existent, 2.11 it is not thus unproved, because that (indication) is a modification 2.12 arising from the degradation in its becoming manifest.

संयोगाद्विभागाच्च शब्दाच्च शब्दनिष्पत्तिः ॥ ॥ द्वयोस्तु प्रवृत्तोरभावात्। प्रथमाशब्दात्।

2.13 (2.2.31) **saṁyogāt** (abl. known from) conjoining **vibhāgāt** (abl. known from) disjoining **ca** and **śabdāt** (abl. known from) sound, speech **ca** and also **śabda-niṣpattiḥ** sound, speech – manifestation (2.2.32 is commentary. See Appendix.) **2.14** (2.2.33) **dvayoḥ** (gen. of) those two **tu** but, yet **pravṛtṭyoḥ** (gen. of) development **abhāvāt** (abl.) absent **2.15** (2.2.34) **prathamā-śabdāt** (abl. from) primary – word

2.13 The manifestation of sound (words) is known from conjoining and from disjoining, and it is also known from the sound 2.14 that is yet absent the development of those two (conjoining and disjoining), 2.15 (i.e.,) from primal sound.

सम्प्रतिपत्तिभावाच्च। संदिग्धाः सति बहुत्वे। संख्याभावः सामान्यतः।

2.16 (2.2.35) **sampratipatti-bhāvāt** (abl. known from) general agreement – existence **ca** also **2.17** (2.2.36) **saṁdigdhāḥ** uncertainties **sati** it happens that **bahutve** (loc. where there is) multiplicity **2.18** (2.2.37) **saṁkhyā-abhāvaḥ** reckoning – non-existence **sāmānyataḥ** (tasil resulting from) the universal form

2.16 It is also known from the existence of general agreement, 2.17 (but) where there is such a multiplicity (of words) (see YD 7.2-3) it happens that there are uncertainties, 2.18 (whereas) there is no such reckoning (agreement or uncertainty) resulting from that universal (primal) form (of sound).

Chapter Three

The Separate Thing

प्रसिद्धा इन्द्रियार्थाः। इन्द्रियार्थप्रसिद्धिरिन्द्रियार्थेभ्योऽन्तरस्यहेतुः । सोऽनपदेशः

In Relation to the Indicator Body

3.1 (3.1.1) prasiddhāḥ (pl.) established, commonly acknowledged **indriya-arthāḥ** (pl.) senses – objects **3.2 (3.1.2) indriya-ārtha-aprasiddhiḥ** sense – object – without – common acknowledgment **indriya-arthebhyaḥ** (abl. from) senses – objects **ārtha-antarasya** (gen. of) thing – separate **hetuḥ** basis for knowing **3.3 (3.1.3) saḥ** that, something **an-apadeśaḥ** without – semblance

3.1 Those objects of the senses (2.1-18) are commonly acknowledged, 3.2 (but) there is a basis for knowing of a separate thing from the objects of the senses, which is without the common acknowledgment of the objects of the senses, 3.3 something without the semblance, ...

The word "apadeśa" means indicating or pointing to something as a reason, especially a fictitious reason or pretext. Pointing to a physical manifestation as the only reason or proof that something exists is a pretext, because the manifestation is only a semblance of the essential thing. On the other hand, the word "hetu" means a reason for knowing something or a motive for doing something; either way it is a basis for the knowing or doing. He says there is a basis for knowing that is separate from the ordinary common knowledge of those merely physical things.

कारणज्ञानात्। कार्येषु ज्ञानात्। अज्ञानाच्च। अन्यदेव

हेतुरित्यनपदेशः। अर्थान्तरं ह्यर्थान्तरस्यानपदेशः

3.4 (3.1.4) kāraṇa-ajñānāt (abl. adverbial) cause – without understanding (3.1.5) **kāryeṣu** (loc. regarding) effects **jñānāt** (abl. from) understanding (3.1.6) **ajñānāt** (abl. from) lack of understanding **ca** moreover **3.5 (3.1.7) anyat** something else, something different **eva** indeed **hetuḥ** reason, basis for knowing **iti** just mentioned **anapadeśaḥ** without – semblance **3.6 (3.1.8) artha-antaram** thing – other **hi** because, for **ārtha-antarasya** (gen. of) thing – other **an-apadeśaḥ** without – semblance (*Antara here means the one and the other. see 3.2.*)

3.4 ... which (semblance), moreover, comes from a (certain) lack of understanding that arises from understanding regarding effects without understanding the cause, 3.5 (but) the 'hetu' (basis for knowing) just mentioned (see 3.2), without any semblance, is indeed something different, 3.6 for it is a separate thing (see 1.17) that is without the semblance of the other thing (the commonly acknowledged) ...

संयोगि समवाय्येकार्थसमवायि विरोधि च ॥ interpolation ॥ आत्मेन्द्रियार्थ-
संनिकर्षाद्यन्निष्पद्यते तदन्यत्। प्रवृत्तिनिवृत्ति च प्रत्यगात्मनि दृष्टे परत्र लिङ्गम्

3.7 (3.1.9) saṁyogi joined together, conjoined **samavāyi** going together, inherent **eka-artha-samavāyi** one-thing, same-thing – inherent **virodhi** inconsistent, contrary, excluded (see *asāmnikṛṣṭa SD 5.1*) **ca** and (3.1.10-17 is commentary. See Appendix.) **3.8 (3.1.18) ātma-indriya-artha-sāmnikarṣāt** (abl. from) individual – sense – object **yat** which **niṣpadyate** it is brought forth **tat** that **anyat** something different **3.9 (3.1.19) pravṛtti-nivṛtī** (dual) proceeding, living – ceasing, dying **ca** and **pratyāñc-ātmani_drṣṭe** (loc. abs. having done) inward of the individual form – seen **paratra** in the other place **liṅgam** indicator

3.7 ... which (semblance) is the conjoined, the inherent, the inherent in one thing, and the excluded. 3.8 It is something different, brought forth from the drawing in together of the individual, his senses, and their objects. 3.9 Having now seen what is inward of the individual, (this) the indicator (the body 9.14-15), is in the other (outward) place, living and dying.

Here, the "conjoined" or "joined-together" is a class or a particular thing. The "inherent" are the attributes or qualities of either a class or a particular thing. The "inherent in one thing" is the set of attributes that define a particular thing, sufficient to describe one thing and to exclude all others, and the "excluded" refers to any qualities that are cut away in the process of defining either a class or a particular thing. This functioning of intellect is the source of the objects under examination, which is explained further with an example in sutras 9.14-15.

In Relation to Mind

आत्मेन्द्रियार्थसंनिकर्षे ज्ञानस्य भावोऽभावश्च मनसो लिङ्गम् ॥ interpolation ॥

प्रयत्नायौगपद्याज्ज्ञानायौगपद्याच्चैकम्। प्राणापाननिमेषोन्मेषजीवनमनोगतीन्द्रि-

यान्तरविकाराः सुखदुःखेच्छाद्वेषप्रयत्नाश्चात्मनो लिङ्गानि

3.10 (3.2.1) **ātma-indriya-artha-saṁnikarṣe** (loc. regarding) individual – senses – object (*These are three. See 4.2.1.*) – drawing in together **jñānasya** (gen. of) understanding **bhāvaḥ** presence **abhāvaḥ** absence **ca** and, versus **manasaḥ** (gen. of) mind **liṅgam** indication (*3.2.2 is commentary. See Appendix.*) **3.11** (3.2.3) **prayatna-ayaugapadyāt** (abl. because) urges – non-simultaneousness **jñāna-ayaugapadyāt** (abl. because) understanding – non-simultaneousness **ca** and **ekam** one only **3.12** (3.2.4) **prāṇa-apāna – nimeṣa-unmeṣa – jīvana-manogaṭi** (f.) in-breath – out-breath – closing the eyes, falling asleep (*see nimiṣ MW*) – opening the eyes – life, living – heart's course, wish, desire **indriya-antara-vikārāḥ** powers – other – changes **sukha-duḥkha – icchā-dveṣa – prayatnāḥ** happiness – suffering – desire – aversion – powers of endeavoring **ca** and, in addition to **ātmanaḥ** (gen. of) the individual **liṅgāni** indications (*3.2.5-9 is commentary. See Appendix.*)

3.10 The indication of mind is the absence vs. presence of understanding (mentioned in 3.4) **regarding the drawing in together of the objects, the senses, and the individual.** **3.11 There is only the one (mind), because one's urge to act does not happen conjointly (with others), and because one's understanding does not happen conjointly (with others).** **3.12 The indications of the individual are the desire for life involving the filling breath and the emptying breath, closing the eyes and opening the eyes, and the (similar) changes in the other (two) powers, as well as endeavors regarding happiness vs. suffering and desire vs. aversion.**

Here, after nine sutras of preparatory material, he finally gives the indications of the remaining two physicals: mind and individual. The absence vs. presence of understanding, entertained by the mind, is the dualism of semblance vs. separate thing (3.1-9). The word "understanding" (jñāna) is equivalent to discerning (buddhi) in sutra 1.5, and "endeavors" (prayatna) is also from the same sutra. They represent the jñānendriyas and the karmendriyas, which together constitute mind.

By using the word "ekam" (one) he indicates that on the subjective side of the dualism, only one's own mind is considered, as opposed to the many lower physicals, because the only discerning or endeavoring that are ever known happen there alone. The word "yaugapadya" comes from "yugapad", which means literally happening conjointly or "simultaneous". (Some other darshana authors use the word to indicate the solitary immediacy of the present moment experience.)

The filling and emptying breaths are "expanding and contracting" actions in the body, also associated with air and the power of feel, while the "opening and closing of the eyes", alternately rising into wakefulness and falling asleep, are up-casting and down-casting actions. This reference to the eyes also indicates the power of seeing, which is forward-directed like the action of "going". "The changes in the other powers" refers to the similar periodic tendencies of the remaining two sensory powers, associated with taste and smell.

यदि दृष्टमन्वक्षमहं देवदत्तोऽहं यज्ञदत्त इति। दृष्ट आत्मनि लिङ्गे एक एव दृढत्वा-
त्प्रत्यक्षवत्प्रत्ययः। अहमिति प्रत्यगात्मनि भावात्परत्राभावादर्थान्तरप्रत्यक्षः।

In Relation to the Individual

3.13 (3.2.10) **yadi** if **dr̥ṣṭam** commonly known **anvakṣam** (indeclinable) following, after, secondary **aham** I am **devadattaḥ** **aham** I am **yajñadattaḥ** **iti** "i.e.", quotes **3.14** (3.2.11) **dr̥ṣṭe ātmani liṅge** (loc. abs.) (*see pratyāñc-ātmani_dr̥ṣṭe* 3.9) seen – individual – indicator **ekaḥ** one, unique **eva** even **dr̥ḍhatvāt** (abl. arising from) solidity **pratyakṣavat** (vati just like) perception **pratyayaḥ** belief, assurance (3.2.12-13 is commentary. See Appendix.) **3.15** (3.2.14) **aham** I, I am **iti** called **pratyāñc-ātmani** (loc. located there) inward, behind – the individual **bhāvāt** (abl. known by) its presence **paratra** the other place **abhāvāt** (abl. adverbial) in the absence of **artha-antara-pratyakṣaḥ** thing, entity – other, or inner – perception (3.2.15-18 is commentary. See Appendix.)

3.13 If it is commonly known, it is secondary, i.e., that "I am Devadatta" or "I am Yajñadatta". **3.14** Having now seen the indicator of the individual, (we know) even it (the individual) is 'one' (see BU 1.4.1). That belief (that "I am Devadatta" etc.) arises from the solidity (of the indicator body), having perception of it (the objects, senses, etc. mentioned in 3.10-11), **3.15** (but) inward of this individual called "I", there is perception of the separate thing, known through its presence (even) in the absence of what is in the other place (the indicator).

The inner self (pratyak ātman) is something separate from "ātman" or the "I" self that is known as the individual, or the personal identity known by name. That separate entity is equivalent to the Sankhya's "separate principle", mahat (see SD 16.13, 19.11). In the other place stand all those things that are associated with the personal identity called "I", including the senses, the urges and so on.

सुखदुःखज्ञाननिष्पत्त्यविशेषादैकात्म्यम्। व्यवस्थातो नाना। शास्त्रसामर्थ्याच्च।

3.16 (3.2.19) **sukha-duḥkha-jñāna-niṣṭatti** – **a-viśeṣāt** (abl. known from) happiness – suffering – understanding – emergence – absence of – difference, variety, particularity **aikātmīyam** that there is only one individual **3.17** (3.2.20) **vyavasthātaḥ** (tasil abl. sense; inferred from) perseverance **nānā** multiplicity **3.18** (3.2.21) **śāstra-sāmarthyāt** (abl. from) teaching – strength **ca** and

3.16 That there is only one individual (soul) is known from the absence of particularity (other particular individuals) when it comes to the emergence of understanding of happiness and suffering, **3.17** (whereas) (the notion of) a multiplicity of them (individuals) is inferred from their perseverance in dharma, **3.18** and from the strength of their teaching.

Chapter Four

The Great One and the Individual

सदकारणवन्नित्यम् तस्य कार्यं लिङ्गम्। कारणभावात्कार्यभावः ॥ interpolation ॥

He Is Both Singular and Plural

4.1 (4.1.1) **sat** true being **akāraṇavat** having no cause **nityam** eternal **4.2** (4.1.2) **tasya** its **kāryam** effect **liṅgam** indicator **4.3** (4.1.3) **kāraṇa-bhāvāt** (abl. from) cause – presence **kārya-bhāvaḥ** effect – presence (4.1.4-5 is commentary. See Appendix.)

4.1 The true being (inward of the individual 3.15) is eternal, having no cause. **4.2** Its indicator is its effect. (see SD 3.14-15) **4.3** The presence of the effect arises from the presence of its cause.

महत्त्यनेकद्रव्यवत्त्वादूपाच्चोपलब्धिः। सत्यपि द्रव्यत्वे महत्त्वे ॥ interpolation ॥

अनेकद्रव्यसमवायाद्रूपविशेषाच्च रूपोपलब्धिः ॥ interpolation ॥

4.4 (4.1.6) **mahati** (loc. regarding, of) the great **aneka-dravya-vat-tvāt** (abl. from) (of his) non-singular – physical – having, possessed of – being **rūpāt** (abl. from) own form **ca** and **upalabdhiḥ** comprehension **4.5** (4.1.7a) **sati_ api_ dravyatve_ mahattve** (loc. abs. given that) real – actually – physical state – greatness (The second part of 4.1.7 was a separate, non-authentic sutra.) **4.6**

(4.1.8) **aneka-dravya-samavāyāt** (abl. known from) non-singleness, plurality – physical – inherent **rūpa-viśeṣāt** (abl. known from) form – preeminent **ca** and **rūpa-upalabdhīḥ form** – comprehension (4.1.9 is commentary. See Appendix.)

4.4 Comprehension of this great one (mahat) comes both from the non-singular (plurality) being possessed of the physical, and from his (singular) form. 4.5 Given that his greatness is actually real in its physical state, 4.6 comprehension of his form is known from the inherence in the physical of that plurality and from his own (singular) pre-eminent form.

This great one is certainly the mahat that is further developed in the Sankhya, where he is also called "the first" (meaning the prior one), "equal to prakṛti" (the prime originator), the "one of authority" (SD 3.13-14), etc., and in the Yoga, "bodiless", meaning prior to the body elements (YD 7.17).

तस्याभावादव्यभिचारः। संख्याः परिमाणानि पृथक्त्वं संयोगविभागौ परत्वापरत्वे
कर्म च रूपिद्रव्यसमवायाच्चाक्षुषाणि। अरूपिष्वचाक्षुषाणि ॥ interpolation ॥

4.7 (4.1.10) **tasya** of that **abhāvāt** (abl. to be inferred from) absence **avyabhicārah** no contradiction **4.8** (4.1.11) **saṅkhyāḥ** countings **parimāṇāni** measurings **prthaktvam** singularity **saṁyoga-vibhāgau** conjoining – disjoining **paratva-apatve** priority – posteriority **karma** action **ca** and (*This must be the end of the original sutra.*) **rūpi-dravya-samavāyāt** (abl. arising from) possessing form – in the physical – inherence **cākṣuṣāṇi** instances of sight **4.9** (4.1.12) **arūpiṣu** (loc. in the case of) those things possessing no form **acākṣuṣāṇi** no instances of sight (4.1.13 is commentary. See Appendix.)

4.7 There is no contradiction of that (preeminent form) to be inferred from the absence of that (plurality of physical forms). 4.8 Countings, measurings, individuality, conjoining vs. disjoining, priority vs. posteriority, and action, are instances of the faculty of sight that arise from the inherence of the possession of form in physical things, 4.9 (but) there are no such instances of sight in the case of those (same things) possessing no form.

तत्पुनः पृथिव्यादिकार्यद्रव्यं त्रिविधं शरीरेन्द्रियविषयसंज्ञकम् ॥ interpolation ॥

अणुसंयोगस्त्वप्रतिषिद्धः तत्र शरीरं द्विविधं। योनिजमयोनिजम् च।

The Womb-born and the Non-womb-born Individual

4.10 (4.2.1) **tat_punaḥ** then again **pṛthivī-ādi-kārya-dravyam** earth – the rest – effect – physical **trividham** threefold **śarira-indriya-viṣaya-saṁjñakam** body – powers of sense – sphere of objects – named, agreed on (4.2.2-3 is commentary. See Appendix.) **4.11** (4.2.4) **aṇu-saṁyogaḥ** atom(s) conjunction **tu** but, after all **apratīṣiddhaḥ** no objection, not disallowed **4.12** (4.2.5) **tatra** in which case **śarīram** body **dvidham** twofold **yonijam** womb-born **ayonijam** non-womb-born **ca** and (Surely the author understands the rule against such a contradiction.)

4.10 Then again, there is the threefold, commonly agreed (named) as the body, the powers, and the sphere of objects, which is physical as an effect consisting of earth and the rest. **4.11** After all, conjunction of atoms is not disallowed, **4.12** in which case it is twofold: a body that is womb-born, and not womb-born, ...

अनियतदिग्देशपूर्वकत्वात्। धर्मविशेषाच्च। समाख्याभावाच्च।

4.13 (4.2.6) **aniyata-diś-deśa-pūrvakatvāt** (abl. known by) undefined – dimension – realm – previousness **4.14** (4.2.7) **dharma-viśeṣāt** (abl. known by) role – particular **ca** and **4.15** (4.2.8) **samākhyā-bhāvāt** (abl. known by) name – existence **ca** and

4.13 ... known by its previousness in a realm of dimension that is undefined, **4.14** and by its particular dharma, **4.15** and by the existence of its name.

संज्ञाया आदित्वात्। सन्त्ययोनिजाः। वेदलिङ्गाच्च।

4.16 (4.2.9) **saṁjñāyāḥ** (abl. f. inferred from) having a name **āditvāt** (abl. from) having a beginning **4.17** (4.2.10) **santi** they exist **ayonijaḥ** non-womb-borns **4.18** (4.2.11) **Veda-liṅgāt** (abl. from) veda - falsely indicated as (MW) **ca** and

4.16 It is inferred from their having a beginning (birth) and from their having a name (see 3.13) **4.17** that (other) non-womb-borns (individuals) exist; **4.18** and it is also (learned) from the Veda-liṅga.

"Veda-liṅga" may refer to the smṛti, which consists of law texts and various texts that provide detailed instructions for the Vedic rites, all originally recorded in "memory". This was sometimes falsely considered to be a fourth Veda.

Chapter Five

Action (in Conjoining with the Self)

आत्मसंयोगप्रयत्नाभ्यां हस्ते कर्म। तथा हस्तसंयोगाच्च मुसले कर्म। अभिघातजे
मुसलादौ कर्मणि व्यतिरेकादकारणं हस्तसंयोगः ॥ interpolation ॥

Up-casting

5.1 (5.1.1) **ātma-saṁyoga-prayatnābhyām** (abl. dual; from) individual self – conjoining – urge, endeavor **haste** (loc. in) hand **karma** action **5.2** (5.1.2) **tathā** from there **hasta-saṁyogāt** hand – joining together **ca** and **musale** (loc. in) pestle **karma** action **5.3** (5.1.3) **abhighāta-je** – **musala-adau** – **karmaṇi** (loc. abs. given, granted) striking, pounding – produced by – pestle – etc. – action **vyatirekāt** (abl. for) difference **akāraṇam** without cause **hasta-saṁyogaḥ** hand – conjoining (5.1.4-6 is commentary. See Appendix.)

5.1 Action in the hand comes from endeavor and a conjoining with the individual self, **5.2** and from there, action in a pestle (for example) from conjoining with the hand, **5.3** (but even) given that there is action in the pestle, etc. (the mortar, the grain, etc.) produced by the pounding, (still) that conjoining with the hand is *without* such a cause, for there is a difference.

In this chapter, conjunction (conjoining) is explained in terms of the actions of an individual and in terms of actions in regard to physical elements. Some more subtle aspects of conjunction and disjunction will be described in the next chapter.

संयोगाभावे गुरुत्वात्पतनं। नोदनविशेषाभावान्नोर्ध्वं न तिर्यग्गमनम्।

प्रयत्नविशेषान्नोदनविशेषः ॥ interpolation ॥

Down-casting

5.4 (5.1.7) **saṁyoga-abhāve** (loc. in) joining together – absence **gurutvāt** (abl. because) heaviness **patanam** flying downward, falling, descending **5.5** (5.1.8) **nodana-viśeṣa-abhāvāt** (abl. because) pushing, impulse – particular – absence **na** not **urdhvam** rising upward **na** not **tiryāṅc** crosswise **gamanam** motion **5.6** (5.1.9) **prayatna-viśeṣāt** (abl. resulting from) urge – particular **nodana-viśeṣaḥ** impulse – particular (5.1.10-15 is commentary. See Appendix.)

5.4 In the absence of such conjoining there is falling (of the pestle) due to its heaviness, 5.5 which motion is neither upward nor sideways, because of the absence of a particular impulse, 5.6 which particular impulse results from a particular endeavor (urge).

He associates upward and sideways movement in general with deliberate force, as opposed to downward movement, i.e., the *sense* of intentionally displacing something, associated with the quality of passion (rajas) vs. the *sense* of dropping, without that effort, associated with the quality of lethargy (tamas).

इषावयुगपत्संयोगविशेषाः कर्मान्यत्वे हेतुः। नोदनादाद्यमिषोः कर्म तत्कर्म-
कारिताच्च संस्कारादुत्तरं तथोत्तरमुत्तरं च। संस्काराभावे गुरुत्वात्पतनम्।

Going and Down-casting

5.7 (5.1.16) iṣau (loc. in the case of, with) arrow **ayugapat** non-simultaneous, progressive **saṁyoga-viśeṣāḥ** (pl.) conjunction(s) – particular **karma-anya-tve** (loc. it being the case) action – different – being **hetuḥ** motive, reason **5.8 (5.1.17) nodanāt** (abl. from) impulse **ādyam** first, primary **iṣoḥ** (gen. of) arrow **karma** action **tat-karma-kāritāt** (abl. because) that – action – caused by **ca** both/and **saṁskārāt** (abl. because) mental construct **uttaram** later, following **tathā** from that **uttaram uttaram ca** and **5.9 (5.1.18) saṁskāra-abhāve** (loc. in) construct – absence **gurutvāt** (abl. due to) heaviness **patanam** falling

5.7 With an arrow, the particular conjunctions are progressive, the motive being separate from the action. 5.8 The action of the arrow from the impulse is primary, both because it is caused by the action of that (impulse) and because of the construct following, (and) from that, the following following. 5.9 In the absence of such a construct, there is falling due to heaviness.

He illustrates the connection between the original impulse of the archer and the subsequent events produced though a chain of causal reactions from the arm and the eye to the fingers, the bowstring, the arrow, and the target. The tension created in the drawing of the bow is primary, like lifting the pestle, and the letting go is followed by a series of external physical events. There is a special significance to sutra 5.9 in that the author identifies mental construct with conjoining, by composing a sutra identical to 5.4 but replacing "conjoining" (saṁyoga) with "construct" (saṁskāra).

Action (in Physicals)

नोदनापीडनात्संयुक्तसंयोगाच्च पृथिव्यां कर्म। तद्विशेषेणदृष्टकारितम्।

अपां संयोगाभावे गुरुत्वात्पतनम्। द्रवत्वात्स्यन्दनम्।

Contraction, Going, Down-casting

5.10 (5.2.1) **nodana-āpīdanāt** (abl. through) impulse, pushing, nudging, or urging, inciting – compressing, squeezing **saṁyukta-saṁyogāt** (abl. through) conjoined with it – conjoining **ca** and **pṛthivyām** (loc. in the case of) earth **karma** action **5.11** (5.2.2) **tat-viśeṣena** (instrumental through) of that – a particular instance **adr̥ṣṭa-kāritam** not commonly known – caused or produced by **5.12** (5.2.3) **apām** (gen. pl. for) water **saṁyoga-abhāve** (loc. in) conjoining – absence **gurutvāt** (abl. due to) heaviness **patanam** falling (5.2.4) **dravatvāt** (abl. due to) fluidity **syandanam** (MW) moving on swiftly, running

5.10 Action, in the case of the organic (earth), is through conjoining with what is conjoined (the individual 5.1) and through a squeezing impulse 5.11 that is caused by the thing that is not commonly known, by means of a particular instance of that (impulse). 5.12 For water, in the absence of such conjoining, there is running due to its fluidity, falling due to its heaviness ...

नाड्यो वायुसंयोगादारोहणम्। नोदनापीडनात्सं-

युक्तसंयोगाच्च। वृक्षाभिसर्पणमित्यदृष्टकारितम्।

Up-casting and Contraction

5.13 (5.2.5) **nāḍyaḥ** tubes, tubular stalks or organs **vāyu-saṁyogāt** (abl. due to) air – conjoining **ārohaṇam** ascending, rising **5.14** (5.2.6) **nodana-āpīdanāt saṁyukta-saṁyogāt ca** (see 5.10) **5.15** (5.2.7) **vṛkṣa-abhisarṇam** tree(s) – flowing towards **iti** "thus" **adr̥ṣṭa-kāritam** not commonly known – caused by (*The term adr̥ṣṭa here does not refer to any mystical "unseen" workings of karma.*)

5.13 ... (but) rising upward due to its conjoining with air (breath), (as) tubes, 5.14 through conjoining of what is conjoined (the individual 5.1) and through a squeezing impulse 5.15 that is caused by what is not commonly known, (and) it is thus that there is such a flowing (even) in trees.

The mention in sutra 5.10 of conjoining with what is conjoined *and* a certain impulse or urge clearly refers back to sutra 5.1. In the subjective dimension of knowledge, the living human being arises from breath or air, in conjunction with light and heat, water, and organic substance. All life forms defy "falling due to heaviness" by rising upward by means of internal compressive forces. (Even lifting a pestle and pulling a bowstring involve squeezing.)

The bodies of all advanced life forms are essentially tubes, with or without appendages, and their major systems are tubular. Rising upward is the action of up-casting, and falling due to heaviness is the action of down-casting, action (karma) being the subject of both parts of this chapter and even the grammatical subject of the first sutra in each part. The phrase "caused by what is not commonly known" both here and in 5.11 and 5.18 refers to what is caused by the primary conjunction of urge and individual self (see 5.1), known only to the subjectivist yogin.

अपां संघातो विलयनं च तेजः संयोगात्। तत्र विस्फूर्जथुर्लिङ्गम् ॥ interpolation ॥

अग्नेरूर्ध्वज्वलनं वायोस्तिर्यक्पवनमणूनां मनसश्चाद्यकर्मादृष्टकारितम् ॥ interpolation ॥

Contraction, Expansion, and Up-casting

5.16 (5.2.8) **apām** (gen. for) water **saṁghātaḥ** packing together, concretion, coalescence, aggregation **vilayanam** melting, liquifying, dissolving **ca** and **tejas-saṁyogāt** (abl. due to) fire – conjoining **5.17** (5.2.9) **tatra** in that case, in which case **visphūrjathuḥ** rumbling like thunder **liṅgam** indicator (5.2.10-12 is commentary. See Appendix.) **5.18** (5.2.13) **agneḥ** (gen. of) fire **ūrdhva-jvalanam** upper, upward – inflammable, combustible, flaming **vayoḥ** (gen. of) (bodily) air **tīryaṅc-pavanam** lateral – breeze, breathing **aṅūnām** (gen. belonging to) atoms **manasaḥ** (gen. belonging to) mind **ca** and **ādyam** primary **karma** activity **adr̥ṣṭa-kāritam** not commonly known – caused (5.2.14 is commentary. See Appendix.)

5.16 For water, due to its conjoining with fire, there is coalescence and dissolution, **5.17** in which case the indicator is a rumbling sound. **5.18** Fire's flaming in the upward dimension and air's breathing in the lateral dimension belong (both) to atoms and to mind, whose activity is the primary one, caused by the thing that is not commonly known.

Coalescence and dissolution is a lateral contracting and expanding action. Its connection here with water provides the complement to the rising already mentioned in 5.13, and its connection with fire is the complement to fire's rising in 5.18. Also, air's lateral action in 5.18 is the complement to its rising in 5.13. In all three there is falling due to the influence of *tamas* and in all four including earth there is the primal connection with urge or impulse, known only to the subjectivist yogin. "Rumbling" is known in digesting, boiling, thundering, and so on.

In the body there are many examples of condensation or collection followed by linear passage through tubes, such as the trachea, esophagus, blood and lymph vessels, etc., and dissolution at the other end. There are also many examples of the same things extended into the environment, such as evaporation, rain, rivers, wells, and the growth and decay of all the plant and animal bodies. The mention of belonging to both atoms and mind in sutra 5.18 reinforces the dualism theme.

Chapter Six

Conjunction and Disjunction

आत्मेन्द्रियमनोऽर्थसंनिकर्षात्सुखदुःखम् । तदनारम्भ आत्मस्थे
मनसि शरीरस्य दुःखाभावः संयोगः । अपसर्पणमुपसर्पणमशि-
तपीतसंयोगाः कार्यान्तरसंयोगश्चेत्यदृष्टकारितानि ।

Of Experience with Happiness and Suffering

6.1 (5.2.15) *ātma-indriya* – *manas-artha-saṁnikarṣāt* (abl. coming from) individual self – powers of sense – mind – object – drawing in together **sukha-duḥkham** happiness – suffering **6.2** (5.2.16) *tat-anārambhaḥ* that – without – origination *ātma-sthe* (loc. absolute where) self – abiding, steady *manasi* (loc. absolute where) mind *śarīrasya* (gen. of) body **duḥkha-abhāvaḥ** suffering – absent **saṁyogaḥ** conjunction **6.3** (5.2.17) **apasarpaṇam** gliding out **upasarpaṇam** gliding in **aśīta-pīta-saṁyogaḥ** eating – drinking – conjunctions **kārya-antara-saṁyogaḥ** products – other – conjunction **ca** and **iti adṛṣṭa-kāritāni** caused by that which is not common knowledge (5.2.18-5.2.26 is commentary. See Appendix.)

6.1 There is the happiness and suffering that comes from the drawing in together of mind and object through the individual self and his powers of sense, 6.2 (but) there is (also) a conjunction that is absent any suffering in the body, where the mind abides steady in the self, without the origination of that (happiness and suffering). 6.3 The conjunctions (of mind) with eating and drinking, and the conjunction with the other effects mentioned (in 2.1-3, seeing forms and feeling), whether gliding out or gliding in, are (also) caused by that which is *not* commonly known (the self 6.2).

(The title of this chapter is given in its eighteenth sutra, as are the titles for the next two chapters.) Sutra 6.1 describes happiness and suffering by conjunction and 6.2 describes a disjunction from them. They both involve the senses along with their objects, and the organs of action. In the Sankhya 20.2-6 there is another discussion of the relationship between the powers (indriyas) and their objects with two opposing versions of the meaning of the word "glide" (apasarpana), possibly referring to this text. Whether it is a creative force thought to glide into the object from the creator of the impression that makes it manifest, or the illuminating force (like light or sound waves) associated with the attributes of a preexisting object thought to glide out from it to a passive receiver of impressions, either way he says that the root cause of pleasure and displeasure is that which is not commonly known to everyone, just that which is known to the one, the yogin.

The absence of suffering he is talking about is not a permanent state where there is cessation of all that, but rather a conjunction with it on the part of a mind that knows the self as separate from it.

बुद्धिपूर्वा वाक्यकृतिर्वेदे। ब्राह्मणे संज्ञाकर्म सिद्धिलिङ्गम्। बुद्धिपूर्वो ददातिः।

Of Veda and Comprehension

6.4 (6.1.1) buddhi-pūrvā (f.) knowing – (ifc) preceded by **vākya-kṛtiḥ** (f.) speech – the act of, the making or forming of **vede** (loc. in) Veda **6.5 (6.1.2) brāhmaṇe** (loc. for) the brāhmaṇa **sañjñā-karma** doing the names, composing or reciting **siddhi-liṅgam** establishing (it) – indicator **6.6 (6.1.3) buddhi-pūrvah** comprehension – preceded by **dadātiḥ** giving

6.4 In the Veda, the forming of speech is preceded by the knowing. 6.5 For the brāhmaṇa, doing the names is (merely) the indicator of the establishment of it (the knowing). 6.6 The giving of it (speech) is preceded by knowing.

तथा प्रतिग्रहः। आत्मान्तरगुणानामात्मान्तरेऽकारणत्वात्

॥ interpolation ॥ तस्य समभिव्याहारतो दोषः ॥ interpolation ॥

6.7 (6.1.4) **tathā** in that way, so **pratigrahaḥ** receiving 6.8 (6.1.5) **ātma-antara-guṇānām** (gen. pl. of) individual – one/other – essential constituents **ātma-antare** (loc. in) individual – one/other **akāraṇatvāt** (abl. because) no causation (6.1.6-7 is commentary. See Appendix.) 6.9 (6.1.8) **tasya** (gen. of) it **samabhivyāhārataḥ** (tasil resulting from) "mentioning together" (MW), verbal communication **doṣaḥ** degradation (6.1.9-16 is commentary. See Appendix.)

6.7 Receiving (of speech) is the same (preceded by knowing) 6.8 because of there being no causation of essential constituents (buddhi in particular 1.5) of one individual in another individual. 6.9 That degradation of it results from verbal communication.

दृष्टादृष्टप्रयोजनानां दृष्टाभावेप्रयोजनमभ्युदयाय अभिषेचनोपवासब्रह्मच-

र्यगुरुकुलवासवानप्रस्थयज्ञदानप्रोक्षणदिङ्मक्षत्रमन्त्रकालनियमाश्चादृष्टाय

॥ interpolation ॥ अर्थान्तरत्वाद्यमस्य।

Of Motive and Karmas

6.10 (6.2.1) **dr̥ṣṭa-adr̥ṣṭa-prayojanānām** (gen. of) known – unknown – motives **dr̥ṣṭa-abhāve** (loc. in) (commonly) known – absence **prayojanam** motive **abhyudaya** (dat. for) rising (*Prayojana here means the same as hetu in 3.2 and 3.5 where it is also associated with artha-antara.*) 6.11 (6.2.2) **abhiṣecana-upavāsa-brahmacarya-gurukulavāsa-vānaprastha-yajña-dāna-prokṣaṇa-dīś-nakṣatra-mantra-kāla-niyamāḥ** inauguration, baptism – giving up food and pleasures (for) student life – monastic (guru house) life – forest life – religious ceremony – giving – final consecration (for cremation) – quarters – of the constellations – mantras – time – rules **ca** and even **adr̥ṣṭāya** (dat. for) what is not (commonly) known (6.2.3-7 and the first part of 6.2.8 is commentary. See Appendix.) 6.12 (6.2.8b) **artha-antaravāt** (abl. because) thing – different – there being **yamasya** (gen. on the part of) observance of rules

6.10 Of (all) motives commonly known and not commonly known, the motive for rising (to the greatest good) is in the absence of what is commonly known, 6.11 and even the rules as to times (of life) and mantras for: baptism,

the student's renunciation of indulgence in life, life in the house of the master, life in the forest, sacrifice, giving, final consecration, and (after life) the quarters of the constellations, are for the sake of that (self) which is not commonly known (see also SD 15.9), **6.12** because of the observance of the rules being a different thing (from the rising).

Of Happiness, Dharma, Desire, and Aversion

असति चाभावात्। सुखाद्रागः। तन्मयत्वाच्च। अदृष्टाच्च।

6.13 (6.2.9) **asati** (loc. whereas) there is no (such) **ca** moreover **abhāvāt** (abl. adverbial) in the absence of it (6.2.10) **sukhāt** (abl. because) happiness **rāgaḥ** desire **6.14** (6.2.11) **tanmayatvāt** (tat-mayatvāt) (abl. because) that – made of, absorbed in, identical with **ca** and **6.15** (6.2.12) **adr̥ṣṭāt** (abl. because) not commonly known **ca** and

6.13 Moreover, whereas there is no such (rising) in the absence of that (motive 6.10), there *is* the desire (for rising to the highest good) because of the (anticipated) happiness **6.14** and because it (the desire) is identical with that (motive) **6.15** and because it is not commonly known.

जातिविशेषाच्च। इच्छद्वेषपूर्विका धर्माधर्मप्रवृत्तिः। तत्संयोगो विभागः।

6.16 (6.2.13) **jāti-viśeṣāt** (abl. inferred from *see 3.17, 4.16*) stations in life by birthright – particular **ca** moreover **6.17** (6.2.14) **iccha-dveṣa-pūrvikā** desire – aversion – preceded **dharma-adharma-pravṛttiḥ** dharma – non-dharma – manifestation **6.18** (6.2.15) **tat** that, thus **saṁyogaḥ** conjunction **vibhāgaḥ** disjunction (*The context here suggests that "tat" be interpreted as indeclinable rather than the pronoun in a compound.*) (6.2.16 is commentary. See Appendix.)

6.16 Moreover, from (seeing) the particular born ranks it is inferred, **6.17** that the manifestation of dharma or non-dharma is preceded by desire and aversion. **6.18** Thus is *conjunction (and) disjunction*.

This chapter has expanded on the principles of conjunction and disjunction, which is one of the two aspects of "discerning", which is mentioned in sutra 1.5 as part of the unnamed essential-constituent set underlying the physical mind. The other aspect, priority vs. posteriority, will be covered in the next chapter. The second part of that unnamed set, the aspects of endeavoring, have been thoroughly treated in this chapter as well.

Chapter Seven

The Prior and the Posterior

॥ interpolation ॥ पृथिव्यादिरूपरसगन्धस्पर्शा द्रव्यानित्यत्वादनित्याश्च

॥ interpolation ॥ अप्सु तेजसि वायौ च नित्या द्रव्यानित्यत्वात्

॥ interpolation ॥ कारणगुणपूर्वकाः पृथिव्यां पाकजाः ॥ interpolation ॥

The Essential Constituents vs. the Atomic

(7.1.1 is commentary. See Appendix.) 7.1 (7.1.2) **pṛthivī-ādi-rupa-rasa-gandha-sparśāḥ** earth – others – form – taste – smell – feel **dravya-anityatvāt** (abl. because) physical – non-constancy **anityāḥ** non-constant **ca** both/and (7.1.3 is commentary. See Appendix.) 7.2 (7.1.4) **apsu** (loc. in the case of) water **tejasi** (loc. in the case of) fire **vāyau** (loc. in the case of) air **ca** both/and **nityāḥ** constant (The word "eternal" for "nitya" with its connotations of something profound and mystical just isn't suitable here.) **dravya-nityatvāt** physical – constancy (7.1.5 is commentary. See Appendix.) 7.3 (7.1.6) **kāraṇa-guṇa-pūrvakāḥ** cause – essential constituent – preceded by **pṛthivyām** (loc. in the case of) earth **pāka-jāḥ** ripening, maturing, developing – produced by (7.1.7-9 is commentary. See Appendix.)

7.1 The form, taste, smell, and feel in earth and the others are both non-constant, because of the non-constancy in the physical, 7.2 and constant, because there is also constancy in the physical, in the case of water, fire, and air. 7.3 In the case of earth, they are produced by developing, preceded by their essential-constituent causes (the prior).

अतो विपरीतमणु। अणु महदिति तस्मिन्विशेषभा-

वाद्विशेषाभावाच्च। एककालत्वात् ॥ interpolation ॥

7.4 (7.1.10) **ataḥ** (abl. of comparison) this **viparītam** opposite **aṇu** the atomic 7.5 (7.1.11) **aṇu** atomic **mahat** great **iti** it is said **tasmin** (loc.) in that regard **viśeṣa-bhāvāt** (abl. because) particular – presence **viśeṣa-abhāvāt** (abl. because) particular – absence **ca** and also 7.6 (7.1.12) **eka-kālatvāt** (abl. adverbial) simultaneous – being (7.1.13-20 is commentary. See Appendix.)

7.4 The atomic (view) is the opposite of this. 7.5 It is said in that regard, "mahat is atomic (physical)" because there is the presence of the particular and because there is also the absence of the particular 7.6 at the same time.

अविद्या च विद्यालिङ्गम्। विभवान्महानाकाशस्तथा

चात्मा। तदभावादणु मनः ॥ interpolation ॥

Mahat Is Not Physical

7.7 (7.1.21) **avidyā** lack of higher knowledge, ignorance **ca** indeed **vidyā-liṅgam** higher knowledge – mark, indication 7.8 (7.1.22) **vibhavāt** (abl. coming from) (*see vibhu MW*) worldly greatness **mahān** mahat, the great, comprehensive **ākāśaḥ** the ether **tathā** from that, in that view **ca** and then **ātmā** the individual 7.9 (7.1.23) **tat-abhāvāt** (abl. coming from) it – absence **aṇu** atomic **manaḥ** mind (7.1.24-25 is commentary. See Appendix.)

7.7 The mark of such higher knowledge is indeed the ignorance 7.8 that mahat, who is the ether, would come from worldly greatness and then the individual from that. 7.9 (The notion) that mind is atomic (physical) comes from the absence of it (higher knowledge or mind).

रूपरसगन्धस्पर्शव्यतिरेकादर्थान्तरमेकत्वम्।

तथा पृथक्त्वम् ॥ interpolation ॥ गुणऽपि विभाव्यते।

Mahat Is Not Essential Constituent

7.10 (7.2.1) **rūpa-rasa-gandha-sparśa-vyatirekāt** (abl. because) form – taste – smell – touch – separate, distinct **artha-antaram** thing – separate **ekatvam** oneness 7.11 (7.2.2) **tathā** in the same way, likewise **prthak-tvam** individualness, sense of being and individual (7.2.3-14 is commentary. See Appendix.) 7.12 (7.2.15) **guṇaḥ** essential constituent **api** after all **vibhāvya**te it is to be perceived

7.10 His oneness is a separate thing because it is something distinct from form, taste, smell, and feel, 7.11 and likewise (even) individuality, 7.12 which is, after all, an essential constituent, something to be perceived.

निष्क्रियत्वात्। असति नास्तीति च प्रयोगात्। शब्दार्थावसम्बन्धौ।

Mahat Is Not Action

7.13 (7.2.16) **niṣkriyatvāt** (abl. known by) being without activity 7.14 (7.2.17) **asati** (loc. even where) no such thing **na** no **asti** he exists **iti** saying (quotes) **ca** moreover **prayogāt** (abl. because) application 7.15 (7.2.18) **śabda-arthau** word – meaning **asambandhau** unrelated

7.13 It is known by his being without (physical) activity. 7.14 Moreover, there can be no saying "He (another individual) exists," because that (assertion) can be applied even where there is no such thing, 7.15 the word ("he") and the meaning being unrelated.

संयोगिनो दण्डात्समवायिनो विशेषाच्च। सामयिकः शब्दार्थप्रत्ययः।

एकदिकाभ्यामेककालाभ्यां संनिकृष्टविप्रकृष्टाभ्यां परमपरं च।

7.16 (7.2.19) **samyoginaḥ** (abl. abs. known from) having conjunction **daṇḍāt** (abl. abs.) staff, handle (of the pestle) **samavāyinaḥ** (abl. abs.) inherent **viśeṣāt** (abl. abs.) a particular thing **ca** and (*The terminology here is obviously taken from sutras 5.2 and 5.5-6.*) 7.17 (7.2.20) **sāmayikaḥ** based on agreement, conventional, customary **śabdāt** (abl. derived from) the word **artha-pratyayaḥ** meaning – belief 7.18 (7.2.21) **eka-dikkābhyām** (abl. dual; both from) unique – dimension **ekakālābhyām** (abl. dual; both from) one, unique – time **sannikṛṣṭa-viprakṛṣṭābhyām** (abl. dual; known by) drawn together – drawn apart **param** prior **aparam** posterior **ca** and (7.2.22-28 is commentary. See Appendix.)

7.16 It is known from the (pestle 5.2) handle conjoined (with the hand) and from the particular thing (impulse, endeavor 5.5-6) inherent (in the individual), 7.17 that the belief in the meaning from the word is just based on convention. 7.18 Thus are the prior and the posterior, known by the drawn in together, (object, sense, and individual 3.10) vs. the drawn apart, both from a unique time, both from a unique dimension (place). (Compare with 4.13-15.)

Chapter Eight

Inherence

॥ interpolation ॥ समवायिनः श्वेत्याच्छ्वैत्यबुद्धेश्च श्वेते बुद्धिस्ते
एते कार्यकारणभूते। द्रव्येष्वनितरेतरकारणाः। कारणायौगपद्या-
त्कारणक्रमाच्च घटपटादिबुद्धीनां क्रमो न हेतुफलभावात्।

Inherence of the Essential Constituents in the Physical

(8.1.1-8 is commentary. See Appendix.) **8.1** (8.1.9) **samavāyinaḥ** (gen. of) the thing having inherence **śvaityāt** (abl. from) whiteness **śvaitya-buddheḥ** (abl. from) whiteness – discerning, cognition **ca** and **śvete** (loc. as to, regarding) something white **buddhiḥ** cognition **te** (dual) the two **ete** those **kārya-kāraṇa-bhūte** (loc. where) effect – cause – being, constituting **8.2** (8.1.10) **dravyesu** (loc. as is the case in) physical things **an-itara-itara-kāraṇāḥ** without being – one thing – upon another – causes **8.3** (8.1.11) **kāraṇa-ayaugapadyāt** (abl. of a *ṣyañ bhāvārtha* type, an adverbial) causes – without simultaneity **kāraṇa-kramāt** (abl. produced from) cause – series, sequence **ca** and **ghaṭa-paṭa-ādi-buddhīnām** (gen. of) jar – cloth – etc. – cognitions **kramaḥ** series **na** it is not **hetu-phala-bhāvāt** (abl. because) reason, basis of knowing or of acting (motive) – fruit, result – relation

8.1 Cognition regarding something white comes from (both) the whiteness of the thing in which it is *inherent* and the cognition of whiteness (itself), where those two constitute effect and cause (respectively), **8.2** (but) without being the one-thing-of-the-other causes that are the case in physical things, **8.3** (i.e.,) a series of cognitions regarding a pot, a cloth, and so on, without simultaneity of the cause (with the effect). It is not produced from such a *series* (of causes), because it is a relation of the basis of knowing and its result.

अयमेष त्वया कृतं भोजयैनमिति बुद्ध्यपेक्षम्। दृष्टेषु
भावाददृष्टेष्वभावात्। अर्थ इति द्रव्यगुणकर्मसु।

Inherence of Intellect in the Three

8.4 (8.2.1) **ayam** this **eṣa** the very thing **tvāyā** (inst. by) you **kṛtam** made **bhojaya** (imp.2.sg.) you eat **enam** it (in the accusative case, referring to something previous in the sentence MW) **iti** saying **buddhi-apekṣam** intellect – consideration **8.5** (8.2.2) **dr̥ṣṭeṣu** (loc. in) known things **bhāvāt** (abl. because) existence **adr̥ṣṭeṣu** (loc. in) things not known **abhāvāt** (abl. because) non-existence **8.6** (8.2.3) **arthaḥ** object **iti** saying **dravya-guṇa-karmasu** (loc. in the context of) physical – essential constituents – action

8.4 Saying, "This thing here made by you, eat it." is a consideration of intellect **8.5** because of its existence in things known (by intellect) and its non-existence in things not known. **8.6** Saying it is the "object" is (only) in the context of the physical, essential constituents, and action.

The "thing" here is the actual physical food, the making of it the action, and the color, taste, smell, and texture experienced in eating it are the essential constituents.

द्रव्येषु पञ्चात्मकत्वं प्रतिषिद्धम्। भूयस्त्वादन्धवत्त्वाच्च पृथिवी
गन्धज्ञाने प्रकृतिः। तथापस्तेजो वायुश्च रसरूपस्पर्शाविशेषात्।

Inherence of Comprehension in the Physical

8.7 (8.2.4) **dravyeṣu** (loc. in) physical things **pañca-ātmakatvam** the consisting of five elements **pratiṣiddham** denied **8.8** (8.2.5) **bhūyastvāt** (abl. because) being increasing in abundance **gandhavatvāt** (abl. because) being possessed of smell **ca** and **pṛthivī-gandha-jñāne** (loc. in) earth – smell – comprehension **prakṛtiḥ** prime origination **8.9** (8.2.6) **tathā** in the same way **āpaḥ** water **tejaḥ** fire **vāyuḥ** air **ca** and **rasa-rūpa-sparśa-aviśeṣāt** (abl. coming from) taste – form – feel – non-particular (*Again the physicals are stated separately while the essential constituents are in a compound. See 1.4-5.*)

8.7 (Thus,) the consisting of the five (gross elements) in physical things is denied. **8.8** The prime origination is (rather) in the comprehension of (e.g.,) smell in earth because of its being what has smell and because of the becoming of its abundance. **8.9** In the same way, water, fire, and air come from the (respective) non-particular taste, form and feel.

क्रियागुणव्यपदेशाभावात्प्रागसत् ॥ interpolation ॥ असदिति भूतप्रत्यक्षाभा-
वाद्भूतस्मृतेर्विरोधिप्रत्यक्षवत्। तथाभावे भावप्रत्यक्षत्वाच्च ॥ interpolation ॥

Inherence of the Non-real in the Real

8.10 (9.1.1) **kriyā-guṇa-vyapadeśa-abhāvāt** (abl.) activity – essential constituents – representation – (w/abl.) in the absence of **prāk** first, prior, previous **asat** non-real (9.1.2-5 is commentary. See Appendix.) **8.11** (9.1.6) **asat** non-real **iti** called **bhūta-pratyakṣa-abhāvāt** (abl.) substantial – perception – (w/abl.) from the absence of or in the absence of **bhūta-smṛteḥ** (abl. coming from) substantial – remembering **virodhi-pratyakṣavat** (vatup having) contrary – perception **8.12** (9.1.7) **tathā** similarly **abhāve** (loc. even when) not existing **bhāva-pratyakṣa-tvāt** (abl. coming from) existence, presence – perception – being **ca** and (9.1.8-10 is commentary. See Appendix.)

8.10 It (comprehension 8.8) is non-real, previous (to the real), in the absence of any representation of the essential constituents or activity, **8.11** (whereas) anything called "non-real" comes (either) from remembering something substantial in the absence of perception of the substantial, having perception to the contrary, **8.12** and similarly, from there being perception of its existence even when it does not exist.

आत्मन्यात्ममनसोः संयोगविशेषादात्मप्रत्यक्षम्। तथा द्रव्यान्तरेषु
प्रत्यक्षम्। असमाहितान्तःकरणा उपसंहृतसमाधयः।

Inherence of the Individual in All Things

8.13 (9.1.11) **ātmani** (loc. within) individual **ātma-manasoḥ** (gen. dual; of) individual – mind **saṁyoga-viśeṣāt** (abl. coming from) conjoining, conjunction – particular **ātma-pratyakṣam** individual – perception **8.14** (9.1.12) **tathā** in the same way **dravya-antareṣu** (loc. of) physical(s) – other **pratyakṣam** perception **8.15** (9.1.13a) **asamāhita-antaḥ-karaṇāḥ** things not composed or collected – inner – creator **upasaṁhṛta-samādhayaḥ** drawn in – contemplations

8.13 Perception of the individual comes from a particular conjunction of the individual and mind within the individual, **8.14** in the same way that there is perception of other physical things, **8.15** whether they are contemplations drawn in (or) things not collected in the inner creator.

तेषाञ्च। तत्समवायात्कर्मगुणेषु। आत्मसमवायादात्मगुणेषु।

Inherence of Essential Constituents in the Individual

8.16 (9.1.13b) **teṣām** (gen. of) those **ca** indeed (*It is common in this work for a sutra to consist of a single term plus the word "ca", e.g., 3.18, 4.14-15, 4.18, 6.14-15*) **8.17** (9.1.14) **tat-samavāyāt** (abl. because) in them – inherence **karma-guṇeṣu** (loc. regarding, of) action – essential constituents **8.18** (9.1.15) **ātma-samavāyāt** (abl. because) individual – inherence **ātma-guṇeṣu** (loc. regarding, of) individual – essential constituents

8.16 Indeed, there is that (perception) of those (physical things) **8.17** because of the *inherence* in them of action and essential constituents, **8.18** because there is *inherence* in the individual of that individual's essential constituents.

Chapter Nine

The Basis for Knowing the Individual

अस्येदं कार्यं कारणं संयोगि विरोधि समवायि चेति लैङ्गिकम्॥ interpolation ॥

हेतुरपदेशो लिङ्गं प्रमाणं करणमित्यनर्थान्तरम्। अस्येदं बुद्ध्यपेक्षितत्वात्।

Intellect

9.1 (9.2.1) **asya** (gen. belonging to) this **idam** this **kāryam** effect **kāraṇam** cause **saṃyogī** joined together **virodhi** contradictory, inconsistent **samavāyi** inherent **ca** and, or **iti** called **laiṅgikam** (ika (w/vṛddhi); associated with) a mark or indicator (9.2.2-3 *is commentary. See Appendix.*) **9.2** (9.2.4) **hetuḥ** basis for knowing **apadeśaḥ** semblance **liṅgam** indicator **pramāṇam** means of proof **karaṇam** doer, agent **iti** this thing called **an-artha-antaram** not – thing – separate **9.3** (9.2.5) **asya** (gen. belonging to) this **idam** this **buddhi-apekṣitatvāt** (abl. known by) intellect – consideration

9.1 Whatever is called "this belonging to this, a cause, an effect, a conjoined thing, an inconsistent thing, or an inherent thing," is something that is associated with an indicator (see also 3.7-9). **9.2** This basis for knowing, "semblance, indicator, means of proof, agent," is *not* the separate thing. **9.3** (Even) "this belonging to this" is known (only) through consideration by intellect.

आत्ममनसोः संयोगविशेषात्संस्काराच्च स्मृतिः। तथा स्वप्नः। स्वप्नान्तिकम्

Memory

9.4 (9.2.6) **ātma-manasoḥ** (gen. of) individual – mind **saṁyoga-viśeṣāt** (abl. from) joining together – particular **saṁskārāt** (abl. from) mind construct **ca** and, indeed **smṛtiḥ** memory **9.5** (9.2.7) **tathā** in the way **svapnaḥ** sleep, dream **9.6** (9.2.8) **svapna-antikam** dream – near (*For another "particular conjoining of individual and mind", the individual's perceptual power (pratyakṣa), see 8.13.)* (9.2.9 is commentary. See Appendix.)

9.4 Memory comes from a particular conjunction of the individual and his mind, and from (mind) construct, **9.5** in the way that a dream **9.6** is (just) the near (recently remembered) dream.

इन्द्रियदोषात्संस्कारदोषाच्चाविद्या। तद्दृष्टज्ञानम्। अदुष्टं विद्या ॥ interpolation ॥

9.7 (9.2.10) **indriya-doṣāt** (abl. from) powers – fault **saṁskāra-doṣāt** (abl. from) (mind) construct – fault **ca** and **smṛtiḥ** memory **9.8** (9.2.11) **tat-duṣṭa-jñānam** by them – corrupted, degraded, worldly – understanding (*The pronoun followed by the past passive participle requires an instrumental connector like "by".*) **9.9** (9.2.12) **aduṣṭam** not degraded **vidyā** higher knowledge (9.2.13 is commentary. See Appendix.)

9.7 The Smṛti comes from a degradation involving those powers (of mind 9.4) and from a degradation of that (mind) construct. **9.8** It is a degraded understanding of them, **9.9** (whereas) the higher knowledge is not degraded.

Here the author seems to start again with his description of the phenomenon of memory, oddly using the same word "smṛtiḥ" as the subject in a very similar sentence, but I think in this case, calling it an "understanding", and comparing it against "vidyā", which is higher knowledge, he is cleverly referring to the body of Sanskrit works called "Smṛti". These works are filled with laws, customs, crimes, and horrible punishments, and they prescribe strict adherence to an oppressive system of social stratification. The author of the Vedānta Darśhana also expresses disdain for this Smṛti, which is certainly a lower kind of knowledge.

इष्टानिष्टकारणविशेषाद्विरोधाच्च मिथः सुखदुःखयोरर्थान्तरभावः। संशयनि-

र्णयान्तराभावश्च ज्ञानान्तरत्वे हेतुः। तयोर्निष्पत्तिः प्रत्यक्षलौकिकाभ्याम्।

Happiness and Suffering in the One vs. Others

9.10 (10.1.1) **iṣṭa-aniṣṭa-kāraṇa-viśeṣāt** (abl. known by) sought, wished, desired – not sought – cause – difference, particularity **virodhāt** (abl. (being) known by) contradiction, mutual opposition **ca** and, in addition to, also **mithaḥ** reciprocal **sukha-duḥkhayoḥ** (loc. between) happiness – suffering **artha-antara-bhāvaḥ** thing – separate – relation **9.11** (10.1.2) **saṁśaya-nirṇaya-antara-abhāvaḥ** doubt – certainty – separate – without the relation **ca** moreover **jñāna-antaratve** (loc. in) understanding – other – being **hetuḥ** basis for knowing **9.12** (10.1.3) **tayoḥ** (loc. dual; where, in) **niṣpattiḥ** coming about **pratyakṣa-laiṅgikābhyām** (inst. or abl. dual; by) direct perception – having an indicator body

9.10 In addition to being known by their mutual opposition, the reciprocal separate-thing relation between happiness and suffering is also known by a difference of cause between what is sought vs. not sought. **9.11** The basis for knowing *that*, in being the other kind of understanding (not degraded 9.18), is moreover without the separate relation of doubt vs. certainty, **9.12** where in those two, their coming about is by direct perception vs. having an indicator body (respectively).

अभूदित्यपि। सति च कार्यादर्शनात्। एकार्थसमवायिकारणान्तरेषु दृष्टत्वात्।

एकदेशे इत्येकस्मिञ्शिरः पृष्ठमुदरं मर्माणि तद्विशेषस्तद्विशेषेभ्यः।

The Source of the Recognizable Body

9.13 (10.1.4) **abhūt** he was **iti** the saying (quotes) **api** in fact **sati** he is **ca** and (10.1.5) **kārya-adarśanāt** (abl. coming from) effect – without direct realization **9.14** (10.1.6) **eka-artha-samavayi-kāraṇa-antareṣu** (loc. having to do with) one – thing – inherent – causes – other **dr̥ṣṭatvāt** (abl. because) learned knowledge – being **9.15** (10.1.7) **eka-deśe** (loc. in terms of) a particular place, a certain part **iti** (quotes) **ekasmin** (loc. in relation to) the one, the whole **śiraḥ** (śiras) the head **pr̥ṣṭham** the back **udaram** the abdominal contents (lower front) **marmāṇi** the "mortal" or vital organs (upper front) **tat-viśeṣaḥ** (regarding) these: – particular **tat-viśeṣebhyaḥ** (abl. pl. derived from) in those – particulars, differences

9.13 In fact, saying "*He* was (happy or suffering).", and "*He* is (that)."
comes without any direct realization of that effect, **9.14** because of its being learned (common) knowledge having to do with the inherent-in-one-thing and the other causes ("proofs" 3.7). **9.15** From the particular differences in those

(proofs 3.7), in terms of a "part" in relation to the whole (body), is derived the particular regarding these: the head, the back, the abdominal (digestive organs), the vital (chest) organs.

A fourfold division can be seen here, corresponding to the fourfold divisions found in 3.7 and in 3.12:

- 1.) conjoined = individual = back;
- 2.) inherent = breath = vital organs;
- 3.) one-thing inherent = eyes and other buddhi-indriyas = head;
- 4.) excluded = urge/endeavor = abdominal

His point is that the comprehension of the four principles given in sutra 3.7 is the source and cause of the mind-construct of the gross body parts. The conjoined is the whole body of the individual, rising upward. It is represented by the back, which is the framework for the other three parts. The inherent things are the vital rhythmic attributes of heartbeat and breathing, which are the prime indicators of life that inhere in any human being, represented by the heart and lungs. The inherent-in-one-thing are the most recognizable parts of a distinct individual person, those organs that also sense and recognize his distinct experience, all associated with the head. The excluded are the attributes other than those that indicate the absence or presence of life, represented by the other organs (mainly abdominal), involving the digestion and passage of food and water.

These difficult connections are reminiscent of certain esoteric passages in the Upaniṣads, such as the abstraction of the horse sacrifice (aśvamedha) in the opening of the Bṛihadāraṇyaka Upaniṣad.

संयुक्तसमवायादग्नेर्वैशेषिकम्। दृष्टाणां दृष्टप्रयोजनानां दृष्टाभावे
प्रयोगोऽभ्युदयाय। तद्वचनादाम्नायस्य प्रामाण्यमिति।

Karmas vs. Essential Understanding

(10.2.1-6 is commentary. See Appendix.) 9.16 (10.2.7) **saṃyukta-samavāyāt** (abl. through) conjoined – inherence **agneḥ** (gen. of) a sacrificial fire **vaiśeṣikam** concerning the particulars 9.17 (10.2.8) **dr̥ṣṭāṇām** (gen. of) things that are learned or taught **dr̥ṣṭa-prayojanānām** (gen. pl. of) learned knowledge – the essential aim (the essence of comprehension 1.1.4) **dr̥ṣṭa-abhāve** (loc. in the context of) learned knowledge – absence of, freedom from **prayogaḥ** putting together **abhyudayāya**

(dat. for the sake of) rising 9.18 (10.2.9) **tat-vacanāt** (abl. because) of that – exposition **āmnāyasya** (gen. of) Veda **prāmānyam** authority **iti** thus it is said

9.16 Whatever concerns those particulars of the sacrificial fire is through its inherence in what is thus conjoined (the individual), 9.17 (but) for the sake of *rising* there is the putting together of the essential meanings of what is learned of the things that have been taught (here), within the context of the absence of what is commonly known, 9.18 this (teaching) having the authority of Veda because it is an exposition of that. Thus it is said.

End of the Vaisheshika Darshana

Appendix

Interpolations to the Vaisheshika

Interpolations to the Vaisheshika

Chapter One

द्रव्याणि द्रव्यान्तरमारम्भन्ते गुणाश्च गुणान्तरम्। कर्म कर्मसाध्यं
न विद्यते। न द्रव्यं कार्यं कारणं च बधति। उभयथा गुणाः।

1.1.10 dravyāṇi physical things **dravya-antaram** a physical thing – other **ārabhante** (*the commentator uses verbs*) they originate **guṇaḥ** attributes **ca** and **guṇa-antaram** an attribute – other **1.1.11 karma** action **karma-sādyam** action – having a beginning **na** not **vidyate** found **1.1.12 na** neither **dravyam** the physical **kāryam** effect **kāraṇam** cause **ca** (w/na) nor **badhati** it excludes **1.1.13 ubhayathā** by both **guṇaḥ** attributes

1.1.10 Physical things originate another physical thing, and attributes another attribute. 1.1.11 It is not found that action has its beginning in action. 1.1.12 Neither cause nor effect excludes the physical. 1.1.13 Attributes (are excluded) by both.

The term "na vidyate", meaning "it is not found", interpreted as "he does not find", is used only by the commentator. Here he tries to present this work as an examination of an independent physical world not created by the self. In these three sutras and in the next twenty-one he tries to expand on the author's clear and simple exposition, and in so doing he reveals that he either completely misses the point or is trying to obscure it, or perhaps he is outlining a refutation (a weak substitute for our familiar advocate of the opposing view.) He supplies indicators for the three main categories and examines various cause and effect relationships among them, noting the uniqueness of action. The problem is that he sees the physical as the underlying cause, and that is the opposite of the author's thesis. He also distinguishes a "non-deliberate" karma from the more familiar deliberate karma. In his commentary, "guṇa" means something like "attribute" instead of the author's meaning, "essential constituent". Comparing the style and content of the authentic material with all of this commentary, it could not be more clear that they are composed by two different people.

क्रियागुणवत्समवायिकारणमिति द्रव्यलक्षणम्। द्रव्याश्र-
 व्यगुणवान्संयोगविभागेष्वकारणमनपेक्ष इति गुणलक्षणम् ।
 एकद्रव्यमगुणं संयोगविभागेष्वनपेक्षकारणमिति कर्मलक्षणम्।

–Indicators–

1.1.15 kriyā-guṇavat (vatup having) activity – attribute **samavāyi-kāraṇam** concomitant – cause **iti dravya-lakṣaṇam** (of) the physical – mark, indicator
1.1.16 dravya-āśrayī the physical – depending on **aguṇavān** without – attributes – having **saṁyoga-vibhāgeṣu** (loc. in, of; see MW under kāraṇa) conjoining – disjoining **akāraṇam** without cause **anapekṣaḥ** without consideration or regard (without intelligence or design), not deliberate **iti guṇa-lakṣaṇam** attribute – indicator
1.1.17 eka-dravyam one with, equal to – the physical **aguṇam** without attribute **saṁyoga-vibhāgeṣu** (loc. in, of) joining together – disjoining **anapekṣa-kāraṇam** non-deliberate – cause **iti karma-lakṣaṇam** action – indicator

1.1.15 The indicator of the physical is: It is the inherent cause, having action and attribute. (*Being a cause would never be considered an "indicator" of anything.*) **1.1.16 The indicator of an attribute is: It is non-deliberate without cause in conjoining and disjoining, depending on the physical without having attributes (itself).** **1.1.17 The indicator of action is: It is the non-deliberate cause of conjoining and disjoining, equal to the physical, without attribute.**

He completely misunderstands what the author means by "indicator".

–Collective Causes–

द्रव्यगुणकर्मणां द्रव्यं कारणं सामान्यम्। तथा गुणः। संयोग-
 विभागेणानां कर्म समानम्। न द्रव्याणां कर्म। व्यतिरेकात्।

1.1.18 dravya-guṇa-karmaṇām (gen. of) physical things – attribute – action **dravyam** the physical **kāraṇam** cause **sāmānyam** collective **1.1.19 tathā** in the same way, so is **guṇaḥ** attribute **1.1.20 saṁyoga-vibhāga-vegānām** (gen.) conjoining – disjoining – impulse, drive **karma** action **samānam** alike, equally
1.1.21 na not **dravyāṇām** (gen. of) physical things **karma** action **1.1.22 vyatirekāṭ** (abl. because) difference, separateness, exclusion, inconsistency

1.1.18 The physical is the collective cause of physical things, attributes, and

action. 1.1.19 So is attribute. 1.1.20 Action (is the collective cause) of conjoining, disjoining, and drive alike, 1.1.21 (but) action is not (the collective cause) of physical things 1.1.22 because it is different.

This abbreviating style is typical of the commentator. Sutra 1.1.18 is exactly the opposite of the author's thesis.

–Collective Effects–

द्रव्याणां द्रव्यं कार्यं सामान्यम्। गुणवैधर्म्यान्न कर्मणां कर्म। द्वित्वप्रभृतयः

संख्याः पृथक्त्वसंयोगविभागाश्च। असमवायात्सामान्यकार्यं कर्म न विद्यते।

1.1.23 **dravyāṇām** (gen. of) physical things **dravyam** the physical **kāryam** effect **sāmānyam** collective 1.1.24 **guṇa-vaidharmyāt** (abl. because) attribute – having a different role **na** not **karmanām** (gen. of) actions **karma** action 1.1.25 **dvitva-prabhṛtayaḥ** (plural) dualness – carrying forward, subsequent to, etc. **saṁkhyāḥ** countings **prthaktva-saṁyoga-vibhāgāḥ** individuation – conjoining – disjoining **ca** and 1.1.26 **asamavāyāt** (abl. because) no inherence **sāmānyakāryam** collective – effect **karma** action **na** not **vidyāte** found

1.1.23 The physical is (also) the collective effect of physical things. 1.1.24 Action is not (the collective effect) of actions because it has a different role than the attributes. 1.1.25 Reckonings, and the conjoining and disjoining of individuation are things in subsequence of the duality. 1.1.26 Because there is no inherence, action as a collective effect is not found.

संयोगानां द्रव्यम्। रूपाणां रूपम्। गुरुत्वप्रयत्नसंयोगानामुत्क्षेपणम्।

संयोगविभागाश्च कर्मणाम्। कारणसामान्ये द्रव्यकर्मणां कर्माकारणमुक्तम्।

1.1.27 **saṁyogānām** (gen. of) conjoinings **dravyam** the physical 1.1.28 **rūpāṇām** (gen. of) forms, appearances **rūpam** form, appearance 1.1.29 **gurutva-prayatna-saṁyogānām** (gen. of) heaviness – effort – conjunctions **utkṣepaṇam** throwing upward 1.1.30 **saṁyoga-vibhāgāḥ** conjoining and disjoining **ca** and **karmanām** of actions 1.1.31 **kāraṇa-sāmānye** (loc. regarding) causes – in general **dravya-karmanām** (gen. of) physical things (or) actions **karma** action **akāraṇam** non-causal **uktam** he has declared, is saying

1.1.27 The physical (is the collective effect) of conjoinings; 1.1.28 form, of forms; 1.1.29 throwing upward, of conjunctions involving heaviness and

effort; 1.1.30 conjoining and disjoining, of actions. 1.1.31 Regarding causes in general, action is non-causal of physical things or (other) actions. This is what he is saying.

The technique of abbreviation (e.g., 1.1.28) and the use of the word "uktam" confirms that the previous sutras were commentary, in this case all the way back to 1.1.15. These interpolations are innocent, even if obtuse, but the voluminous commentaries on this elegant work, which were done by certain medieval scholars (viz. The Vaiśeṣika Sūtras of Kaṇāda Sinha 1923) are something else. Sutra by sutra, they bury the original message in faulty analysis and off-point rhetoric. They are a perfect example of the clamor or jumble of beliefs in the meaning of words mentioned in Yoga 7.2-3. Still, in an odd way, the interpolations and the obstructive medieval commentary serve to provide that familiar background of opposition that is actually supplied by the authors of the Sankhya and the Yoga.

गुणकर्मसु च भावान्न कर्म न गुणः। सामान्यविशेषाभावेन च . अनेकद्रव्यवत्त्वेन

द्रव्यत्वमुक्तम्। सामान्यविशेषाभावेन च। तथा गुणेषु भावाद्गुणत्वमुक्तम्।

सामान्यविशेषाभावेन च। कर्मसु भावात्कर्मत्वमुक्तम्। सामान्यविशेषाभावेन च।

1.2.9 *guṇa-karmasu* (loc. regarding, having to do with) **ca** and **bhāvāt** (abl. because) existence (abl. because) being **na** neither **karma** action **na** nor **guṇaḥ** attribute 1.2.10 **sāmānya-viśeṣa-abhāvena** (instr. with) universal – particular – absence of relation **ca** (and) but, only 1.2.11 **aneka-dravya-vat-tvena** (instr. by reason of) not one, many – physical things – having – the condition of **dravyatvam** physicalness **uktam** he says 1.2.12 **sāmānya-viśeṣa-abhāvena ca** 1.2.13 **tathā guṇeṣu bhāvāt guṇatvam** attributeness **uktam** 1.2.14 **sāmānya-viśeṣa-abhāvena ca** (see 1.2.10) 1.2.15 **karmasu bhāvāt karmatvam** actionness **uktam** 1.2.16 **sāmānya-viśeṣa-abhāvena ca** (see 1.2.10)

1.2.9 And it is neither attribute nor action, because its existence *has to do with* attributes and actions 1.2.10 but with the absence of the relation of particular to universal. 1.2.11 He says that physical-ness is by reason of the condition of having many physical things 1.2.12 but with the absence of the relation of particular to universal. 1.2.13 He says that in the same way, attribute-ness comes from existing in attributes 1.2.14 but with the absence of the relation of particular to universal. 1.2.15 He says that action-ness comes from existing in actions 1.2.16 (but) with the absence of the relation of

particular to universal.

In these four pairs of sutras the commentator simply remarks on the linguistic significance of the abstract noun forms ("-ness") used by the author in 1.14-16, in regard to the concepts of universality and particularity (1.12). The repeated use of the word "uktam" also marks this statement as being commentary.

Chapter Two**त आकाशे न विद्यते।**

2.1.5 **te** these **ākāśe** (loc. in) the ether **na** not **vidyante** found

These are not found in the ether.

Here the commentator remarks on the curious absence of a corresponding attribute for the ether. "Na vidyate" and "na vidyante" indicate commentary.

सर्पिर्जतुमधूच्छिष्टानामग्निसंयोगाद्भवत्वमद्भिः सामान्यम्।

त्रपुसीसलोहरजतसुवर्णानामग्निसंयोगाद्भवत्वमद्भिः सामान्यम्।

2.1.6 **sarpis-jatu-madhucchiṣṭānām agni-saṁyogāt dravatvam adbhiḥ sāmānyam** **2.1.7** **trapu-sīsa-loha-rajata-suvarṇānām agni-saṁyogāt dravatvam adbhiḥ sāmānyam**

2.1.6 For ghee, resin, and beeswax, being physical things in common with water is through the application of fire (heat). **2.1.7** For tin, lead, iron, silver, and gold, being physical things in common with water is through the application of fire (heat).

In these two sutras he explains how "water" can include anything fluid or viscous and thus conform to the idea of a liquid state as one of five states of matter. The addition of the words *dravāḥ* and *snigdḥāḥ* to sutra 2.2 in the original material to make it seem consistent with this idea, and the lists of fusible iron age metals and organic substances here, clearly don't belong.

In the following sutras he tries to explain why air is included as being physical even though it is obviously not a real physical object like the other three.

विषाणी ककुद्धान्मान्तेबालधिः सास्त्रावानिति गोत्वे दृष्टं लिङ्गम्। स्पर्शश्च

वायोः। न च दृष्टानां स्पर्श इत्यदृष्टलिङ्गो वायुः। अद्रव्यवत्त्वेन द्रव्यम्।

क्रियावत्त्वाद्गुणवत्त्वाच्च। अद्रव्यवत्त्वेन नित्यत्वमुक्तम्।

2.1.8 *viṣāṇī* having horns **kakudmān** having a hump **prānte-vāladhiḥ** (also written **bāladhiḥ**) (aluk compound) (nom. sing.) at the end – tail-hair **sāsānāvān** having a dewlap **iti** (quotes) **gotve** (loc. in) being a cow, cowhood **dr̥ṣṭam** visible **liṅgam** mark, sign, indication **2.1.9 sparśaḥ** feel **ca** indeed, now **vāyoḥ** (gen. belonging to) air **2.1.10 na** it is not **ca** but **dr̥ṣṭānām** of physical things **sparśaḥ** "feel" **iti** said to be **adr̥ṣṭa-liṅgaḥ** non-visible – indicator **vāyuḥ** air **2.1.11 a-dravya-vat-tvena** (inst. by) not – physical – having, consisting of – being something **dravyam** **2.1.12 kriyāvattvāt guṇavattvāt ca** both **2.1.13 a-dravya-vat-tvena** (inst. by reason of) not – physical – consisting of – its being **nityatvam** something that is constant **uktam** what he said (is saying)

2.1.8 "It has horns. It has a hump. There is tail-hair at the end (of the tail). It has a dewlap.": this is the *visible* indication that something is a cow. **2.1.9** Now feel does belong to air, **2.1.10** but it is not what is said to be the "feel" of the *visible* (physical) things. Air is the indicator (only) of what is not visible **2.1.11** by reason of its being something that doesn't consist of any physical things, (but) it is physical **2.1.12** because of its being what has action (blowing) and because of its being what has attributes (hot, cold, etc.), both, **2.1.13** (so) by reason of its being something that doesn't *consist* of physical things, (even though it *is* physical) it (air) is a constant (in all four). This is what he is saying (*It clearly is not.*)

Again, the word "uktam" at the end indicates that all the previous material is commentary. The word visible is used here in two different ways, which is a bit confusing. The visible physical things are not physical markers or indicators of feel. The invisible physical thing "air" *is* a marker, but only of the invisible.

वायुसंनिकर्षे प्रत्यक्षाभावाद्दृष्टम् लिङ्गम् न विद्यते। सामान्यतो दृष्टाच्चाविशेषः।

तस्मादागमिकम्। संज्ञाकर्म त्वस्मद्विशिष्टानां लिङ्गम्। प्रत्यक्षप्रवृत्तत्वात्संज्ञाकर्मणः।

2.1.15 vāyu-sāmnikarṣe (loc. in) air – coming together **pratyakṣa-abhāvāt** (abl. because) perception – absence **dr̥ṣṭam** seen, visual **liṅgam** indication **na** not **vidyate** found **2.1.16 sāmānyato-dr̥ṣṭāt** (abl. because) as a universal – learned (MW under *sāmānyatas*) **ca** and **aviśeṣaḥ** non-particular **2.1.17 tasmāt** (abl. because) that **āgamikam** having doctrine, doctrinal **2.1.18 saṃjñā-karma** names – making **tu** but **asmat-viśiṣṭānām** (gen. pl. of) us – separate things **liṅgam**

indicator **2.1.19 pratyakṣa-pravṛttatvāt** (abl. because) by perception – brought forth – being **saṃjñā-karmaṇaḥ** (gen. of) name – applied

2.1.15 A visual indication is not found in the coming together of airs because of the absence of perception of it, **2.1.16** and it is non-particular because it is learned as universal. **2.1.17** Because of that (learning), it is doctrinal, **2.1.18** but applying names is an indicator of things separate from us, **2.1.19** because there is something brought forth by perception of the applied name.

"Na vidyate" and any mention of what is "doctrinal" belongs to the commentator. He says if there is a name there must be a corresponding object.

तदलिङ्गमेकद्रव्यत्वात्कर्मणः। कारणान्तरानुकृतिवैधर्म्याच्च। संयोगादभावः कर्मणः।

2.1.21 tat-aliṅgam (for) it – lack of – indicating, being an indicator **eka-dravyatvāt** (abl. because) equal to – physical – being **karmaṇaḥ** (gen. of) action **2.1.22 kāraṇa-antara-anukṛpti-vaidharmyāt ca 2.1.23 saṃyogāt abhāvaḥ karmaṇaḥ**

2.1.21 Its (the ether's) not being an indicator is because of action's being equal to the physical, **2.1.22** and because of (its) divergence from the role of that which follows in accordance with the other causes (other than that of action). **2.1.23** There is no becoming of action from conjoining.

Here, noting the author's omission of the expected fifth attribute that might be an indicator of the ether, the commentator tries to show that it is sound, even though the author has just stated otherwise.

कारणगुणपूर्वकः कार्यगुणो दृष्टः। कार्यान्तराप्रादुर्भावाच्च शब्दः। परत्र

समवायात्प्रत्यक्षत्वाच्च नात्मगुणो न मनोगुणः। परिशेषाल्लिङ्गमाकाशस्य।

2.1.24 kāraṇa-guṇa-pūrvakaḥ kārya-guṇaḥ dṛṣṭaḥ 2.1.25 kārya-antara-aprādur-bhāvāt (abl. known from) effect – different – manifestation **ca** and so **śabdaḥ sparśavatām aguṇaḥ 2.1.26 paratra** (loc. in the case of) other, following **samavāyāt pratyakṣatvāt ca** also **na** neither **atmā-guṇaḥ na** nor **mano-guṇaḥ 2.1.27 pariśeṣāt** (because) left-over **liṅgam ākāśasya**

2.1.24 It is well-known that the attribute of an effect is preceded by the attribute of its cause, **2.1.25** and so, because there is no manifestation of a

different effect, it is known that sound is not an attribute of the things that have feel (earth, water, fire, and air 2.1-4). **2.1.26** Also in the case of the following (time and dimension), (it is not,) because of (the necessity of) inherence and because of (sound's) being a perception. Neither is it (sound) an attribute of individual soul or an attribute of mind (the two remaining dravyas). **2.1.27** It is the indicator of the ether because that's all that's left.

All four element constructs listed in 2.1-4 have feel, but sound is not their indicator. Neither is sound the indicator of time, dimension, soul, or mind, which completes the list of dravya elements. The commentator reasons that there must be an inherent attribute or indicator for the ether, that it must be a perception or sense power, and that since there is only one sense that has not yet been assigned, by the process of elimination, it must be the sense of hearing or sound.

द्रव्यत्वनित्यत्वे वायुना व्याख्याते। तत्त्वं भावेन। शब्दलिङ्गा-
विशेषाद्विशेषलिङ्गाभावाच्च। तदनुविधानादेकपृथक्त्वं चेति।

2.1.28 dravyatva-nityatve vāyunā vyākhyāte **2.1.29** tattvam bhāvena (inst. by the example of) existence **2.1.30** śabda-liṅga-aviśeṣāt (abl. because of) sound('s) – (as an) indicator – non-particular(ity) **viśeṣa-liṅga-abhāvāt ca** **2.1.31** tat-anuvidhānāt eka-prthaktvam equal to – individuation – being **ca** and **iti**

2.1.28 The physicalness (2.1.11-12) and constancy (2.1.13) (of sound) is explained by (the text on) air, **2.1.29** (its) reality by the example of (that on) existence, **2.1.30** because of sound's non-particularity as an indicator and because of the non-existence of any particular indication (of it), **2.1.31** and in its conformity with that (role) it is equal to individuation.

He refers the reader back to his commentary on air in 2.1.8-13. Then he refers the reader back to his commentary on abstract existence in 1.2.9-16.

पुष्पवस्त्रयोः सति सनिकर्षे गुणान्तराप्रादुर्भावो वस्त्रे गन्धाभावलिङ्गम्। व्यवस्थितः

पृथिव्यां गन्धः। एतेनोष्णता व्याख्याता। तेजस उष्णता। अप्सु शीतता।

2.2.1 puṣpa-vastrayoḥ (loc. between) flower – cloth **sati** there being **sannikarṣe** (loc. in) contact **guṇa-antara-aprādur-bhāvaḥ** attribute – some other – lack of manifestation **vastre** (loc. in) cloth **gandha-abhāva-liṅgam** smell – absence – indicator **2.2.2** vyavasthitaḥ pṛthivyām gandhaḥ **2.2.3** etena uṣṇatā

vyākhyātā 2.2.4 tejasah uṣṣatā 2.2.5 apsu śītātā

2.2.1 In the contact between a flower and a cloth, there being a lack of manifestation of some other attribute, there is in the cloth an indicator in the absence of any (actual) smell. 2.2.2 It is established that there is smell in earth. 2.2.3 By that, hotness is explained. 2.2.4 Hotness belongs to fire. 2.2.5 In water it is coldness.

Hot and cold feel become form and taste, fire and water. The word vyākhyātā "it is explained" inflected in any gender and number is always the commentator's.

द्रव्यत्वनित्यत्वे वायुना व्याख्याते। तत्त्वं भावेन।

नित्येष्वभावादनित्येषु भावात्कारणे कालाख्येति।

2.2.7 dravyatva-nityatve vāyunā vyākhyāte 2.2.8 tattvam bhāvena 2.2.9 nityeṣu abhāvāt anityeṣu bhāvāt kāraṇe kāla-ākhyā itī

2.2.7 The physicalness (2.1.11-12) and constancy (2.1.13) (of time) is explained by (the text on) air, 2.2.8 (its) reality by the example of (that on) existence (1.2.17). 2.2.9 The naming of "time" as a cause is because it exists among the non-eternals since it does not exist among the eternals.

द्रव्यत्वनित्यत्वे वायुना। तत्त्वं भावेन। कार्यविशेषेण नानात्वम्।

2.2.11 dravyatva-nityatve vāyunā vyākhyāte 2.2.12 tattvam bhāvena 2.2.13 kārya-viśeṣeṇa nānātvam

2.2.11 The physicalness (2.1.11-12) and constancy (2.1.13) (of dimension) is explained by (the text on) air, 2.2.12 (its) reality by the example of (that on) existence (1.2.17). 2.2.13 Its manifoldness is known through the diversity of its effects.

तथा दक्षिणा प्रतीची उदीची च। एतेन दिगन्तरालानि व्याख्यातानि।

2.2.15 tathā dakṣiṇā pratīcī udīcī ca 2.2.16 etena dig antar-ālāni middle, in-between – (āla shortened from ālaya) dwellings, abodes vyākhyātāni

2.2.15 In that way south, west, and north as well. 2.2.16 In that (same) way the in-between regions are explained.

सामान्यप्रत्यक्षाद्विशेषाप्रत्यक्षाद्विशेषस्मृतेश्च संशयः । श्रोत्रग्रहणो योऽर्थः स शब्दः ।
तुल्यजातीयेष्वर्थान्तरभूतेषु विशेषस्य उभयथा दृष्टत्वात् । एकद्रव्यत्वान्न द्रव्यम् । नापि
कर्माचाक्षुषत्वात् । गुणस्य सतोऽपवर्गः कर्मभिः साधर्म्यम् ।

2.2.17 sāmānya-pratyakṣāt (abl. arising from) universal – perception **viśeṣa-apratyakṣāt** (abl. arising from) particular – perception **viśeṣa-smṛteḥ** (abl. arising from) particular – memory **ca** and **saṁśayaḥ** doubt, uncertainty **2.2.18 dr̥ṣṭam** known **ca dr̥ṣṭavat** (vati like) known **2.2.19 yathā-dr̥ṣṭam** in such a way – known **a-yathā-dr̥ṣṭatvāt** (abl. adv.) without – in that way – known – being **ca 2.2.20 vidyā-avidyātas** scholarly knowledge – not scholarly knowledge **ca** moreover **saṁśayaḥ** doubt, uncertainty **2.2.21 śrotra-grahaṇaḥ** ear – grasping, capturing **yaḥ** whatever **arthaḥ** meaning **saḥ** that thing **śabdaḥ** word **2.2.22 tulya-jātīyeṣu** (loc.) equal to, of the same kind or class or number or value, similar, comparable, like **artha-antara-bhūteṣu** (ifc.) kind of thing – different – being "which are" **viśeṣasya** (gen. of) the particular **ubhayathā** in both cases **dr̥ṣṭa-tvāt** (abl. from) known – being **2.2.23 eka-dravyatvāt na dravyam 2.2.24 na** neither **api** indeed **karma** action **a-cākṣuṣ-tvāt** (abl. because) no – direct sight – being **2.2.25 guṇasya** (gen. of) attribute **sataḥ** (of) existence **apavargaḥ** completion, end **karmabhiḥ** (inst. pl. with) actions **sādharmyam**

2.2.17 Uncertainty arises from perception of the universal without perception of the particular, and from memory of the particular, 2.2.18 which (memory) is known only like what is so known (by perception), 2.2.19 known in that (memory) way without being known in that (perception) way. 2.2.20 Moreover, such uncertainty results whether it is from scholarly knowledge or unscholarly knowledge, 2.2.21 (because) whatever the meaning (of the knowledge), the thing received by the ear is just a word-sound. 2.2.22 In both cases, that (knowledge) regarding members of the same class in respect of those which are a different kind of thing, comes from the particulars being known. 2.2.23 Whatever is known from being equal to the physical (a memory) is not physical. 2.2.24 Neither indeed is action (physical), because of there being no direct sight of it. 2.2.25 The (universal perception's 2.2.17) commonness of role with actions is that it is where the existence of the attribute (of the particular) leaves off.

He says that all mental considerations other than direct physical perceptions are uncertain and that includes word knowledge whether higher or lower, because the

physical word-sound itself is only the perception, not the knowledge. Even action is not physical because, like thought, it has no directly perceived attributes. To him, if an object is now here and then there, it is seen to have moved, but still the only things with attributes are the object and the background environment. This is all true and interesting on a fairly coarse level of understanding, but again it is simple common knowledge. Interestingly, sutra 2.2.17 is directly opposed to the author's teaching following closely in sutras 2.2.26-30.

नित्यवैधर्म्यात्। अनित्यश्चायं कारणतः।

2.2.27 nitya-vaidharmyāt (abl. because) eternal – different – dharma **2.2.28 anityaḥ** non-eternal **ca** and **ayam** this **kāraṇatas** (tasil because) cause

2.2.27 Because it has a different role from the eternal. 2.2.28 Moreover this is non-eternal because it is a cause.

लिङ्गाच्चानित्यः शब्दः।

2.2.32 liṅgāt (abl. because) **ca** and **anityaḥ** non-eternal **śabdaḥ** sound

2.2.32 And sound is not eternal because it is an indicator.

Chapter Three

कार्यं कार्यान्तरस्य। विरोध्यभूतं भूतस्य। भूतमभूतस्य। भूतो भूतस्य। प्रसिद्धि-
पूर्वकत्वादपदेशस्य। अप्रसिद्धोऽनपदेशोऽसन्संदिग्धश्चानपदेशः। यस्माद्विषाणी
तस्मादश्वः। यस्माद्विषाणी तस्माद्गौरिति चानैकान्तिकस्योदाहारणम्।

3.1.10 kāryam kārya-antarasya (This recalls the most recent term in the genitive case, "artha-antarasya" in 3.1.8, so "an-apadeśaḥ" is implied.) **3.1.11 virodhi abhūtam bhūtasya** **3.1.12 bhūtam abhūtasya** **3.1.13 bhūtaḥ bhūtasya** **3.1.14 prasiddhi-pūrvakatvāt** (abl. due to) common acknowledgement – previousness **apadeśasya** (gen. of) semblance **3.1.15 aprasiddhaḥ anapadeśaḥ asat samdigdhaḥ ca anapadeśaḥ** **3.1.16 yasmāt viśāṇī tasmāt aśvaḥ** **3.1.17 yasmāt viśāṇī tasmāt gauḥ iti ca an-aika-antikasya** (gen. of) what has no single end or point **udāharaṇam**

3.1.10 It is an effect (without the semblance) of another effect. 3.1.11 The inconsistent is non-fact, (without the semblance) of the factual, 3.1.12 fact

(without the semblance) of the non-factual, 3.1.13 (and) fact (without the semblance) of the factual 3.1.14 due to the previousness of any common acknowledgment of (its) semblance. 3.1.15 Whatever is without common acknowledgment is without semblance. Whatever is without a semblance is uncertain and unreal (*no*): 3.1.16 (e.g.,) because something has horns it is therefore a horse. 3.1.17 Moreover, saying that "because of having horns it is therefore a cow" is an example of (the error of) no single conclusion.

The commentator, using his technique of abbreviation, gives examples illustrating the meaning of "the inconsistent". This and the following sutras recall the word in the genitive in 3.1.8 (just as in SD 3.8-12). He sounds like an enthusiastic student reciting beginner principles in logic.

तस्य द्रव्यत्वनित्यत्वे वायुना व्याख्याते

3.2.2 *tasya dravyatva-nityatve vāyunā vyākhyāte*

3.2.2 (See 2.2.7, 2.2.11, etc.)

तस्य द्रव्यत्वनित्यत्वे वायुना व्याख्याते। यज्ञदत्त इति संनिकर्षे।

प्रत्यक्षाभावाद्दृष्टं किञ्च न विद्यते। सामान्यतो दृष्टाच्चाविशेषः।

तस्मादागमिकः। अहमिति शब्दस्य व्यतिरेकान्नागमिकम्।

3.2.5 *tasya dravyatva-nityatve vāyunā vyākhyāte* 3.2.6 *yajñadattaḥ iti saṁnikarṣe pratyakṣa-abhāvāt dr̥ṣṭam liṅgam na vidyate* 3.2.7 *sāmānyatas dr̥ṣṭāt ca aviṣeṣaḥ* 3.2.8 *tasmāt āgamikaḥ* 3.2.9 *aham iti śabdasya* (gen. of, in) *vyatirekāt* (abl. because) (*not the indeclinable form "with the exception of"*) separate *na āgamikam* having doctrine

3.2.5 (See 2.2.7, 2.2.11, etc.) 3.2.6 The visible indication "it is Yajñadatta" is not found because of the absence of perception of the drawing in together. 3.2.7 It is non-particular because it is known to result from a universal. 3.2.8 Because of that it is doctrinal. 3.2.9 (But) not the doctrine of the word "I", because that is a different thing.

देवदत्तो गच्छति यज्ञदत्तो गच्छतीत्युपचाराच्छरीरे प्रत्ययः। संदिग्धस्तूपचारः

3.2.12 *devadattaḥ gacchati yajñadattaḥ gacchati iti upacārāt* (abl. as ind.) figurative speech *śarire pratyayaḥ* 3.2.13 *saṁdigdhaḥ tu upacārah*

3.2.12 The belief "Devadatta goes", "Yajñadatta goes" is figurative in regard to the body. 3.2.13 But something figurative is obscure.

देवदत्तो गच्छतीत्युपचारादभिमानात्तावच्छरिरप्रत्यक्षोऽहङ्कारः। संदिग्धस्तूपचारः।
न तु शरीरविशेषाद्यज्ञदत्तविष्णुमित्रयोर्ज्ञानं विषयः। अहमिति मुख्ययोग्याभ्यां
शब्दव्यतिरेकाव्यभिचाराद्विशेषसिद्धेर्नागमिकः।

3.2.15 devadattaḥ gacchati iti upacārāt metaphorical, figurative abhimānāt tāvat to such an extent, so much as, amounting to śarīra-pratyakṣaḥ ahaṁkāraḥ 3.2.16 saṁdigdhaḥ tu upacāraḥ 3.2.17 na tu śarīra-viśeṣāt yajñadatta- viṣṇumitrayoḥ jñānam viśayaḥ 3.2.18 aham iti mukhya-yogyābhyām (inst. abl.) chief, principal – fit for, able, capable śabdavat as the word vyatireka-avyabhicārāt separateness, exclusion – absolute viśeṣa-siddheḥ (abl.) difference – establishing na not āgamikaḥ received, doctrinal

3.2.15 The personal identity is a perception of the body amounting to the figurative conceit, "Devadatta goes". 3.2.16 But something figurative is obscure. 3.2.17 But the sphere of perception (of the personal identity) is not the knowledge of Yajñadatta and Viṣṇumitra because it is not a particular body. 3.2.18 "I am" as the word is not doctrinal since it is established as a particular because of the absolute separation between the principal (self) and the capable (body).

Chapter Four

अनित्य इति विशेषतः प्रतिषेधभावः। अविद्या।

4.1.4 anityaḥ iti viśeṣatas pratiṣedha-bhāvaḥ 4.1.5 avidyā

4.1.4 Coming up with the objection, "it is non-eternal because it is a particular" 4.1.5 is ignorance.

रूपसंस्काराभावाद्वायोरनुपलब्धिः।

4.1.7b rūpa-saṁskāra-abhāvāt (abl. because) form – construct – absence vāyoḥ (gen. of) air anupalabdhiḥ non-comprehension

There is non-comprehension of air because of the absence of a construct of its form.

तेन रसगन्धस्पर्शेषु ज्ञानं व्याख्यातम्।

4.1.9 *tena* through this *rasa-gandha-sparśeṣu jñānam* (loc. regarding) taste – smell – feel *vyākhyātam* explained

4.1.9 Through this, comprehension regarding taste, smell, and feel is explained.

एतेन गुणत्वे भावे च सर्वेन्द्रियं ज्ञानं व्याख्यातम्।

4.1.13 *etena guṇatve bhāve ca sarva-indriyam* (singular) *jñānam vyākhyātam*

4.1.13 It is explained by this that comprehension regarding attributeness and regarding existence is the entire sense power.

He notes that the example regarding sight and form in the next three sutras would also apply to the other three tanmatras.

प्रत्यक्षाप्रत्यक्षाणां संयोगस्याप्रत्यक्षत्वात्पञ्चात्मकं न विद्यते । गुणान्तरा-
प्रादुर्भावाच्च न त्र्यात्मकम् अनित्य इति विशेषतः प्रतिषेधभावः। अविद्या।

4.2.2 *pratyakṣa-apratyakṣāṇām* (gen. of) perception – non-perception *saṁyogasya* (gen. of) conjunction *apratyakṣatvāt* (abl. because) lack of perception *pañca-ātmakam* consisting of five *na* not *vidyate* found **4.2.3** *guṇa-antara-aprādur-bhāvāt* (abl. because) quality – other – not manifest *ca-na* nor *tri-ātmakam* three – consisting of

4.2.2 That consisting of five is not found because of there being a lack of perception of any conjunction of perceptible and not perceptible, **4.2.3** nor consisting of three because another quality is not manifest.

Chapter Five

तथात्मसंयोगो हस्तकर्मणि। अभिघातान्मुसल-
संयोगाद्धस्ते कर्म। आत्मकर्म हस्तसंयोगाच्च
अनित्य इति विशेषतः प्रतिषेधभावः। अविद्या।

5.1.4 *tathā* in this way *ātma-saṁyogaḥ* soul – conjoining *hasta-karmaṇi* (loc.

in) hand – action **5.1.5 abhighātāt** (abl. from) pounding **musala-saṁyogāt** (abl. through) pestle – conjoining **haste** (loc. in) hand **karma** action **5.1.6 ātma-karma-hasta-saṁyogāt** (abl. through) soul – action – hand – conjoining **ca** and

5.1.4 In this way there is conjoining with the self in the action of the hand.

5.1.5 There is action in the hand from pounding, through conjoining with the pestle 5.1.6 and also through conjoining of self with the action of the hand.

He simply repeats in his own words what has already been said by the author.

नोदनविशेषादुदसनविशेषः। हस्तकर्मणा दारककर्म व्याख्यातम्।
तथा दग्धस्य विस्फोटने। प्रयत्नाभावे प्रसुप्तस्य चलनम्। तृणे कर्म
वायुसंयोगात्। मणिगमनं सूच्यभिसर्पणमदृष्टकारणम्।

5.1.10 nodana-viśeṣāt udasana-viśeṣaḥ **5.1.11 hasta-karmaṇā** (inst. by means of) hand – action **dāraka-karma** breaking, tearing, splitting; action **vyākhyātam** explained **5.1.12 tathā** in the same way **dagdhasya** (gen. of) the burned or pained **visphoṭane** (loc. as to, for) the appearance of blisters or boils **5.1.13 prayatna-abhāve** (loc. in) effort – absence **prasuptasya** (gen. of) someone who is asleep **calanam** moving, shaking **5.1.14 tṛṇe** (loc. in) grass **karma** action **vāyu-saṁyogāt** air – conjoining **5.1.15 maṇi-gamanam** magnetite gem, lodestone – moving **sūci-abhisarpanam** needle – approaching, coming toward **adr̥ṣṭa-kāraṇam** unseen, unknown – cause

5.1.10 The particular upward throwing comes from a particular impulse.

5.1.11 By the action in the hand, the action of the splitting (of the husk) is explained. 5.1.12 In the same way (it is the explanation) for the blisters of the one who is pained (by them). *(The medieval scholars' interpretation of 5.1.11-12 is astonishingly bad and flags an urgent warning as to their credibility.)* **5.1.13 There is the twitching of someone who is asleep, absent any effort. 5.1.14 There is action in grass from the conjoining with air. 5.1.15 There is moving a lodestone, the needle coming toward it, the cause unseen.**

He follows the chain of cause and effect one step further. In his experience using a mortar and pestle, the splitting of the husk from the grain is the intended effect but an unintended effect is burning pain due to blisters (on a scholar's uncalled hands) from lifting the pestle. He follows that observation with an example of action not caused by motive or endeavor, and then an example of action where the cause is known but not seen, and then an example of action where

the cause is known and seen but the connection with the cause is not seen.

वैदिकं च। अपां संयोगाद्विभागाच्च स्तनयित्त्वोः।

पृथिवीकर्मणा तेजः कर्मवायुकर्म च व्याख्यातम्।

5.2.10 *vaidikam* relating or conforming to the Veda *ca* and **5.2.11** *apām saṁyogāt vibhāgāt ca stanayitnoḥ* (abl. gen.) thunder **5.2.12** *ṛthivī-karmaṇā tejas-karma vāyu-karma ca vyākhyātam*

5.2.10 And it conforms with the Veda. **5.2.11** And also because conjoining and disjoining of water is known by thunder. **5.2.12** By action in earth, action in fire and action in air are explained.

हस्तकर्मणा मनसः कर्म व्याख्यातम्।

5.2.14 *hasta-karmaṇā manasaḥ karma-vyākhyātam*

By action in the hand, the activity of mind is explained.

Chapter Six

तदभावे संयोगाभावोऽप्रादुर्भावश्च मोक्षः। द्रव्यगुणकर्मनिष्पत्तिवैधर्म्यादभावस्तमः।

तेजसो द्रव्यान्तरेणावरणाच्च। दिक्कालावाकाशं च क्रियावद्वैधर्म्यान्निष्क्रियाणि। एतेन

कर्माणि गुणाश्च व्याख्याताः। निष्क्रियाणां समवायः कर्मभ्यो निषिद्धः। कारणं

त्वसमवायिनो गुणाः। गुणैर्दिग्व्याख्याता। कारणेन कालः।

5.2.18 *tat-abhāve saṁyoga-abhāvaḥ aprādur-bhāvaḥ ca* and *mokṣaḥ* liberation **5.2.19** *dravya-guṇa-karma-niṣpatti-vaidharmyāt abhāvaḥ* absence *tamaḥ* darkness **5.2.20** *tejasaḥ dravya-antareṇa āvaraṇāt ca* **5.2.21** *diś-kālāu ākāśam ca kriyāvat-vaidharmyāt niṣkriyāṇi* **5.2.22** *etena karmāṇi guṇāḥ ca vyākhyātāḥ* **5.2.23** *niṣkriyāṇām samavāyaḥ karmabhyaḥ niṣiddhaḥ* **5.2.24** *kāraṇam tu asamavāyinaḥ guṇāḥ* **5.2.25** *guṇaiḥ diś-vyākhyātā* (f. like *diś*) **5.2.26** *kāraṇena kālāḥ*

5.2.18 Liberation, in the absence of that, is the absence of any conjoining and a lack of manifestation. **5.2.19** Darkness is the absence (of any conjoining) due to the divergence from the dharma of bringing forth action, attribute, and the physical. **5.2.20** Also that (darkness) is due to concealing of light by

another physical substance. 5.2.21 Dimension and time, (and) the ether have no action because of their difference from what has action. 5.2.22 By that, actions and attributes are explained. 5.2.23 Inherence of whatever is without action is excluded by action, 5.2.24 but attributes are cause without having inherence. 5.2.25 By the attributes, dimension is explained. 5.2.26 By cause, time (is explained).

Vyākhyātā, etc. He likes to say "It is not the same because it is different."

तदुष्टभोजने न विद्यते। दुष्टं हिंसायाम्।

6.1.6 tat-duṣṭa-bhojane na vidyate 6.1.7 duṣṭam himsāyām

6.1.6 This is not found when partaking in degraded (speech). 6.1.7 What is hurtful is degraded.

तददुष्टे न विद्यते। पुनर्विशिष्टे प्रवृत्तिः। समे हीने वा प्रवृत्तिः। एतेन

हीनसमविशिष्टधर्मिकेभ्यः परस्वादानं व्याख्यातम्। तथा विरुधानां त्यागः।

हीने परे त्यागः। समे आत्मत्यागः परत्यागो वा। विशिष्टे आत्मत्याग इति।

6.1.9 tat-aduṣṭe (in) by that – not degraded na not vidyate found 6.1.10 punar again viśiṣṭe (loc. in) distinguished pravṛttiḥ progress 6.1.11 same (loc. in) same, equal hīne (loc. in) excluded vā or pravṛttiḥ progress 6.1.12 etena hīna-samaviśiṣṭa-dhārmikebhyaḥ excluded – common – distinguished – dutiful parasvāādānam another's property – receiving, taking for oneself vyākhyātam explained 6.1.13 tathā so viruddhānām (gen. pl. of) opposed, restrained, forbidden, prohibited, improper tyāgaḥ abandoning, letting go 6.1.14 hīne (loc. if) excluded, low class pare (loc. if) supreme, high class tyāgaḥ rejecting 6.1.15 same (loc. if) common, ordinary, middle ātma-tyāgaḥ one's own – rejecting para-tyāgaḥ highest, supreme – rejecting vā 6.1.16 ātma-tyāgaḥ one's own – rejecting iti

6.1.9 It (the fault) is not seen in someone who is not degraded by that (hurtfulness). 6.1.10 Again, in the distinguished person there is progressing. 6.1.11 Or in the common person or the excluded (low class) person there is progressing. 6.1.12 By this is explained receiving the property of the virtuous (uncontaminated) who are excluded, common, or distinguished. 6.1.13 So (let there be) rejecting of improper things. 6.1.14 Rejecting; if (one is) low, if high, 6.1.15 or if middle, rejecting one's own (fault) is the highest (form of)

rejecting. 6.1.16 This is (the meaning of) "rejecting one's own".

The commentator interprets "giving" 6.1.3 and "receiving" 6.1.4 in a different way, connected with low, middle, and high births and with material gifts.

चातुराश्रम्यमुपधा अनुपधाश्च। भावदोष उपधादोषोऽनुपधा।

6.2.3 cātur-āśramyam (śyañ) the institute of the four stages of life for a brahmin **upadhāḥ** the four tests for lack of integrity (cf. MB or Kauṭilya "deceiver", machivellian) **anupadhāḥ ca** **6.2.4 bhāva-doṣaḥ** character – fault **upadhā** dishonesty **adoṣaḥ** without fault **anupadhā** absence of dishonesty

6.2.3 The dishonesties and the non-dishonesties are (like) the four life stages. 6.2.4 Dishonesty (lack of purity or integrity) is a fault of character (whereas) absence of dishonesty lacks such fault (!).

There were four tests for dishonesty or lack of integrity (upadhāḥ) known partly from writings of the Mauryan dynasty. The tests were given to prove that a person, perhaps a potential government minister, could resist the allures of four temptations: sexual pleasure (kāmapadhā), straying from dharma (dharmopadhā), succumbing to fear (bhayopadhā), and pursuing wealth (arthopadhā). This commentary seems to be inspired by the similarity between the four tests and the four stages of life mentioned in the previous text, i.e., student, householder, forest-dweller, and renunciant. These latter would indeed require abstinence, duty, courage, and poverty respectively.

यदिष्टरूपरसगन्धस्पर्शं प्रोक्षितमभ्युक्षितं च तच्छुचि। अशुचीति शुचि प्रतिषेधः

अर्थान्तरं च। अयतस्य शुचिभोजनादभ्युदयो न विद्यते नियमाभावाद्धिद्यते वा।

6.2.5 yat whoever **iṣṭa-rupa-rasa-gandha-sparṣam** desirable, proper – form – taste – smell – feel **prokṣitam abhyukṣitam tat** he **śuci** pure **6.2.6 aśuci** impure **iti** (quotes) **śuci-pratiśedhaḥ** the pure – challenge **6.2.7 artha-antaram** thing – another **ca** and **6.2.8 ayatasya** (gen. on the part of) unrestrained, unruled **śuci-bhojanāt** (abl. resulting from) pure – enjoying, partaking **abhyudayaḥ** rising (to the greatest good) **na** not **vidyate** found **niyama-abhāvāt** (abl. resulting from) observing rules – absence **vidyate** found **vā** w/na; nor

6.2.5 Whoever is proper in form, taste, smell, and feel, "pra" sprinkled (in baptism) and "abhi" sprinkled (in final consecration), is pure. 6.2.6 (Saying) "He is impure" challenges one who is pure, 6.2.7 and he (the accuser) is the

other thing (impure). 6.2.8 Rising resulting from partaking of what is pure is not found on the part of one who is not ruled (by purity), nor is it found resulting from the absence of observing rules.

Here he is responding to the mention of sprinkling water, in baptism and final consecration, and to the mention of sacrifice. All statements as to what is "pure" are commentary, and the use of "na vidyate" confirms it.

आत्मगुणकर्मसु मोक्षो व्याख्यातः ।

6.2.16 ātma-guṇa-karmasu (loc. in) self – attributes – action **mokṣaḥ** liberation **vyākhyātaḥ** explained

6.2.16 He has explained liberation in the self, the attributes, and action.

Chapter Seven

उक्ता गुणाः ।

7.1.1 uktāḥ guṇāḥ

7.1.1 The attributes are (already) mentioned.

एतेन नित्येषु नित्यत्वमुक्तम् ।

7.1.3 etena nityeṣu nityatvam uktam

7.1.3 By that he says that there is constancy in things that are constant.

अनित्येष्वनित्या द्रवानित्यत्वात् ।

7.1.5 anityeṣu anityāḥ dravya-anityatvāt

7.1.5 The non-constancy in the non-constant things comes from the non-constancy in the physical.

एकद्रव्यत्वात् । अणोर्महतश्चोपलब्ध्यनुपलब्धी नित्ये व्याख्याते । कारणबहुत्वाच्च ।

7.1.7 eka-dravyatvāt (abl. because) equal to – physical (*the commentator's word; see 1.1.17*) **7.1.8 aṇoḥ** (gen.) minute **mahataḥ** (gen.) great **ca** and **upalabdhi-anupalabdhi** observation – non-observation **nitye** (loc. in) constant **vyākhyāte** explained **7.1.9 kāraṇa-bahutvāt** (abl. from) cause – multiplicity **ca**

7.1.7 Because of being equal to the physical, 7.1.8 in the constant, observation and non-observation of the minute and the great is explained 7.1.9 and because of there being a multiplicity of causes.

दृष्टान्ताच्च। अणुत्वमहत्त्वयोरणुत्वमहत्त्वाभावः कर्मगुणैर्व्याख्यातः। कर्मभिः कर्माणि
गुणैश्च गुणा व्याख्याताः। अणुत्वमहत्त्वाभ्यां कर्मगुणाश्च व्याख्याताः। एतेन
दीर्घत्वह्रस्वत्वे व्याख्याते। अनित्येऽनित्यम्। नित्ये नित्यम्। नित्यं परिमण्डलम्।

7.1.13 *dr̥ṣṭāntāt* (abl. because) example, instance *ca* and 7.1.14 *aṇutva-*
mahattvayoḥ aṇutva-mahattva-abhāvaḥ karma-guṇaiḥ vyākhyātaḥ 7.1.15
karmabhiḥ karmāṇi guṇaiḥ ca guṇāḥ vyākhyātāḥ 7.1.16 *aṇutva-*
mahattvābhyām karma-guṇāḥ ca vyākhyātāḥ 7.1.17 *etena dīrghatva-*
hrasvatve vyākhyāte 7.1.18 *anitye anityam* 7.1.19 *nitye nityam* 7.1.20 *nityam*
parimaṇḍalam

गुणैर्द्विव्याख्याता। कारणे कालः

7.1.24 *guṇaiḥ diś-vyākhyātā* 7.1.25 *kāraṇe kālah*

"Vyākhyātāḥ", abbreviation, etc.

एकत्वैकपृथक्त्वयोरेकत्वैकपृथक्त्वाभावोऽणुत्वमहत्त्वाभ्यां व्याख्यातः।

निःसंख्यत्वात्कर्मगुणानां सर्वैकत्वं न विद्यते। भ्रान्तं तत्। एकत्वाभावाद्भक्तिस्तु न
विद्यते। कार्यकारणयोरेकत्वैकपृथक्त्वाभावादेकत्वैकपृथक्त्वं न विद्यते।

एतदनित्ययोर्व्याख्यातम्। अन्यतरकर्मज उभयकर्मजः संयोगश्च संयोगः। एतेन
विभागो व्याख्यातः। संयोगविभागयोः संयोगविभागाभावोऽणुत्वमहत्त्वाभ्यां
व्याख्यातः। कर्मभिः कर्माणि गुणैर्गुणा अणुत्वमहत्त्वाभ्यामिति।

युतसिद्धभावात्कार्यकारणयोः संयोगविभागौ न विद्यते। गुणत्वात्।

7.2.3 *ekatva-eka-pr̥thaktvayoḥ ekatva-eka-pr̥thaktva-abhāvaḥ aṇutva-*
mahattvābhyām (inst. by) *vyākhyātāḥ* 7.2.4 *niḥsaṅkhyatvāt karma-guṇānām*
sarva-ekatvam na not vidyate found 7.2.5 *bhrāntam tat* 7.2.6 *ekatva-abhāvāt*
(abl. because) oneness – absence *bhaktiḥ* partition *tu* but still *na not vidyate*
found 7.2.7 *kārya-kāraṇayoḥ* (loc. regarded as) *ekatva-ekapr̥thaktva-abhāvāt*

ekatva-ekapṛthaktvam na not vidyate found 7.2.8 etat anityayoḥ vyākḥātam
 7.2.9 anyatara-karmajaḥ ubhaya-karmajaḥ saṁyogajaḥ ca saṁyogaḥ 7.2.10
 etena vibhāgaḥ vyākhyātaḥ 7.2.11 saṁyoga-vibhāgayoḥ saṁyoga-
 vibhāgābhāvaḥ aṇutva-mahattvābhyām vyākhyātaḥ 7.2.12 karmabhiḥ
 karmāṇi guṇaiḥ guṇāḥ aṇutva-mahattvābhyām iti 7.2.13 yutasiddhi-abhāvāt
 kārya-kāraṇayoḥ saṁyoga-vibhāgau na not vidyate found 7.2.14 guṇatvāt

7.2.3 With regard to oneness and being a single individual, the absence of being a single individual in oneness is explained by (the commentary on) atomicness and greatness. 7.2.4 Universal oneness is not found because of action and attributes' being without enumeration. 7.2.5 That is the confusion, 7.2.6 because there is absence of oneness, but still partition is not found (in them). 7.2.7 The single individual in oneness as effect and cause is not found because of the absence of a single individual in oneness. 7.2.8 This is explained as two non-constants. 7.2.9 Conjoining is produced by action in one of the two, produced by action in both, and produced by conjoining. 7.2.10 By this, disjoining is explained. 7.2.11 With regard to conjoining and disjoining, the absence of disjunction in conjunction is explained by (the commentary on) atomicness and greatness. 7.2.12 Actions by actions, attributes by attributes, by (the commentary on) atomicness and greatness. 7.2.13 Because of the absence of the accomplishment of union (or separation), joining and disjoining (of them) are not found as effect and (or) cause, 7.2.14 because of being attributes.

The abundant use here of "vyākhyāta" and "na vidyate" immediately brand this writing as commentary. He is trying to explain that only the physical things are counted as individual entities, but oneness does not apply to action and attributes even though they are not enumerated. Even in regard to the attributes named in 7.2.1 to which oneness does not apply, partition by individuation and enumeration does not apply either. If "the oneness" refers to puruṣa, it is well known that puruṣa is separate and not a cause of anything. For a similar statement by the commentator see 8.1.8. The oneness and the individuation are both non-constant.

कारणपरत्वात्कारणापरत्वाच्च । परत्वापरत्वयोः परत्वापरत्वाभावोऽणुत्वमहत्त्वाभ्यां
 व्याख्यातः । कर्मभिः कर्माणि । गुणैर्गुणाः । इहेदमिति यतः कार्यकारणयोः स
 समवायः । द्रव्यत्वगुणत्वप्रतिषेधो भावेन व्याख्यातः । तत्त्वं भावेन ।

7.2.22 *kāraṇa-paratvāt kāraṇa-apatvāt ca* 7.2.23 *paratva-apatvayoh paratva-apatva-abhāvaḥ aṇutva-mahattvābhyām vyākhyātaḥ* 7.2.24 *karmabhiḥ karmāṇi* 7.2.25 *guṇaiḥ guṇāḥ* 7.2.26 *iha idam iti yataḥ kārya-kāraṇayoḥ saḥ samavāyaḥ* 7.2.27 *dravyatva-guṇatva-pratiśedhaḥ bhavena vyākhyātaḥ* 7.2.28 *tattvam bhavena*

7.2.22 Because of both the priority and posteriority. 7.2.23 With regard to priority and posteriority, the absence of posteriority in priority is explained by (the commentary on) atomicness and greatness. 7.2.24 (Also) actions by actions 7.2.25 (and) attributes by attributes (etc., etc.).

"Vyākhyātaḥ", abbreviation, etc.

Chapter Eight

द्रव्येषु ज्ञानं व्याख्यातम्। तत्रात्मा मनश्चाप्रत्यक्षे। ज्ञाननिर्देशे ज्ञाननिष्पत्तिवि-
धिरुक्तः। गुणकर्मसु संनिकृष्टेषु ज्ञाननिष्पत्तेर्द्रव्यं कारणम्। सामान्यविशेषेषु
सामान्यविशेषाभावात्तदेव ज्ञानम्। सामान्यविशेषापेक्षं द्रव्यगुणकर्मसु। द्रव्ये
द्रव्यगुणकर्मापेक्षम्। गुणकर्मसु गुणकर्माभावाद्गुणकर्मापेक्षं न विद्यते।

8.1.1 *dravyeṣu* in regard to *jñānam* comprehension *vyākhyātam* explained 8.1.2 *tatra* there *ātmā* self *manaḥ* mind *ca* and *apratyakṣe* (loc. in) absence – belief 8.1.3 *jñāna-nirdeśe* (loc. in) pointing out, description – comprehension *jñāna-niṣpatti-vidhiḥ* comprehension – bringing forth – injunction *uktaḥ* it refers to 8.1.4 *guṇa-karmasu* (loc. abs. regarding) attributes – actions *sannikṛṣṭeṣu* (loc. abs.) drawn in together, collectively *jñāna-niṣpatteḥ* (gen. of) comprehension – coming forth *dravyam* the physical *kāraṇam* cause 8.1.5 *sāmānya-viśeṣeṣu sāmānya-viśeṣa-abhāvāt* (abl. adverbial) universal – particular – (adv.) in the absence of, without *tat(aḥ)* (abl. from) that *eva* alone *jñānam* comprehension 8.1.6 *sāmānya-viśeṣa-apekṣam* looking at, regarding, considering *dravya-guṇa-karmasu* 8.1.7 *dravye dravya-guṇa-karma-apekṣam* 8.1.8 *guṇa-karmasu guṇa-karma-abhāvāt guṇa-karma-apekṣam na* not *vidyate* found

8.1.1 (Here) comprehension in regard to the physical is explained, 8.1.2 where there is self and mind in the absence of belief. 8.1.3 In the description of comprehension, he refers to the injunction for bringing forth comprehension (see 1.2.2-4) (*yes, now he's getting it*). 8.1.4 Regarding attributes and actions drawn in together, the cause of the coming forth of

comprehension is the physical. (... no, he's not.) 8.1.5 Regarding universals and particulars, comprehension results from that (the physical) alone, without the universal and particular. 8.1.6 Regarding the physical, attributes, and actions, it is consideration of universal and particular (see 1.2.3). 8.1.7 Consideration of the physical, the attribute, and action is within the physical. 8.1.8 Regarding actions in attributes, consideration of action in attributes is not found because of the absence of action in attributes.

The commentator has a different interpretation of this work. He asserts that the physical elements are causal. Again, this is directly opposed to the author's thesis.

सदसत्। असतः क्रियागुणव्यपदेशाभावादर्थान्तरम्।

सच्चासत्। यच्चान्यदसदस्तदसत्।

9.1.2 sat actual asat non-actual 9.1.3 asataḥ (gen. belonging to) kriyā-guṇa-vyapadeśa-abhāvāt (abl. because) activity – attribute – representation – absence artha-antaram thing – other 9.1.4 sat actual ca and, or asat non-actual 9.1.5 yat whatever ca (disjunctive, but) anyat other asat non-actual ataḥ (abl. from) that tat that thing asat non-actual

9.1.2 There is the actual. There is the non-actual. 9.1.3 The separate thing belongs to the non-actual (category), because of the absence of representation of attribute and activity (in it), 9.1.4 whether actual or non-actual (representation), 9.1.5 (that is,) the non-actual that is other than that non-actual (separate thing).

In 9.1.3 he repeats the author's phrase from 9.1.1. Try reading 9.1.4-5 aloud in Sanskrit. This indulgence in cleverness is reminiscent of 3.1.11-13 and it is certainly not the author's writing.

एतेनाघटोऽगौरधर्मश्च व्याख्यातः। अभूतं नास्तीत्यनर्थान्तरम्।

नास्ति घटो गेहे इति सतो घटस्य गेहसंसर्गप्रतिषेधः।

9.1.8 etena by that aghaṭaḥ non-jar agauḥ non-cow adharmāḥ non-dharma ca and vyākhyātaḥ explained 9.1.9 abhūtam insubstantial na does not asti exist iti called an-ārtha-antaram not – thing – the other 9.1.10 na not asti it exists ghaṭaḥ jar gehe (loc. in) house iti saying sataḥ (gen. abs. on the part of) actual ghaṭasya (gen. abs.) jar geha-saṃsarga-pratiṣedhaḥ house – association – denial

9.1.8 By that non-jar, non-cow, and non-dharma are explained. **9.1.** He says that which is without substance does not exist, (yet) it is not the separate thing. **9.1.10** Saying "The jar does not exist in the house" is (merely) a denial of any association with the house on the part of an *actual* jar.

The words "etena ... vyākhyātāḥ" are always the commentator's.

Chapter Nine

अस्येदं कार्यकारणसम्बन्धश्चावयवाद्भवति। एतेन शाब्दं व्याख्यातम्।

9.2.2 *asya* (gen. belonging to) this *idam* this *kārya-kāraṇa-sambandhaḥ* effect – cause – together-binding *ca* and *avayavāt* (abl.) part *bhavati* becomes, exists **9.2.3** *etena śābdam vyākhyātam*

9.2.2 "This belongs to this" and the binding together of effect and cause, exist as parts of an argument. **9.2.3** By that, testimony is explained.

धर्माच्च।

9.2.9 *dharmāt ca*

9.2.9 And from dharma.

He takes *saṁskāra* to mean impressions of past lives according to which a person's particular dharma is determined.

आर्षं सिद्धदर्शनं च धर्मेभ्यः।

9.2.13 *ā-rṣam* from – seers; the Vedas *siddha-darśanam ca dharmebyaḥ*

9.2.13 What is (received) by seers and vision of the perfected come from their (respective) dharmas.

Angels, auras, messages from God and other forms of religious mysticism are not addressed by the authors of the Darshanas.

कारणमिति द्रव्ये कार्यसमवायात्। संयोगाद्वा। कारणे समवायात्कर्माणि। तथा रूपे

कारणैकार्थसमवायाच्च। कारणसमवायात्संयोगः पटस्य। कारणकारणसमवायाच्च।

10.2.1 *kāraṇam* cause *iti* (quotes) *dravye* (loc. regarding) physical *kārya-samavāyāt* **10.2.2** *saṁyogāt vā* **10.2.3** *kāraṇe samavāyāt karmāṇi* **10.2.4** *tathā*

rupe kāraṇa-eka-artha-samavāyāt ca 10.2.5 kāraṇa-samavāyāt saṁyogaḥ paṭasya cloth 10.2.6 kāraṇa-kāraṇa-samavāyāt ca

10.2.1 Regarding the physical, (he says) it is a "cause" because of its inherence in the effect, 10.2.2 or because of its conjunction. 10.2.3 Regarding cause, actions are through its inherence. 10.2.4 And similarly, in the case of a (particular) form, through inherence of the one-thing cause. 10.2.5 Conjunction of a cloth (for example) is through inherence of its cause 10.2.6 and through inherence of the cause of the cause.

The conjunction of the separate threads in a certain woven pattern is in a sense the "cause" of the cloth, but the cloth is exactly that and no more, so the cause and the effect are essentially one and the same thing. In the same way the threads are "caused" by the fibers and therefore so is the cloth, and so on.