

The Purva Mimansa Darshana

Translation and commentary by John Wells

Copyright 2013

Chapter One

अथातो धर्मजिज्ञासा। चोदनालक्षणोऽर्थे धर्मः।

(1.1.1) **atha-ataḥ** now **dharma-jijñāsā** duty – desire to comprehend, inquiring (=mīmāṃsā) (1.1.2) **codanā-lakṣaṇaḥ** (prime) commands – (ifc) characterized by **arthe** (loc. having to do with) purpose **dharmah** one's duty, destiny, or role in life

1.1 Now, an inquiry into dharma. Dharma is (generally) characterized by (scriptural) commands having to do with one's purpose (in life).

तस्य निमित्तपरीष्टिः। सत्सम्प्रयोगे पुरुषस्येन्द्रियाणां बुद्धिजन्म तत्प्रत्यक्षमनिमित्तं विद्यमानोपलम्भनत्वात्।

(1.1.3) **tasya** (gen. of) that **nimitta-parīṣṭiḥ** cause – investigation (1.1.4) **sat-samprayoge** (loc. when) real, true – conjunction **puruṣasya** (gen. of) a person **indriyāṇām** (gen. of) senses **buddhi-janma** (n. nom. sg.) awareness, intellect, knowing – (ifc) born of, caused by (*not the absurd 'cause of'*) // **tat** that (=sat 1.1.4) **pratyakṣam** perception / **animittam** without cause **vidyamāna-upalambhanatvāt** (abl. since) (*pres. part.*) being found to actually exist – (w/tva) the very capacity to perceive

1.2 It (this inquiry) is an investigation of the cause of that (dharma): that when there is a conjunction of the person's senses with a real thing, that is caused by his awareness; that that (real thing) is the perception of it, which is (itself) without cause, since it is the very capacity to perceive the things found to actually exist.

VD 1.10-18 makes the same assertion, that buddhi, meaning the "intellect" or "awareness", which is the capacity to know and perceive, is the cause of what is perceived, while being itself uncaused. This is the definition of subjective idealism, sat = pratyakṣa, similar to Berkeley's statement "esse est percipi".

औत्पत्तिकस्तु शब्दस्यार्थेन सम्बन्धस्तस्य ज्ञानम उपदेशोऽव्यतिरेकश्चार्थेऽनुपलब्धे तत्र-
माणं बादरायणस्यानपेक्षत्वात् ।

(1.1.5) **autpattikaḥ** (*hak sambandhārthaka*) "relating to" birth, manifestation, or coming into existence **tu** on the other hand / **śabdasya** (gen of) vocal sound **arthena** (ind.) for the purpose of **sambandhaḥ** kinship / **tasya** (gen. of) that **jñānam** comprehension **upadeśaḥ** teaching / **avyatirekaḥ** no exception **ca** and indeed // **arthe_anupalabdhe** (loc. abs. where, that being the case) meaning – not obtained **tat** then **pramāṇam** personal validation / **bādarāyaṇasya** (*who seems to be the author here, not Jaimini.*) **anapekṣatvāt** (ind.) being without reference to

1.3 On the other hand, there is that (dharma) relating to one's physical birth, which is a certain kinship (the priestly caste) for the purpose of the śabda (vocal sound, chanting or singing the mantras). Comprehension of that (śabda) is a matter of teaching, and indeed this (author, treatise) is no exception, (but) where the meaning is not so obtained, it is then a matter of personal validation, being without reference to that (teaching) of Bādarāyaṇa.

कर्मैके तत्र दर्शनात्। अस्थानात्। करोति शब्दात्।

(1.1.6) **karma** performance of the rite **eke** (ind.) they say / **tatra_darśanāt** (abl. because of) in that place – seeing (1.1.7) **asthānāt** (abl. of separation w/*tatra darśanāt*) not one's proper place (1.1.8) **karoti** (pres.3.sg.) one makes, does, performs **śabdāt** (abl. by) vocal sound

1.4 They say it (dharma) is a matter of one's performance (of the mantras) of the rite, because of seeing (oneself) in that place (of advancement by caste) apart from what is not one's place; that one performs it by the vocal sound (mantra).

सत्त्वान्तरे यौगपद्यात्। प्रकृतिविकृत्योश्च। वृद्धिश्च कर्तृभूम्नास्य। समं तु तत्र दर्शनम्। सतः
परमदर्शनं विषयानागमात्।

(1.1.9) **sattva-antare** (loc. in) consciousness, reality – ifc. "other" (*This is the default "other", but "inner" is also correct and intended here.*) **yaugapadyāt** (abl. known by) (with "sattva"), immediacy (1.1.10) **prakṛti-vikṛtyoḥ** (gen. dual; of both) primary origin – modification, transformation **ca** also (1.1.11) **vṛddhiḥ**

increase, growth, development, advancement **ca** also **karṭṛ-bhūmnā** (inst. through) creator – abundance **asya** (gen. of) this (*The explicit use of the pronoun "this" stands out. It is often meant to indicated "this world here before us."*) (1.1.12) **samam** (ind.) equally **tu** though **tatra_darśanam** seeing as one's place (1.1.13) **sataḥ** (gen. of) actually present **parama-darśanam** highest – seeing **viṣaya-(gen.)-anāgamāt** (abl. for) sphere of object perception – without the advent

1.5 In one's inner awareness, it is also known by the immediacy of both the primary origin of that (sound) and its transformation (into physical reality), which (transformation) is also a development (advancement), through the abundance of the creator of all this—though one sees it in one's place, equally. It is the highest form of that (option of) seeing of what is actually present, for it is without (yet) the advent of the sphere of object perception.

प्रयोगस्य परम्। आदित्यवद्यौगपद्यम्। वर्णान्तरमविकारः। नादवृद्धिपरा। नित्यस्तु स्या-
दर्शनस्य परार्थत्वात्।

(1.1.14) **prayogasya** (gen. of) application (*ref.=āgama*) **param** (n. ind.) later, afterward (*Later than requires abl., not gen.*) (1.1.15) **ādityavat** (vati like) a name of Sūrya, the sun god **yaugapadyam** immediacy (1.1.16) **varṇa-antaram** visual form, outward appearance, caste – other or inner **avikārah** without transformation (1.1.17) **nāda-(gen.)-vṛddhi-parā** great tone (*clearly a name for the prime sound om*) – increase, growth, development – (f. ifc) having as the primary interest (1.1.18) **nityaḥ** the eternal, the constant **tu** but **syāt** (opt.3.sg.) it may be / **darśanasya** (gen. abbr. "that of" *ref.=nāda*) seeing, sight **para-(gen.)-arthatvāt** (abl. arising from) others – interest (*In the last two statements he has used parama, param (n. ind.), parā (f. ifc) and para (m. in compound), each of those four having a distinct meaning.*)

1.6 That (advent) of its application comes later, (but) the immediacy, like Āditya (Sūrya in the passage*), is an inner visual form (caste) without (yet) the transformation (into physical reality); but it may (also) be the constant thing, having as the primary interest the development of (hearing) the great sound (om); that (development) of seeing (1.1.6) arising from the interest of others.

*The passage on Sūrya is from BU 1.4.10, "The rishi Vāmadeva affirmed, 'I am the original man, and (then) I became the god Sūrya'.

सर्वत्र यौगपद्यात्। संखाभावात्। अनपेक्षत्वात्।

(1.1.19) **sarvatra** present in every case **yaugapadyāt** (abl. ind.) being immediate (1.1.20) **saṁkhā-abhāvāt** (abl. ind.) counting, reckoning – devoid of (1.1.21) **anapekṣatvāt** (abl. ind.) being without reference (*see anapekṣatvāt 1.1.5*)

1.7 It (the great sound) is present in every case, being immediate, being devoid of any counting (of each individual word), being without that reference (to anyone's teaching see 1.1.5).

प्रख्याभावाच्च योगस्य। लिङ्गदर्शनाच्च। उत्पत्तौ वावचनाः स्युरर्थस्यातन्निमित्तत्वात्। तद्भूतानां क्रियार्थेन

(1.1.22) **prakhyā-abhāvāt_ca** (abl. arising from) outwardly visible – devoid of – both/and **yogasya** (gen. abbr. "that of") union (*This is the subject, enclosed by its two qualifiers in the abl. [cf. a similar construction in 1.4.4-5] Again, like darśanasya 1.1.18, it is an abbreviation with the ref.=vrddhi 1.1.17.*) (1.1.23) **liṅga-darśanāt_ca** (abl. arising from) indicator – seeing – and (1.1.24) **utpattau** (loc. with regard to) birth **vā** alternatively **vacanāḥ** those declarative of (w/gen.) **syuḥ** (opt.3.pl.) there may be **arthasya** (gen. of) purpose **atat_nimittatvāt** (abl. based on) cause being 'not that' (1.1.25) **tat** thus, there (*complements the loc. utpattau*) **bhūtānām** (gen.pl. of) those who have become real (through re-incarnation) **kriyā-arthena** (inst. by way of) karmic acts – purpose

1.8 That (development) of a union (between the two), arises both from that ('constant' prime sound) which is devoid of the outwardly visible (indicator) and also from seeing the indicator of it (the body in its "place"). Alternatively, with regard to the birth of that (body), there may be declarations of a purpose based on a 'cause' (nimitta cf. 1.1.3) which is 'not that' (prime sound). There, it is by way of the purpose of the (karmic) acts of those (bodies) which have become physically real (incarnate).

समाम्नायोऽर्थस्य तन्निमित्तत्वात्। लोके संनियमात्प्रयोगसंनिकर्षः स्यात्। वेदांश्चैके संनिकर्षं पुरुषारख्याः। अनित्यदर्शनाच्च। (उक्तन्तु शब्दपूर्वत्वम्। आख्या प्रवचनात्। परन्तु श्रुतिसामान्यमात्रम्।)

(1.1.25b) **samāmnāyaḥ** complete or 'greater' sacred word **arthasya** (gen. abbr. "that of" *ref. = vacanāḥ*) purpose **tat_nimittatvāt** (abl. based on) that – the cause being (1.1.26) **loke_samniyamāt** (abl. since) suppression in worldly life **prayoga-samnikarṣaḥ** outward application – drawing together, convergence **syāt** (opt. 3.pl.) there may be (1.1.27) **vedān** (acc. pl. unto) the Vedas **ca** indeed **eke** they say **samnikarṣam** convergence / **puruṣa-ākhyāḥ** personalized forms of address (1.1.28) **anitya-darśanāt** (abl. coming from) nonconstant – seeing **ca** and [(1.1.29) **uktam tu śabda-pūrvatvam** (1.1.30) **ākhyā-pravacanāt** (1.1.31) **param_tu śruti-sāmānya-mātram**; *But he has declared (here) that the priority is of the vocal sound over the exposition of names, that on the contrary that (exposition) is merely the common aspect of hearing.*] ("*Uktam*" = interpolation.)

1.9 The *greater* sacred word (including the Upanishad) is that (declaration) of a purpose based on the cause *being* that (sound), (but) since there is suppression of it in worldly life, there may be a convergence unto the outward application of it. Indeed, they say that this convergence is unto the Vedas (alone), and that (conversely) the personalized forms of address (O Agni, O Vāyu, etc.) come about just from seeing the *nonconstant* (fire, wind, etc.)

कृते वा विनियोगः स्यात्कर्मणः सम्बन्धात् ।

(1.1.32) **kr̥te** (loc. with regard to) done **vā** or **viniyogaḥ** obligation **syāt** should be **karmanāḥ** (gen. of) performing **sambandhāt** (abl. according to) kinship

1.10 Or (they say) with regard to what should be *done*, that there should be the obligation of *performing* (the rite) according to our kinship.

आम्नायस्य क्रियार्थत्वादानर्थक्यमतदर्शानां तस्मादनित्यमुच्यते। शास्त्रदृष्टविरोधाच्च।

तथाफलाभावात्। अन्यानर्थक्यात्।

(1.2.1) **āmnāyasya** (gen. of) the sacred word **kriya-arthatvāt** (abl. due to) activity – being for the purpose **ānarthakyam** lack of relevance **atat-arthānām** (gen. pl.) not that – meanings // **tasmāt** (ind.) for that reason **anityam** nonconstant **ucyate** (pass.3.sg) it is declared (here) to be (1.2.2) **śāstra-dṛṣṭa-virodhāt** (abl. because of) scripture – commonly seen – opposition **ca** also (1.2.3) **tathā** (ind.) similarly / **phala-abhāvāt** (abl. since) fruit, reward – devoid of (1.2.4) **anya-ānarthakyāt** (abl. for) other – lack of relevance

1.11 The lack of relevance (to our thesis) of the 'not that' meanings, is due to that sacred word's (the Veda proper) being (only) for the purpose of such activity. It is declared (here) to be nonconstant for that reason, and similarly because of our opposition to what is commonly seen in that scripture, for it lacks relevance to the other (the constant), since it is devoid of any (reciprocal) reward (for the activity).

अभागिप्रतिषेधाच्च। अनित्यसंयोगात्। विधिना त्वेकवाक्यत्वात्स्तुत्यर्थेन विधीनां स्युः। तु-
ल्यं च साम्प्रदायिकम्। अप्राप्ता च

(1.2.5) **abhāgi-pratiṣedhāt** (abl. because) not having a share, nonparticipation – denying the idea **ca** indeed (1.2.6) **anitya-saṁyogāt** (abl. since) nonconstant – connection (1.2.7) **vidhinā** (inst. with) injunction **tu** yet **eka-vākyatvāt** (abl. because) equal (value) – the existence of expositions / **stuti-arthena** (inst. ind.) honoring – for the purpose of **vidhīnām** (gen. pl. of) injunctions **syuḥ** (opt.3.pl.) those being perhaps (1.2.8) **tulyam_ca** (ind.) so equally **sāmpradāyikam** standing on tradition (1.2.9a) **aprāptā** gaining not **ca** and yet

1.12 Indeed, because we deny (the idea of) nonparticipation (in our kinship) since it is our (particular) connection with what is nonconstant, yet because of the existence of those expositions (the samāmnāya scriptures) of an equal value with the (Vedic) injunctions (the āmnāya)—those (expositions) being perhaps for the purpose of honoring (by affirming the validity of) the injunctions—so, equally, we stand on tradition and yet we gain not (a reward) from it.

अनुपपत्तिः प्रयोगे हि विरोधस्स्यच्छब्दर्थस्त्वप्रयोगभूतः

(1.2.9b) **anupapattiḥ** lack of evidence of it **prayoge** (loc. in) application **hi** for surely **virodhaḥ** opposition **syāt** (opt.3.sg) might be (*opt. in this work=potential, conditional, hortative, permissive, or subjunctive*) / **śabda-arthah** vocal sound – meaning **tu** instead **aprayoga-bhūtaḥ** without application – (ifc) becoming

1.13 There might well be opposition to that (idea of gain), for surely there is no evidence of that (reward) in the application (of injunctions), so our purpose of vocal sound becomes instead something that is without that application.

तस्मादुपपद्येत। गुणवादस्तु। रूपात्प्रायात्। दूरभूयस्त्वात्। स्यपराधात्कर्तुश्च पुत्रदर्शन-
म्। आकालिकेप्सा। विद्याप्रशंसा।

(1.2.9c) **tasmāt** therefore **upapadyeta** (A.opt.3.sg.) it should be fitting, commensurate (1.2.10) **guṇa-vādaḥ** subordinate kind – statement **tu** instead (1.2.11) **rūpāt** (abl. for) visible form **prāyāt** (ind.) as the primary aspect (1.2.12) **dūra-bhūyastvāt** (abl. according to) (n.) far-removed (*but referring to "dūram" BU 1.3.9 = "Dūr", the female half*) – abundance, fruitfulness (1.2.13) **strī-aparādhāt** (abl. according to) female – transgression **kartuḥ** (masc. gen.) the creator's **ca** and **putra-darśanam** offspring – vision (1.2.14) **ākālike_pśā** (= ā+kālike+bhas+ā) "from that (passage) relating to the beginning time ("idam agre āsīt") to the eating ("anna-adaḥ") (*It's not exactly according to grammatical rules, but I think this is what he meant, referring to BU 1.4.1-6b, qualifying the term "vidyā", referring to the lesson in BU Book 1. He doesn't cite numbers, probably because those passages weren't numbered in his day.*) (1.2.15) **vidyā_praśamsā** the fame of that exposition of higher knowledge (the BU)

1.14 Therefore, (the idea) that such (a reward) "should be commensurate" (to the act) is instead a subordinate kind of statement, for that is a matter of the visible form as the primary aspect, (e.g.) the vision of offspring (as a reward) according to (the passage on) the fruitfulness of Dūr (BU 1.3.9), and according to the (male) creator's transgression upon that female (BU 1.4.4), which is what that vidyā (BU 1.4) is famous for, from (the passages on) 'the beginning time' to 'eating' (BU 1.4.1-6b).

सर्वत्वमाधिकारिकम्। फलस्य कर्मनिष्पत्तेस्तेषां लोकवत्परिमाणतः फलविशेषः स्यात्।

अन्त्ययोर्यथोक्तम्। विधिर्वा स्यात्

(1.2.16) **sarvatvam** totality **ādhikārikam** belonging to the supreme governor (1.2.17) **phalasya** (gen. of) reward **karma-niṣpatteḥ** (abl. from) proper actions – performance **teṣām** (gen. belonging to) those **lokavat** as in the world **parimāṇataḥ** (ind.) by measuring or reckoning **phala-viśeṣaḥ** reward – particular **syāt** there may be (1.2.18) **antyaayoḥ** (loc. dual; as it relates to) the last two mentioned **yathā-uktam** as it is declared there (1.2.19a) **vidhiḥ** injunction **vā** or alternatively **syāt** it may be

1.15 What belongs to that supreme governor is the totality (male, female, and all of creation), so there may be the particular 'reward' by that reckoning of a reward from the performance of the rite belonging to those in worldly life, or alternatively it may be the (symbolic) injunction as it relates to those last two (male and female 1.2.12-16), as it is declared there (in BU 1.4).

अपूर्वत्वाद्वाद्मात्रं ह्यनर्थकम्। लोकवदिति चेत्। न पूर्वत्वात्। (उक्तन्तु वाक्यशेषत्वम्।)

(1.2.19b) **apūrvatvāt** (abl. ind.) not being the previous, primary, original **vādamātram** a "telling", story – merely, only **hi** since **anarthakam** without meaning (1.2.20) **lokavat** (ind.) as in the world **iti_cet** to the objection (1.2.21) **na** not the case **pūrvatvāt** (abl. because) being the primary [(1.2.22) *uktam tu vākyaśeṣatvam; That (primary thing) being rather the metaphorical referent, he says.*] (This refers to the illumination of the meaning, which is 'left out' of the aśvamedha instructions in the Śatapatha Brāhmaṇa, but implied there.)

1.16 To the objection that that (passage) has no meaning in worldly life, since, not being the primary (text on the horse sacrifice and its reward), it is only a story; ... No, because of its being the primary thing (for us).

The objector in the Brahma Sutra also claims it is only a story, calling it the "pāriplava" (see BS 3.4.23).

विधिश्चानर्थकः क्वचित् तस्मात्स्तुतिः प्रतीयेत तत्सामान्यादितरेषु तथात्वम्। प्रकरणे सम्बन्धपक्षो न कल्प्येत विध्यानर्थकं हि

(1.2.23) **vidhiḥ** injunction **ca** indeed **anarthakaḥ** no meaning, not relevant **kvacit** in this particular case / **tasmāt** (ind.) and for that reason **stutiḥ** honoring **pratiyeta** (pass.3.sg.opt.) should be recognized **tat** as such **sāmānyāt** (abl. of separation w/itara; (apart) from) commonness **itareṣu** (loc. pl. in) those which are apart // **tathātvam** the being exactly that, being literal (1.2.24) **prakaraṇe** (ind.) in that topic or context "**sambhavan**" (pres.part of √sambhū) entering into, partaking (referring to "sam-eva-abhavat" used three times in BU 1.4.4) **apakarṣaḥ** dragging down, degradation (cf. "impure" BS 6.16) / **na** not **kalpyeta** (opt.3.sg. √klṛp w/inst. MW) could possibly bear a relation with **vidhyā** (inst. with) injunction **ānarthakyam** having no such meaning **hi** for surely

1.17 Indeed in this particular case it is (rather) that injunction (to sacrifice the horse) that has no (literal) meaning, and for that reason, our 'honoring' (of injunctions) should be recognized as such (not as literal) in those (passages) which are apart from the commonness (of the injunctions). In that context, (the author's use of) "entering into", taken literally (interpreted as "being united sexually" MW), is a degradation of it. That could not possibly bear a relation with any injunction, for surely it has no such meaning.

He says that the "sam_eva_abhavat" passages in BU 1.4.4 are no more to be taken literally than the horse sacrifice itself.

तं प्रति। विधौ च वाक्यभेदः स्यात्। हेतुर्वा स्यादर्थवत्त्वोपपत्तिभ्याम्। स्तुतिस्तु शब्दपूर्व-
त्वादचोदना च तस्यम्।

tam_prati contrary to that, to the contrary (1.2.25) **vidhau** (loc. as in) injunction **ca** also **vākya-bhedaḥ** words – partition of a whole **syāt** (opt.3.sg.) though there may be (1.2.26) **hetuḥ** grounds for knowledge **vā** or **syāt** (opt.3.sg.) **arthavattva-upapattibhyām** (abl. dual; arising from) sense of having meaning or purpose – "approaching" a conclusion by fitting evidence (1.2.27) **stutiḥ** honoring **tu** instead **śabda-pūrvatvāt** (abl. arising out of) vocal sound – primacy / **acodanā** no command **ca** and indeed **tasya** (gen.) for that, for which (*In this last statement of Chapter One, codanā and artha recall 1.1.1-2.*)

1.18 To the contrary, though there may also be that partition (of vocal sound) into words (mantras) as in the injunction; alternatively there should be the grounds for knowledge that arises from one's sense of having a purpose and from proper evidence, our honoring of it arising instead out of the primacy of that vocal sound for which (sound) there is indeed no command.

Chapter Two

व्यर्थं स्तुतिरन्याय्येति चेत्। अर्थस्तु विधिशेषत्वाद्यथालोके।

(1.2.28) **vyarthe** (loc. in the case of) meaningless **stutiḥ** honoring **anyāyya** impropriety **iti_cet** to the objection (1.2.29) **arthaḥ** purpose **tu** but ... rather **vidhi-śeṣatvāt** (abl. known from) injunction – ellipsis, unspoken referent, in this case, of the metaphorical injunction **yathā** however it may be **loke** (loc. in) the world

2.1 One may object that in the case of something so meaningless, our honoring (of the injunction) is actually an impropriety, but however it may be in worldly life, our 'purpose' is known rather by the existence of the śeṣa (implied meaning) of the (symbolic) injunction.

यदिच हेतुरवतिष्ठेत निर्देशात् सामान्यादिति चेदव्यवस्था विधीनां स्यात्। तदर्थशास्त्रात्।
वाक्यनियमात्।

(1.2.30) **yadi** if **ca** indeed **hetuḥ** grounds for knowledge **avatiṣṭheta** (opt.3.sg.) (*With yadi the optative is conditional rather than prescriptive.*) if it is to be established in life **nirdeśāt** (abl. through) directive // **sāmānyāt** (abl. through) commonness **iti_cet** to the objection **avyavasthā-vidhīnām** (gen. pl. that of) without the perseverance – injunctions **syāt** (opt.3.sg.) let it be (1.2.31) **tat** that is **artha-śāstrāt** (abl. learned from) aim, desire, object, wealth, personal interest – scripture (1.2.32) **vākya-niyamāt** (abl. through) statements – limited to

2.2 Indeed, if that grounds for knowledge is to become established in one's life, it would be through that directive, (but) if there is an objection that it should (only) be through the commonness, then let it be that (commonness) of those injunctions (BU 1.3.7b, etc.) which are without the perseverance (in the rites) that we learn from the scripture on (praying for) personal interest through that (prayer) which is limited to statements (BU 1.3.1-7a).

बुद्धशास्त्रात्। अविद्यमानवचनात्। अचेतने (अर्थबन्धनात् MLS) (*but अर्थे खल्वर्थं निबन्धनात् in MUM*) अर्थविप्रतिषेधात्। स्वाध्यायवद्वचनात्। अविज्ञेयात्।

(1.2.33) **buddha-śāstrāt** (abl. by) the one who knows – scripture (1.2.34) **avidyamāna-vacanāt** (abl. through) not being found – instruction (1.2.35) **acetane_artha-bandhanāt** (abl. known by) without (human) consciousness, unintelligent – meaning – tying (=sāyujyam 1.3.22b) (1.2.36) **artha-vipratishedhāt** (abl. by) meanings – contrasting (1.2.37) **svādhyāya-vada-vacanāt** (abl.) softly reciting (=japet 1.3.28a) – speaker – instructing (1.2.38) **avijñeyāt** (abl.) without or "free of" the perceivable (=alokyatā BU 1.3.28b) (*This is the last of eight consecutive ablative terms!*)

2.3 (Let it be rather) from the scripture on the one who knows ("ya evam veda" BU 1.3.18b, summing up 1.3.10-18a) through the instruction that has to do with what is *not* found actually existing (in the world): by 1.) that (passage on) tying the meaning (of the Sāman) to the unintelligent (creatures), 2.) by (that on) the contrasting meanings, 3.) by (that on) instructing the speaker softly reciting, 4.) by (that on being) 'free of the perceivable' (world).

The sources for the four reasons given above are: 1.) BU 1.3.22b connecting the high Sāman (Sāma Veda) with lowly unintelligent insects and snakes; 2.) BU 1.3.25-27 on the common vs. the profound meanings of the Sāman, i.e., the personal identity, caste, and circumstance, vs. breath and voice; 3.) BU 1.3.28b on the private soft recitation during the singing of the Pavamāna hymns; and 4.) BU 1.3.28b on the notion of being free of the worldly life.

(अनित्यसंयोगात् मन्त्रानर्थक्यम्।) अविशिष्टस्तु वाक्याथः। गुणार्थेन पुनः श्रुतिः। परिसंख्या। अर्थवादो वा।

[*(1.2.39) anitya-saṁyogāt mantra-ānarthakyam; (By the following, he means that) the 'mantra' (part) lacks relevance because of its connection with the nonconstant (elements).*] (1.2.40) **aviśiṣṭaḥ** not preeminent, not important **tu** still **vākya-arthaḥ** words, statements – (literal) meaning (1.2.41) **guṇa-arthena** (ind.) for the purpose of essential quality **punar-śrutih** repeatedly – hearing (1.2.42) **parisaṁkhyā** carefully reckoning each one (*The idea is the proper order, pronunciation, meter, accent, etc.*) (1.2.43) **arthavādaḥ** (tech.) explanation, illumination **vā** either, or

2.4 Still, the literal meaning of those sentences is not the important thing. For the purpose of (knowing) one's essential quality, one either hears them repeatedly, carefully reckoning each one, or there is the 'illumination'.

अविरुद्धं परम्। सम्प्रैषे कर्मगर्हानुपालम्भः संस्कारत्वात्। अभिधानेऽर्थवादः। गुणाद्विप्रतिषेधः स्यात्।

(1.2.44) **aviruddham** not inconsistent **param** (ind.) the latter (1.2.45) **sampraīṣe** (loc. when, at) the priest's order to begin the rite **karma** performance of the rite / **garhā** (fem. MW) accusation of fault **anupālambhaḥ** not rebuke or scolding (*MLS reads garhān upālambhaḥ with masc. garha, and "removal" for*

upālabha (both of which are incorrect). The terms are similar but obviously meant in two distinct senses.) saṁskāratvāt (abl. for) purification – (1.2.46) abhidhāne (loc. in) telling arthavādaḥ illumination (1.2.47) guṇāt (abl. because) merit avipratīṣedhaḥ no denial syāt (opt.3.sg.) there should (need) be

2.5 The latter is not inconsistent; (e.g.,) the performance of the rite begins at the direction of the officiating priest, but his charge of a mistake (therein) would not be rebuke, for it is a matter of purification. (egg.7:1 note) In telling him (the assistant) that (direction), there is (also a kind of) 'illumination', so because there is merit in that (illumination), there need be no denial of it.

विद्यावचनमसंयोगात्। सतः परमविज्ञानम्। उक्तश्चानित्यसंयोगः। लिङ्गोपदेशश्च तदर्थव-
त्।

(1.2.48) **vidyā** lesson on the higher knowledge **vacanam** declaration **asamyogāt** (abl. ind.) without connection (1.2.49) **sataḥ** (gen. of) physically present **parama-vijñānam** highest – knowledge (1.2.50) **uktaḥ** declared **ca** also **anitya-samyogaḥ** non-constant – connection (1.2.51) **liṅga-upadeśaḥ** indicator (body) – teaching **ca** moreover **tat-arthavat** of that – for the purpose of

2.6 The vidyā (Upanishad) is such a declaration (a direction), (but) without that connection (with the performance). Being the highest knowledge of what is physically present, what is declared there is also a connection with the nonconstant. Moreover, it is the teaching of one's indicator (body), which is for the purpose of that (connection).

ऊहः। विधिशब्दाश्च। धर्मस्य शब्दमूलत्वादशब्दमनपेक्षं स्यात्।

(1.2.52) **ūhaḥ** examination (1.2.53) **vidhi-śabdāḥ** injunction – vocal sounds, words **ca** as well as (1.3.1) **dharmasya** (gen. of) one's dharma **śabda-mūlatvāt** (abl. based on) vocal sound – the being rooted in / **aśabdām** not vocal sound (=atāt ... tat 1.1.24-5) **anapekṣam** no consideration **syāt** (opt.3.sg.) there need be

2.7 That examination of it as well as the very words of the injunctions result from one's dharma being rooted in vocal sound (cf. the similar statements in ND 2.2.17 and BUI 3.23JW.), so there need be no consideration of anything that is not the vocal sound.

अपि वा कर्तृसामान्यात्प्रमाणमनुमानं स्यात्। विरोधे त्वनपेक्षं स्यादसति ह्यनुमानम्। हेतु-दर्शनाच्च।

(1.3.2) **api_vā** on the other hand **karṭṛ-sāmānyāt** (abl. based on) creator – the fact of their having in common **pramāṇam** validation **anumānam** inference **syāt** may be (1.3.3) **virodhe** (loc. in the case of) opposition **tu** but **anapekṣam** no consideration **syāt** should be / **asati** (loc. having to do with) not real **hi** because **anumānam** inference (1.3.4) **hetu-darśanāt** (abl. inferred from) grounds – seeing **ca** and

2.8 On the other hand, one's validation may be an inference (see SD Ch. 3) **based on the fact that what those (words, vocal sounds) have in common is their creator** (the singer, also referring to the supreme governor 1.2.16), **but there should be no such consideration (of inference) in the case of the opposition, for their inference has to do with what is not real (gods, rewards, etc), and they infer that from seeing the grounds (physical forms).**

शिष्टाकोपेऽविरुद्धमिति चेत्। न शास्त्रपरिमाणत्वात्। अपि वा कारणग्रहणे प्रयुक्तानि प्रतीयेरन्।

(1.3.5) **śiṣṭa-akope** (loc. if) mandated – no hostility **aviruddham** non-disagreement **iti_cet** to the objection (1.3.6) **na** no such **śāstra-parimāṇatvāt** (abl. ind.) scripture – taking full stock, embracing (1.3.7) **api_vā** alternatively, though **kāraṇa-grahaṇe** (loc. when, once there is) the ultimate cause – personal grasp **prayuktāni** those that are recited **pratīyeran** (opt.3.pl.) they may be recognized

2.9 To the objection that if one is not hostile (opposed) toward what is mandated (by the injunction), then one's agreement can be inferred; ... well, taking full stock of the scripture, there would be no such (agreement), though on the other hand, once there is a personal grasp of their ultimate cause (the creator), those (mantras) which are recited may be recognized.

Even though the Upanishad does not declare hostility to the dharma of performing Vedic rites, it is limited in its scope to the dharma represented by the story of the creator and his power of speech. These passages are remarkably similar in meaning and terminology to ND 1.1.16, with the 'inference' involved in the syllogism there, the 'grounds' (hetu 1.3.4) being that the 'cause' (*kāraṇa* 1.3.7)

is known, the cause being Īśvara, which is equivalent to kartṛ in 1.3.2 and adhikāra in 1.2.16. The process of inferring the creator (antaḥ kāraṇa) is described in detail in SD 3.6-9. The following also has a strong connection to ND Chapter Nine.

तेष्वदर्शनाद्विरोधस्य समा विप्रतिपत्तिः स्यात्। शास्त्रस्था वा तन्निमित्तत्वात्।

(1.3.8) **teṣu** (loc. in) them **adarśanāt** (abl. ind.) failing to see **virodhasya** (gen. of) (reasoned) opposition **samāḥ** equivalents (*This is similar to the subject of equivalents "samāḥ" in ND Ch. 9, always with the genitive qualifier.*) **vipratipattiḥ** gainsaying, contrariness **syāt** (opt.3.sg) there may be (1.3.9) **śāstra-sthā** scripture – standing by, abiding in **vā** or, alternatively **tat-nimittatvāt** (abl. because) that – sense of cause

2.10 Failing to see that (ultimate cause) in them, there may be (examples of) mere contrariness as 'equivalents' of (genuine reasoned) opposition, or one may stand by that scripture because of those being the cause.

चोदितं तु प्रतीयेताविरोधात् प्रमाणेन। प्रयोगशास्त्रमिति चेत्। नासन्नियमात्। अवाक्यशेषाच्च।

(1.3.10) **coditam** commanded **tu** instead **pratīyeta** (opt.3.sg.) should be recognized **avirodhāt** (ind.) without opposition **pramāṇena** (inst. by means of) validation (1.3.11) **prayoga-śāstram** application, use – scripture **iti_cet** to the objection (1.3.12) **na** no **asat-niyamāt** (abl. because) not actually present – limitation to (1.3.13) **a-vākya-śeṣāt** (abl. because) without, missing – ellipsis, left out, here the implied referent of a Vedic metaphor **ca** also

2.11 To the objection that what is commanded *should* instead be recognized by means of that (scriptural) validation without any such opposition, that such is the scripture on the application (of the names) ... no, because that (application) is limited to what is *not* real (see 1.3.3), and because that (application) misses the (more profound) metaphorical referent.

सर्वत्र प्रयोगात्सन्निधानशास्त्राच्च। अनुमानव्यवस्थानात्तत्संयुक्तं प्रमाणं स्यात्। अपि वा सर्वधर्मः स्यात्

(1.3.14) **sarvatra** in every case **prayogāt** (abl. because) application **samnidhāna-śāstrāt** (abl. because) proximity (*see* $\sqrt{\text{parisamviś}}$, $\sqrt{\text{abhiniviś}}$ BU 1.3.18) – scripture **ca** and (1.3.15) **anumāna-vyavasthānāt** (abl. by) inference – persevering **tat-samyuktam** that – fully associated **pramāṇam** validation **syāt** (opt.3.sg.) it may be (1.3.16) **api_vā** or, alternatively **sarva-dharmaḥ** everyone – role, duty **syāt** (opt.3.sg.) it may be

2.12 Because there is application (of a name) in every case, and because there is the scripture on proximity (of the named "joining together near" BU 1.3.18), one's validation may be fully associated with that (application) by persevering in that inference (1.3.2), or it may be the dharma for everyone (1.2.16), ...

तन्त्रायत्वाद्धिधानस्य। दर्शनाद्विनियोगः स्यात्। लिङ्गाभावाच्च

tat-nyāyatvāt (abl. according to) for him, for each – suitability **vidhānasya** (gen. of) ordering (1.3.17) **darśanāt** (abl. by) seeing **viniyogaḥ** obligation **syāt** (opt.3.sg.) there may be (1.3.18a) **liṅga-abhāvāt** (abl. according to) indicator – non-existence **ca** and also

2.13 ... (i.e.) there may be the obligation (of karma 1.1.32) by seeing the ordering of it according to one's suitability for that (dharma), and according to the (notion of) non-existence of an indicator (body) (between incarnations).

नित्यस्य। आख्या हि देशसंयोगात्। न स्याद्देशान्तरेष्विति चेत्। स्याद्योगाख्या हि माथु-
रवत्

(1.3.18b) **nityasya** (gen. of) the constant one (1.3.19) **ākhyā** name **hi** because **deśa-samyogāt** (abl. taken from) place (= diśām_antas BU 1.3.10) – connection (1.3.20) **na_syāt** (opt.3.sg.) one may not **deśa-antareṣu** (loc. to) regions – other (= "na antam iyāt" BU 1.3.10) **iti_cet** to the objection (1.3.21) **syāt** (opt.3.sg.) one may be **yoga-ākhyā** connection – named **hi** for **māthuravat** (vati like) of or related to Mathurā

2.14 To the objection that, because of the name of the constant one, which is taken from her connection to that place ("the inner center of the regions"), one may not be (connected) to the other places; ... well, one may be (so connected), for that is named "Yoga", like that (school) of Mathurā.

The name (cf.1.1.27) of the constant one in BU 1.3.9 is that of the god "Dūr" already mentioned in 1.2.12, because she is "dūram" or "far removed" from the outer places, and far removed from death.

कर्मधर्मो वा प्रवणवत्। तुल्यं तु कर्तृधर्मेण। प्रयोगोत्पत्त्यशास्त्रत्वाच्छब्देषु न व्यवस्था
स्यात्।

(1.3.22) **karma** performance of the rite **dharmah** duty **vā** alternatively **pravaṇavat** (ind.) having an inclination for (1.3.23) **tulyam** equally **tu** but **kartṛ-dharmeṇa** (inst. through) creator – dharma (1.3.24) **prayoga-utpatti-aśāstratvāt** (ind.) application – birth – there being no scripture **śabdeṣu** (loc. in) words **na** no **vyavasthā** perseverance **syāt** (opt.3.sg.) it may be

2.15 Alternatively, one's dharma may be the performance (of the mantras) of the rite, having our (brahminical) inclination for that, but equally, through the dharma of the creator, it may be that there is no perseverance in the words, there being no scripture that any (kind of) birth (of "offspring " 1.2.12, as rewards) results from the application of them.

शब्दे प्रयत्ननिष्पत्तेरपराधस्य भागित्वम्। अन्यायश्चानेकशब्दत्वम्।

(1.3.25) **śabde** (loc. within) vocal sound **prayatna-niṣpatteḥ** (abl. by) diligent, assiduous, dedicated – maturation, development **aparādhasya** (gen. of) transgression **bhāgitvam** the having a share (1.3.26) **anyāyaḥ** impropriety **ca** and so **aneka-śabdatvam** plurality – state of the vocal sound

2.16 The 'having a share' of (the fruits of) the transgression (of the creator 1.2.13) is by a dedicated (personal) development within the vocal sound itself (meditation), and so our impropriety becomes the state of that vocal sound which is a plurality (of names).

तत्र तत्त्वमभियोगविशेषात्स्यात्। तदशक्तिश्चानुरूपत्वात्। एकदेशत्वाच्च विभक्तिव्यत्यये
स्यात्।

(1.3.27) **tatra** in that state **tattvam** (acc. against) essence **abhiyoga-viśeṣāt** (abl. for) attack – most distinctive, notable **syāt** (opt.3.sg.) may be (1.3.28) **tat-aśaktiḥ** that (*ref.=tattvam*) – lack of aptitude for **ca** and **anurūpatvāt** (abl. coming from) conformity with (1.3.29) **ekadeśatvāt** (abl. from) the notion of being a single "point" or instance (*In the Nyaya this term is used several times to denote a single individual as a part of a the whole of humanity. ND 2.1.31, etc.*) **ca** and even **vibhakti-vyatyaye** (loc. in the case of) partition, sharing – going against the established norm, renouncing **syāt** (opt.3.sg.) would

2.17 For that (plurality) may be the most notable attack against the essence (of vocal sound) in that state, and the lack of aptitude for that (essence) would arise from one's conformity with that (plurality) and even in the case of one who renounces the partitioning ("no perseverance" 1.3.24b), from his notion of being a single individual (within humanity).

The word "attack" refers to the "transgression" of 1.2.13 and 1.3.25, i.e., the creator's impropriety of "entering into", and thus "becoming" the multiplicity of names and beings engendered by the female.

प्रयोगचोदनाभावादर्थैकत्वमविभागात्। अद्रव्यशब्दत्वात्। अन्यदर्शनाच्च। आकृतिस्तु क्रियार्थत्वात्।

(1.3.30) **prayoga-codanā-abhāvāt** (abl. ind.) application – commands – in the absence of **artha-ekatvam** singleness of purpose **avibhāgāt** (abl. since) no sharing (1.3.31) **adravya-śabdatvāt** (abl. known by) not physical – state of the vocal sound (1.3.32) **anya-darśanāt** (abl. known by) (ibc) other – seeing (*=parama-darśana 1.1.13*) **ca** and (1.3.33) **ākṛtiḥ** outer appearance or form (*This recalls 1.1.13-16*) **tu** even so **kriyā-arthatvāt** (abl. ind.) activity – being for the purpose of (*Again, in the last statement of Chapter Two, we see "codanā" and "artha".*)

2.18 In the absence of any commands to apply (names), since there is no sharing it there is a singleness of purpose which is known by a state of the vocal sound which is not (merely) physical, and by seeing the 'other' way (the highest see 1.1.13). Even so, there is (also) one's outer form, that being for the purpose of one's activity.

Chapter Three

न क्रिया स्यादिति चेदर्थान्तरे विधानं

(1.3.34) **na** not **kriyā** the act itself **syāt** would be **iti_cet** to the objection **artha-antare** (loc. having to do with) purpose – other **vidhānam** (dharmic) ordering

3.1 To the objection that there would then be no activity (in our 'other' way) ... well, our ordering of it has to do with that other purpose.

न द्रव्यमिति चेत्। तदर्थत्वात्प्रयोगस्याविभागः। उक्तं समाम्नयः इदमर्थ्यं तस्मात्सर्वं तदर्थं स्यात्।

na nothing **dravyam** physical **iti_cet** to the objection (1.3.35) **tat-arthatvāt** (abl. ind.) such (*ref.= kriyā 1.3.33*) – being for the purpose of **prayogasya** (gen. of) application **avibhāgaḥ** no sharing (1.4.1) **uktam_samāmnāyaḥ** it is declared in the greater scripture **idam** this **arthyam** asked for, intended **tasmāt** accordingly, so **sarvam** all there is **tat-artham** that – purpose, intention **syāt** would be

3.2 To the objection that there would then be nothing physical ... well, because of that (physical) being for the purpose of such (activity 1.3.33), there would be no sharing of the application (of words). It is declared in the greater scripture that this (visible world) is what is desired (prayed for); so one's intention toward that would be all there is (without anything physical).

The last statement here is identical in meaning to 4.18 in this work as well as BU 1.3.28b, BU 1.4.17b, and YD 8.1-2 (JW), the idea being that the inner form of any object of desire is really the best one can do. Even if one has attained the physical object, that fact can only be affirmed by a memory or by a present-moment perceptual confirmation, both labeled "real" and "mine" in the mind. In both cases, attainment is *nothing more* than that mental event.

अपि वा नामधेयं स्याद्यदुत्पत्तावपूर्वमविधायकत्वात्। यस्मिन्गुणोपदेशः प्रधानतोऽभिसम्बन्धः।

(1.4.2) **api_vā** alternatively **nāma-dheyam** given name of **syāt** there may be / **yat-utpattau** (loc. to) of whom – birth **apūrvam** not prior **avidhāyaka-tvāt** (abl. ind.) no one to order or arrange for – there being (1.4.3) **yasmin** (loc. as to) whose

guṇa-upadeśaḥ the (three) qualities – teaching **pradhānatas** (tasil stemming from) principal originator, primary source **abhisambandhaḥ** reference to

3.3 Alternatively, there may be the given name of that (constant) one ("Dūr" 1.2.12, 1.3.18b-19) to the birth of whom such (a name) could not be prior—there being (in that case) no one to order (the names). As for (the one) whose (name) it is, the reference (BU 1.4.7c) is to the teaching of the (five) essential constituents that stem from the principal originator (see 1.1.10).

तत्प्रख्यञ्चान्यशास्त्रम्। तद्यपदेशं च। नामधेये गुणश्रुतेः स्यादत्

(1.4.4) **tat_prakhyam_ca** both that 'that' is what is immediately apparent **anyaśāstram** other scripture (1.4.5) **tat_vyapadeśam_ca** and that 'that' is what it is said to be (1.4.6a) **nāma-dheye** (loc. being related to) name **guṇa-śruteḥ** (abl. known or learned by) essential constituent – hearing **syāt** (opt.3.sg.) it may be

3.4 The other teaching (the Upanishad) is both, that that (essential constituent) is what is immediately apparent, and that that is what it is said to be (the name). This may be learned by hearing (the lesson therein) about an essential constituent being related to its given name.

This refers to BU 1.4.7c, where the named god representing a certain mode of perception is found to be nothing but the perception itself. The qualities of the principal (who is known as Dūr, Pradhāna, or Prakṛti), are treated there as fivefold—voice, breath, sight, hearing, and mind—throughout Chapter three of the BU. These five are mentioned again in BU 1.4.7c, but in BU 1.5.3 they are reduced to three—voice, breath, and mind—because sight and hearing are included in mind. In any case, the "guṇas" mentioned *here*, though associated with Pradhāna, are apparently not the three—sattva, rajas, and tamas—of the SD.

विधानमिति चेत्। तुल्यत्वात्क्रिययोर्न। ऐकशब्दे परार्थवत्। तद्गुणास्तु विधीयेरन्नविभा-
गाद्विधानार्थे

(1.4.6b) **vidhānam** order (of dharma) **iti_cet** to the objection/question (1.4.7) **tulyatvāt** (abl. because) equality **kriyayoḥ** (gen. dual; of) the two acts / **na no** (1.4.8 *obviously wrong*) **aikaśabdye** (loc. when) state of sound alone **para-arthavat** other – having a point (1.4.9a) **tat-guṇāḥ** it – qualities **tu** rather **vidhīyeran** (opt.3.pl.pass. √vidhā) they should be ordered **avibhāgāt** (abl. since) no sharing **vidhāna-arthe** (loc. ind.) ordering – for the purpose of

3.5 As to the question of the ordering: because of the equality of the two acts (kriyā's 1.3.33 and 1.3.34), when there is that state of the vocal sound alone, there would be no purpose in the other (the physical equivalent). For the purpose of ordering, since there is no sharing that (sound), it is rather the (inner perceptual) essential constituents of it that should be ordered.

न चेदन्येन शिष्टाः। बर्हिराज्ययोरसंस्कारे शब्दलाभादतच्छब्दः। प्रोक्षनिष्वर्थसंयोगात्।

तथानिर्मन्थ्ये।

(1.4.9b) **na** not (done) **cet** to the objection ("If not" doesn't work here. The omission of *iti* just removes the barrier to subsequent text being included in the clause.) **anyena** (inst. with) alternative (see *anya-śāstram* 1.4.4) **śiṣṭāḥ** required or necessary things (1.4.10) **barhis-ājyayoḥ** (loc. dual; involving) sacrificial grass – ghee **asaṁskāre** (loc. even where) no ceremony **śabda-lābhāt** (abl. arising from) vocal sound – direct apprehension **atat-śabdaḥ** not that – vocal sound (1.4.11) **prokṣaṇiṣu** (loc.pl. in) In the plural this means a mixture of water and grain. **artha-saṁyogāt** (abl. arising from) meaning – connection (1.4.12) **tathā** (existing) likewise **anirmanthye** (loc. where) no (fire) 'to be kindled'

3.6 To the objection that with our 'other' (teaching 1.4.4) the necessary things are not (done); ... Well, whatever sound is 'not that' (prime sound 1.2.24) arises from a direct apprehension of vocal sound (itself) even where there is no (required) ceremony involving sacred grass and ghee. It arises from a connection with the meaning in the rice-water offerings, which exists, likewise, even where there is no fire to be kindled.

वैश्वदेवे विकल्प इति चेत्। न वा प्रकरणात्प्रत्यक्षविधानाच्च

(1.4.13) **vaiśvadeve_vikalpe** (loc.abs. given that, assuming that) sacrifices to the pantheon – various **iti_cet** to the question (1.4.14a) **na_vā** not even that **prakaraṇāt** (abl. for) contextual occasion **pratyakṣa-vidhānāt** (abl. for) perception – ordering **ca** and

3.7 And what if such (necessary acts) are the various sacrifices to the Viśvadevas (pantheon of deities)? Well, even that is not (done), for that (occasion) is just the context (for the sound), and because that (context) is an ordering of one's sensory perception.

न हि प्रकरणं द्रव्यस्य। मिथश्चानर्थसम्बन्धः। परार्थत्वाद्गुणानाम्। पूर्ववन्तोऽविधानार्था-
स्तत्सामर्थ्यं समाम्नाये।

(1.4.14b) **na_hi** surely not **prakaraṇam** context **dravyasya** (gen. of) physical (1.4.15) **mīthas** happening reciprocally, reciprocal **ca** indeed **anartha-sambandhaḥ** meaningless – kinship, relationship (1.4.16) **para-arthatvāt** (ind.) the other – being for the sake of // **guṇānām** (gen. pl.) essential constituents (1.4.17) **pūrvavantaḥ** (vatup pl.) things having (gen.) as their precursors **avidhāna-arthāḥ** without ordering – independent objects // **tat_sāmarthyam** sameness of purpose **samāmnāye** (loc. in the context) greater scripture

3.8 The context (of the sacrifice) is surely not that of the physical thing, which is, moreover, a meaningless reciprocal relationship, (each) being for the sake of the other. Those (physical) things which have (perceptual) essential constituents as their precursors then become independent objects (in their own right) without any such (perceptual 3.7) ordering, which (latter), in the greater scriptural context (including the Upanishad), have no other purpose than that (the former).

The reciprocity here would be between the sacrificer and the deities. The sacrifice would be for the benefit of the deity, but with the expectation that the deity would in turn act for the benefit of the sacrificer. This is the case both for the obligatory rites and for those having to do with personal benefit. The author of the Sankhya Darshana speaks to the same subject in SD 1.27-40.

गुणस्य तु विधानार्थे तद्गुणाः प्रयोगे स्युरनर्थका न हि तं प्रत्यर्थवत्तास्ति। तच्छेषो नोपप-
द्यते। अविभागाद्विधानार्थे

(1.4.18) **guṇasya** (gen. of) essential constituent **tu** but **vidhāna-arthe** (loc. when it comes to) order – meaning / **tat-guṇāḥ** those (objects 1.4.17) – essential constituents **prayoge** (loc. whenever) application **syuḥ** they should be **anarthakāḥ** meaningless things // **na_hi** surely not **tam_prati** conversely to that **arthavattā** having significance **asti** there is (1.4.19) **tat-śeṣaḥ** it – metaphorical referent **na_upapadyate** (3.sg.) does not conform to rule (1.4.20a) **avibhāgāt** (abl. for) no sharing **vidhāna-arthe** (when it comes to) ordering – purpose

3.9 But when it comes to the meaning of the ordering of the essential constituent, whenever there is the application (of names), those (otherwise) meaningless things should be (considered as) essential constituents of those (objects). There is surely *no* significance conversely to that (as in 1.4.17). The śeṣa (implied meaning) of that (injunction 1.2.29) does not conform to (outside) rule, since there is no sharing when it comes to the meaning of such ordering.

He says that whenever one recites or hears the Vedic hymns it would be proper to understand that the names of the deities symbolize the corresponding qualities of perception. The converse, that the experience of the qualities should lead us to infer the existence of independent anthropomorphic beings that rule those qualities, does not hold true.

स्तुत्यर्थेनोपपद्येरन्। कारणं स्यादिति चेत्। आनर्थक्यादकारणं

(1.4.20b) **stuti-arthena** (ind.) for the purpose of honoring (see 1.2.7) **upapadyeran** (opt.3.pl. w/syāt; if) they would conform to the rule (1.4.21) **kāraṇam** ultimate cause **syāt** (opt.3.sg.) it would be **iti_cet** to the objection (1.4.22a) **ānarthakyāt** (abl. ind) being without purpose **akāraṇam** without cause

3.10 To the objection that if they (the brahminical kinship) conform to the rule (of the names) for the purpose of 'honoring' (the injunctions, as we said in 1.2.7), then *that* must be the ultimate cause (of *our* dharma); ... Well, (our ordering) being as it is without that purpose (of conformity), it is (also) without that cause.

कर्तुर्हि कारणानि गुणार्थो हि विधीयते। तत्सिद्धिः। जातिः। सारूप्यम्। प्रशंसा। भूमा।

लिङ्गसमवायः।

(1.4.22b) **kartuḥ** (gen. belonging to) creator **hi** surely **kāraṇāni** causes / **guṇa-arthaḥ** essential constituent – meaning **hi** surely **vidhīyate** (3.sg. or pass.) he orders or it is ordered (1.4.23) **tat** thus **siddhiḥ** accomplishment (1.4.24) **jātiḥ** high birth rank (1.4.25) **sārūpyam** looking the same (1.4.26) **praśāmsā** fame, good reputation (1.4.27) **bhūmā** (masc.) wealth, abundance (1.4.28) **liṅga-samavāyāt** (-**yaḥ** MUM) indicator – inherence

3.11 Surely, 'causes' belong to the (inner) creator (the ultimate kartṛ 'causer'). Surely it is the meaning of the 'essential constituent' that is ordered. That (ordering) is his accomplishment (see 1.4.1.), whether it is high birth rank, having the right look, good reputation, or abundance, for that (essential constituent) is inherent in the indicator (body).

संदिग्धेषु वाक्यशेषात्। अर्थाद्वा कल्पनैकदेशत्वात्। भावार्थाः कर्मशब्दास्तेभ्यः क्रिया प्र-
तीयेतैष ह्यर्थो विधीयते।

(1.4.29) **saṁdigdheṣu** (loc. when it comes to) those who are confused **vākya-śeṣāt** (abl. known by) ellipsis, the implied referent of the metaphor (1.4.30) **arthāt** (abl. known by) meaning **vā** or / **kalpanā** the mental conception **ekadeśatvāt** (abl. based on) the notion of being a single individual (2.1.1) **bhāva-arthāḥ** obvious meanings **karma-śabdāḥ** performance of the rite – words **tebhyaḥ** (dat. for) them / **kriyā** physical activity **pratīyeta** (opt..3.sg.) it should be recognized / **eṣa** this **hi** for **arthāḥ** meaning **vidhīyate** (A.3.sg.) it is ordered

3.12 When it comes to (the notion of) those who are confused by the metaphorical referent or by its meaning, well that (notion of plurality) is a mental conception based on being a single individual. For them, the words about the performance of the rite (in the Brahmaṇa) are obvious in their meaning, (and) it is the physical act itself that should be recognized, for this (they say) is the purpose that is ordered (by the words).

Here he acknowledges the existence of other souls, without qualification, but in the next sentence he switches to the solipsist aspect of the dualism.

सर्वेषां भावोऽर्थ इति चेत्। येषामुत्पत्तौ स्वे प्रयोगे रूपोपलब्धिः

(2.1.2) **sarveṣām** (gen. of) everyone **bhāvaḥ** the very existence **arthāḥ** purpose **iti_cet** to the objection (2.1.3a) **yeṣām** (gen. of) whatever individuals there may be **utpattau_sve_prayoge** (loc. abs. upon) birth – one's own – applying it to (*see also svaprayogāt MW*) **rūpa-upalabdhīḥ** forms – understanding, affirming

3.13 To the objection that such a purpose (activity) is the very existence of all (the individuals, including oneself); ... well, one affirms the physical forms of whatever individuals there may be (only) upon applying one's own (conception of) birth to them.

तानि नामानि तस्मात्तेभ्यः पराकाङ्क्षा भूतत्वात्स्वे प्रयोगे। (येषां तूत्पत्तावर्थं स्वे प्रयोगो न विद्यते) तान्याख्या तानि तस्मात्तेभ्यः प्रतीयेताश्रितत्वात्प्रयोगस्य।

(2.1.3b) **tāni** they **nāmāni** names / **tasmāt** (ind.) therefore **tebhyaḥ** (dat. for) them **para-akāṅkṣā** another – not the desire **bhūtātṽt** (abl. since) very existence **sve prayoge** (loc. abs. upon) own – applying [(2.1.4) *yeṣām tu utpattau arthe sve prayogaḥ na vidyate; When it comes to the purpose of one's own birth, however, he does not find that it applies for them.*] / **tāni** they **ākhyā** name **tāni** they / **tasmāt** (ind.) therefore **tebhyaḥ** (dat. for) them **pratīyeta** (opt.3.sg.) it should be recognized **āśritātṽt** (abl. deriving from) dependence **prayogasya** (gen. on) application

3.14 They are just their names. Therefore, for them, there is not the desire for another (BU 1.2.4a), since their very existence is only upon applying one's own (conception of a born form). 'They' (here) is just the name "they". Therefore, it should be recognized that 'for them' (here also) derives from the dependence on that (self) application (of names).

चोदना पुनरारम्भः। तानि द्वैधं गुणप्रधानभूतानि। यैर्द्रव्यं न चिकीर्ष्यते तानि प्रधानभूतानि
द्रव्यस्य गुणभूतत्वात्।

(2.1.5) **codanā** mandate **punar** repeatedly **ārambhaḥ** commencing (2.1.6) **tāni** they **dvaidham** twofold **guṇa-pradhāna** – **bhūtāni** essential constituents – (ifc) having as the principal aspect – physical elements (2.1.7) **yaiḥ** (instr. pl. among them) whatever they are **dravyam** a thing of physical substance **na** not **cikīrṣyate** (3.pass.desid. √kr) one desires to be made so / **tāni** they **pradhāna-bhūtāni** principal – physically elemental / **dravyasya** (gen. for) physical **guṇa-bhūtātṽt** (abl. because) essential constituents – becoming physically elemental

3.15 Repeatedly commencing (rites or incarnations?) being their mandate, 'they' are twofold: 1.) physically elemental, (but) 2.) having (perceptual) essential constituents as their principal aspect. One does not desire to be made (by incarnation) a physical thing along with them, such as they are. 'They' are the physically elemental aspects of those principal things (essential constituents), because for any physical thing, it is something where essential constituents have become physically elemental.

यैस्तु द्रव्यं चिकीर्ष्यते गुणस्तत्र प्रतीयेत तस्य द्रव्यप्रधानत्वात्।

(2.1.8) **yaiḥ** (inst. along with) whom **tu** but then **dravyam** physical **cikīrṣyate** (3.sg.desid.pass.) one desires to be made / **guṇaḥ** merit **tatra** in that case **pratīyeta** (opt.3.sg.) it would be recognized / **tasya** (gen. of) that **dravya-pradhānatvāt** (abl. ind.) physical – having as the principal aspect

3.16 But then one does desire to be made physical along with them. In that case, the essential constituent would be recognized, (but) having the physical object as the principal aspect of 'that' (vocal sound).

धर्ममात्रे तु कर्म स्यादनिर्वृत्तेः प्रयाजवत्। तुल्यश्रुतित्वाद्धेतुरैः सधर्मः स्यात्। द्रव्योपदेश इति चेत्। न तदर्थत्वाल्लोकवत्

(2.1.9) **dharmā-mātre** (loc. if) duty – only **tu** but **karma** (*recalls karma-śabdāḥ* 2.1.1) performance of the rite **syāt** (opt.3.sg.) it would be // **anirvṛtteḥ** (=anirvṛtteḥ) (abl. since) no stopping **prayājavat** (vati like) the pre-rite (2.1.10) **tulya-śruti-tvāt** (ind.) equally valid – scripture – that being of **vā** on the other hand **itaraiḥ** (instr. known by) pl. "the rest" (MW) **sadharmāḥ** having a dharma **syāt** (opt.3.sg.) may be (2.1.11) **dravya-upadeśaḥ** physical – teaching **iti_cet** to the objection (2.1.12) **na** no **tat-arthatvāt** (abl. because) that – being the meaning **lokavat** as in worldly life

3.17 But if that (physical aspect) is the only dharma, it would be the karma (=karma-śabdāḥ 2.1.1, the karma kanda, the mantra plus the brahmaṇa portions of the Veda). **On the other hand, since, like the verses of the preliminary rite, it (the scripture) doesn't stop there, our having a dharma may be known by means of the rest (of the Brahmaṇa, the Upanishad), that being the equally valid scripture. To the objection that that (having a dharma) is a matter of the teaching of the physical (aspect), ... no, because of that (teaching) being the meaning of that (dharma) as it is in worldly life.**

तस्य च शेषभूतत्वात्। स्तुतशस्त्रयोस्तु संस्कारो याज्यावद्देवताभिधानत्वात्। अर्थेन त्वप-
कृष्येत देवतानामचोदनार्थस्य गुणभूतत्वात्।

(2.1.12) **tasya** (gen. for) that **ca** indeed **śeṣa-bhūtatvāt** (abl. since) "left out", the unspoken implied meaning – the becoming elemental (2.1.13) **stuta-śāstrayoh**

(loc. dual; about) praised – praise **tu** on the other hand **samskāraḥ** ceremony **yājyāvāt** having the mantras of the Rig Veda **devatā-abhidhāna-tvāt** (abl. just because) divinities – naming – being (2.1.14) **arthena** with that meaning **tu** though **apakṛṣyeta** (pass.opt.3.sg.) it might be dragged down **devatā-nāma-codanā** divinities – names – commanding, ordering **arthasya** (gen. for) meaning **guṇa-bhūtatvāt** (abl. known by) essential constituent – the becoming elemental (*The structure of this last phrase copies 2.1.12. Again 18 has codanā and artha.*)

3.18 Moreover, since for 'that' (sound, word), the śeṣa (the implied meaning) would become the physically elemental, the ceremony would only concern the praised (divinity) and the praise itself, having the mantras of praise (the Rig Veda) only because of their being the calling of divinities by name, ("O Agni, O Vayu" etc.), but with that purpose it would be dragged down. That is the *command* to name divinities, since for that purpose, their essential constituent (aspect) would become (merely) the physically elemental (fire, air, etc.)

Chapter Four

वशावद्वागुणार्थं स्यात्। न श्रुतिसमवायित्वात्। व्यपदेशभेदाच्च।

(2.1.15) **vaśāvāt** having a barren cow (*vaśā=vehat (a barren cow) Śat.Br. 13.2.2.[9], not ajā-vaśā Taitt.Sam.3.4.3.2. The text says it is to honor Indra (son of Pṛthivī), not Vayu.*) **vā** even **guṇa-artham** essential constituent – (ifc) for the sake of **syāt** might be (2.1.16) **na** not the case **śruti-samavāyitvāt** (abl. because) hearing – coinherence (2.1.17) **vyapadeśa-bhedāt** (abl. because) verbal representation – partition **ca**

4.1 One might think that (command) *is* for the purpose of the essential constituent (as an effect), even the (command for the aśvamedha) having a barren cow. Well, that is not the case, because of that (essential constituent) having a co-inherence with hearing (śruti), and because that (naming) is just a partition (of the metaphysical śruti) into a verbose representation.

The word “śruti” (literally "hearing") means scripture, but it is also well known that it is scripture which is "heard" by the seer on a metaphysical level. Hearing is the essential constituent of the sound that is expressed in the form of recitation of mantras and injunctions alike. He emphasizes his point that the actual performance of the rite is really only symbolic, like the aśvamedha vidhi that calls for the sacrifice of a cow along with the male horse and the various male goats and so on.

गुणश्चानर्थकः स्यात्। तथा याज्यापुरुरुचोः। वशायामर्थसमवायात्। यत्रेति (यच्चेति
MLS) वार्थवत्त्वात्स्यात्। न त्वाम्नातेषु। दृश्यते।

(2.1.18) **guṇaḥ** essential constituent **ca** also **anarthakaḥ** having no purpose **syāt** might be (2.1.19) **tathā_yājyā-pururucoḥ** (loc. as is the case with, like) recited mantras – preparatory words (2.1.20) **vaśāyām** (loc. as in the case, like) barren cow **artha-samavāyāt** (abl. by) purpose – inherence (2.1.21) **yatra** in whatever case **iti** quotes **vā** or **arthavattvāt** (abl. according to) the idea of its having a purpose **syāt** might be (2.1.22) **na** no such **tu** but **āmnāteṣu** (loc. in) scriptures learned by memory and passed on to future generations (2.1.23) **dr̥ṣyate** (pass.3..sg.) it is seen

4.2 One might also think that the essential constituent does *not* have a purpose like the mantras of praise and the puroruc do (The puroruc are certain pre-mantra recitations at the morning rite.); **or, as in the case of the barren cow, that it is rather by the *inherence* of purpose (in every object), according to the idea that "whatever it is" it must have some purpose. But no such (purpose) is seen (by us) in those (words) that are memorized (also 'taught').**

अपि वा श्रुतिसंयोगात्प्रकरणे स्तौतिशंसती क्रियोत्पत्तिं विद्ध्यताम्। शब्दपृथक्त्वाच्च। अ-
नर्थकं च तद्वचनम्। अन्यश्चार्थः प्रतीयते।

(2.1.24) **api_vā** alternatively **śruti-samyogāt** (abl. arising from) hearing – full association **prakaraṇe** (ind.) in that context **stauti-śamsatī** (dual) the root "stu" (see MW) – the form "śamsatī" (*With the dual vidadhyātām and the vṛddhi initial vowel here, this odd compound begins to make sense.*) **kriyā-utpattim** (acc. to) act of sacrifice – birth **vidadhyātām** (A.opt.3.dual) those two may be directed or assigned to (acc.) (2.1.25) **śabda-pr̥thaktvāt** (abl. due to) vocal sound – being a separation, individuals one by one **ca** and so (2.1.26) **anarthakam** purposeless **ca** and **tat-vacanam** that – verbal expression (2.1.27) **anyaḥ** other **ca** and **arthaḥ** purpose **pratiyate** (pass.3.sg.) it is recognized (*see opt. 1.2.23; 1.3.7,10; 2.1.1,4,8*)

4.3 The alternative view is that it (purpose) arises from a full (root) association with (the seer's metaphysical) hearing (=coinherence with hearing 4.1). In that context, the root forms "to praise" and "one recites praise" would be assigned to the very birth of the sacrifice (out of that hearing); and so there is *both 1.*) the verbal expression of that (full association), which does

not have our purpose, since it is a *separation* of the vocal sound into individual things (words) one by one, and 2.) the purpose which is the 'other' that is recognized (in this treatise). (See "anya" 1.2.4, 23; 1.3.7,10; 2.1.1)

The idea of roots here sets up 4.5. He knows that languages don't evolve from preexisting verb roots, but he wants us to think of words having a source (using Pāṇini as an illustration) not just an end in the construction of mantras, vedas, etc.

अभिधानं च कर्मवत्। फलनिर्वृत्तिश्च। विधिमन्त्रयोरैकाथ्यमैकशब्द्यात्।

(2.1.28) **abhidhānam** naming **ca** and so (see *ca ... ca* 2.1.25-7) **karmavat** consisting of the performance of the rite (2.1.29) **phala-nirvṛtiḥ** completion of result **ca** and (2.1.30) **vidhi-mantrayoḥ** (gen. *their* being) **aikārthyam** being of the same purpose **aikaśabdyāt** (abl. because) being of the same vocal sound

4.4 And so there is the naming, consisting of the performance of the rite, and there is the completion of the result, that injunction (to perform) and that hymn of praise (the naming) being of the same purpose because they are of the same (internal) vocal sound.

अपि वा प्रयोगसामर्थ्यान्मन्त्रोऽभिधानवाची स्यात्। तच्चोदकेषु मन्त्रारख्या। शेषे ब्राह्मणशब्दः। अनाम्नातेष्वमन्त्रत्वमान्नातेषु हि विभागः।

(2.1.31) **api_vā** alternatively **prayoga-sāmarthyāt** (abl. because) application – being of the same purpose or meaning **mantraḥ** "instrument of thought" (MW) , a hymn of the "mantra" portion of the veda **abhidhāna-vācī** the one verbally expressing the names **syāt** should consider (2.1.32) **tat-codakeṣu** (loc. in) that – commands **mantra-ākhyā** known as "mantra" (2.1.33) **śeṣe** (loc. in) implied meaning **brāhmaṇa-śabdaḥ** the brahmin – vocal sound (2.1.34) **anāmnāteṣu** (loc. in) things that are not memorized and taught **amantratvam** no sense of "mantra" / **āmnāteṣu** (loc. in regard to) things that are memorized and taught **hi** for surely **vibhāgaḥ** sharing

4.5 One should consider our alternative view as the one (ṛṣi or brahmin) verbally expressing the names *being* the "mantra" (as the mantṛ "thinker" from the root √man "to think") because of that (thought) being of the same meaning (or purpose) as the application (of mantras in the rite). In the *commands* for that (application) it is known as "mantra". In the *śeṣa* (implied meaning) it is the vocal sound of the priest himself, there being no sense of (a performed)

"mantra" in those (implied meanings) that are *not* memorized and taught; for surely any such sharing would (only) be in regard to things that *are* memorized and taught.

तेषामृग्यत्रार्थवशेन पादव्यवस्था। गीतिषु सामाख्या। शेषे यजुः शब्दः। निगदो वा चतुर्थ
स्याद्धर्मविशेषात्। व्यपदेशाच्च। यजूंषि वा तद्रूपत्वात्।

(2.1.35) **teṣām** (gen. of) those **ṛc** Rigveda // **yatra** wherever **artha-vaśena** (inst. accompanied by) material, wealth – desire **pāda-vyavasthā** (inst. through) a metric verse – perseverance (2.1.36) **gītiṣu** (loc. in the case of) singing **sāmākhyā** the sung version of some of the **ṛc** verses, the Sāmaveda (2.1.37) **śeṣe** (loc. in the case of) the implied meaning of the verses as illuminated in the Upanishad **yajuḥ-śabdaḥ** the book of instructions for the rite, the Yajurveda (*The Brihadāranyaka Upaniṣad is attached to the end of the Śatapatha Brāhmaṇa which is associated with the Śukla Yajurveda. The first parts of that Upaniṣad are sometimes referred to in this work as "vākyāśeṣa", "vidhiśeṣa" or just "śeṣa" here.*) (2.1.38) **nigadaḥ** spoken out loud **vā** either **caturtham** fourth **syāt** perhaps it might be **dharma-viśeṣāt** (abl. because) duty – particular (2.1.39) **vyapadeśāt** (abl. because) verbal declaration **ca** and (2.1.40) **yajūnṣi** (nom.sg.) yajus **vā** or **tat-rūpatvāt** (abl. because) its – being formed (of its essential constituents) (=rūpatā MW)

4.6 That (sharing) of those things is the Ṛc. Wherever it is accompanied by a desire for wealth, it would be through persevering in those metric verses. In the case of sung verses it is known as the Sāman. In the case of the implied meaning of them it is the (prose) testimony of the Yajus. Perhaps a fourth might be considered either a (kind of) nigada (formal spoken instructions), because there is a particular dharma (for each person) and because that would be the formal declaration of it (like the smṛti?); or as a (kind of) yajus (like the Upaniṣad?), because of (all) those being formed (of inner vocal sound).

वचनाद्धर्मविशेषः। अर्थाच्च। गुणार्थो व्यपदेशः।

(2.1.41) **vacanāt** (abl. known by) instruction **dharma-viśeṣaḥ** duty – particular (2.1.42) **arthāt** (abl. known by) purpose or business in life **ca** and (2.1.43) **guṇa-arthaḥ** essential constituent – purpose **vyapadeśaḥ** verbal representation

4.7 One's particular dharma is known by that instruction and by one's (obvious) purpose in life. The verbal representation is such a 'purpose' for its essential constituent (vocal sound).

सर्वेषामिति चेत्। न ऋग्व्यपदेशात्। अर्थैकत्वादेकं वाक्यं साकाङ्क्षं चेद्विभागे स्यात्। समेषु वाक्यभेदः स्यात्। अनुषङ्गो वाक्यसमाप्तिः

(2.1.44) **sarveṣām** (gen. for) all, everyone **iti cet** to the objection (2.1.45) **na no ṛg-vyapadeśāt** (abl. because) RĪg Veda – verbal representation (2.1.46) **arthakvatvāt** (abl. because) purpose singleness // **ekam** single **vākyaṃ** statement **sākāṅkṣam** having or containing the desire **cet** to the objection / **vibhāge** (loc. in the case of) sharing **syāt** it may be (2.1.47) **sameṣu** (loc. in the case of, with) peers **vākya-bhedaḥ** statements – partition **syāt** there may be (2.1.48a) **anuṣaṅgaḥ** subsequent attachment unto **vākya-samāptiḥ** statements – attainment

4.8 To the objection that that (dharma) is for everyone; well no, because what is known by the verbal representation of the ṛc is a singleness of meaning (or purpose). To the objection that what is 'single' is rather the (Vedic) statement containing the (personal) desire; well that may be so in the case of the sharing. With our (brahminical) peers, there may be a partition (of the vocal sound) into (Vedic) statements (but) their subsequent attachment to them is the attainment of (mere) statements.

सर्वेषु तुल्ययोगित्वात्। व्यवयान्नानुषज्येत। शब्दान्तरे कर्मभेदः कृतानुबन्धत्वात्। एकस्यैवं पुनः श्रुतिरविशेषादनर्थकं हि स्यात्।

(2.1.48b) **sarveṣu** (loc. when it comes to) everyone **tulya-yogitvāt** (abl. out of) equals – a sense of union (2.1.49) **vyavāyāt** (abl. by) entering in among **na anuṣajyeta** (opt.3.sg.) one should not become attached unto (2.2.1) **śabdāntare** (loc. within the context of) vocal sound – "other" (*but surely "inner", which is the key to understanding this passage.*) **karma-bhedaḥ** performances – partitioning **kṛta-anubandhatvāt** (abl. known by) performed – indicatory sign (2.2.2) **ekasya** (gen. on the part of) one **evam** surely **punar-śrutiḥ** repeatedly hearing **aviśeṣāt** (ind. adv.) being without the particular (*refers to dharmaviśeṣa 2.1.38, 41*) **anarthakam** without the purpose **hi** for surely **syāt** it must be

4.9 When it comes to that 'everyone', one should not become so attached to them by entering in among them out of a sense of union of equals. It is (only) within the context of the *inner* vocal sound that we partition into (individual) performances by means of the (outer) indicatory sign (fire, grain, ghee, etc.) of that which is actually performed, for surely it must be on the part of the *one* (not the many), repeatedly *hearing* that (inner sound) without that purpose (of repeatedly *performing*), being without that particularized one (dharma 2.1.41).

प्रकरणन्तु पौर्णमास्यां रूपावचनात्। विशेषदर्शनाच्च

(2.2.3) **prakaraṇam** context **tu** but **paurṇamāsyām** (loc. with) the full-moon day (from *pūrṇamāsī*, =*pūrṇamā*) **rūpa-avacanāt** (abl. because) form – without instruction (2.2.4) **viśeṣa-darśanāt** (abl. because) distinction – seeing **ca** and

4.10 But with the (public) celebration of the full moon, that (performance) is the (only) context, because it is without that (Upanishadic) instruction that it is only a visual form (see rūpatva 2.1.40), and because one sees the distinction (between them).

He reminds us that a public setting is usually not the right context to extol one's philosophical beliefs. This is also the case with religious (and sometimes political) beliefs, or even the many weird-but-true scientific facts that seem to defy our unspoken agreement as to the obvious nature of everyday physical reality.

सर्वेषां समेषु ह्यप्रवृत्तिः स्यात्। गुणस्तु श्रुतिसंयोगात्। चोदनावा गुणानां युगपच्छास्त्रा-
चोदिते हि तदर्थत्वात्तस्य तस्योपदिश्येत।

(2.2.4b) **sarveṣām** (gen. belonging to) everyone **sameṣu** (loc. among) equivalents **hi** surely even **apравृत्tiḥ** not the activity, functioning **syāt** (opt.3.sg.) there should be (2.2.5) **guṇaḥ** essential constituent **tu** rather **śruti-samyogāt** (abl. known by) hearing – fully associating (2.2.6) **codanā** command **vā** alternatively **guṇānām** (gen. belonging to) essential constituents **yugapat** immediate // **śāstrāt** (abl. by) scripture **codite** (loc. in) commanded **hi** for **tat-arthatvāt** (abl. because) the existence of such a meaning **tasya** of that / **tasya** of that **upadiśyeta** (pass.opt.3.sg.) it should be taught

4.11 (But) surely even belonging to the 'everyone' (there), among their 'equivalents' (of our dharma cf. Nyaya Ch. 9), there should be that which is *not* just the functional activity (of the rite), but rather the essential constituent that is known by fully associating with the (inner) hearing of it, the 'command' being alternatively an immediate (inner) thing, belonging to its essential constituent (sound). For because of the existence of the (immediate) *meaning* of 'that' (vocal sound) in what is commanded by the scripture, our *teaching* should be of 'that'.

व्यपदेशश्च तद्वत्। लिङ्गदर्शनाच्च। पौर्णमासीवदुपांशुयाजः स्यात्। चोदना वाप्रकृतत्वात्।

गुणोपबन्धात्। प्राये वचनाच्च। आघाराग्निहोत्रम्

(2.2.7) **vyapadeśaḥ** verbal representation **ca** and even **tadvat** having that (2.2.8) **liṅga-darśanāt** (abl. by) indicator – seeing **ca** and even (2.2.9) **paurṇamāsivat** having the full-moon celebration / **upāṁśu-yājāḥ** quiet personal recitation **syāt** (opt.3.sg.) there should be (2.2.10) **codanā** command **vā** alternatively **aprakṛtatvāt** (abl. ind.) not being the original creation (2.2.11) **guṇa-upabandhāt** (abl. since) essential constituent – (subordinate) attachment applied on to (=anubandha, but applied "on to" rather than found as an inherent sign) (2.2.12) **prāye** (as to) primary **vacanāt** (abl. according to) (this) instruction **ca** also (2.2.13) **āghāra-agnihotram** sprinkling with ghee – the personal fire at sunrise and sunset

4.12 And even having that (dharma) which is the *verbal* representation, and even having the (public) full-moon celebration by *seeing* the indicator, alternatively there is the command that one should have quiet *private* recitation since, not being the original creation, that (verbal and visual thing) is (only) a subordinate attachment applied on to the essential constituent. It is also according to *this* instruction as to what is primary that we do the agnihotra with ghee.

रूपत्वात्। संज्ञोपबन्धात्। अप्रकृतत्वाच्च। चोदना वा

arūpatvāt (ind.) without its being formed (2.2.14) **sañjñā-upabandhāt** (ind. adverbial) names – subordinate attachment (2.2.15) **aprakṛtatvāt** (ind.) not being the original creation **ca** and (2.2.16a) **codanā** command **vā** alternatively

4.13 Alternatively there is also the command *without its being 'formed'* (see rūpatva 2.1.40), where *that* (being formed), not being the original creation, is the subordinate attachment, applied on to the *names*.

शब्दार्थस्य प्रयोगभूतत्वात्तत्सन्निधेर्गुणार्थेन पुनः श्रुति। द्रव्यसंयोगाच्चोदना पशुसोमयोः
प्रकरणे ह्यनर्थको द्रव्यसंयोगो न हि तस्य गुणार्थेन।

(2.2.16b) **śabda-arthasya** (gen. of) vocal sound – purpose **prayoga-bhūtatvāt** (abl. by) application – becoming elemental **tat** there **saṁnidheḥ** (abl. since) taking ones place **guṇa-arthena** (ind.) for the sake of the essential quality **punar_śruti** repeatedly hearing (see 1.2.41) (2.2.17) **dravya-saṁyogāt** (abl. by) fully associating **codanā** command **paśu-somayoḥ** (loc. having to do with) animal – soma plant juice **prakaraṇe** (loc. in) context **hi** for surely **anarthakaḥ** having no meaning **dravya-saṁyogaḥ** physical – fully associating **na** not **hi** for surely **tasya** (gen. belonging to) that **guṇa-arthena** (ind.) for the sake of the essential quality

4.14 Since it is by the 'becoming elemental' in that (physical) application of the purpose of the vocal sound, that one takes up one's place *there*, the repeated hearing is (rather) for the sake of one's *essential* quality. Surely, any command that has to do with the (offering of) animals and soma by fully associating with the physical (application) has no meaning in that context, for a full association with the physical (application) surely does not belong to 'that' (vocal sound) which is for the sake of (knowing) one's essential quality.

अचोदकाश्च संस्काराः। तद्भेदात्कर्मणोऽभ्यासो द्रव्यपृथक्त्वादनर्थकं हि स्याद्भेदो द्रव्यगु-
णीभावात्। संस्कारस्तु न भिद्येत परार्थत्वात्

(2.2.18) **acodakāḥ** not things that are commanded **ca** also **saṁskārāḥ** purification rites (2.2.19) **tat-bhedāt** (abl. from) that – partition **karmaṇaḥ** (gen. of) performance of a rite **abhyāsaḥ** repetition // **dravya-prthaktvāt** (abl. from) physical – individualization **anarthakam** meaningless **hi** surely **syāt** it must be // **bhedāḥ** partition **dravya-guṇī-bhāvāt** (abl. deriving from) physical – essential quality – (ifc) relationship between (2.2.20a) **saṁskārāḥ** purification rite **tu** but **na bhidyeta** (opt.3.sg.) it need not be subjected to partition. **para-arthatvāt** (ind.) (each cf. 1.4.16) being for the sake of the other

4.15 There are also the purification rites, which are not commanded. Repetition of their performance arises from a partitioning of *that* (essential quality). That *that* (essential quality) arises (conversely) from individualization of the physical (body) must surely be meaningless. That partition derives from the (causal) relationship of the essential quality with the physical (body), but a purification rite need not be subjected to such partition, (i.e., each cf. 1.4.16) being for the sake of the other.

The purification rites have to do with birth and infancy, including conception, safe pregnancy, and naming of the infant, as well as coming of age, marriage, etc.

द्रव्यस्य गुणभूतत्वात्। पृथक्त्वनिवेशात्संख्यया कर्मभेदः स्यात्।

(2.2.20b) **dravyasya** (gen. for) physical **guṇa-bhūtatvāt** (abl. ind.) essential constituent – the becoming elemental (*not "subordinate" here. The abstract form seems to have the sense of the indeclinable participle.*) (2.2.21) **pr̥thaktva-niveśāt** (abl. by) individualization – entering into (*See śarīra-āveśa YD 7.4 JW.*) **saṁkhyayā** (inst.) among the sum or the lot (of us), included in our number **karma-bhedaḥ** performances – partition **syāt** (opt.3.sg.) there would be

4.16 For the physical thing (body), its essential qualities having become elemental, included in our number by entering into the individualization (incarnation), there would be a partitioning into (individual) performances.

संज्ञाचोत्पत्तिसंयोगात्। गुणश्चापूर्वसंयोगे वाक्ययोः समत्वात्। अगुणे तु कर्मशब्दे

गुनस्तत्र प्रतीयेत। फलश्रुतेस्तु कर्म स्यात्

(2.2.22) **saṁjñā** name **ca** both/and **utpatti-saṁyogāt** (abl. by) physical birth – fully associating (*see utpattika 1.1.5, utpattau 1.4.2*) (2.2.23) **guṇaḥ** essential quality **ca** both/and **apūrva-saṁyoge** (loc. if) unpreceded – full association / **vākyaḥ** (gen. dual of) two statements **samatvāt** (ind.) there being equivalence (2.2.24) **aguṇe** (loc. abs. 'given a preexisting condition') no essential quality **tu** but **karma-śabde** (loc. abs. w/ aguṇe) performance of a rite – vocal sound / **guṇaḥ** essential quality **tatra** there **pratīyeta** (pass.opt.3.sg) it should be recognized (2.2.25) **phala-śruteḥ** (abl. by) result – hearing **tu** though **karma** performance of a rite **syāt** (opt.3.sg.) it may be

4.17 There is both one's name, by fully associating with that physical birth, and one's essential quality where there is a full association with that (sound)

which has nothing prior (as a cause), there being a certain equivalence of those two statements; but if there has (previously) been no essential quality (recognized) in the vocal sound of the performance of the rite, that essential quality *should* (now) be recognized there, even though the performance itself may be (inspired) by one's hearing of the (desirable) result (thereof).

फलस्य कर्मयोगित्वात्। अतुल्यत्वात्तु वाक्ययोगुणे तस्य प्रतीयेत। समेषु कर्मयुक्तं

स्यात्। सौभरे पुरुषश्रुतेर्निधने कामसंयोगः।

phalasya (gen. of) result **karma-yogitvāt** (abl. by) performance – sense of union (2.2.26) **atulyatvāt** (ind.) without equality **tu** but **vākyaḥ** (gen. dual; of) two statements **guṇe** (loc. when it comes to) essential quality **tasya** (gen. of) that **pratīyeta** (pass.opt.3.sg.) it should be recognized (2.2.27) **sameṣu** (loc. in the case of) equivalents **karma-yuktam** performance of the rite – connected **syāt** (opt.3.sg.) it may be (2.2.28) **saubhara** (loc. in the case of) a celebrated passage of the Sāma Veda¹ **puruṣa-śruteḥ** (abl. by) human spirit – hearing // **nidhane** (loc. in the case of) the final chorus of a saubhara assigned to a particular desire (progeny, food, rain, dry weather, etc.) **kāma-saṁyogaḥ** desire – full association

4.18 (That is,) when it comes to the essential quality of 'that' (vocal sound), it should be recognized by a sense of (immediate) association of the result with the performance, but without the equality of those two statements. (ref. to saṁyama, as in ND 4.2.35-7?). In the case of the 'equivalents' (of our dharma), that (result) may be connected with the performance of the rite, (but) in the case of one of Sobhari's (result-producing) songs (a saubhara sāman¹) that (association) is by the person's (see SB 12.3.4) own hearing, which is, in the case of the singing of the codas (of the saubhara), a full association (of the result) with the desire (itself). (see YD)

Chapter Five

सर्वस्य वोक्तकामत्वात्तस्मिन्कामश्रुतिः स्यान्निधनार्था पुनः श्रुतिः।

(2.2.29) **sarvasya** (gen. for) everyone (=samkhyayā 2.2.21) **vā** alternatively **ukta-kāmatvāt** (abl. by) being one to whom desire has been declared, being told what the desire is **tasmin** by that means **kāma-śrutiḥ** desire – hearing **syāt** it might be / **nidhana-artha ā** coda – for the sake of – as if ("after a subst. or adj. like, as" MW) **punar_śrutiḥ** repeated hearing

5.1 For the 'everyone', the alternative is that just by being told what one's desire is (by the hymns themselves), the 'hearing' of desire might be by *that* means. The repeated hearing is then as if it were for the sake of the coda itself (not for understanding one's essential quality as in 4.1.4).

गुणस्तु क्रतुसंयोगात्कर्मान्तरं प्रयोजयेत्संयोगस्याशेषभूतत्वात्। एकस्य तु लिङ्गभेदा-
त्प्रयोजनार्थमुच्येतैकत्वं गुणवाक्यत्वात्।

(2.3.1) **guṇaḥ** essential quality **tu** but **kratu-saṁyogāt** (abl. known by) sacrifice (esp. rājasūya or aśvamedha) – fully associating / **karma-antaram** performance – inner **prajoyayet** (caus.opt.3.sg) should cause to set in motion **saṁyogasya** (gen. for) the one fully associating **aśeṣa-bhūtatvāt** (abl. by) without remainder, whole, holistic – the becoming elemental (2.3.2) **ekasya** (gen. of) one, whole **tu** but **liṅga-bhedāt** (abl. because) indicator – partitioning **prajojana-artham** purpose – true meaning **ucyeta** (pass.opt.3.sg.) should be stated **ekatvam** identity **guṇa-vākyatvāt** (abl. known by) essential qualities – the existence of a statement

5.2 But the essential quality is known by fully associating (oneself) with the (horse?) sacrifice. For the one fully associating (himself), that should cause him to set in motion an inner performance by a holistic 'becoming elemental', but because that (sacrifice) is (not a joining but) a partitioning of the indicator (body) of the 'one', the true meaning of the purpose of that should be stated, that one's oneness (or 'identity' with the horse) be known by the existence of a *statement* of its essential qualities. (cf BU 1.1)

अवेष्टौ यज्ञसंयोगात्क्रतुप्रधानमुच्यते। आधाने सर्वशेषत्वात्। अयनेषु चोदनान्तरं संज्ञोप-
बन्धात्। अगुणा च कर्मचोदना।

(2.3.3) **aveṣṭau** (in the case of) expiatory karmas (= "prāyaścitti", abundant in e.g. SB XII. These are formulas for correcting various mistakes made while performing the rites.) **yajña-saṁyogāt** (abl. by) sacrifice, act of worship or devotion – profound connection **kratu-pradhānam** "sacrifice (as the aśva-medha sacrifice)" (MW), a royal sacrifice – (ifc) having as the principal aspect **ucyate** (pass.3.sg.) it is declared (2.3.4) **ādhanē** (loc. where) placing the fire (*The connection with "everyone" (sarva) with the fire is by the idea of agni vaiśvānara.*) **sarva-śeṣatvāt** (abl. understood by) everyone – implied meaning "left out" or

"remaining" to be explained (2.3.5) **ayaneṣu** (loc. in the case of) seasonal rites **codanā-antaram** command – different kind **saṁjñā-upabandhāt** (abl. comparative w/antara; from) names – (subordinate) attachment applied on to (2.3.6) **aguṇāt [aguṇā MUM]** (abl.) in the absence of the essential quality **ca** while **karma-codanā** performance of the rite – command

5.3 (Even) in the case of an expiatory karma, having such a rite as the principal object is declared (here) to be by fully associating with that sacrificial ceremony, where the rite of placing the fire (agni) is understood by the existence of the implied meaning (śeṣa) of 'everyone' (vaiśvānara). (Even) in the case of the seasonal rites (at solstices, equinoxes, etc.), there is this different kind of command from that which is just a subordinate attachment applied on to the names, while the command to (merely) perform the rite arises in absence of the essential constituent.

He has now mentioned by name several well-known rites and how they and even the mandate to perform them can be profoundly personalized. Such is his reflection (mimansa) on these karmas.

समाप्तं च फले वाक्यम्। विकारो वा प्रकरणात्। लिङ्गदर्शनाच्च। गुणात्

(2.3.7) **samāptam** attained **ca** while (*a disjunctive use w/vā*) **phale** (loc. about) result **vākyam** statement (2.3.8) **vikārah** transformation **vā** alternatively **prakaraṇāt** (abl. according to) context (2.3.9) **liṅga-darśanāt** (abl. known by) indicator – seeing **ca** and (2.3.10a) **guṇāt** (abl. through) essential quality

5.4 While there is the statement about the result that it is something attained, it is alternatively a transformation, according to that context (of full association), and this is known by seeing the indicator through its essential quality.

संज्ञोपबन्धः। समाप्तिरविशिष्टा। संस्कारश्चाप्रकरणेऽकर्मशब्दत्वात्। यावदुक्तं वा कर्मणः

श्रुतिमूलत्वात् यजतिस्तु द्रव्यफलभोक्तृसंयोगात्

(2.3.10b) **saṁjñā-upabandhaḥ** names – attachment applied on to (2.3.11) **samāptiḥ** attainment **aviśiṣṭā** undistinguished, common (2.3.12) **saṁskārah** rite of purification **ca** even **aprakaraṇe** (ind.) apart from that context **akarma-śabdatvāt** (abl. known through) not the performance of the rite – state of the vocal sound (2.3.13) **yāvat** to whatever extent **uktam** declared **vā** on the other hand

karmaṇaḥ (gen. belonging to) performance of the rite / **śruti-mūlatvāt** (abl. arising from) hearing – rootness, the root state (2.3.14a) **yajatiḥ** the verb form "yajati" (one sacrifices, worships, honors) **tu** but **dravya-phala-bhokṭṛ-saṁyogāt** (abl. known by) physical – "fruit", result – enjoyer, experiencer – full union or association

5.5 As a subordinate attachment applied on to the names, such attainment is just a common thing. Even a rite of purification, apart from that (common) context, is known through the state of the vocal sound which is not the (mere) performance of the rite. On the other hand, to whatever extent that (attainment) is declared (out loud) it does belong to the performance of the rite, but even the verb form "one sacrifices" arises from the root state of hearing itself, for that (root state) is the full association of the enjoyer with the physical fruit (result).

Full association (=Yoga as "saṁyoga" here) is the lesson here, as opposed to mere attainment and possession of the fruit or result of karmas.

एषां कर्मसम्बन्धात्। लिङ्गदर्शनाच्च। विषये प्रायदर्शनात्। अर्थवादोपपत्तेश्च। संयुक्तस्त्वर्थशब्देन तदर्थः श्रुतिसंयोगात्।

(2.3.14b) **eteṣām** (gen. for) these **karma-sambandhāt** (abl. through) performance of the rite – kniship (2.3.15) **liṅga-darśanāt** (abl. through) indicator(s) – seeing **ca** as well as (2.3.16) **viṣaye** (loc. where) sphere of object perception **prāya-darśanāt** (abl. through) primary aspect – seeing (2.3.17) **arthavāda** explanation, illumination **upapatteḥ** evidence **ca** and (2.3.18) **saṁyuktaḥ** fully associated **tu** but **artha-śabdena** (inst. accompanied by) meaning – testimony (*The contrast with the more common "śabda-artha stands out."*) / **tat-arthaḥ** that – meaning **śruti-saṁyogāt** (abl. by) hearing – full association

5.6 For all 'these' (enjoyers) it is through our kinship in the performance of the rite as well as through seeing the indicators. Where there is that sphere of object perception, it is through seeing its primary aspect, and the 'illumination' is by that evidence, but fully associated (with the result) that (seeing) is accompanied by (hearing) the testimony as to its meaning. The meaning of that (testimony) is known by full association with the (primal) hearing.

पालीवते तु पूर्वत्वादवच्छेदः। अद्रव्यत्वात्केवले कर्मशेषः स्यात्।

(2.3.19) **pātnīvate** (loc. in the case of) having a wife (*referring to BU 1.4, or (less likely) related to certain libations accompanied by texts² on Agni or Tvaṣṭr "having a wife"*) **tu** but **pūrvatvāt** (abl. w/avacchedaḥ; apart from) the sense of the primary **avacchedaḥ** distinguished (~~2.3.20~~) **adravyatvāt** (abl. for) being devoid of physical substance // **kevale** (loc. in the case of) the only one **karma** performance of the rite **śeṣaḥ** implied meaning **syāt** let that be

But in the case of that (passage) related to having a wife (BU 1.4.3a), (even) that is distinguished from the sense of the primary, for that is devoid of any physical substance. In the case of (the self as) the 'only one' (before the wife, BU 1.4.1a), let that (being the only one) be the implied meaning of the performance of the rite.

At this point, the author has finished his introductory treatment of the dualist philosophy of the Darshanas as it applies to the duties of a Vedic priest, and has now begun the lengthy Karma Mimansa ("examination of the karmas") portion. With that in mind I have set aside the translation for now.

Notes

¹ (Jaiminiya Brāhmaṇa I 186:)

सौभरं प्रजाकामः कुर्वीत। हुस् इति निधनम् उपेयात्। सौभरं अन्नाद्यकामः कुर्वीत। उर्क् इति निधनम् उपेयात्। सौभरं वृष्टिकामः कुर्वीत। हिम् इति निधनम् उपेयात्। सौभरं उद्ग्रहणकामः कुर्वीत। उत् इति निधनम् उपेयात् सौभरं स्वर्गकामः कुर्वीत। उ इति निधनम् उपेयात्॥

186.15-24 saubharam prajā-kāmaḥ kurvīta | hus iti nidhanam upeyāt | saubharam annādya-kāmaḥ kurvīt | urk iti nidhanam upeyāt | saubharam vṛṣṭi-kāmaḥ kurvīt | him iti nidhanam upeyāt | saubharam udgrahaṇa-kāmaḥ kurvīt | ut iti nidhanam upeyāt | saubharam svarga-kāmaḥ kurvīt | u iti nidhanam upeyāt || (etc.)

Desiring progeny one might do the saubhara by joining in singing the "hus" coda. Desiring food to eat one might do the saubhara by joining in singing the "urk" coda. Desiring the rains one might do the saubhara by joining in singing the "him" coda. Desiring the (rains') letting up one might do the saubhara by joining in singing the "ut" coda. Desiring heaven one might do the saubhara by joining in singing the "u" coda.

² (Taittirīya Saṁhita 1.4.27:)

bṛhaspati-sutasya lord of prayer – pressed out from the soma plant **te_indo** (voc.) you the soma drop **indriyāvataḥ patnīvantam** "having a wife", referring to Agni **graham gṛhnāmi / agne patnīvat sajūr devena tvaṣṭṛā somam piba svāhā** (This means "hail", as well as being the name of Agni's "wife".)

You the drop of Soma juice, I take the 'Patnīvantam' ladleful of you, of (you) pressed out by the Lord of Prayer, of (you) the powerful.

You the fire, *having* that 'Patnī', at the same time accompanied by the divine Tvaṣṭṛ, you drink the Soma. Svāhā!

Sources for the original text

(MLS) Mohan Lal Sandal, translator of Sacred Books of the Hindus Vol.

XXVII, 1923

(MUM) Maharishi University of Management Sanskrit collection