

# **The Vedanta Darshana**

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## Chapter One

अथातो ब्रह्मजिज्ञासा। जन्माद्यस्य यतः। शास्त्रयोनित्वात् तच्च समन्वयात्। ईक्षतेः।

(1.1.1) **atha\_ataḥ** now **brahma-jijñāsā** Brahman – investigation, desiring to understand (1.1.2) **janma-ādi** (janman) inception – "beginning with" (following "inception", this means development) **asya** (gen. of) this **yataḥ** from whom (1.1.3) **śāstra-yoni-tvāt** (abl. because, for) verses – origin – being (1.1.4) **tat** such **tu** though **samanvayāt** (abl. ind.) "following upon", a consequence (1.1.5) **īkṣateḥ** (gen. of) direct awareness, seeing in one's mind (see *īkṣ* MW) (*This unusual noun is masc. in "i", used again in 1.3.13.*)

**1.1 Now, an investigation of Brahman, from whom arises the inception and development, (even) of this (investigation), because of his being the origin of verses, though such (an investigation) exists (only) as a consequence of direct awareness of him.**

नाशब्दम् गौणश्चेन्नात्मशब्दात्। तन्निष्ठस्य मोक्षोपदेशात्।

(1.1.6) **na** nothing **aśabdām** without testimony **gauṇaḥ** secondary **cet** to the objection // **na** no **ātma-śabdāt** (abl. because) self – testimony (1.1.7) **tat-niṣṭhasya** (gen. of) that – one who is established in **mokṣa-upadeśāt** (abl.) liberation – teaching

**1.2 To the objection that this secondary thing (investigation) is nothing without the testimony (of śruti and smṛti); no, because there is (also) the testimony on the self (the Upanishad), teaching the liberation of one who is established in that, ...**

हेयत्वावचनाच्च। स्वाप्ययात्। गतिसामान्यात्। श्रुतत्वाच्च। आनन्दमअः

(1.1.8) **heyatva-avacanāt** (abl. because) without the call for rejection **ca** and (1.1.9) **sva-apyayāt** (abl. for) self – delving into (1.1.10) **gati-sāmānyāt** (abl. apart from; *sva is opposite to sāmānya*) way – common (1.1.11) **śruta-tvāt** (abl. apart from) learned **ca** and (1.1.12a) **ānanda-mayaḥ** consisting of bliss

**1.3 ... and because that one is without the call for rejection (in the smṛti), for it is a delving into oneself—apart from (what is done) that common way and apart from its being learned (SD 1.2-3)—which (self) consists of bliss.**

अभ्यासात्। विकारशब्दान्नेति चेन्न प्राचुर्यात्। तद्धेतुव्यपदेशाच्च।

(1.1.12b) **abhyāsāt** (abl. from) repetition, recitation (†.†.13) **vikāra-śabdāt** (*compare apakāra-śabda and apaśabda MW*) (abl. because) modification, deviation – testimony **na** not so **iti\_cet** to the objection // **na** not the case **prācuryāt** (abl. from) multiplicity (†.†.14) **tat-hetu-vyapadeśāt** (abl. from) that – reasons, motivations – description **ca** both/and (*By the syntax, these two abl. terms seem to correspond to abhyāsāt 1.1.12b.*)

**1.4 To the objection that it is not so, because that (Upanishadic) testimony is a deviation from the repetition (part of the Veda); No. That (deviation) is both from the multiplicity (of words), and from the one (the smṛti) that is a description of the reasons (also "motivations") for it.**

मान्त्रवर्णिकमेव च गीयते। नेतरोऽनुपपत्तेः। भेदव्यपदेशाच्च कामाच्च।

(1.1.15) **māntra-varṇikam** (ika w/vṛddhi consisting of) the words, letters, or syllables of the Vedas **eva\_ca** indeed **gīyate** it is sung (1.1.16) **na** not **itarah** the other (*From here on, itara always refers to the smṛti.*) **anupapatteḥ** (abl. because) not evident (†.†.17) **bheda-vyapadeśāt** (abl. by) partition – description **ca** also (1.1.18a) **kāmāt** (ind..) willingly **ca** indeed (*Kāmāt refers to gīyate, syntactically similar to ānanda-mayaḥ referring to sva in 1.9.*)

**1.5 Indeed, the Vedic text is sung (by us), but not the other (the smṛti), because that (self 1.1.9) does not also become evident by that description of partition (by caste). Indeed (we sing it) willingly (not by command).**

नानुमानापेक्षा । अस्मिनस्य च तद्योगम् शास्ति । अन्तस्तद्धर्मोपदेशात्। भेदव्यपदेशा-  
च्चान्यः।

(1.1.18b) **na** no **anumāna-apekṣā** (inst. by) inference – considering (†.†.19) **asmin** in this **asya** of this **ca** moreover **tat-yogam** (acc.) "him" (in comp. see also 1.1.7, 1.1.14) – union **śāsti** (n.) commanding, dictating (1.1.20) **antah** something inner **tat-dharma-upadeśāt** (abl. comparative; to) dharma – teaching (1.1.21) **bheda-vyapadeśāt** (abl. comp. than) difference – description **ca** and **anyah** other

**1.6 Moreover, there is no dictating union (Yoga) with him by considering the inference 'of this in this'. It (this investigation) is inner to that teaching of dharma, and other than that description of (human) partition.**

आकाशस्तल्लिङ्गात्। अत एव प्राणः। ज्योतिश्चरणाभिधानात्।

(1.1.22) **ākāśaḥ** the ether **tat-liṅgāt** (known by) his – indicator (1.1.23) **ataḥ** arising from that **eva** alone **prāṇaḥ** the breath of life (1.1.24) **jyotis-caraṇa-abhidhānāt** (abl. for) light – foot – naming

**1.7 The ether is known by its indicator (sound). From that alone arises breath (life), for that is named (in the Upanishad) as the foot (foundation) of light.**

छन्दोऽभिधानान्नेति चेत् न तथा चेतोऽर्पणनिगदात्तथा हि दर्शनाम्। भूतादिपादव्यपदेशो-  
पपतेश्चैवम्।

(1.1.25) **chandas-abhidhānāt** (abl. because) meter (also desire, longing for, will) – naming **na** not so **iti \_cet** to the objection / **na** not **tathā** in that way  **cetas-arpaṇa-nigadāt** (abl. because) mind, heart – offering, placing – reciting out loud **tathā** in that way **hi** because **darśanam** seeing, understanding (1.1.26) **bhūta-ādi-pāda-vyapadeśa-upapatteḥ** (abl. because) gross element – etc. – foot – of the description – evidence **ca** moreover **evam** just so

**1.8 To the objection that it is not so, because it is named as the metric (foot); well it is not (meant) that way, because that is just an audible recitation of the offerings in the mind, because in that (mind) way there is understanding, and because that (mind) is the evidence described as the foot of those gross elements, etc., just so.** (See mind>water>fire>earth>air in BU 1.2.1b-3a.)

उपदेशभेदान्नेति चेन्नोभयस्मिन्नप्यविरोधात्। प्राणस्तथानुगमात् न वक्तुः।

(1.1.27) **upadeśa-bhedāt** (abl. because) teaching – difference **na** no **iti \_cet** to the objection **na** not the case **ubhayasmin** (loc. when considering; *compare with ubhaye* 1.2.20) both **api** indeed **avirodhāt** (abl. because) no disagreement (1.1.28) **prāṇaḥ** breath **tathā** in that way **anugamāt** (abl. for) following (1.1.29) **na** not **vaktuḥ** (abl. out of) lecturer

**1.9 To the objection that it is not so because there is partition (even) in the teaching; well no, because indeed when we consider both (understanding and recitation) there is no such disagreement, for our 'breath' follows in that way (from the ether 1.7), not just out of the teacher.**

आतोपदेशादिति चेदध्यात्मसम्बन्धभूमा ह्यस्मिन्। शास्त्रदृष्ट्या तूपदेशो वामदेवत्वत्।

**ātma-upadeśāt** (abl. known from) individual self – teaching **iti\_cet** to the objection **adhi-ātma-sambandha-bhūmā** (m.) higher self – relationship – abundance of material **hi** because **asmin** in it (1.1.30) **śāstra-drṣṭyā** (inst. by means of) verses – directly seeing the meaning **tu** rather **upadeśaḥ** teaching **vāmadevavat** (vati: like) Vāmadeva

**1.10 To the objection that it (breath) is known from the teaching on the individual self; well, because there is such an abundance of material about its relationship to the higher self in it, the teaching is rather by seeing that in the verses, like Vāmadeva did.**

जीवमुख्यप्राणलिङ्गान्नेति चेन्नोपासात्रैविध्यादाश्रितत्वात्।

(1.1.31a) **jīva-mukhya-prāṇa-liṅgāt** (abl. because) living beings – mouths – breath – indicator **na** it is not so **iti\_cet** to the objection **na** not **upāsā** homage, adoration, worship **traividhyāt** (abl. because) threefold – being **āśritatvāt** (abl. because) dependent – its being

**1.11 To the objection that it is not so, because there is the indicator (of the individual) in the breath that comes from the person's mouth, well it (our 'breath') is not the (verbal) worship, because of that being the threefold (Veda), because of its being dependent on him. (He is "the origin of the verses", see 1.1.)**

इह तद्योगात्। सर्वत्र प्रसिद्धोपदेशात्। विवक्षितगुणोपपत्तेश्च।

(1.1.31b) **iha** here (*As in the Upanishad, we are to imagine the gesture toward the heart.*) **tat-yogāt** (abl. for) him – union (1.2.1) **sarvatra** in every way **prasiddha-upadeśāt** (abl. known by) well-known, celebrated – teaching (1.2.2) **vivakṣita-guṇa-upapatteḥ** (abl. known by) referred to by – essential constituents – evidence **ca** and

**1.12 For the true union (Yoga) with him is here (see "nā eva iha" Br.Up. 1.2.1); in every way it is known by 1.) the teaching of the well-known (Upanishad), and by 2.) the evidence of the essential constituents that are referred to (therein), ...**

अनुपपत्तेस्तु न शारिरः। कर्मकर्तृव्यपदेशाच्च। शब्दविशेषात्। स्मृतेश्च।

(1.2.3) **anupapatteḥ** (abl. due to) lack of evidence **tu** however **na** not **śārīrah** related to the body (1.2.4) **karma-karṭṛ-vyapadeśāt** (abl. known by) action – performer – description (*perhaps the śrauta sutras*) **ca** and (1.2.5) **śabda-viśeṣāt** (abl. known by) testimony, authority – particular (*These last two ablative terms qualify "śārīrah"*). (1.2.6) **smṛteḥ** (gen. of) law texts, (*aside from śrauta*) **ca** and

**1.13 Due to the lack of evidence, however, that (yoga) cannot be (claimed to be) the body-related thing known by 1.) the description of the rite and its performer, and by 2.) the particular authority of the law texts (smṛti).**

अर्भकौकस्त्वात्तद्व्यपदेशाच्च नेति चेन्न निचय्यत्वादेवं व्योमवच्च।

(1.2.7) **arbhaka-okas-tvāt** (abl. because) little – dwelling on (*see many compounds w/"aukas" ifc MW*) – being **tat-vyapadeśāt** that – description **ca** and **na** not so **iti \_cet** to the objection **na** no **nicāyya-tvāt** (abl. because) (*see nicāy MW*) observed within – his being **evam** just so **vyomavat** (vati: like) space **ca** and

**1.14 To the objection that it is not so because of that (smṛti) being the one that dwells on the little things (details) and because it is a description of that; well no, because of his having been observed within, just so, and that he is like space (the ether).**

सम्भोगप्राप्तिरिति चेन्न वैशेष्यात्। अत्ताचराचरग्रहणात्। प्रकरणाच्च।

(1.2.8) **sambhoga-prāptiḥ** complete enjoyment (=ānanda-mayaḥ 1.1.12) – obtaining **iti \_cet** to the objection **na** not the case **vaiśeṣyāt** (abl. because) particularity (1.2.9) **attā** (*masc. nom. s. of attṛ*) eater, partaker **cara-acara-grahaṇāt** (abl. because) moveable – immovable – taking (1.2.10) **prakaraṇāt** (abl. because) subject matter, topic, explanation, what it's all about **ca** and

**1.15 To the objection that one obtains a complete enjoyment (by the rite); well no, because of the particularity (2.3) (of the words and their anticipated results). He is the partaker because he takes both the moveable (breath) and the immovable (breath), and because that is the point (of the Upanishad).**

गुहां प्रव्ष्टावत्मानौ हि तद् शनात्। विशेषनाच्च। अन्तरौपपत्तेः स्थानादिव्यपदेशाच्च।

(1.2.11) **guhām** (f.acc. into) cave (the "mouth within" BU 1.3.9) **praviṣṭau** (dual, two) entered **ātmānau** (dual, two) individuals **hi** for // **tat** thus it is **darśanāt** (abl. according to) the upanishad (1.2.12) **viśeṣanāt** (abl. according to) particularization **ca** and (1.2.13) **antare\_upapatteḥ** (abl. for) within – evident (1.2.14) **sthāna-ādi-vyapadeśāt** (abl. because) standing, abiding – etc. (such as pratiṣṭhā VD 2.13. pratiṣṭha, pratiṣṭhita BU, etc.) – description **ca** and

**1.16 For these (two breaths, lives) are the two individuals (Dūr and Ayāsyā Āngirasa) that entered into the inner cavity ("mouth", BU 1.3.9). Thus it is, according to the Darśana and its (metaphorical) particularization of them (the abstract breaths), for that is what is evident within, and because that is what is described by words like "abiding", ...**

सुखविशिष्टाभिधानादेव च। श्रुतोपनिशत्कगत्यभिधानाच्च।

(1.2.15) **sukha-viśiṣṭa-abhidhānāt** (abl. because) happy – distinguished, most excellent – named, called **eva** actually **ca** and (1.2.16) **śruta-upaniśatka – gati-abhidhānāt** (abl. because) one who has heard the Upanishads (cf. uktopaniśatka MW) – way – naming **ca** and

**1.17 ... and because that one (who abides within) is actually the one called happy and most excellent (see BU 1.5.19-20a), and because that (abiding within) is called the way of one who has (truly) heard the Upanishad, ...**

अनवस्थितेरसम्भवाच्च नेतरः। अन्तर्याम्यधिदैवादिषु तद्धर्मव्यपदेशात्।

(1.2.17) **anavasthiteḥ** (abl. because) lacking stability (*referring to sthāna* 1.2.14) **asambhavāt** (abl. for) not happening, impossible **ca** and **na** not **itarah** the other (1.2.18) **antar-yāmi-adhidaiva-ādiṣu** (loc. pl. having to do with those) inner – sovereignty – supreme deity – beginning with **tat-dharma-vyapadeśāt** (abl. for) his – dharma – description

**1.18 ... (but) not the other (the smṛti), because it is impossible and because it lacks stability. For that (Upanishad) is a description of his dharma having to do with those things beginning with the supreme deity (breath) with inner sovereignty (BU Ch. 3).**

## Chapter Two

न च स्मार्तमतद्धर्माभिलापात्। शारीरश्चोभयेऽपि हि भेदेनैनमधीयते।

(1.2.19) **na\_ca** though not, but not that as well **smārtam** observed as *smṛti* tradition (law) **atat-dharma-abhilāpāt** (abl. because) not that, nothing to do with it – dharma – verbal expression (1.2.20) **śarīraḥ** body **ca** also **ubhaye** (loc. in) both **api** indeed **bhedena** (inst. with) partition **enam** (acc.) this (referring to *smārtam* 1.2.19) **adhīyate** one learns by rote

**2.1 But that (Upanishad) is not also laid down as law (like the smṛti), because it is the verbal expression of a dharma that has nothing to do with that. There is also the body, indeed in both (smṛti and Upanishad), and with the partition (of bodies), one learns this (law) by rote.**

अदृश्यत्वादिगुणको धर्मोक्तेः। विशेषनभेदव्यपदेशाभ्यां च नेतरौ।

(1.2.21) **adr̥śyatva-ādi-guṇakaḥ** beginning with the latent state – (kan) something that resembles or represents certain qualities **dharma-ukteḥ** (abl. according to) dharma – text (1.2.22) **viśeṣaṇa-bheda-vyapadeśābhyām** (abl. according to: dual) particularization – partition – descriptions **ca** and // **na** not **itarau** (dual) two others

**2.2 There is that (incarnation) which (physically) resembles certain qualities beginning with their latent state, according to that text on dharma (the smṛti), and according to the descriptions of partition and particularization (by caste). It (our dharma) is neither of these two 'others'.**

रूपोपन्यासाच्चवैश्वानरः साधारणशब्दविशेषात्। स्मर्यमाणम्।

(1.2.23) **rūpa-upanyāsāt** (abl. because) form – reference **ca** moreover (1.2.24) **vaiśvānaraḥ** common to all people // **sādhāraṇa-śabda-viśeṣāt** (abl. because) common to all – testimony – particular (1.2.25) **smarya-māṇam** memorable – considered

**2.3 And because it is a reference to their (physical) forms, that (smṛti) is common to all people. It is considered memorable because that (reference) is the particular testimony (sound) that is common to all of them.**

अनुमानं स्यादिति। शब्दादिभ्योऽन्तःप्रतिष्ठानाच्च नेति चेन्न तथा दृष्ट्युपदेशात्।

**anumānam** inference **syāt** should be **iti** (quotes) (1.2.26a) **śabda-ādibhyaḥ** (abl. arising from) sound – beginning with **antaḥ-pratiṣṭhānāt** (ind.) inner – foundation (an āluk compound) **ca\_na** and not **iti\_cet** to the objection **na not tathā** in that way **dr̥ṣṭi-upadeśāt** (abl. for) realization – teaching

**2.4 To the objection “it should be matter of inference”, and not those things arising from sound to begin with, that being their inner foundation (1.7, 2.15); well, it does not happen that way for it is a teaching by direct realization.**

असम्भवात्पुरुषमपि चैनमधीयते। अत एव न देवता भूतं च साक्षादपि।

(1.2.26b) **asambhavāt** (abl. for) impossible **purūṣam** (acc.) human spirit **api\_ca** surely **enam** (acc.) this **adhīyate** learns by rote (1.2.27) **ataḥ** from that **eva** same **na not devatā** divinity **bhūtam** real being **ca** (1.2.28) **sākṣāt\_api** obviously

**2.5 For surely it is impossible that one would learn this the human spirit by rote. Moreover, the divinity (breath) from that very (rote learning) (BU Chapter Three) is not an actual being, obviously.**

विरोधं जैमिनिः। अभिव्यक्तेरित्याश्मरथ्यः। अनुस्मृतेर्बादरिः। सम्पत्तेरिति जैमिनिस्तथा हि दर्शयति। आमनन्ति चैनमस्मिन्।

(1.2.28b) **avirodham jaiminiḥ** (1.2.29) **abhivyakteḥ iti āsmarathyaḥ** (1.2.30) **anusmr̥teḥ bādariḥ** (1.2.31) **sampatteḥ iti jaiminiḥ tathā hi darśayati** (1.2.32) **āmananti ca enam asmin**

*According to Jaimini, there is no denying that. According to Āsmarathya it (purūṣa) is known by the manifestation of its life. According to Bādari it is learned by rote (testimony) Thus, according to Jaimini, it is accomplished because it shows itself in that way (perception), whereas they (Āsmarathya, Bādari, etc.) think more toward "this in regard to this" (inference). (See 1.3.37-42)*

द्युभ्वाद्यायतनं स्वशब्दात्। मुक्तोपसृप्यव्यपदेशात्।

(1.3.1) **dyu-bhu-ādi-āyatanam** sky – earth – etc. – support **svaśabdāt** (abl. known by) his – own sound (1.3.2) **mukta-upasr̥pya-vyapadeśāt** (abl. according to) liberated – to be approached – description

**2.6 That (divinity) is the support of sky, earth, and the others (atmosphere, waters and fire), known by one's own (inner) sound, according to the description of its being approached thus (through the prime word om etc.) by the liberated.**

नानुमानमतच्छब्दात्। प्राणभृच्च। भेदव्यपदेशात्। प्रकरणात्।

(1.3.3) **na** not **anumānam** inference **atat-śabdāt** (abl. because) not that – sound (1.3.4) **prāṇabhṛt** breathing, alive **ca** and (1.3.5) **bheda-vyapadeśāt** (abl. because) partition – description (1.3.6) **prakaraṇāt** (ind.) that being the point

**2.7 It is not an inference, because it is not that (kind of) sound (words), and because that is a description of the partition, physically breathing, that being the point (of the Upanishad).**

स्थित्यदनाभ्यां च। भूमा सम्प्रसादादध्युपदेशात्। धर्मोपपत्तेश्च।

(1.3.7) **sthiti-adanābhyām** (dual, abl. for) abiding – partaking (1.3.8) **bhūma** (n. not m.) world **ā** (prep. before abl. see also 13.11) extending to **samprasādāt** (abl.) serenity / **adhi-upadeśāt** (abl. because) above and beyond – teaching (1.3.9) **dharma-upapatteḥ** (abl. because) duty – evidence **ca** and (*The phrase 'bhūma ā samprasādāt' is the same in construction and meaning as YD 4.17 'prānta-bhūmiḥ ... ā viveka', "a border world extending right up to distinguishing"*)

**2.8 For it is a matter of the abiding and the partaking, a world extending right up to that state of serenity, because that is the teaching above and beyond (the other), and because that is the (true) evidence of one's dharma (VD 1.1).**

अक्षरमम्बरान्तधृतेः। सा च प्रशासनात्। अन्यभावव्यावृत्तेश्च।

(1.3.10) **akṣaram** imperishable // **ambara-anta-dhṛteḥ** (abl. known by) having the sky as its boundary – supporting (1.3.11) **sā** (=the devatā 1.2.27, who is 'na bhūtam' 1.2.27, 'āyatanam' 1.3.1, 'na anumānam' 1.3.3, and 'akṣaram' 1.3.10) **ca** // both/and **praśāsanāt** (abl. known by) teaching (1.3.12) **anya-bhāva-vyāvṛtteḥ** (gen. of) other – existence – turning away **ca** and

**2.9 That (divinity 1.2.27) is the imperishable (rock BU 1.3.7b). It is she, known both by her support of all that is bounded by the sky (ether), 3.2 and by the teaching of her turning away from the existence of the others.**

The "imperishable" here is the divinity prominently referred to by this same feminine pronoun "sā" in BU 1.3.9 as the *inner* breath that did not become corrupted by the asuras. She turned away ("I must not follow") BU 1.3.10.

ईक्षतिकर्मव्यपदेशात्सः। दहर उत्तरेभ्यः। गतिशब्दाभ्यां ।

(1.3.13) **īkṣati-karma-vyapadeśāt** (abl. known by) direct awareness – acts ("atyavahat" BU 1.3.12-16) – description **saḥ** (m.) he (1.3.14) **daharaḥ** small, lesser **uttarebhyaḥ** (inst. by means of) superior (karmas) (1.3.15) **gatiśabdābhyām** (abl. dual; because) way – testimony

**2.10 It is (also) he (Ayāsyā Āngirasa), known by the description of his karmas (ways) toward direct awareness of those (others) (cf. BU 1.3.12-16). Any lesser thing can be known by means of superior ones (karmas), both way and word.**

तथा हि दृष्टं लिङ्गं च। धृतेश्च महिम्नोऽस्यास्मिन्नुपलब्धेः। प्रसिद्धेश्च।

**tathā** in that way **hi** for **dr̥ṣṭam** commonly seen or known **liṅgam** indicator **ca** and (1.3.16) **dhṛteḥ** (abl. known by) constancy **ca** and // **mahimnaḥ** (abl. by) greatness, comprehensiveness / **asya asmin** of this in this (see 1.1.19) **upalabdheḥ** (abl. through) understanding (1.3.17) **prasiddheḥ** (abl. by) common opinion **ca** and

**2.11 For in that way it is commonly known, as the indicator, and known by its constancy; (i.e.,) known by his comprehensiveness, and by established common opinion through understanding 'of this in this' (see 1.1.19).**

इतरपरामर्शात्स इति चेन्नासम्भवात्। उत्तराच्चेदाविर्भूतस्वरूपस्तु। अन्यार्थश्च परामर्शः।

(1.3.18) **itara-parāmarśāt** (abl. known by) the other – consideration **saḥ** he **iti cet** to the objection **na** not **asambhavāt** (abl. because) impossible (1.3.19) **uttarāt** (abl. from) the superior of the two **cet** if **āvis-bhūta-sva-rūpaḥ** "before the eyes", manifest – become – his own – form **tu** but (1.3.20) **anya-arthaḥ** different– meaning **ca** indeed **parāmarśaḥ** consideration

**2.12 To the objection that he is known by consideration of the other (the smṛti); well no, for it is impossible (see "impossible" 2.5); but if from the superior (text, the Upanishad,) (it is read that) one's own form becomes manifest, that consideration is indeed a different meaning.**

अल्पश्रुतेरिति चेत् ॥ तदुक्तम् अनुकृतेस्तस्य च अपि च स्मर्यते ॥ शब्दा-देव प्रमितः । हृद्यपेक्षया  
तु मनुष्याधिकारत्वात् ॥ तदुपर्यपि बादरायणः ॥

(1.3.21) **alpa-śruteḥ** (abl. according to) little scripture (śrauta or grhya sutras?) **iti \_cet** to the objection [*tat uktam* (1.3.22) *anukṛteḥ tasya ca* (1.3.23) *api \_ca smaryate*; *It is declared there because there is exact compliance with that too, as well as being respected as law (smṛti).*] (1.3.24) **śabdāt** (abl. by) word **eva** just exactly so **pramitaḥ** meted out, measured (1.3.25) **hr̥di-apekṣayā** (inst. known by) heart – consideration **tu** but **manuṣya-adhikāratvāt** "beneficial to man", human necessities – governor [(1.3.26a) *tat-upari api bādarāyaṇaḥ*; *Indeed superior to that (alpa-śruti), according to Bādarāyaṇa*]

**2.13 To the objection that it is according to the little scripture (?); well, that (too) is meted out by word, just so, but it is known through a consideration of the heart, because of that being the governor of the human necessities.**

सम्भवात् विरोधः कर्मणिति चेन्नानेकप्रतिपत्तेर्दर्शनात् ।

(1.3.26b) **sambhavāt** (abl. by) by the very possibility (1.3.27) **virodhaḥ** denial **karmani** (loc. to) the rite **iti \_cet** to the objection **na no aneka-pratipatteḥ** (abl. because) many – undertaking **darśanāt** (abl. according to) Br. Up.

**2.14 To the objection that by the very possibility of it, this is a denial of the rite; well no, because according to the Darśana (Upanishad) that is something undertaken on the part of the many (including us).**

शब्द इति चेन्नातः प्रभवात्प्रत्यक्षानुमानाभ्याम् । अत एव च नित्यत्वम् ।

(1.3.28) **śabdaḥ** scripture **iti \_cet** to the objection / **na** not the case **prabhavāt** (abl. because) the cause of existence, creator / **pratyakṣa-anumānābhyām** (inst. included with) perception – inference (1.3.29) **ataḥ** (known through) that **eva** indeed **ca** also **nityatvam** constancy

**2.15 To the objection that that (rite) is the śabda (scripture); well no, because that (śabda, word, sound) is our 'cause of existence' (see 1.7). Indeed, we also know its constancy through that (śabda, testimony) which is included with perception and inference (see ND 1.1.3), ...**

समाननामरूपत्वाच्चावृत्तावप्यविरोधो दर्शनात्स्मृतेश्च।

(1.3.30) **samāna-nāma-rūpa-tvāt** (abl. known through) identity of name and form **ca** and **āvṛttau** (loc. as) repeating **api** even // **avirodhaḥ** no denial **darśanāt** (abl. according to) Br. Up. **smṛteḥ** (abl. according to) memory, the law texts **ca** both ... and

**2.16 ... and through (experiencing) the identity of name and form (in the rite), even as we are repeating (the scripture, Vedic verses). So this is no denial (of the rite 1.3.27), according to both the Darśana and the Smṛti.**

It is becoming increasingly clear that "the Darśana" was their name for what is now known as the first book of the Brihadāranyaka Upanishad.

मध्वादिष्वसम्भवादनधिकारं जैमिनिः। ज्योतिषि भावाच्च। भावं तु बादरायणः

(1.3.31) *madhu-ādiṣu asambhavāt anadhikāram jaiminiḥ* (1.3.32) *jyotiṣi bhāvāt ca (1.3.33) bhāvam (acc.) tu bādarāyaṇaḥ;*

*According to Jaimini, there is a lack of authority in those (passages of the Upanishad) beginning with the Madhu (Vidyā) (BU 2.5), because they don't make sense, but for Bādarāyaṇa it is also the "from (planetary) house to house" (principle) related to the Jyotis (astrology), ... (This refers to the Pañcāgni Vidyā BU. 6.2.)*

*Here the commenter remarks on the mention of jyotis in 1.4.9, and madhu in 1.4.10 (at least the way he interprets those words). He continues this irrelevant discussion in 1.3.35, and again in 1.3.40.*

अस्ति हि। शुगस्य तदनादरश्रवणात् तदाद्रवणात् सूच्यते हि।

(1.3.33b) **asti** it exists **hi** for (1.3.34) **śuc** regret **asya** (gen.) of this (speaker or school), our **tat-anādara-śravaṇāt** (abl. arising from) it – disdain, disrespect – hearing **tat-ādravaṇāt** (abl. of separation; rather than (The two similar compounds are opposite in meaning.)) that – running or flowing toward / **sūcyate** it is indicated **hi** for

**2.17 For that (constancy of sound) does exist. Our regret arises from your hearing it with disdain rather than running toward it, for that (constant sound) is what is indicated (by the words).**

क्षत्र्यत्वागतेश्चोत्तरत्र चैत्ररथेन लिङ्गात्। संस्कारपरामर्शात्तदभावाभिलापाच्च।

(1.3.35) *kṣatriya-tva-avagateḥ ca uttaratra / citrarathena liṅgāt (1.3.36) samskāra-parāmarśāt tat-abhāva-abhilāpāt ca;*

(cont. from 1.3.33) ... and this is because it (the teaching of reincarnation there in BU 6.2) is the conception of the *kṣatriya* (Pravāhaṇa Jaivali), in a place secondary (to the brahmaṇa Gautama): 1.) because the (perceptible) indicator (of the *kṣatryas*) is through its association with Citraratha (=Agni, RV X.1.5), 2.) because of his inference of karmic impressions, and 3.) and because of his testimony of one's non-existence (in this world).

तदभावनिर्धारणे च प्रवृत्तेः। श्रवणाध्ययनार्थप्रतिषेधात्स्मृतेश्च। कम्पनात्।

(1.3.37) *tat-abhāva-nirdhārane* (loc. if) it –(gen.)– non-existence, negation – defining, ascertaining, particularizing **ca** moreover **pravṛtteḥ** (gen. abbr; of; as an abbreviation of the first compound with the genitive connection for *tat*) "proceeding forth", the manifestation of active life, conduct, behavior (1.3.38) *śravaṇa-adhyayana-artha-pratiṣedhāt* (abl. because) hearing – studying – for the purpose – holding back, denial // **smṛteḥ** (gen. abbr. of) **ca** also, indeed (1.3.39) **kampanāt** unsteady, unreliable

**2.18 Moreover, if we were to ascertain a 'non-existence'** (as opposed to 'asti' 1.3.33b) **of that (constant sound), it would be that (non-existence) of the manifestation of (all) life activity, for there is a holding back (YD) (of activity) for the purpose of hearing (the sound) and studying it. Indeed there is also that (holding back) of the Smṛti, because it is so unreliable.**

ज्योतिर्दर्शनात्। आकाशोऽर्थान्तरत्वादिव्यपदेशात्। सुशुप्त्युत्क्रान्त्योर्भेदेन।

(1.3.40) *jyotiḥ darśanāt (1.3.41) ākāśah / artha-antaratva-ādi-vyapadeśāt (1.3.42) susupti-utkrāntyoh bhedena*

*The 'jyotis' from the darśana is (the existence between incarnations, in) space, because its description of being a separate thing and so on is due to its being different to sleep and death.*

### Chapter Three

पत्यादिशब्देभ्यः। आनुमानिकमप्येकेषामिति चेन्न शरीररूपकविन्यस्तगृहीतेः।

(1.3.43) **pati-ādi-śabdebhyaḥ** (abl. pl. because) lord, sovereign – in the beginning – testimony (1.4.1a) **ānumānikam** a matter of inference [*api\_ekēṣām; just on the part of some (smṛtis)*] **iti\_cet** to the objection **na** not the case **śārīra-rūpaka – vinyasta – gr̥hīteḥ** (abl, because) (a 'kan' *taddhita form, Pāṇini 5.3.96 ive pratikṛtau; as if, as an image or model*) human body (anthro)-(morphic) form – in his own place – taken to be

**3.1 To the objection that it is really a matter of inference because of the testimony of a lord God in the beginning; well no, because he is taken in his own place to be anthropomorphic.**

दर्शयति च। सूक्ष्मं तु तदर्हत्वात्। तदधीनत्वादर्थवत्। ज्ञेयत्वावचनाच्च।

(1.4.1b) **darśayati** causes (the world) to appear **ca** and (1.4.2) **sūkṣmam** fine, detailed **tu** but just **tat-arthatvāt** (because) his – purpose (1.4.3) **tat-adhīnatvāt** (abl. coming from) him – subservience to **arthavat** having a life-purpose (1.4.4) **jñeyatva-avacanāt** (abl. because) that it should be understood – no saying **ca** and

**3.2 And he causes (the world) to appear, but just the detail, because of that being his purpose, and because there is no saying that it should be understood that having a purpose in life comes from subservience to him.**

वदतीति चेन्न प्राज्ञो हि प्रकरणात्। त्रयाणामेव चैवमुपन्यासः प्रश्नश्च।

(1.4.5) **vadati** it does say **iti\_cet** to the objection **na** not the case **prajñāḥ** (a matter of) realization **hi** for surely **prakaraṇāt** (abl. for) the subject, the point (1.4.6) **trayānām** (gen pl. that of) the triyī-vidyā, the Vedas (see 1.1-3) **eva** truly **ca** and / **evam** directly **upanyāsaḥ** reference **praśnaḥ** inquiry (These two words, recalling the theme of the very first sutra, clearly refer to Brahman.) **ca** and

**3.3 To the objection that it does say so; well no, for surely it is a matter of realization, for that is the point (of the Upanishad), and it is truly that (the point) of the Vedas (another meaning of "Veda-anta"), and this inquiry (into Brahman) refers directly to them.**

महद्वच्च। चमसवदविशेषात्। ज्योतिरूपक्रमा तु तथा ह्यधीयत ॥ एके ॥

(1.4.7) **mahadvat** (vati as) mahat, great **ca** also (1.4.8) **camasavat** (vati as) soma vessel **aviśeṣāt** (abl. for) no distinction, excellence, prominence (1.4.9) **jyotiḥ** light **rūpa-kramāt** (abl. coming from) form – stage in a series **tu** rather **tathā** in that way **hi** for **adhīyate** learned, read [*leke; according to some*]

**3.4 He is also (referred to) as the great one (mahat), for there is no such prominence as the Soma vessel (see "mahima" BU 1.1.2). Light comes rather from the sense-of-form stage (in the series) (see "jyoti-rūpam" BU 1.5.11-13), for it is read thus (in the scriptures).**

कल्पनोपदेशाच्च मध्वादिवदविरोधः। न संख्योपसंग्रहादपि नानाभावादतिरेकाच्च।

(1.4.10) **kalpana-upadeśāt** (abl. because) forming in the mind – teaching **ca** also **madhu-ādi-vat** (vati: like) sweet taste – and the others **avirodhaḥ** no denial (1.4.11) **na** not **saṅkhya-upasaṅgrahāt** (abl. known by) counting, reckoning – clasping, embracing **api** surely **nānā-bhāvāt** (abl. because) many, a multitude – existence **atirekāt** (abl. because) redundant **ca** and

**3.5 This is no denial (of the rite), because that is the teaching about forming it in the mind, like sweet taste (madhu) and the others (smell and feel). It is surely not known by embracing the counting (of the words), because of the huge variety and because of the redundancy.**

प्राणादयो वाक्यशेषात् ॥ ज्योतिषैकेषाम् ॥ असत्यन्ने। कारणत्वेन चाकाशादिषु यथाव्यपदिष्टोक्तेः।

(1.4.12) **prāṇa-ādayaḥ** breath – things beginning with **vākya-śeṣāt** (abl. known by) text remaining after the mantra and brahmaṇa portions, i.e., the Upanishad (1.4.13) [*jyotiṣā ekeṣām; of some, it is with light.*] **asati\_anne** (loc. where) does not exist – food (1.4.14) **kāraṇatvena** (inst. by virtue of) there being a cause **ca** and **ākāśa-ādiṣu** (loc. where) the ether – those beginning with **yathā** just as **vyapadiṣṭaḥ** described **ukteḥ** (abl. by) passage

**3.6 Those things (taste, etc. 3.5) that begin with the breath are known by the remaining text (the Upanishad), where (real) food does not even exist, and —by virtue of there being a cause (for breath)—where those things (actually) begin with the ether, just as it is described by the passage (BU 1.2.5a).**

समाकर्शात्। जगद्वचिन्त्वात्। जीवमुख्यप्राणलिङ्गान्नेति चेत्तद्व्याख्यातम्।

(1.4.15) **samākarsāt** (abl. by) extraction, drawing *out* (1.4.16) **jagat-vāci-tvāt** (abl. ind.) world – vocally expressing (1.4.17) **jīva-mukhya-prāṇa-aliṅgāt** (abl. because) living person – mouth – breath – no indication **na not so iti \_cet** to the objection **tat** that **vyākhyātam** explanation, interpretation

**3.7 To the objection that it is not so, because there is no indication (of cause) in the breath that comes from the mouth of a living person, vocally expressing the world by drawing it out (in detail); well, that is just an (untrue) interpretation.**

॥ अन्यार्थं तु जैमिनिः प्रश्नव्याख्यानाभ्यामपि चैवमेके। वाक्यान्वयात्। प्रतिज्ञासिद्धेर्लिङ्गमाश्रमरथ्यः।

उत्क्रमिष्यत एवं भावादित्यौडुलोमिः। अवस्थितेरिति काशकृत्स्नः ॥

(1.4.18) *anya-artham tu jaiminiḥ praśna-vyākhyānābhyām api ca evam eke* (1.4.19) *vākya-anvayāt* (1.4.20) *pratijñā-siddheḥ liṅgam āśmarathyaḥ* (1.4.21) *utkramiṣyataḥ* (future 3rd. dual) *evam bhāvāt iti auḍulomiḥ* (1.4.22) *avasthiteḥ iti kāśakṛtsnaḥ*;

*But it is the other meaning (of breath) according to Jaimini. According to some (others) it just comes from a question and the answer, just like that, by agreeing with what is said (testimony). According to Āśmarathya that (question and answer 1.4.18) is the mark of establishing a proposition (inference). According to Auḍulomi they will both pass away just as they come to exist (perception). According to Kāśakṛtsna it is through abiding in the rite.*

प्रकृतिश्च प्रतिज्ञादृष्टान्तानुपरोधात्। अभिध्योपदेशाच्च।

(1.4.23) **prakṛtiḥ** prime originator **ca** also **pratijñā-dṛṣṭānta-anuparodhāt** (abl. because) alleged standard – no obstruction (1.4.24) **abhidhya-upadeśāt** (abl. known from) intention, desire (*cf. manas akuruta 1.2.1b, akāmayata 1.2.4a*) – teaching **ca** and

**3.8 He is also the prime originator (prakṛti), because there is no obstruction of that by some alleged standard (in the smṛti), and because there is the teaching about his desire.**

साक्षाच्चोभयाम्नात्। आत्मकृतेः परिणामात्। योनिश्च हि गीयते ॥ एतेन सर्वे व्याख्याता  
व्याख्याताः ॥

(1.4.25) **sākṣāt** (ind.) clearly **ca** and **ubhayaḥ** both **āmnānāt** (abl. ind.) found in the scripture (1.4.26) **ātma-kṛteḥ** (ind.) of his own making **pariṇāmāt** (abl. since) transformation (1.4.27) **yonih** origin **ca** indeed **hi** for truly **gīyate** it is sung, praised in song **1.4.28 [etena sarve vyākhyātā vyākhyātāḥ; By that are explanations for all (hymns).]** (It seems the editor decided to impose a section end by repeating the last word of his own comment.)

**3.9 And clearly both (originator and desire) are found in that scripture, since it is a transformation of his own making, for truly it is also that origin (of the world) that is praised in (Vedic) song.**

स्मृत्यनवकाशदोषप्रसङ्ग इति चेन्नान्यस्मृत्यनवकाशदोषप्रसङ्गात्।

(2.1.1) **smṛti-anavakāśa-doṣa-prasaṅgaḥ** laws – not admitting – problem, problem – arising **iti \_cet** to the objection **na** no **anya-smṛti-anavakāśa-doṣa-prasaṅgāt** (abl. because) other – laws – not admitting – problem – arising

**3.10 To the objection that there arises the problem of not admitting the smṛti (law scriptures); well no, because then there arises the problem of not admitting other (contradictory) smṛtis.**

इतरेषां चानुपलब्धेः। एतेन योगः प्रत्युक्तः। न विलक्षणत्वादस्य तथात्वं च शब्दात् अभि-  
मानिव्यपदेशस्तु।

(2.1.2) **itareṣām** (gen. for) others **ca** moreover **anupalabdheḥ** (abl. because) absence (2.1.3) **etena** thereby **yogaḥ pratyuktaḥ** contradicted (2.1.4) **na** not **vilakṣana-tvāt** (abl. because) varied – being **asya** of this **tathātvam** having to be just so **ca** and // **śabdāt** (abl. from) testimony (2.1.5) **abhimāni-vyapadeśaḥ** conceit – description **tu** but

**3.11 Moreover, for those others, because of the absence of understanding, that yoga (union see 1.1.31b) is thereby contradicted; and because of this (smṛti) being so varied, it is not just a matter of things having to be just so, but from that śabda there is rather a description of conceit.**

विशेषानुगतिभ्याम्। दृश्यते तु असदिति चेन्न प्रतिषेधमात्रत्वात्। अपीतौतद्वत्प्रसङ्गादस-  
मञ्जसम्।

**viśeṣa-anugatibhyām** (dat./abl. for the sake of) discrimination – conformity (2.1.6) **dr̥śyate** it is observed **tu** though (2.1.7) **asat** not true **iti \_cet** to the objection **na** not **pratiṣedha-mātratvāt** (abl. because) prohibitions – its being a measure of (2.1.8) **apītau** (loc. in) taking part **tadvat** that way / **prasaṅgāt** (abl. ind.) occasional **asamañjasam** non-conforming, wrong

**3.12 To the objection that though that (smṛti) is observed for the sake of discrimination and conformity that (conceit) is not true; well no, because of that (discrimination and conformity) being a measure of what is prohibited in taking part that way, (even) an occasional wrong.**

न तु दृष्टान्तभावात् स्वपक्षदोषाच्च। तर्कप्रतिष्ठानादपि अन्यथा

(2.1.9) **na** not **tu** but **dr̥ṣṭānta-bhāvāt** (abl. known by) standard – existence (2.1.10) **sva-pakṣa-doṣāt** (abl. by) one's – bias – faulty **ca** (2.1.11a) **tarka-aprati-ṣṭhānāt** (abl. ind.) investigation – without grounding **api** at all **anyathā** otherwise

**3.13 But no such (wrong) can be known just by the existence of some standard and by someone's faulty bias (by caste see YD 3.12-14), otherwise it would be known without any grounding in investigation.**

अनुमेयमिति चेदेवमप्यविमोक्षप्रसङ्गः ॥ एतेन शिष्टपरिग्रहा अपि व्याख्याता ॥ भोक्तृपक्षे विभा-  
गश्चेत्स्यल्लोकवत्।

(2.1.11b) **anumeyam** to be inferred **iti \_cet** to the objection / **evam** just that **api** indeed **anirmokṣa-prasaṅgaḥ** without liberation – occasion [2.1.12 *etena śiṣṭa- aparigrahāḥ api vyākhyātāḥ; By this (following text) are explained those learned ones without possessions.*] (2.1.13) **bhokṭṛ-āpatteḥ** (abl. for) enjoyer – becoming // **avibhāgaḥ** no sharing **cet** if / **syāt** would be **lokavat** like in the world

**3.14 One may say that (wrong) is to be inferred (law + contrary act = wrong); well indeed, any occasion without liberation is just that (our "wrong"), for (with liberation) one becomes an enjoyer. To the objection that there would be no sharing of that (enjoyment in liberation); well there would be, (but only) as it is in worldly life.**

तदनन्यत्वमारम्भणशब्दादिभ्यः। भावे चोपलब्धेः। सत्त्वाच्चावरस्य।

(2.1.14) **tat-ananyatvam** he – being none other **ārambhāṇa-śabda-ādibhyaḥ** (abl. known by) origination – scripture – beginning with (2.1.15) **bhāve** (loc. as to) existence **ca** moreover **upalabdheḥ** (abl. known by) realization (2.1.16) **sattvāt** (abl. by) reality **ca** and **avarasya** (gen. of) lower, lesser

**3.15 It's (the world's) being none other than he is known by those (passages) beginning with the scripture on origination (becoming) (BU Ch.2). Moreover, it is known both by direct realization as to his existence, and by the reality of the lower (world).**

असद्व्यपदेशान्नेति चेन्न धर्मान्तरेण वाख्यशेषात्। युक्तेः शब्दान्तराच्च। पटवच्च। ॥ यथा च प्राणादि॥

(2.1.17) **asat-vyapadeśāt** (abl. because) not true – description **na** not so **iti \_cet** to the objection **na** not so **dharma-antareṇa** (inst. known by) duty – different **vākya-śeṣāt** (abl. because) text – remaining (2.1.18) **yukteḥ** (gen. of) joined **śabda-antarāt** (abl. by) sound – different **ca** and (2.1.19) **paṭavat** like a cloth **ca** indeed *[(2.1.20) **yathā ca prāṇādi; and like a water channel (?) (The word "ādi" is masc., not neuter. Perhaps this is like the MW entry "prāṇādi", equivalent to or a wrong reading for praṇāḍī, under praṇāḍikā MW. It doesn't seem authentic.)]***

**3.16 To the objection that it is not so because that is a description of something that isn't actually true; well no, for the remaining text (Upanishad) is by way of different kind of dharma, and from a different kind of testimony, one of those (two) joined, indeed like a cloth (warp and weft).**

इतरव्यपदेशाद्धिताकरणादिदोषप्रसक्तिः। अधिकं तु भेदनिर्देशात्।

(2.1.21) **itara-vyapadeśāt** (abl. by) other – description **hita-akaraṇa-ādi-doṣa-prasaktiḥ** beneficial – not doing – etc. – fault – occurrence (2.1.22) **adhikam** again and again **tu** but **bheda-nirdeśāt** (abl. ) difference – pointing out

**3.17 There is by the description in that other (scripture, the smṛti) the occurrence of the fault of not doing what is beneficial and so on, but pointing out the partition (of castes) again and again.**

अश्मादिवच्च तदनुपपत्तिः। उपसंहारदर्शान्नेति चेन्न क्षीरवद्धि

(2.1.23) **aśma-ādivat** (vati as) the lesson beginning with the stone (*See aśmānam BU 1.3.7b.*) **ca** even **tat-anupapattiḥ** of that – failure (2.1.24) **upasamhāra-darśanāt** (abl. ind.) at the conclusion of that lesson **na** no such **iti** **\_cet** to the objection **na** no such **kṣīravat** (vati: like) milk or sap (see "fluid" 1.5.2e) **hi** because

**3.18 To the objection that even as the lesson beginning with the stone (BU 1.3.7b) has failure of that (partition), at the conclusion of that Darśana, there is no such (failure); (After they are scattered, he/she draws them in. They join together near him.) well there is no such (failure) because it is like the sap (the fluid foundation, BU 1.5.2d and e)**

## Chapter Four

देवादिवदपि लोके। कृत्स्नप्रसक्तिर्निरवयवत्वशब्दकोपो वा। श्रुतेस्तु शब्दमूलत्वात्।

(2.1.25) **deva-ādivat** (vati: like) gods – etc. **api** even as **loke** (loc. in) the world (2.1.26) **kṛtsna-prasaktiḥ** everything – clinging **niravayavatva-śabda-kopaḥ** indivisibility – testimony – anger **vā** on the other hand (2.1.27) **śruteḥ** (abl. from) hearing **tu** but **śabda-mūlatvāt** (abl. from) words – the state of being a foundation

**4.1 On the other hand, clinging to everything in the world even as (one clings to) those gods and so on, there may be anger at the testimony of indivisibility, but that (testimony) comes from hearing, which comes (in turn) from the state (of sound) which is the foundation of the words.**

आत्मनि चैवं विचित्राश्च हि। स्वपक्षदोषाच्च। सर्वोपिता च तद्दर्शनात्।

(2.1.28) **ātmani** (loc. within) the individual **ca** and, both **evam** completely / **vicitrāḥ** (pl.) the manifold **ca** and, both **hi** for (2.1.29) **svapakṣa-doṣāt** (abl. for) one's own side (school) – fault **ca** both/and (2.1.30) **sarva-upetā** all those – entering **ca** both/and / **tat** thus **darśanāt** (abl. according to) view

**4.2 For that (state) is completely within the individual self, and it is the manifold, both; for there is both the fault of one's own (individual) bias (YD 5.3), and the entering into being all those things (BU 1.4.4a). Thus it is, according to the Darśana (Upanishad).**

विकरणत्वान्नेति चेत् ॥ तदुक्तम् ॥ न प्रयोजनवत्त्वात् । लोकवत्तु लीलिकैवल्यम् । वैषम्यनै-  
घृण्ये ।

(2.1.31) **vikaraṇatvāt** (abl. because) the becoming something else **na** not so **iti \_cet** to the objection [*tat uktam; he does say that*] (2.1.32) **na** no **prayo-janavat-tvāt** (abl. because) one who has the purpose – being (2.1.33) **lokavat** (vati like, as) the world **tu** but **līlā** amusement **kaivalyam** being the only one (2.1.34a) **vaiṣamya-nairghṛṇye** (dual) being without injustice and cruelty

**4.3 To the objection that it is not so, because then he would become something else; well that is no (objection), because of his being the one who has that very purpose; but, being the only one, there is amusement (for him) as the world, without the injustice and without the cruelty (of the smṛtis).**

न सापेक्षत्वात्तथा हि दर्शयति । न कर्माविभागादिति चेन्नानादित्वात् ।

(2.1.34b) **na** not **sāpekṣatvāt\_tathā\_hi** (abl. ind. with) the way it is depending on how one sees it **darśayati** one causes to appear (2.1.35) **na** not the case **karma-avibhāgāt** (abl. because) performing the rite – not inheriting one's share **iti \_cet** to the (*double*) objection **na** not so **anāditvāt** (because) the pre-existing reality

**4.4 To the objection that one does not just cause things to appear, (i.e.) with the actual way (of the world) being completely dependent on how one sees it, that such is not the case, because then one would not inherit his due share (reward) for performing (rites); Well no, because then that (debt) would be the pre-existing reality.**

उपपद्यते चाप्युपलभ्यते च । सर्वधर्मोपपत्तेश्च । रचनानुपपत्तेश्च नानुमानम् ।

(2.1.36) **upapadyate** (ātmanepada; unto oneself) it is produced; **ca** both, and **api** actually **upalabhyate** it is received, found **ca** both, and (2.1.37) **sarva-dharma-upapatteḥ** (abl. from) evidence **ca** (2.2.1) **racana-anupapatteḥ** fashioning, arranging – lack of evidence **ca** and **na** no **anumānam** inferring

**4.5 That (due share) would have to be actually produced and (then) received, (but) there is no inferring that from the evidence of everyone's dharma (rank), and from the (mere) lack of evidence of arranging it (one's own dharma).**

प्रवृत्तेश्च। पयोऽम्बुवच्चेत्त्रापि। व्यतिरेकानवस्थितेश्चानपेक्षत्वात्।

(2.2.2) **pravṛtṭeḥ** (abl. by) manifestation **ca** also (2.2.3) **payas** milk **ambuvat** consisting of water **cet** to the objection **tatrā** in that place **api** actually (2.2.4) **vyatireka-anavasthiteḥ** (ind.) separateness – without abiding **ca** **anapekṣatvāt** (ind.) not being dependent on how one sees it (*cf. sāpekṣatvāt 2.1.34b*)

**4.6 To the objection that it would also be by 'manifestation' that, consisting (only) of water** (disregarding the cow (=pṛthivī) as the producer), **there is** (received) **milk; well in that place (the preexisting world), it actually is.** Moreover, with that (world) *not* being dependent on how one sees it, it is *without* the abiding in that separateness (being the only one).

अन्यत्राभावाच्च न तृणादिवत्। अभ्युपगमेऽप्यर्थाभावात्।

(2.2.5) **anyatrā\_bhāvāt** (abl. ind) existing in the other place **ca** it is also true **na** not **tṛṇa-ādivat** consisting of grass, etc. (2.2.6) **abhyupagame** (loc. in) agreeing, accepting **api** surely **artha-abhāvāt** (abl. for) life-purpose – not existing

**4.7 It is also true that, existing in the other place, it (milk) does not consist of grass etc. (water), for surely one's purpose does not exist in just accepting that.**

There are many references of one kind or another to the relationship of water and milk, e.g., BU 1.2.2a, 1.4.16b, 1.5.2d; SD 10.6, 13.1, 14.13; ND 6.8, 6.9.

पुरुषाश्मवदिति चेत्तथापि। अङ्गित्वानुपपत्तेश्च। अन्यथानुमितौ च ज्ञशक्तिवियोगात्।

(2.2.7) **purūṣaḥ** human spirit, person **aśmavat** consisting of stone **iti\_cet** to the objection **tathā\_api** true as it may be (2.2.8) **aṅgitva-anupapatteḥ** (abl. because) (aṅgin) the being corporeal – not evident **ca** both, and (2.2.9) **anyathā** otherwise **anumitau** (loc. if) inferring **ca** and **jñā-sakti-viyogāt** (because) to know – ability – disjunction, loss

**4.8 To the objection that a human consists of stone (atom); well true as that may be, because he is not evident just by his being corporeal (atomic), and because otherwise, inferring that he is, there would be the loss of the ability to know, ...**

विप्रतिषेधाच्च समञ्जसम्। महद्दीर्घवद्वा ह्रस्वपरिमण्डलाभ्याम्। उभयथापि न कर्मान्तः।

(2.2.10) **vipratīṣedhāt** (abl. because) contradiction **ca** and **asamañjasam** not right, true (2.2.11) **mahat-dīrghavat** as the great ones on high **vā** or **hrasva-parimaṇḍalābhyām** (abl. dual (made) from) tiny – round (2.2.12a) **ubhayathā** either way **api** really **na** no **karma** performance of rites **ataḥ** due to this

**4.9 ... and because that (latter) contradicts (itself), it (really) isn't true. Whether it is as the great ones on high (gods) or made from the tiny and round (stone, atom), really either way, our performance of rites is not due to this.**

तदभावः। समवायाभ्युपगमाच्च साम्यादनवस्थितेः। नित्यमेव च भावात्। रूपादिमत्त्वाच्च विपर्ययो दर्शनात्।

(2.2.12b) **tat** thus **abhāvaḥ** in him – without substance (*He is wrong about atoms, as it turns out.*) (2.2.13) **samavāya-abhyupagamāt** (abl. because) inherence – acceptance **ca** and **sāmyāt** (abl. ind.) equally **anavasthiteḥ** (abl. of comparison; to) not abiding (2.2.14) **nityam** (ind.) constantly **eva** so **ca** and **bhāvāt** (abl. because) existence (2.2.15) **rūpa-ādimatvāt** (abl. of comparison; to) having form, etc. **ca** also **viparyayaḥ** opposite / **darśanāt** (abl. according to) BU I

**4.10 Thus, (for us) that (performance alone) is without substance, because we accept the inherence (of Brahman) equally to the non-abiding, and constantly so, because that does exist. Indeed that (inherence) is opposite to his consisting of the (physical) form to begin with, according to the Darśana.**

उभयथा च दोषात्। अपरिग्रहाच्च। अत्यन्तमनपेक्षा। समुदाय उभयहेतुकेऽपि तदप्राप्तिः।

(2.2.16) **ubhayathā** in both (*This recalls the same word in 4.8, which refers to the dual compound there.*) **ca** and **doṣāt** (abl. known by) fault, wrong (2.2.17) **aparigrahāt** (abl. known by) not possessing **ca** and **atyantam** ultimate **anapekṣā** without considering (2.2.18) **samudāyaḥ** combination, collection, multitude **ubhaya-hetuke\_ api** (loc. w/api though) both – (ifc) effecting **tat-aprāptiḥ** it – without acquiring (see YD)

**4.11 By the fault in both (religion and materialism 4.8), and by not possessing them without considering the ultimate one (Brahman), we know the multiplicity without acquiring it, though effecting both.**

इतरेतरप्रत्ययत्वादिति चेन्नोत्पत्तिमात्रनिमित्तत्वात्। उत्तरोत्पादे च पूर्वनिरोधात्।

(2.2.19) **itaretara-pratyaya-tvāt** (abl. known from) one thing vs. another – conviction, belief, faith – state of **iti\_cet** to the objection **na** not the case **utpattimātra-nimittatvāt** (abl. because) making up, affecting – merely – being caused by (2.2.20) **uttara-utpāde** (loc. upon) subsequent, the new way – birth **ca pūrvanirodhāt** (abl. because) previous, the old way – containment

**4.12 To the objection that it (performance of rites) is known out of a state of firm belief (faith YD) in the one vs. the other, well that is not the case, because that (belief) would be caused merely by affecting it, and because there is containment (YD) of that old (belief) upon the birth of the new one.**

असति प्रतिज्ञोपरोधो यौगपद्यमन्यथा। प्रतिसंख्याप्रतिसंख्या।

(2.2.21) **asati** (loc. as) not true **pratiñā-uparodhaḥ** proposition – blocking **yaugapadyam** (as ind.) immediately **anyathā** otherwise (2.2.22a) **pratisaṅkhyā apratisaṅkhyā** duly considered or not duly considered

**4.13 Otherwise, any proposition (belief) could be immediately just blocked as "not true", whether it is duly considered or not.**

निरोधाप्रप्तिरविच्छेदात्। उभयथा च दोषात्। आकाशे चाविशेषात्। अनुस्मृतेश्च।

(2.2.22b) **nirodha-aprāptiḥ** containment – no finding (There is an argument here against the Buddhist doctrine of pratisaṅkhyā-nirodha.) **avicchedāt** (ind.) without cessation (2.2.23) **ubhayathā** either way **ca** and // **doṣāt** (abl. for) fault (2.2.24) **ākāśe** (loc. in regard to) the ether **ca** and **aviśeṣāt** (abl. from) no distinction (2.2.25) **anusmṛteḥ** (abl. from) following or favoring memory **ca** and

**4.14 And either way (religion and materialism 4.8), one does not find containment without cessation (of those beliefs), for there is fault both by a lack of distinction in regard to the ether, and by following by rote.**

नासतोऽदृष्टत्वात्। उदासीनानामपि चैवं सिद्धिः। नाभाव उपलब्धेः।

(2.2.26) **na** no **asataḥ** (abl. because) not actual, tangible **adr̥ṣṭatvāt** (abl. because) not seen (2.2.27) **udāsīnānām** (gen. point of view) by renunciants, ascetics **api** necessarily **ca** and **evam** exactly **siddhiḥ** proof (2.2.28) **na** not **abhāvaḥ** not existing **upalabdheḥ** (abl. for) a matter of realization

**4.15 There is no proof of that (ether) exactly, because it is not an actual (physical) thing, and because it is not necessarily something to be seen by ascetics, (but) it is not something that doesn't exist, for it is a matter of realization, ...**

वैधर्म्याच्च न स्वप्नादिवत्। न भावोऽनुपलब्धेः। क्षणिकत्वाच्च।

(2.2.29) **vaidharmyāt** (abl. because) of a foreign nature **ca-na** and not // **svapna-ādivat** like sleep etc. (2.2.30) **na** no **bhāvaḥ** existence **anupalabdheḥ** (abl. ind.) without realization (2.2.31) **kṣaṇikatvāt** (ind.) being in the present moment **ca** and

**4.16 ... and that is not because it is of a foreign nature. Like sleep and certain other things, it does not exist without realization of it, (see VD 8.10-12), that being in the present moment.**

सर्वथानुपपत्तेश्च। नैकस्मिन्नसम्भवात्। एवं चात्माकात्स्न्यम्।

(2.2.32) **sarvathā** (loc. about) in all cases **anupapatteḥ** (abl. because) lack of evidence **ca-** (2.2.33) **-na** and there is no (*Here is a clear example of the faulty division of sutras!*) / **ekasmin** (loc. in the case of, for) single (being) **asambhavāt** (abl. for) impossible (2.2.34) **evam** utterly **ca** and **ātmā** individual self **akārtsnyam** not the entirety (see VD 3.16, SD 18.7)

**4.17 And there is no 'in all cases' (moments and places) (SD 18.6), because there is no evidence for it, and because it is utterly impossible for the one single being that his individual self is not the entirety (BU 1.4.1).**

न च पर्यायादप्यविरोधो विकारादिभ्यः। अन्त्यवस्थितेश्चोभयनित्यत्वाद्विशेषः।

(2.2.35) **na\_ca** though not **paryāyāt** (abl. w/avirodha) with recurrence **api** certainly **avirodhaḥ** "non-disagreement" agreement **vikāra-ādibhyaḥ** (abl. by) changing form – etc. (2.2.36) **antya-avasthiteḥ** (abl. by) in the last – abiding **ubhaya-nityatvāt** (abl. for, in that) either way – eternal **aviśeṣaḥ** equivalent

**4.18 Though we certainly do not agree with recurrence (re-incarnation), it is equivalent in that one is eternal either way, by (constantly) changing form and so on, and by abiding (in Brahman) in the end.**

## Chapter Five

पत्युरसामञ्जस्यात्। सम्बन्धानुपपत्तेश्च। अधिष्ठानानुपपत्तेश्च। करणवच्चेन्न भोगादिभ्यः।  
अन्तवत्त्वम्।

(2.2.37) **patyuh** (gen. of) lord **asāmañjasyāt** (abl. because) unfitting (2.2.38) **sambandha-anupapatteḥ** (ind.) relation, connection – lacking evidence **ca** and (2.2.39) **adhiṣṭhāna-anupapatteḥ** (ind.) governance – lacking evidence **ca** and (2.2.40) **karaṇavat** like the doing of, the work of (This goes with **patyuh**, like "kartuḥ karaṇa" in 6.18) **cet** if // **na** not **bhoga-ādibhyaḥ** (dat. to) (2.2.41) **antavattvam** state of having an end (see antya 2.2.36)

**5.1 To the objection that that (death and transformation) is like the work of a lord (God) because, lacking the evidence for a (self) connection and lacking the evidence of (self) governance, those things would be unfitting; well, there is no such end state to experience and everything else.**

असर्वज्ञता वा। उत्पत्त्यसम्भवात्। न च कर्तुः करणम्। विज्ञानादिभावे वा तदप्रतिषेधः।  
विप्रतिषेधाच्च।

**a-sarvajñatā** no – all – knowing (omniscience) (see "in all cases 6.15) **vā** (with the preceding negation) nor (2.2.42) **utpatti-asambhavāt** (abl. for) producing, effecting – impossible (2.2.43) **na ca** though not anyway **kartuḥ** (gen. of) creator **karaṇam** doing, business (2.2.44) **vijñāna-ādi-bhāve** (loc. in regard to) worldly knowledge, etc. **vā** (with na) on the other hand **tat-apraṭiṣedhaḥ** that – no rejection (2.2.45) **vipraṭiṣedhāt** (abl. because of) general rejection **ca** too

**5.2 Nor is there omniscience, for it would be impossible to affect that—though that is not the business of a creator anyway. On the other hand, when it comes to worldly knowledge and so on, there is no rejection of that too, just because of the general rejection (of omniscience).**

न वियदश्रुतेः। अस्ति तु। गौन्यसम्भवात्। शब्दाच्च। स्याच्चैकस्य ब्रह्मशब्दवत्।

(2.3.1) **na** nor **viyat** heaven **aśruteḥ** (abl. just because) without the scriptures (2.3.2) **asti** it exists **tu** rather (2.3.3) **gaṇya-sambhavāt** (abl. because) secondary – possible (2.3.4) **śabdāt** (abl. from) testimony **ca** indeed (2.3.5) **syāt** perhaps **ca** and **ekasya** (gen. for) one **brahma-śabdavat** (vati like) Brahman – sound

**5.3 Nor is heaven (rejected), just because it is not mentioned in that scripture (Upanishad). It exists rather because it is possible in a secondary sense which is indeed taken from that (scriptural) word, and perhaps, for the one single being, it is like the word (sound) of Brahman.**

प्रतिज्ञाहानिरव्यतिरेकाच्छब्देभ्यः। यावद्विकारं तु विभागो लोकवत्।

(2.3.6) **pratijñā-ahāniḥ** proposition – no rejection **avyatirekāt** (abl. because) not excluded **śabdebhyaḥ** (abl. pl. by) words, testimony (2.3.7) **yāvat** to whatever extent **vikāram** entering into a modified form **tu** but **vibhāgaḥ** apportioned spread out, divided **lokavat** (vati appearing as) the world

**5.4 There is no rejection of that proposition (of heaven), for it is not excluded by the testimony (of the Upanishad), but to whatever extent one enters into a changed form and is apportioned out, it (heaven) becomes like the world (as follows):**

॥ एतेन मातरिश्वा व्याख्यातः। असम्भवस्तु सतोऽनुपपत्तेः॥ तेजोऽतस्तथा ह्याह। आपः। पृथि-  
व्यतिकाररूपशब्दान्तरेभ्यः। तदभिध्यादेव तु तल्लिङ्गात्सः।

(2.3.8) [*etena mātariśvā vyākhyātaḥ* (2.3.9) *asambhavaḥ tu sataḥ anupapatteḥ; by this (following) is explained mātariśvan but it isn't actually possible, because there is no real evidence.*] (2.3.10) **tejaḥ** luminance **ataḥ** (abl. from) him / **tathā** in that way **hi** because **āha** he spoke (2.3.11) **āpas-** (2.3.12) **-pṛthivī-adhikāra – rūpa – śabda-antarebhyaḥ** (dat. pl. for) water, dominion over the earth – form – sound – and the others (2.3.13) **tat-abhidhyānāt** (abl. by) it – desiring **eva** just **tu** rather // **tat** thus **liṅgāt** (abl. known by) indicator **saḥ**

**5.5 His luminance (emanated) from him (arcan BU 1.2.1b etc.), for in that way, rather just by desiring it, he spoke for water, dominion over the earth, form, sound and the others, (and) it is thus that he is known by the indicator.** (See BU Ch.2.)

विपर्ययेण तु क्रमोऽत उपपद्यते च। अन्तरा विज्ञानमनसी क्रमेण तल्लिङ्गादिति चेन्नाविशेषात्।

(2.3.14) **viparyayeṇa** (inst. by) opposing point of view **tu** but **kramaḥ** series, progression **ataḥ** through this **upapadyate** he comes forth **ca** (2.3.15) **antarā** (inst. by means of) intermediate **viññāna-manasī** (dual) worldly knowledge – mind **krameṇa** (inst. through) series **tat-liṅgāt** (abl. because) him – indicator **iti \_cet** to the (dual) objection // **na** no **aviśeṣāt** (abl. because) no special distinction

**5.6 But to the objection that by the opposing view there is a series (of incarnations) and it is through this that he comes forth, that because there is such a (bodily) indicator of him, worldly knowledge and mind must exist by means of that intermediate thing through this series; well no, because (that way) there is no such special distinction (as creator see 5.5).**

चराचरव्यपाश्रयस्तु स्यात्तद्व्यपदेशो भक्तस्तद्भावभावित्वात्।

(2.3.16) **cara-acara-vyapāśrayaḥ** moveable – immovable – without support **tu** but **syāt** let him be // **tat** then **vyapadeśaḥ** description **bhāktāḥ** "fed", dependent **tat-bhāva-bhāvitvāt** (abl. because) that – state – being the one entering

**5.7 But let him be the one who is without that support (of 'indicator' bodies), whether moveable or immovable (animal or plant). Then his description (in the scripture) as 'dependent' is only because of his being the one who enters into (sambhavati BU 1.4.4a) the state of that (incarnation);**

नात्माश्रुतेर्नित्यत्वाच्च ताभ्यः। ज्ञोऽत एव। उत्क्रान्तिगत्यागतीनाम्। स्वात्मना च

(2.3.17) **na** not **ātmā** the individual person / **śruteḥ** (abl. according to) scripture **nityatvāt** (abl.) constancy (constant presence) **ca** and / **tābhyaḥ** (abl. pl. known by) those (2.3.18) **jñāḥ** the one who knows, wise **ataḥ\_eva** indeed from this (2.3.19) **utkranti-gati-āgatīnām** (gen. pl. of) passing away – going – coming (2.3.20a) **sva-ātmanā** (inst. by means of) own – individual soul **ca** and

**5.8 According to that scripture and his constancy, he is not the individual who 1.) is known by those (incarnations), and indeed from this (conversely), the one who 2.) knows of passing away, going (to the after-life), and coming back by means of his own individual soul.**

उत्तरयोः। नाणुरतच्छ्रुतेरिति चेन्नेतराधिकारात्। स्वशब्दोन्मानाभ्यां च। अविरोधश्चन्दन-  
वत्।

(2.3.20b) **uttarayoḥ** (loc. dual; than) latter two (2.3.21) **na** not **anūḥ** atomic **atat** "not that", something other **śruteḥ** (abl. according to) scripture **iti\_cet** if (you say) **na** no **itara-adhikārāt** (abl. because) of the other – authority (2.3.22) **svaśabda-unmānābhyām** (abl. because) testimony – evaluation **ca** (2.3.23) **avirodhaḥ** no disagreement **candanavat** like sandalwood (see “smell” 2.3.26)

**5.9 To the objection that according to scripture the atomic (body) is nothing other than those latter two; well no, because that is the authority of the other (the smṛti), and because from ones own evaluation and testimony, there would be no denial, like (the evaluation of the smell of) sandalwood.**

अवस्थितिवैशेष्यादिति चेन्नाभ्युपगमाद्धृदि हि। गुणाद्वा लोकवत्। व्यतिरेको गन्धवत्।

(2.3.24) **avasthiti-vaiśeṣyāt** (abl. because) abiding – superiority **iti\_cet** to the objection **na** no **abhyupagamāt** (abl. from) accepting **hṛdi** (loc. in) heart **hi** because (2.3.25) **guṇāt** (abl. by) essential constituents **vā** or **lokavat** as the world (2.3.26) **vyatirekaḥ** separate **gandhavat** like the sense of smell

**5.10 To the objection that that (smṛti) is superior to abiding; well no, because that (abiding) is by accepting what is within the heart, or by the essential constituents appearing as the world, separate like that sense of smell.**

तथा च दर्शयति। पृथगुपदेशात्। तद्गुणसारत्वाच्च तद्व्यपदेशः प्रज्ञवत्। यावदात्मभावित्वा-  
चन।

(2.3.27) **tathā** that way **ca** also **darśayati** (caus.) causes to appear (2.3.28) **prṥthak-upadeśāt** (abl. from) individual – teaching (2.3.29) **tat** that **guṇa-sāratvāt** (abl. known from) essential constituents – being the core **tu** however / **tat** that **vyapadeśaḥ** his – description / **prājñavat** (vati like, as) learned (2.3.30a) **yāvat** as great as **ātma-bhāvitvāt** (abl. from) individual person – becoming **ca\_na** and not

**5.11 And it is in that way that he causes (the world) to appear, according to the teaching on the individual. But that is known from the essential constituents being its core, that being his description, and not from becoming an individual who is as great as some learned intellectual (see BU 1.3.18b), ...**

दोषस्तद्दर्शनात्। पुंस्त्वादिवत्वस्य सतोऽभिव्यक्तियोगात्। नित्योपलब्ध्यनुपलब्धिप्रसङ्गः।

(2.3.30b) **doṣaḥ tat** mistake – that **darśanāt** (abl. according to) BU ch. 1 (2.3.31) **puṁstva-ādivat** manhood – beginning **tu** rather **asya** of this **sataḥ** (abl. for) truth / **abhivyaṅgi-yogāt** (abl. for) manifestation – relevant (2.3.32a) **nitya-upalabdhi-anupalabdhi-prasaṅgaḥ** eternal – realizing – no realizing – happening

**5.12 That, according to the Darśana, is a mistake, for its truth is rather the consisting of (physical) manhood to begin with, for it is relevant only through that (physical) manifestation (see 2.3.30a) who just happens to realize or not realize the eternal.**

अन्यतरनियमो वान्यथा। कर्ता शास्त्रार्थवत्त्वात्। विहारोपदेशात्। उपादानात्।

(2.3.32b) **anyatara-niyamaḥ** one way – defining **vā** alternatively to / **anyathā** another way (2.3.33) **kartā** creator **śāstra-artha-vat-tvāt** (ind.) treatise – meaning – possessed of (2.3.34) **vihāra-upadeśāt** (coming from) amusing, playing, delighting – teaching (2.3.35) **upādānāt** (abl. through) accepting unto oneself

**5.13 Alternatively to defining it that one way, there is another way: that he is the creator, possessed of the true meaning of this treatise, which comes from the teaching of delighting (in the world) through accepting it unto oneself.**

व्यपदेशाच्च क्रियायां न चेन्निर्देशविपर्ययः। उपलब्धिवदनियमः। शक्तिविपर्ययात्।

(2.3.36) **vyapadeśāt** (abl. because) description **ca** also **kriyāyām** (f. loc. in) performing sacrificial rites **na** not so **cet** to the objection // **nirdeśa-viparyayaḥ** particulars, details – opposite (2.3.37) **upalabdhivat** having realization **aniyamaḥ** without the obligation (2.3.38) **śakti-viparyayāt** (abl. for) power – opposite

**5.14 To the objection that it is not so, because the description is also in performing sacrifices; well, having realization is the opposite of all those details, without the obligation (to perform), for it is opposed to that power.**

समाध्यभावाच्च। यथा च तक्षोभयथा। परात्तु तच्छ्रुतेः।

(2.3.39) **samādhi-abhāvāt** (abl. for) contemplation – in the absence of **ca** both/and (2.3.40) **yathā** such that **ca** and **takṣā** woodcutter (*preparing the wood for the rite*) / **ubhayathā** either way (2.3.41) **parāt** (abl. for) apart, removed **tu** instead **tat-śruteḥ** (abl. of comparison w/para; from) that – scripture

**5.15 For that (power) is in the *absence* of that (accepting) contemplation, and it is such that he is a (mere) woodcutter, for either way, it is instead something far removed from the scripture on that (contemplation), ...**

कृतप्रयत्नापेक्षस्तु विहितप्रतिषिद्धावैयर्थ्यादिभ्यः। अंशो नानाव्यपदेशादन्यथा चापि।

(2.3.42) **kr̥ta-prayatna-apekṣaḥ** done, accomplished – effort, endeavor – considering **tu** instead **vihita-pratiṣiddha-avaiyarthya-ādibhyaḥ** (abl. by) having performed (the rite) – having driven off, prevented – not being without wealth – etc. (2.3.43a) **aṁśaḥ** share, portion, part **nānā-vyapadeśāt** (abl. according to) multitude – description **anyathā** with that option **ca\_ api** and truly

**5.16 ... considering instead that his endeavor is accomplished by having performed, having driven off (misfortune), not being someone who has no wealth, and so on. And truly, according to that description of a multitude (of words, details, people, etc.), with that option, it is just a matter of someone's share.**

दाशकितवादित्वमधीयत ॥ एके। मन्त्रवर्णाच्च। अपि च स्मर्यते ॥ प्रकाशादिवन्नैवं परः।

(2.3.43b) **dāśa-kitava-āditvam** fisherman – gambler – etc. – state of being, lot **adhīyataḥ** (gen. for) learned [*feke* (2.3.44) *mantravarṇāt ca* (2.3.45) *api\_ca smaryate*; [*which is, according to some, (a fee) for reciting the Veda, as well as being respected as law.*] (2.3.46) **prakāśa-ādivat** consisting of the inner light to begin with **na\_evam** surely not **paraḥ** supreme

**5.17 For that learned one (2.3.30a), this (sharing) would be the lot of a fisherman, a gambler, etc., surely not the supreme one consisting of the inner light to begin with** (as opposed to a *physical* person to begin with cf. 5.12).

स्मरन्ति च। अनुज्ञापरिहारौ देहसम्बन्धाज्ज्योतिरादिवत्। असंततेश्चाव्यतिकरः। आभास एव च।

(2.3.47) **smaranti** they recite **ca** and (2.3.48) **anujñā-parihārau** (acc.) approval – avoidance (of misfortune) **deha-sambandhāt** (abl. arising from) body – attachment / **jyotirādivat** consisting of physical light to begin with (2.3.49) **asāntateḥ** (abl. from) intermittent **ca** and / **avyatikaraḥ** no reciprocation (2.3.50) **ābhāse** (loc. when) addressing (the gods) **eva** that way **ca**

**5.18 And they recite (hymns of) approval (of good fortune) and avoidance (of misfortune) arising from attachment to the body, and from this intermittent thing (practice), one has (only) that which consists of *physical* (fire)light to begin with; and when addressing the gods like that, they don't reciprocate.**

## Chapter Six

अदृष्टानियमात्। अभिसंध्यादिष्वपि चैवम्। प्रदेशादिति चेन्नान्तर्भावात्।

(2.3.51) **adr̥ṣṭāni** things not commonly known **yamāt** (abl. through) discipline (2.3.52) **abhisandhyā-ādiṣu** (loc. when it comes to) daily prayers – etc. **api\_ca** even (2.3.53) **evam** just so **pradeśāt** (abl. according to) custom **iti\_cet** to the objection **na** no **antarbhāvāt** (abl. because) being inner, inherent

**6.1 To the objection that those things which are *not* commonly seen are known through that discipline, even when it comes to the daily prayers (the "sandhyā-vandana": mantras, bathing, breathing exercises, etc.) and so on, that are done just so according to custom; well no, because it is an inner thing.**

तथा प्राणाः। गौण्यसम्भवात्। तत्राकृष्टेश्च। तत्पूर्वकत्वाद्वाचः।

(2.4.1) **tathā** in that way **prāṇāḥ** vitalities (2.4.2) **gaunya-sambhavāt** (abl. coming from) essential-constituent state – (ifc) produced from, manifestation out of (2.4.3) **tat** that **prāk** prior **śruteḥ** (abl. according to) scripture **ca** and (2.4.4) **tat-pūrvakatvāt** (because) that – (ifc) preceded by **vācaḥ** (abl. out of) speech

**6.2 In that (inner) way, the vitalities come from manifestation out of the essential-constituent state, and that *is* prior according to the scripture, arising out of speech, because of being preceded by that (in the text).**

सप्त गतेर्विशेषितत्वाच्च। हस्तादयस्तु स्थितेऽतो नैवम्। अणवश्च। श्रेष्ठश्च।

(2.4.5) **sapta** (nom.) seven **gateḥ** (of) way **viśeṣitvāt** (abl. known by) uniqueness **ca** also (2.4.6) **hastā-ādayaḥ** hands etc. **tu** but **sthite** (loc. having to do with) commonly accepted **ataḥ** so **na** not **evam** just that alone (2.4.7) **aṇavaḥ** atoms **ca** and (2.4.8) **śreṣṭhaḥ** best, chief **ca** and

**6.3 The seven (vitalities) are also known by the uniqueness of their way, but the hands and the other (limbs) have to do with that commonly accepted (daily ritual), so it isn't just that. It is the atoms, and the chief (breath), both.**

The seven treated in the BU 1.3 are: voice, common breath, sight, hearing, mind, the individual, and the imperishable (the chief breath). The last two are considered as a unit, and the individual in that particular case is called Ayāsyā Āngirasaḥ (perhaps the author of that passage), while the other is called "Dūr" because it is "far" from death, hence imperishable. It is also emphasized in that passage that the first is masculine in gender and the second feminine.

न वायुक्रिये पृथगुपदेशात्। चक्षुरादिवत्तु तत्सहशिष्यादिभ्यः। अकरणत्वाच्च न दोषः

(2.4.9) **na** it is not **vāyu-kriye** (loc. as) air – work, product **pṛthak-upadeśāt** (abl. known from) the individual – teaching (2.4.10) **caḥṣusādivat** consisting of physical sight to begin with **tu** but // **tat – saha-śiṣṭya – ādibhyaḥ** (abl. known from) that – groups of students, schools, disciplines – and the others. (2.4.11a) **akaranaṭvāt** (abl. just because) not being the producer **ca\_na** and yet no **doṣaḥ** fault

**6.4 But the consisting of physical sight to begin with is not known from the teaching on the individual as the product of air (see VD, also BU 18), and yet there is no fault (in that teaching) just because of that one not being the producer that is known from schools on that and others.**

तथा हि दर्शयति। पञ्चवृत्तिर्मनोवद्यपदिश्यते। अणुश्च। ज्योतिराद्यधिष्ठानम् तु तदामननात्।

(2.4.11b) **tathā** in that way **hi** because **darśayati** causes (the world) to appear (2.4.12) **pañca-vṛtīḥ** five – mode **manovat** consisting of mind **vyapadiśyate** described (2.4.13) **aṇuḥ** atomic **ca** and (2.4.14) **jyotir-ādi-adhiṣṭhānam** physical light – etc. – governance **tu** but **tat-āmananāt** (abl. known by) meditation

**6.5 Because it is in that way that one causes (the world) to appear, the five-mode (the powers of sense) is described (in BU Ch. 3) as consisting of mind, and as atomic, but governance over physical light and the others is known by meditation on them.**

प्राणवता शब्दात्। तस्य च नित्यत्वात्। त इन्द्रियाणि तद्व्यपदेशादन्यत्र श्रेष्ठात्।

(2.4.15) **prāṇavatā** (ind.) consisting of breath **śabdāt** (abl. known by) sound (2.4.16) **tasya** (gen. of) that **ca** and **nityatvāt** (abl. known by) constancy (2.4.17) **te** these **indriyāṇi** powers **tat-vyapadeśāt** (abl. according to) them – description **anyatra** in a place apart **śreṣṭhāt** (abl. of comparison w/anyatra) from the supreme

**6.6 (Thus) consisting of breath, it is known by his sound and by its constancy, that these the powers—according to the description of them (in BU 1.3.7-10)—are in a place apart from that supreme one (breath).**

भेदश्रुतेः। विलक्षन्याच्च। संज्ञामूर्तिक्लृप्तिस्तु त्रिवृत्कुर्वतः।

(2.4.18) **bheda-śruteḥ** (abl. according to) partition – scripture (2.4.19) **vailakṣanyāt** (abl. by) diversity **ca** and (2.4.20a) **saṁjñā-mūrti-klṛptiḥ** names – physical things – preparing, arranging rightly or according to a certain order **tu** but **trivṛt-kurvataḥ** (abl. by) three modes of performing rites

**6.7 But according to the scripture on the partition and by their diversity, there is the arrangement of the right names (Agni, Soma, Varuna etc.) and the right things (the fire, the soma juice, the water, etc.), by the three ways of performing (the three Vedas: Rik =chanting, Sāma=singing, Yajus=giving instructions).**

उपदेशात् मांसादि भौमं यथाशब्दमितरोश्च। वैशेष्यात्तु तद्वादस्तद्वादः।

(2.4.20b) **upadeśāt** (abl. according to) teaching (2.4.21) **māmsa-ādi** (fem.) flesh, incarnation – etc. **bhaumam** (vikārāthaka; made of) earth **yathā** by which **śabdām** (acc.) sound, speech, word, the vocal **itarayoḥ** (gen. dual; of) the other two **ca** (2.4.22) **vaiśeṣyāt** (abl. by) particular – being **tu** but **tat-vādaḥ** that – speaking, uttering (*śabdām is the object in the accusative, corresponding to "tat". The overall syntax and placement of "tu" are a fair match with 6.7.*)

**6.8 But again, according to the (Upanishadic) teaching (BU 1.2.6), there is the incarnate (body) etc., made of earth, by means of which there is the utterance of that which is the vocal aspect of those other two (the names and things), by being the particular one (who does it).**

तदन्तरप्रतिपत्तौ रंहति सम्परिष्वक्तः प्रश्ननिरूपणाभ्याम्। त्र्यात्मकत्वात्तु भूयस्त्वात्। प्रा-  
णगतेश्च।

(3.1.1) **tat-antara-pratipattau** (loc. when) that (way) – other – undertaken **rañhati** one goes along **sampariṣvaktaḥ** completely engrossed **praśna-nirūpanābhyām** (abl. by) question – investigation (3.1.2) **tryātmakatvāt** (abl. according to) the threefoldness **tu** but, instead **bhūyastvāt** (abl. by) increasing abundance (3.1.3) **prāṇa-gateḥ** (abl. by) breath – way **ca** and

**6.9 When that other way (6.7) is undertaken, one goes along completely engrossed by the question and the investigation, but according to the threefoldness (knowledge, karma, breath see 6.14) it is instead by the abundance and by the breath way.**

अग्न्यादिगतिश्रुतेरिति चेन्न भाक्तत्वात्। प्रथमेऽश्रवणादिति चेन्न ता एव ह्युपपत्तेः।

(3.1.4) **agni-ādi-gati-śruteḥ** beginning with agni – way – scripture **iti\_cet** to the objection **na** no **bhākta-tvāt** (abl. because) fed, dependent – its being (3.1.5) **prathame** (loc. in) the first one (scripture) **aśravaṇāt** (abl. because) not what is heard (in the scripture) **iti\_cet** to the objection **na** not **tāh** those **eva** only **hi** because **upapatteḥ** (abl. known by) evidence

**6.10 To the objection that it should be according to the scripture on the way that begins with "Agni" (Rig Veda); No, because of his being dependent, and to the objection: "because that is not what we hear in that principal (śruti, Rig Veda)"; No, for only those (three 6.9) are known by that evidence.**

अश्रुतत्वादिति चेन्नेष्टादिकारिणां प्रतीतेः। भाक्तं वानात्मवित्त्वात्तथा हि दर्शयति।

(3.1.6) **aśrutatvāt** being unheard of **iti\_cet** to the objection **na** no **iṣṭa-ādi-kārinām** (gen. of) desired – etc. – those who perform **pratīteḥ** (abl. by) understanding (3.1.7) **bhāktam** dependent **vā** or else **an-ātma-vittvāt** (abl. because of) not being self-aware **tathā** in that way **hi** for **darśayati** he causes (the world) to appear

**6.11 To the objection: "because of their being unheard of"; well, it is not known by the understanding of those who perform the rites addressing what is desired, or else one would be dependent because of not being self-aware, for it is in that way (self-awareness) that he causes (the world) to appear.**

कृतात्ययेऽनुशयवान्दृष्टस्मृतिभ्यां यथेतमनेवं च चरणादिति चेन्न। उपलक्सनार्थः (?) ॥  
इति कार्ष्णाजिनिः ॥

(3.1.8) **kṛta-atyaye** (loc. upon, after) done – passing away **anuśayavān** "after-lying", sustaining consequences (of karma) **dr̥ṣṭa-smṛtibhyām** (abl. according to) common knowledge – law books **yathā** in which way **itam** gone / **anavam** not completely **ca** yet (3.1.9) **caranāt** (abl. a result of) behavior **iti\_cet** to the objection **na** not **upalakṣana-artha(h)** metaphorical reference – meaning [*iti kārṣṇājiniḥ; This is kārṣṇājini's view.*]

**6.12 To the objection that according to common teaching and law scriptures, one has the sustaining of consequences after his passing away is done, in which way he is gone, and yet, because of (past) behavior, not completely; well, that is not the meaning of the metaphorical reference.**

आनर्थक्यमिति चेन्न तदपेक्षत्वात् ॥ सुकृतदुष्कृते एवेति तु बादरिः ॥ अनुष्टादिकारिणामपि च श्रुतम्। संयमने त्वनुभूयेतरेषामारोहावरोहौ तद्गतिदर्शनात्।

(3.1.10) **ānarthakyam** meaninglessness, nonsense **iti\_cet** to the objection **na** no [*tat-apekṣa-tvāt* (3.1.11) **sukṛta-duṣkṛte eva iti tu bādariḥ; But according to Bādari, in consideration of this (purpose), it is a matter of what is done well vs. done wrong.] (3.1.12) **an-iṣṭa-ādi-kāriṇām** (gen. pl. for those) not – desired – etc. – performing (see 9.6) **api\_ca** and though **śrutam** Veda (3.1.13) **sañyamane** (loc. in) the act of focusing **tu** rather **anubhūya** (ind. part.) having already had the experience **itareṣām** (gen. pl. of) others (smṛtis) **āroha-avarohau** (dual) ascending – descending **tat-gati-darśanāt** (abl. because) that (the breath) – way – view (*Since this is in the voice of the siddhāntin the term "tat-gati" refers to that way, the "prāṇa-gati" of 6.9*)**

**6.13 If you say that (our meaning, self-awareness 3.1.17) is nonsense; well that is not so, and though that (meaning) is the heard (Veda) for those who perform the rites addressing what is not desired and so on, it is rather in the act of focusing (YD 6.10)—having already had the experience of the others (the smṛtis)—that one ascends and then descends (see 7.4), according to the Darśana on that (breath) way.**

स्मरन्ति च। अपि च सप्त। तत्रापि च तद्व्यापारादविरोधः। विद्याकर्मणोरिति तु प्रकृतत्वा-  
त्। न तृतीये तथोपलब्धः ॥ स्मर्यतेऽपि च लोके ॥

(3.1.14) **smaranti** they recite **ca** too (3.1.15) **api\_ca** even **sapta** the many (ways, see 6.3) (3.1.16) **tatrā** in that place **api\_ca** in fact **tat-vyāpārāt** (abl. because) his – function, purpose **avirodhaḥ** no denial (3.1.17) **vidyā-karmanoḥ** (loc. dual; if) knowledge, philosophy – performance **iti** thus, just that, only **tu** but **prakṛtatvāt** (abl. ind.) being something that is accomplished (3.1.18) **na** not **ṛtīye\_tathā** (both loc.) in the third way **upalabdheḥ** (abl. because) realized directly [(3.1.19) *smaryate api\_ca loke; though respected as law in the world (?)*]

**6.14 They recite that (Upanishad) as well, even the seven. Because such (focusing) is our purpose in that (recitation), even there (at the rite), we do not deny it; but if it is only as 1.) the knowledge and 2.) the performance (“learned” and “done” SD 1.2-3), being something that is actually accomplished, then it would not be in the third way because that is something that is realized directly.**

दर्शनाच्च तृतीयशब्दाविरोधः। संशोकजस्य। साभाव्यापत्तिरुपपत्तेः। नातिचिरेण विशे-  
षात्।

(3.1.20) **darśanāt** (abl. according to) view **ca** also (3.1.21) **ṛtīya-śabda-avarodhaḥ** third – sound – confinement, isolation **saṁśokajasya** (gen. on the part of) born in the ember (3.1.22) **tat-sābhāvya-āpattiḥ** that – coexistence, homogeneity – becoming, transforming into **upapatteḥ** (abl. for) evident (3.1.23) **na** not **aticireṇa** (inst. ind) over a long time **viśeṣāt** (abl. accomplished by) particular

**6.15 And according to the Darśana, the inner isolation of sound (see BU Ch. 3) in the third way transforms into a co-existence with that (world =salokatām 1.3.22b), on the part of one who is born in the glowing (ember) (See BU 1.2.10-12, 1.2.18, 1.4.6. This may be the commenter's "mātariśvā" 2.3.8.), because that is what is evident, (and) it is not accomplished by that particular one (see 6.8) over a long period of time.**

अन्याधिष्ठितेषु पूर्ववदभिलापात्। अशुद्धमिति चेन्न शब्दात्। रेतःसिग्योगोऽथ। योनेः श-  
रीरम्।

(3.1.24) **anya-adhiṣṭhiteṣu** (loc. pl. Having to do with) other – dictated **pūrvavat** constituting the previous, old **abhilāpāt** (abl. according to) prattle, chatter, gossip (3.1.25) **aśuddham** impure, wrong **iti\_cet** to the objection **na no śabdāt** (abl. from) testimony (3.1.26) **retaḥ-sik** sperm – discharge **yogaḥ** union **atha** and then (auspicious) (3.1.27) **yoneḥ** from the womb **śariram** body

**6.16 If—according to the (prudish) prattle that constitutes the old view that has to do with all the things that are dictated by the other (scripture, smṛti)—it would seem that that (birth) is 'impure'; well no, because this is a matter of testimony: the union (of voice and mind), sending forth the seed, and then (atha), the body coming out of the womb (see BU 1.2.4).**

संध्ये सृष्टिराह हि ॥ निर्मातारं चैके पुत्रादयश्च ॥ मायामात्रम् तु कात्स्न्येनानभिव्यक्तस्वरूपत्वा-  
त्। सूचकश्च हि श्रुतेराचक्षते च तद्विदः।

(3.2.1) **saṁdhye** at the point of junction **sṛṣṭiḥ** creation **āha** he spoke **hi** for [3.2.2) **nirmātāram** (acc. of **nirmātr**) creator **ca eke putra-ādayaḥ ca**; according to some this refers to the creator and the offspring etc.] (3.2.3) **māyāmātram** mere illusion **tu** but **kārtsnyena** (inst. ind.) "in full, entirely" / **anabhivyakta-svarūpatvāt** (abl. because) unmanifest, indistinct – own true form (3.2.4) **sūcakaḥ** indicated **ca** also **hi** for **śruteḥ** (abl. by) scriptures / **ācakṣate** (A.3rd.pl.) they declare **ca** and **tat-vidaḥ** (gen. for) them – one who knows (see evam-vid BU)

**6.17 For at that point he spoke the creation, but (even) that is nothing more than illusion, in its entirety, because of one's true form (body) being unmanifest, for that is also indicated by those scriptures (BU 1.4.11-14a), and for one who truly knows them, that is what they declare.**

पराभिध्यानत्तु तिरोहितं ततो ह्यस्य बन्धविपर्ययौ। देहयोगाद्वा सोऽपि। तद्भावो नाडिषु  
तच्छ्रुतेरात्मनि च।

(3.2.5) **para-abhidhyānāt** (abl. by) supreme – directing ones attention to **tu** rather **tirohitam** made to disappear **tataḥ** as a result **hi** for / **asya** (gen. refers to gen. "vidaḥ" 10.3) for him **bandha-viparyayau** (dual) bondage – opposition

(3.2.6) **dehayogāt** through the body **vā** or else // **saḥ** he **api** though (3.2.7) **tat-abhāvaḥ** in that – no existence / **nāḍīṣu** (loc.) tubes (organs, VD 5.13, BU 1.4.7) **tat-śruteḥ** (abl. for) it – scripture **ātmani** (loc. in) individual **ca** and

**6.18** For it is rather by directing one's attention to the *supreme* (BU Ch. 3) that that (illusion) is made to disappear as a result, or else there would be bondage and opposition for him through the body, though he does not exist in that (body), for there is scripture on it in regard to the tubes (VD 5.13) and in regard to the individual person (BU 1.4.7).

## Chapter Seven

अतः प्रबोधोऽस्मात्। स एव तु कर्मानुस्मृतिशब्दविधिभ्यः। मुग्धेऽर्धसम्पत्तिः परिशेषात्।

(3.2.8) **ataḥ** from this **prabodhaḥ** awakening **asmāt** (abl. by) this (3.2.9) **saḥ** he **eva** alone **tu** but / **karma-anusmṛti-śabda-vidhibhyaḥ** (dat. for the sake of) the rite – duly remembered – words – rules (3.2.10) **mugdhe** (loc. as in the case of) simple, naive **ardha-sampattiḥ** half-fulfilment **pariśeṣāt** (ind.) left-over

**7.1** But he awakens from this (illusion) that he exists by this alone, for the sake of the performance of the rite, and the words so duly remembered, and the rules; a half-fulfilment, as someone more simple, left over (from the past).

न स्थानतोऽपि परस्योभयलिङ्गं सर्वत्र हि। न भेदादिति चेन्न प्रत्येकमतद्वचनात्। ॥ अपि चैवमेके ॥

(3.2.11) **na** not **sthānataḥ** by rank **api** not necessarily even **parasya** (gen. for) superior **ubhaya-liṅgam** of both – the indicator **sarvatra** everywhere **hi** because (3.2.12) **na** not so **bhedāt** (abl. because) partition **iti\_cet** to the objection **na** no **pratyekam** individuals one by one **atat-vacanāt** (abl. for) not what it says [(3.2.13) *api\_ca evam eke; According to some, that is indeed just (what it says)*]

**7.2** To the objection that because to a superior person, not necessarily even (superior) by rank, there is (seen) *everywhere* the mark of both (awakened and simple), it is not just (judged by) the partition (of castes); well, there are no such individuals one by one at all, for that is not what it says.

अरूपवदेव हि तत्प्रधानत्वत्। प्रकाशवच्चवैयर्थ्यात्। आह च तन्मात्रम् दर्शयति च॥ अथो  
अपि स्मर्यते॥ अत एव चोपमा सूर्यकादिवत्।

(3.2.14) **arūpavat** having no form **eva** particular **hi** for **tat-pradhānatvāt** (abl. because) of them – his being the chief (3.2.15) **prakāśavat** having the inner light **ca** also // **avaiyarthiyāt** (abl. adverbial (*modifying the adj. "chief"*)) not lacking object, wealth, purpose, etc. (3.2.16) **āha** he spoke **ca** and / **tanmātram** subtle sense (3.2.17) **darśayati** he causes to appear, shows **ca** and ("darśayati" relates to the tanmātras in 7.9 as "guṇāt", in 8.8 as "śiṣṭa", and in 9.7 as "ātma-vittva") [*atha api smaryate; Now it is respected as law. (?)*] (3.2.18) **ataḥ** arising out of this **eva** indeed **ca** and **upamā** comparison **sūryaka-ādivat** having a sun-like appearance to begin with (*The ādivat terminations are not vati indeclinable "like ... etc.", but vatup neuter with ādi having its literal meaning of "beginning with"*).

**7.3 For he (Brahman) has no particular form, because of his being the chief (of forms), having also the inner light; and not lacking for anything, he spoke, and (now) he causes that subtle sense (form) to appear, and it is out of this (appearance) that there is the comparison, "having a sun-like appearance to begin with."** (See "arcan" BU 1.2.1b, arcate BU 1.2.1c.)

अम्बुवदग्रहनात् न तथात्वम्। वृद्धिहासभक्तवमन्तर्भावादुभयसामञ्जस्यादेवम्।

(3.2.19) **ambuvat** consisting of water **agrahaṇāt** (ind.) without understanding **tu** but / **na** no **tathātvaṃ** such a state (3.2.20) **vṛddhi-hrāsa-bhāktvaṃ** increase – decrease – partaking of / **antar-bhāvāt** (abl. known by) within – existing **ubhaya-sāmañjasyāt** (abl. for) both – fitness, proper place **evam** surely

**7.4 But that (view) is without the understanding of his consisting of water (to begin with see āpaḥ ... rasaḥ 1.2.2a-b). There is no such actual state (of him) partaking in the increase and the decrease (of physical life), for surely the proper place of both is known by their inner state.** (See 6.13.)

दर्शनाच्च। प्रकृतैतावत्त्वं हि प्रतिषेधति ततो ब्रविति च भूयः। तदव्यक्तमाह हि।

(3.2.21) **darśanāt** (abl. according to) Br. Upanishad bk.1 **ca** and (3.2.22) **prakṛta-etāvattvaṃ** what is created, creation – entirety **hi** for / **pratiṣedhati** he denies **tataḥ** from that, then **braviti** he asserts **ca** and **bhūyas** abundance (3.2.23) **tat** thus **avyaktam** unmanifest **āha** he spoke **hi** for

7.5 For it is also according to the Darśana that such is the entirety of creation, that he denies and then asserts its abundance, for the unmanifest (Brahman) spoke it thus.

अपि च संराधने प्रत्यक्षानुमानाभ्याम्। प्रकाशादिवच्चावैशेष्यं प्रकाशश्च कर्मण्यभ्यासात्।  
अतोऽनन्तेन तथा हि लिङ्गम्।

(3.2.24) **api\_ca** even **saṁrādhane** (loc. in the case of) conciliation **pratyakṣa-anumānābhyām** (abl. by) perception – inference (3.2.25) **prakāśa-ādivat** consisting of the inner light to begin with **ca** both, and **avaīṣeṣyam** without pre-eminence **prakāśaḥ** inner light **ca** both, and **karmaṇi** (loc. in) the rite **abhyāsāt** (abl. known from) repetition (3.2.26) **ataḥ** thus, then **anantena** (inst. along with) the infinite / **tathā** in that way **hi** for **liṅgam** indicator (the body)

7.6 Even in the case of conciliation of that (conflicting testimony), it is by inference and perception (see 3.13) that from the repetition in the rite (one sees) both the consisting of the light to *begin* with, and the light without any any such preeminence. Thus it is along *with* the infinite (Brahman), for it is in that way that the indicator (is seen).

उभयव्यपदेशात्त्वहिकुण्डलवत्। प्रकाशाश्रयवद्वा तेजस्त्वात्। पुर्ववद्वा। प्रतिषेधाच्च।

(3.2.27) **ubhaya-vyapadeśāt** (abl. because) both – description **tu** rather **ahikuṇḍalavat** (vati like) snake – rope (3.2.28) **prakāśa-āśrayavat** having dependence on the inner light **vā** either **tejastvāt** (abl. because) physical light – the existence of (3.2.29) **pūrvavat** having the previous **vā** rather (3.2.30) **pratiṣedhāt** (abl. by) denying **ca** and

7.7 Because his description is rather both, it is like the (story of the) snake and the coil of rope (illusion vs. reality); it is either having dependence on the inner light known by the existence of the (symbolic) fire(light), or it is having (only) the previous (fire, rite), and denying that (dependence).

परमतः सेतून्मानसम्बन्धभेदव्यपदेशभ्यः। सामान्यात्तु। बुद्धर्थः

(3.2.31) **param** superior (*cf. parasya* 3.2.11) **ataḥ** by that **setu-unmāna-sambandha-bheda-vyapadeśebhyaḥ** (abl. known by) boundaries – measure, worth – relations – partition – descriptions (3.2.32) **sāmānyāt** (abl. because) the having in common **tu** but (3.2.33a) **buddhi-arthaḥ** awareness – object

7.8 By that (latter) a superior person is known by the *descriptions* of the partition of the relationships (of individuals 10.7) by worth (standing) and (caste) boundaries (BU 1.4.11-13); but on the other hand, they are all just the object of one's awareness, for that is what they have in *common*.

पादवत्। स्थानविशेषात्प्रकाशादिवत्। उपपत्तेश्च। तथान्यप्रतिषेधात्।

(3.2.33b) **pādavāt** having feet (3.2.34) **sthāna-viśeṣāt** (abl. because) standing, place – particular / **prakāśa-ādivāt** consisting of the inner light to begin with (3.2.35) **upapatteḥ** (abl. because) evident **ca** and also (3.2.36) **tathā** in that way **anya-pratiṣedhāt** (abl. for) the other – one denies

7.9 Having feet (being corporeal) because of their particular standing, and also consisting of the inner light to begin with because it is directly evident, for it is in *that* (direct) way that the *other* view is denied (7.6).

अनेन सर्वगतत्वमायामशब्दादिभ्यः। फलमत उपपत्तेः। श्रुतत्वाच्च।

(3.2.37) **anena** by this, that is to say **sarva-gatatvam** being "spread everywhere" (MW) **āyāma-śabda-ādibhyaḥ** (abl. understood by) extending – words – etc. (3.2.38) **phalam** result **ataḥ** from it, of it **upapatteḥ** (abl. known by) evidence (3.2.39) **śrutatvāt** (abl. by) its being learned **ca** and

7.10 That is to say, its (the rite's) being spread among all (the people) is understood by those (words) beginning with (the great) sound extending to them, and the fruit (of the words, the rite) is known by that evidence (the light of immediate self-awareness) *and* by its being learned (from scripture).

॥ धर्मं जैमिनिरत एव। पूर्वं तु बादराय्यो हेतुव्यपदेशात्। सर्ववेदान्तप्रत्ययम्॥

[ (3.2.40) **dharmam** (*acc.*) **jaiminiḥ atah eva** (3.2.41) **pūrvam tu bādarāyanaḥ hetu-vyapadeśāt** (3.3.1a) *sarva-veda-anta-pratyayam; Jaimini asserts this dharma (of the rite), but from this (material) it is clear that Bādarāyaṇa asserts what was said before; (asserting) his confidence in the whole Vedānta (Br. Upanishad) because he designates it as the basis for this knowledge (2.9).]*

चोदनाद्यविशेषात्। भेदान्नेति चेन्नैकस्यामपि। स्वाध्यायस्य तथात्वेन हि समाचारेऽधिका-  
राच्च सववच्च।

(3.3.1b) **codanādi-aviśeṣāt** (abl. because) commands, etc. – not different, the same (3.3.2) **bhedāt** (abl. according to) partition **na** not so **iti\_cet** to the objection **na** no **ekasyām** (f. (*corresponds to fem. codanā*) loc. In the case of) the one person **api** actually (3.3.3a) **svādhyāyasya** (gen. for) private recitation **tathātvena** (ind.) being that way **hi** because // **samācāre** (loc. compl. of ekasyām) the practice **adhikārāt** (abl. because) having authority **ca** and **savavat** having initiative **ca** also

**7.11 To the objection that it is not so because that (which is learned) is no different than the commands, etc., according to the partition; No because of that (which is learned) actually being that way for private recitation in the case of the one person, and when it comes to his practice, it is by having the authority (to enjoin), having also the initiative (not by being commanded).**

तन्नियमः। दर्शयति च। उपसंहारोऽर्थाभेदाद्विशेषवत्समाने च।

(3.3.3b) **tat** thus **niyamaḥ** rule (3.3.4) **darśayati** causes to appear **ca** and (3.3.5) **upasāmhāraḥ** withdrawal **artha-abhedāt** (abl. because) life-purpose – no partition **vidhi-śeṣavat** injunction – remaining after **samāne** (ind.) equally **ca** and

**7.12 And thus he causes his (own) rule to appear. Because there is no such partition in his life-purpose, that (rule) is to withdraw, having equally that (text) which remains after the injunction (the Upanishad).**

अन्यथात्वं शब्दादिति चेन्नाविशेषात्। न वा प्रकरणभेदात्परोवरीयस्त्वादिवत्।

(3.3.6) **anyathātvam** being the other way **śabdāt** (abl. known from) scripture **iti\_cet** to the objection **na** not so **aviśeṣāt** (abl. because) no distinction (3.3.7) **na** not so **vā** or **prakaraṇa-bhedāt** (abl. known from) subject matter – partition **parovariyastvādivat** consisting of that which begins with the superiority of the supreme

**7.13 To the objection that its being the other way is known from scripture; well, either it is not so because there is no such distinction (in the scripture, one way or the other exclusively), or it is not so because the consisting of that which begins with the superiority of the supreme (Brahman) is known from from a (particular) 'partition' of the subject matter (of the scripture, the BU).**

संज्ञातश्चेत्॥ तदुक्तम्॥ अस्ति तु तदपि। व्याप्तेश्च समञ्जसम्। सर्वाभेदादन्यत्रेमे। आनन्दा-  
दयः प्रधानस्य।

(3.3.8) **saṁjñātaḥ** by name, in name **cet** to the objection [*tat-uktam; it is thus declared.*] **asti** he exists **tu** but // **tat** there is that **api** indeed (3.3.9) **vyāpteh** (abl. because) pervasion **ca** also **samañjasam** right, fitting (3.3.10) **sarva-bhedāt** (abl. of comparison w/anyatra) all – partition **anyatra** in a place apart / **ime** these (3.3.11) **ānanda-ādyah** bliss, etc. **pradhānasya** (gen. belonging to) principal

**7.14 But to the objection that he (Brahman lit. "expanding", "growing great or strong") exists in name (only); well there is indeed that (name), and it is fitting because of his pervasion, (but) he is in a place apart from the partition into all those (names), (i.e.) these, "bliss" etc. that belong to the principal.**

प्रियशिरस्त्वाद्यप्राप्तिरुपचयापचयौ हि भेदे। इतरे त्वर्थसामान्यात्।

(3.3.12) **priya-śirastva-ādi-aprāptiḥ** beloved, heart-felt – most (ifc) – etc. – not attaining **upacaya-apacayau** increase – decrease (= vṛddhi-hrāsa 7.5) **hi** for **bhede** (loc. in) partition (3.3.13) **itare** (loc. in) other **tu** rather **artha-sāmānyāt** (abl. ind.) meaning – being the general notion

**7.15 For lacking the attainment of this most heart-felt desire (bliss) and the rest, there is increase and decrease (only) in the partition; that being rather the general idea of the meaning in the other (scripture, the smṛti).**

आध्यानाय प्रयोजनाभावात्। आत्मशब्दाच्च। आत्मगृहीतिरितरवदुत्तरात्।

(3.3.14) **ādhyānāya** (dat. for, in) meditating on **prayojana-abhāvāt** (abl. because) purpose, point (w/dat. MW) – without (3.3.15) **ātma-śabdāt** (abl. because) his own testimony (see 1.2) **ca** and (3.3.16) **ātma-gṛhītiḥ** self – grasping, understanding **itaravat** having the other **uttarāt** (abl. because) "new" (*as opposed to "pūrvam"* 3.3.18.)

**7.16 Because there is no point in meditating on that (smṛti), and because this is self-testimony (see 1.2), it is a matter of self-understanding, because (even) having the other one (the smṛti), there is this new (understanding).**

अन्वयादिति चेत्स्यादवधारणात्। कार्याख्यानादपूर्वम्। समान एवं चाभेदात्। समन्यादे-  
वमन्यत्रापि।

(3.3.17) **anvayāt** (abl. according to) the principle of cause and effect (not logic in this context of *smṛti*) **iti\_cet** to the objection / **syāt** it may be **avadhāraṇāt** (abl. ind.) positively, accurate definition (3.3.18) **kārya-ākhyānāt** (abl. by) results, consequences – declaring **pūrvam** previous, old (vs. new) (3.3.19) **samānaḥ** same **evam** something like **ca** and **abhedāt** (abl.) without the partition (3.3.20) **sambandhāt** (abl. because) relation **evam** something like **anyatra** in another place **api** even though

**7.17 To the objection that that (smṛti) is according to cause and effect; well the old way may be known by firmly proclaiming consequences (of actions), and it is something like that even without the partition, because there is something like a relationship, even though he is in another place.**

न वा विशेषात्। दर्शयति च। सम्भृतिद्युव्यास्यपि चातः। पुरुषविद्यायामिव चेतरेषामना-  
मनात्।

(3.3.21) **na** not **vā** (*complement of "tu"* 3.3.26) on the one hand **viśeṣāt** (abl. known by) particular distinction (3.3.22) **darśayati** he causes to appear **ca** and (3.3.23) **sambhṛti-dyu-vyāpti** pervading all from earthly provisions to the sky (internally, from food to breath) **ca** and **ataḥ** from that (3.3.24) **puruṣa-vidyāyām** (loc. in) human spirit – knowledge, philosophy **iva\_ca** like there is **itareṣām** (gen. of) others **an-āmnānāt** (abl. for) no mention

**7.18 On the one hand, by that (smṛti) distinction it is not known that he causes (the world) to appear, and that his pervasion of heaven and earth comes from (entering into BU 1.4.3-4) that (see 2.16), for there is no mention of it on the part of those others (smṛtis), like there is in the knowledge of the human spirit (the Upanishad).**

## Chapter Eight

वेधाद्यर्थभेदात्। हानौ तूपायनशब्दशेषत्वात् ॥ कुशाच्छदस्तुत्युपगानवत्तदुक्तम् ॥ साम्पराये  
तर्तव्याभावात्तथा ह्यन्ये।

(3.3.25) **vedha-ādi-artha-bhedāt** (abl. from) pious, religious, virtuous – and the others – life-purpose – partition (3.3.26) **hānau** (loc. upon) abandoning, turning away from **tu** on the other hand **upāyana-śabdaśeṣatvāt** (abl. known from; with *vā* and *tu*, the alternative to abl. "na vā viśeṣāt" 3.3.21) offerings – the existence of the remaining scripture (the upanishad) (= *vakyaśeṣa* and *vidhiśeṣa*) [(3.3.26) **kuśāt chanda-(=channa)-stuti-upagānavat tat uktam; (By "offerings") he means like the private singing along with the hymns of praise (BU 1.2.38a, etc.), using a kuśa (marker) stick.]** (3.3.27) **sāmparāye** (loc. in) passing to another world **tartavya-abhāvāt** (abl. for) to be crossed over ( $\sqrt{tṛ}$ ) – non-existent **tathā** in that way it is **hi** for **anye** (loc. in) the other

**8.1 On the other hand, upon turning away from the partitioning of life-purpose into all those pious (reciters) and the rest, that (3.3.22-23) is known by the existence of śabda-śeṣa (Upanishadic passage) about the (Pavamāna) offerings (BU 1.3.28a "O lead us out of death" etc.), for in that (text on) passing to another world, what is to be crossed over (death) does not exist, for that is (only) the way it is in the other (view).**

छन्दत उभयाविरोधात्। गतेरर्थवत्त्वमुभयथान्यथा हि विरोधः। उपपन्नस्तल्लक्षणार्थोपल-  
ब्धेर्लोकवत्।

(3.3.28) **chandatas** according to personal preference **ubhaya-avirodhāt** (abl. because) both – no denial (3.3.29) **gateḥ** (abl. by means of) way **arthavattvam** the having a life-purpose **ubhayathā** both ways / **anyathā** otherwise **hi** for **virodhaḥ** denial (3.3.30) **upapannaḥ** befallen **tat-lakṣaṇā** by that – characterised **artha-upalabdheḥ** (abl. by) purpose – realization **lokavat** (vati; appearing as) the world

**8.2 Because there can be no denial of one or the other according to personal preference, the having a life-purpose by means of a certain 'way' would have to be both ways, for otherwise there would be denial (of one or the other). (On the one hand) one is characterized by that (karma) which has befallen him, by understanding his purpose as it is in the world.**

अनियमः सर्वासामविरोधः शब्दानुमानाभ्याम्। यावदधिकारमवस्थितरधिकारिकाणाम्।

(3.3.31) **anīyamaḥ** without the definition **sarvāsām** (gen. pl. of) all **avirodhaḥ** nondenial **śabda-anumānābhyām** (abl. dual because of) testimony – inference (3.3.32) **yāvat** as much as **adhikāram** authority **avasthitiḥ** standing **ādhikārikāṇām** (w/yāvat, as) those taking on the role of authorities (cf. 7.12)

**8.3 (On the other hand) without the definition of all those things that cannot be denied just because of all the testimony and inference (of authorities), he stands just as much an authority as those who would be authorities.**

अक्षरधियां त्ववरोधः सामान्यतद्भावाभ्याम् ॥ औपसदवत्तदुक्तम् ॥ इयदामननात्। अन्तरा  
भूतग्रामवत्स्वात्मनः।

(3.3.33) **akṣara-dhiyām** (gen. pl. of) imperishable – meditations **tu** but **avarodhaḥ** inner isolation **sāmānya-tat-bhāvābhyām** (abl. dual; known by) common – existence [*aupasadavat tat uktam*] (3.3.34) **iyat** (only) just as much **āmananāt** (abl. w/iyat: as) sacred text (3.3.35) **antarā** inner / **bhūta-grāmavat** (vati; just like) people, beings – multitude **sva-ātmanaḥ** (gen. of; an abbreviation of the first clause) one's individual self

**8.4 But the inner isolation of meditations on the imperishable, is known by common authority and by the very existence of that (imperishable), the inner just as much as the sacred text, that (isolation) of one's individual self just like the multitude of people (the partition).** (see "bhūta" YD 7.3 )

अन्यथा भेदानुपपत्तिरिति चेन्नोपदेशान्तरवत्। व्यतिहारो विशिषन्ति हीतरवत्। सैव हि  
सत्यादयः। कामादीतरत्र तत्र च

(3.3.36) **anyathā** in the alternate case (*"other" is reserved for "itara"*) **bheda-anupapattiḥ** partition – no evidence **iti\_cet** to the objection // **na** not so **upadeśa-antaravat** having the alternate teaching (3.3.37) **vyatihāraḥ** exchange, alternation, reciprocity **viśiṃṣanti** they specify **hi** for / **itaravat** having the other (3.3.38) **sa** (m. referring to bheda) it **eva** only **hi** (complement to hi 3.3.37) **satya-ādayaḥ** real – things beginning with (3.3.39a) **kāma-ādi** desire (*equivalent to iṣṭa* 6.11, 6.13) – (sg. ifc: beginning with) **itaratra** / **tatra** there (*complement of anyathā* 3.3.36) **ca** also

**8.5 To the objection that in the alternate case (Upanishad) there is no evidence of that partition; well that is not so, for with the alternate teachings they specify a reciprocity between the two; (while) with the other (the smṛti) it is *only* that (partition), (i.e.) those beginning with the actual (physical). It begins with desire in the other (the smṛti), (but) also there (BU 1.2.4 etc.) ...**

आयतनादिभ्यः। आदरादलोपः। उपस्थितेऽतस्तद्वचनात्। तन्निर्धारणनियमस्तद्वृष्टेः  
पृथग्घि।

(3.3.39b) **āyatana-ādibhyaḥ** (dat. pl. to) seat, foundation – those beginning with (3.3.40) **ādarāt** (abl. by) giving careful attention or respect to / **alopaḥ** without neglect, interruption (3.3.41) **upasthiteḥ** (abl. by) abiding // **ataḥ** thus, and so **tat-vacanāt** (abl. since) about it – (ifc) intended meaning (3.3.42a) / **tat-nirdhāraṇa-anīyamaḥ** them - particularization – no rule **tat-dṛṣṭeḥ** (gen. of) of it – seeing, understanding **pṛthak** (ind.) as an individual **hi** for

**8.6 ... which is known by attending to those things beginning with the foundation (YD), by abiding there without interruption (see YD 1.9), and so, since that is the intended meaning of it (the Upanishad), it is not a rule of particularization of those (people 8.4), for that (rule) would be one of seeing it as an individual.**

अप्रतिबन्धः फलम् ॥ प्रदानवदेव तदुक्तम् ॥ लिङ्गभूयस्त्वात्तद्धि बलीयस्तदपि। पूर्वविकल्पः  
प्रकरणात्।

(3.3.42b) **apratibandhaḥ** no impediment **phalam** fruit, reward [(3.3.43) *pradānavat eva tat uktam; like a donation (to the priest).]* (3.3.44) **liṅga-bhūyastvāt** (abl. for) indicator – abundance **tat** that **hi** for / **balīyas** stronger **tat** thus **api** surely (3.3.45a) **pūrva-vikalpaḥ** previous option **prakaraṇāt** (ind.) in that context

**8.7 (Enjoying) the fruit is no impediment (to attending, abiding (8.6), for that is the abundance of the indicator (body), and it is surely thus that the previous option is stronger in that context.**

स्यात्क्रिया मानसवत्। अतिदेशाच्च। विद्यैव तु निर्धारणात्। दर्शनाच्च श्रुत्यादिबलीयस्त्वा-  
च्च न बाधः।

(3.3.45b) **syāt** may be **kriyā** ritual activity **mānasavat** having a mental aspect (3.3.46) **atideśāt** (abl. by) extending **ca** (3.3.47) **vidyā** knowledge **eva** even **tu** but **nirdhāraṇāt** (abl. from) particularization (3.3.48) **darśanāt ca** (3.3.49) **śruti-ādī-**  
**balīyastvāt** scripture etc. – superior strength **ca\_na** but not **bādhaḥ** rejection

**8.8** One may also say the rite (itself) has a mental aspect and that this is by extending it (to other minds), but even that knowledge would come from the particularization (8.6). There is rejection of that by the Darśana, but not by the superior strength of the śruti and all that follows from it.

अनुबन्धादिभ्यः प्रज्ञान्तरपृथक्त्ववत् ॥ दृष्टश्च तदुक्तम् ॥ न सामान्यादप्युपलब्धेर्मृत्युवन्न हि  
लोकापत्तिः।

(3.3.50) **anubandha-ādibhyaḥ** (abl. since) tendency to bond – those beginning with **prajñā-antara-pṛthaktva-vat** (vatup; having) knowledge, wisdom – other – individuality – having [*dr̥ṣṭaḥ ca tat uktam; He has said it is also the common knowledge.*] (3.3.51) **na** no **sāmānyāt** common **api** though **upalabdheḥ** (gen. belonging to) understanding **mṛtyuvat** having death / **na** not **hi** for surely **loka-āpattiḥ** world – transformation

**8.9** We have individuality in our alternate knowledge, since there are those (individuals) beginning with our tendency to bond, though we do not have the death that belongs to the common understanding, for surely that does not transform into the world.

परेण च शब्दस्य ताद्विध्यं भूयस्त्वात् ॥ अनुबन्धः। एके ॥ आत्मनः शरीरे भावात् व्यतिरेक-  
स्तद्भावाभावित्वात्।

(3.3.52) **pareṇa** (ind.) with the supreme **ca** moreover **śabdasya** (gen. on the part of) sound **tādvidhyam** its being *that way* (loka-āpattiḥ) // **bhūyastvāt** (ind.) being so abundant **tu** but [*anubandhaḥ (3.3.53) eke; which is secondary, according to some.*] **ātmanaḥ** (gen. of) individual soul **śarīre** (loc. in) body **bhāvāt** (abl. from) existence (3.3.54a) **vyatirekaḥ** different / **tat-bhāva-abhāvitvāt** (abl.) that – state of being – not being one who enters into

**8.10** Moreover, with the supreme one, his being that way (a transformation into the world), is on the part of his sound (speech BU). But abundant as that (transformation) is, it is different from the (supposed) existence of a soul in a physical body, that (supreme one) not being one who enters into such a state of being (bodily incarnation).

न तूपलब्धिवत्। अङ्गावबद्धास्तु न शाखासु हि प्रतिवेदम्। मन्त्रादिवद्वाविरोधः।

(3.3.54b) **na\_tu** though not **upalabdhivat** (vatup; having) realization (3.3.55) **aṅgau** (loc. in) having limbs **abaddhaḥ\_tu** neither is there bondage / **na** not **śākhāsu** (loc. pl. in) limbs **hi** for // **prativedam** (ind.) in every veda (3.3.56) **mantra-ādivat** having the mantra part first **vā** or **avirodhaḥ** undisputed

**8.11** Though that (body) is not the one that has *realization*, neither in having limbs is there any *bondage*, for it is not in the arms and legs (etc.) This is undisputed, whether in every veda, or taking it (every part of a veda) beginning with the mantra part.

भूमः क्रतुवज्ज्यायस्त्वं तथा हि दर्शयति नानाशब्दादिभेदात्। विकल्पोऽविशिष्टफलत्वात्।

(3.3.57) **bhūmnaḥ** (abl. of comparison w/jyāyastvam) abundance, wealth, multitude, pre-eminence **kratuvat** (vatup; having, with) sacrifice **jyāyastvam** superiority / **tathā** in that way **hi** because **darśayati** it shows (3.3.58) **nānā-śabda-ādi-bhedāt** (abl. because) multitude – beginning with his word – partition (3.3.59) **vikalpaḥ** option (see 8.7) **aviśiṣṭa-phalatvāt** (abl. ind.) no distinguished, great – reward – being

**8.12** That (realization) is superior to the abundance involved with the sacrifice, because that is the way he shows it, for the partition of that which begins with his word (sound), belongs to the multitude, being the option *without* any particularized reward in it.

काम्यास्तु यथाकामं समुच्चीयेरन्न वा पूर्वहेत्वभावात्। अङ्गेषु यथाश्रयभावः।

(3.3.60) **kāmyāḥ** desirable things **tu** even so **yathā\_kāmam** whatever the desire **samuccīyeran** (opt.3.pl.) they may accumulate **na\_vā** or not **pūrva-hetu-abhāvāt** (abl. due to) previous, accompanying, underlying – motive – absence (3.3.61) **aṅgeṣu** (loc. having to do with) limbs (body) **yathā** in whatever way **āśraya-bhāvaḥ** dependence – state

8.13 Even so, whatever one's *desire* may be, desirable things may accumulate—or not, due to the absence of any underlying motive—but in whatever way it has to do with the limbs (body), it is a state of dependence.

शिष्टेश्च। समाहारात्। गुणसाधरण्यश्रुतेश्च। न वा तत्सहभावाश्रुतेः। दर्शनाच्च।

(3.3.62) *śiṣṭeḥ* (abl. according to) injunction *ca* as well (3.3.63) *samāhārāt* (abl. because) the whole lot (3.3.64) *guṇa-sādhāraṇya-śruteḥ* (abl. according to) class – common quality – scripture *ca* (3.3.65) *na\_vā* or not *tat* – *saha-bhāva* – *aśruteḥ* (gen. of) that – going along – without scripture (3.3.66) *darśanāt* according to view *ca*

8.14 This (dependence) is according to *injunction* as well, because the whole lot is according to the scripture for one's particular class and their common quality (of life); or not, being without the scripture on going along with that (system). Indeed this (duality) is according to the Darśana.

॥ पुरुषार्थोऽतः शब्दादिति बादरायणः। शेषत्वात्पुरुषार्थवादो यथान्येष्विति जैमिनिः। आचारदर्शनात् तच्छ्रुतेः। समन्वारम्भणात्। तद्वतो विधानात्। नियमाच्च अधिकोपदेशाच्च बादरायणस्यैवं तद्दर्शनात्। तुल्यं तु दर्शनम्। असार्वत्रिकी। विभागः शतवत्। अध्ययनमात्रवतः। नाविशेषात्। स्तुतयेऽनुमतिर्वा। कामकारेण चैके। उपमर्दं च ऊर्ध्वरेतःसु च शब्दे हि। परामर्शं जैमिनिरचोदना चापवदति हि। अनुष्ठेयं बादरायणः ॥

[ (3.4.1) *puruṣa-arthāḥ ataḥ śabdāt iti bādarāyaṇaḥ* (3.4.2) *śeṣatvāt puruṣa-arthā-vādāḥ yathā anyeṣu iti jaiminiḥ* (3.4.3) *ācara-darśanāt* (3.4.4) *tat-śruteḥ* (3.4.5) *samanvaya-ārambhānāt* (3.4.6) *tadvataḥ vidhānāt* (3.4.7) *niyamāt ca* (3.4.8) *adhika-upadeśāt tu bādarāyaṇasya evam tat-darśanāt* (3.4.9) *tulyam tu darśanam* (3.4.10) *a-sārvatrikī* (3.4.11) *vibhāgaḥ śatavat;* (3.4.12) *adhyayana-mātravat* (3.4.13) *na aviśeṣāt* (3.4.14) *stutaye (dative) anumatiḥ vā* (3.4.15) *kāma-kāre na ca eke* (3.4.16) *upamardam ca* (3.4.17) *ūrdhu-aretaḥsu ca śabde hi* (3.4.18) *parāmarśam jaiminiḥ / acodanā ca apavadati hi* (3.4.19a) *anuṣṭheyam bādarāyaṇaḥ* (As always, the proper name ends the sentence. The commenter becomes very vocal approaching the end of the work.)

From this, (we see that) according to Bādarāyaṇa the (four) human occupations (class and quality 8.14) are according to scripture. According to Jaimini, because of its being a remnant (secondary knowledge), the subject of human occupations is treated in one way or another in other works, for it is his view that the (various) behaviors are according to the scriptures on them, that

*their undertakings flow entirely from that, because of the natural order of having that (system) and because it is the rule; but because the (Upanishadic) teaching is that of surpassing it, that (Upanishadic) view is exactly Bādarāyaṇa's own, but it is equally his view that there is no division (of injunctions) having to do with any time periods (stages)—like the hundred (?)—or to have study alone, not giving consent (acceptance 12.7) for the (hymns of) praise because that would be no different (than study), but not, as some say, to do whatever one desires (see 12.13) just because it is all annihilated (anyway), in the case of both the celibates and their testimony alike. According to Jaimini, it is a matter of inference (well-defined 12.8). According to Bādarāyaṇa it is to be accomplished without the command portion, for he dismisses that. (See the Mimamsa Darśana.)*

साम्यश्रुतेः । विधिर्वा धारणवत् । स्तुतिमात्रमुपदानादिति चेन्नापूर्वत्वात् । भावशब्दाच्च

(3.4.19b) **sāmya-śruteḥ** (gen. belonging to) commonness – scripture (3.4.20) **vidhiḥ** injunction **vā** alternatively **dhāraṇavat** having the holding in mind (3.4.21) **stuti-mātram** (acc. to) praise – alone **upādānāt** (abl. by) accepting, resigning oneself to **iti\_cet** to the objection **na** no **a-pūrva-tvāt** (abl. because) not – previous, old – being (3.4.22) **bhāva-śabdāt** (abl. because) becoming – testimony **ca** and

**8.15** To the objection that alternatively it is the *injunction*, belonging to the scripture on commonness, that has the holding in mind (we teach), by giving oneself over to praise alone; well no, because of that (Upanishadic view (8.14)) being *without* the old way, and because its testimony is about 'becoming'.

पारिप्लवार्था इति चेन्न विशेषितत्वात् । तथा चैकवाख्यतोपबन्धात् । अत एव चाग्नीन्धनाद्य-  
नपेक्षा । सर्वापेक्षा च

(3.4.23) **pāriplava-arthāḥ** going around – meanings **iti\_cet** to the objection **na viśeṣita-tvāt** (abl. because) choice (see anuṅghita 9.14) – being (3.4.24) **tathā** in that way **eva** the very **ca** and **ekavākyatā** being of one voice **upabandhāt** (abl. because) close relation (3.4.25) **ataḥ** known therefrom **eva** surely **ca** and also **agni-indhana-ādi-anapekṣā** kindling – etc. – not a consideration (3.4.26a) **sarva-apekṣā** everything – regarding **ca** indeed

**8.16 To the objection that those (Upanishadic teachings) are just the meanings of the pāriplava; well no, because of their being the choice part, and in that very way, being of one voice because of their close relation, and it is also known therefrom that it is surely not just a consideration of kindling the sacred fire and all that; it is indeed a consideration of the entire (meaning).**

The Śatapatha Brahmaṇa 13.4.3 contains instructions for the "pāriplava", defined there as a ten-day cycle of performances, which was to be repeated thirty-six times in the year of the horse sacrifice. Every day, the priest, in addition to kindling the prescribed sacred fires, would invoke the name of one of ten particular god-kings along with his subjects, and he would name the performance they were to witness, which were passages from a legend, an epic, a Veda, etc.

यज्ञादिश्रुतेरश्ववत्। शमदमाद्युपेतः स्यात्तथापि तु तद्विधेस्तदङ्गतया तेषामवश्यानुष्ठेय-  
त्वात्।

(3.4.26b) **yajña-ādi-śruteḥ** (abl. from) sacrifice – etc. – scripture **aśvavat** (vati; like) horse (3.4.27) **śama-dama-ādi-upetaḥ** tranquility – self-control – etc. – one who approaches a state, has entered into **syāt** perhaps **tathā** in that way **api** indeed **tu** rather / **tat-vidheḥ** (abl. because) it – injunction **tat-aṅgatayā** (inst. by way of) being secondary or supplementary / **teṣām** (gen. of, for) those things **avaśya-anuṣṭheyatvāt** (abl. because) "not a matter of will", a matter of necessity – to be practiced

**8.17 Indeed, perhaps in that way, one who has approached a state of tranquility, self-control, etc., is rather like the horse from the scripture on that (horse) sacrifice, etc.; because that (approaching) is the injunction in it, by way of its (the sacrifice) being supplementary to that (approaching). because of its being a matter of necessity for those things (tranquility, self-control, etc.) to be practiced.**

सर्वान्नानुमतिश्च प्राणात्यये तद्दर्शनात्। अबाधाच्च ॥ अपि च स्मर्यते ॥ शब्दश्च

(3.4.28) **sarva-anna-anumatih** all – food – consent, allowance, giving the go-ahead, creating the potential **ca** also **prāṇa-atyaye** (loc. in) the life breath – lapsing, passing away, diminishing **tat** thus **darśanāt** (abl. because) that – view (3.4.29) **abādhāt** (abl. for) not excluded **ca** either [(3.4.30) **api\_ca smaryate**; (It is also respected as law (smṛti).)] (3.4.31a) **śabdaḥ** testimony **ca** and so

**8.18 In that diminishing of breath (during meditation see YD 5.18) there is also allowance (potential) for all food, for thus it is, according to Darśana, and there is also the testimony of scripture, for that is not excluded either.**

भावमशनवत्तदुक्तम्। बहिस्तूभयथापि स्मृतेराचाराच्च। स्वामिनः फलश्रुतेरित्यात्रेयः। आर्त्विज्यमित्यौडु-  
लोमिस्तस्मै हि परिक्रीयते। श्रुतेश्च॥

(3.4.42b) *bhāvam aśanavat tat uktam* (3.4.43) *bahiḥ tu ubhayathā api / smṛteḥ ācārāt ca* (3.4.44) *svāmiṇaḥ phala-śruteḥ iti ātreyaḥ* (3.4.45) *ārtvijyam iti auḍulomiḥ / tasmai hi parikrīyate* (3.4.46) *śruteḥ ca* *He says that our very existence is in having food, though in both cases—according to the law and according to proper behavior—it is admittedly external.*

(Like 4.2.20-21, The following fragment on the subject of priests getting paid for their work seems oddly foreign to the commentator's other remarks. It may have been displaced in the text, since it is far more consistent here, as commentary on the author's remark about food, than where it is found in manuscripts.)

*According to the Ātreya priest, scripture says that such a reward ("fruit") should come from his master. According to Auḍulomi, this is (instead) the business of the Rtv-ij priest, because the scripture says he is the one to be paid for it.]*

## Chapter Nine

अतोऽकामकरे। विहितत्वाच्चाश्रमकर्मापि। सहकारित्वेन च। सर्वथापि त एवोभयलि-  
ङ्गात्।

(3.4.31b) *ataḥ* inferred about this *a-kāma-kāre* (loc. regarding, about) nothing – as wanted – doing (3.4.32) *vihitatvāt* (abl. because) determined, ordered, fixed – being *ca* also *āśrama-karma* life-stage – action *api* really (3.4.33) *saha-kāritve* (loc. in) together with the community – one who acts – being // *na\_ca* though not (3.4.34) *sarvathā* entirely, just *api* certainly *te* those *eva* alone *ubhaya-liṅgāt* (abl. because) both – indicator

**9.1 There is nothing to be inferred from this about just doing whatever one desires, because really the karma of one's stage of life is also determined in being one who acts in community, though it is certainly not just those (acts) alone, because the indicator (body) is for both (meditation and karma).**

अनभिभवं च दर्शयति। अन्तरा चापि तु तदृष्टेः ॥ 37-46 ॥ सहकार्यन्तरविधिः पक्षेण।

(3.4.35) **anabhibhavam** prevailing, predominant **ca** and // **darśayati** he shows himself (3.4.36) **antarā** (inst. through) the inner **ca** also **api** as well (re-inforces **ca**) **tu** but / **tat-dṛṣṭeḥ** abl. known from) it – directly seeing (*The following fragment had been separated from its group by the interpolation of 1.4.37-46, but it is restored here for the sake of clarity.*) (3.4.47a) **saha-kāri** – **antara-vidhiḥ** one who acts in community (see 12.13) – inner directive **pakṣeṇa** (inst. with) bias

**9.2 And those things prevail but he (Brahman) also shows through the inner thing as well, which is known from directly seeing it, (so) the inner directive of the community man is taken along with his particular bias.**

॥ अपि च स्मर्यते। विशेषानुग्रहश्च। अतस्त्वितरज्यायो लिङ्गाच्च। तद्भूतस्य तु नातद्भावो जैमिनिरपि नियमातद्रूपामावेभ्यः। न चाधिकारिकमपि पतनानुमानात्तदयोगात्। उपपूर्वमपि त्वेके

(3.4.37) **api\_ca smaryate** (3.4.38) **viśeṣa-anugrahaḥ ca** (3.4.39) **ataḥ tu** (doubled; "but though ... still") **ītarat jyāyaḥ liṅgāt ca** (3.4.40) **tat bhūtasya tu / na atat-bhāvaḥ jaiminiḥ / api niyama-ataḥ rūpa-abhāvebhyaḥ** (3.4.41) **na\_ca ādhikārikam api patana-anumānāt tat-ayogāt** (3.4.42) **upapūrvam api tu eke**

*According to Jaimini, it (the āśrama-karma 9.1) is also respected as law, indeed favoring the particular (karma), but (he sees) from this that though the other (the inner) is superior to the indicator, it is still that (indicator) of past (karma), and there is no existence without it; that there is actually no such law about things whose (physical) form does not exist, and neither would those belong to a supreme one, for there is no sense in that, for then one must infer his downfall. According to some, this is rather fairly close to the previous way of thinking. (This is similar to Auḍulomi's point in 1.4.21.)*

तृतीयं तद्वतो विध्यादिवत्। कृत्स्नभावात्तु गृहिणोपसंहारः। मौनवदितरेषामप्युपदेशात्।

(3.4.47b) **tr̥tīyam** the third **tadvataḥ** (gen. for) having that **vidhi-ādivat** having injunctions, etc. (3.4.48) **kṛtsna-bhāvāt** (abl. because of) everyone – state of mind, way of thinking **tu** but **gṛhiṇā** (inst. by) householder / **upasamhāraḥ** withdrawing (3.4.49) **maunavat** like a monk / **itareṣām** (gen. pl. of) others **api** indeed **upadeśāt** (abl. because) the teaching

**9.3 The third thing** (see 6.14) is for the one who has *that* (directive), having (also) the injunctions and so on, but because of the "everyone" way of thinking by that householder, he withdraws (later on), like a monk, indeed *because of the teaching of those others* (the āśramas or stages 9.1).

अनाविष्कुर्वन्नन्वयात्। ऐहिकमप्यप्रस्तुतप्रतिबन्धे तद्दर्शनात्। एवं मुक्तिफलानियमस्तद-  
वस्थावधृतेस्तदवस्थावधृत्तेः ॥ आवृत्तिसकृदुपदेशात्। लिङ्गाच्च। आत्मेति तूपगच्छन्ति ग्राहयन्ति च ॥

(3.4.50) **an-āviṣ-kurvāt** not – openly, conspicuously – acting, behaving, living **anvayāt** (abl. for) following (3.4.51) **aihikam** of this place, of the world **api** though **aprastuta-pratibandhe** (loc. in regard to) extraneous – shutting out **tat-darśanāt** (abl. for) it – view (3.4.52) **evam** exactly **mukti-phala-aniyamaḥ** liberation – fruit – not the definition **tat-avasthā-avadhṛteḥ** (abl. known from) his – circumstances – reflecting on [**tat-avasthā-avadhṛteḥ** (4.1.1) **āvṛtīḥ asakṛt-upadeśāt** (4.1.2) **liṅgāt ca** (4.1.3) **ātmā iti tu upagacchati grāhayanti**; (According to Jaimini?) *There is returning (re-incarnation), because there is the (mortal) indicator, and because the teaching says it is not a one-time thing, but the "soul" enters into it and those (circumstances 9.4) make it take hold.*]

**9.4** For it follows from that (teaching) that though *of* the world, he should not live openly, according to the Darśana on shutting out the extraneous, (but) he knows from reflecting on his circumstances (poverty, austerity etc.) that such is really *not* the definition of the fruit of liberation.

न प्रतीके न हि सः। ब्रह्मदृष्टिरुत्कर्षात्। आदित्यादिमतयश्चाङ्ग उपपत्तेः।

(4.1.4) **na** not **pratīke** (loc. in) the first verses **na** not that **hi** for **saḥ** he (4.1.5) **brahma-dṛṣṭiḥ** Brahman – direct vision **utkarśāt** (abl. known from) superior (4.1.6) **āditya-ādi-matayaḥ** the celestials and the other gods – prayers **ca** and **aṅgaḥ** subordinate **upapatteḥ** (abl. according to) evidence

**9.5** He is not found in the first part (of the Darśana) (the one about the parts of the horse, the three worlds, and the directions), **for he is not that**. From the superior (part) we know of direct vision of Brahman, and that the prayers to the Ādityas and the others (BU ch. 3) are subordinate, according to that evidence.

आसीनः सम्भवात्। ध्यानाच्च। अचलत्वं चापेक्ष्य। स्मरन्ति च। यत्रैकाग्रता तत्राविशेषात्। आ प्रायणान्तत्रापि हि दृष्टम्।

(4.1.7) **āsīnaḥ** sitting **sambhavāt** (ind.) as possible (4.1.8) **dhyānāt** (abl. through) meditation **ca** and (4.1.9) **acalatvam** being motionless **ca** and **apekṣya** (as an ind.) to be expected, of course (4.1.10) **smaranti** they recite **ca** and (4.1.11) **yatra** however / **eka-agratā** one-pointedness **tatra** in that / **aviśeṣāt** (abl. adv.) without differentiating (4.1.12) **ā-prāyaṇāt** up to the commencement **tatra** there **api** only **hi** for surely **dr̥ṣṭam** common knowledge

**9.6 That (direct vision) is through meditation, sitting, when possible, and of course being motionless; and however they may recite, in that (meditation) there is one-pointedness, without differentiating (the words), for surely up to the commencement of that, there is only common knowledge there.**

तदधिगम् उत्तरपूर्वाध्योरश्लेषविनाशौ तद्व्यपदेशात्। इतरस्याप्येवमसंश्लेषः पाते तु।

(4.1.13) **tat-adhigamaḥ** that – study **uttara-pūrva-aghayoḥ** (loc. dual; as it relates to) latter – former – impurities **aśleṣa-vināśau** (dual; in) not-clinging, letting go – destroying, annulling / **tat-vyapadeśāt** (abl. because) it – description (4.1.14) **itarasya** (gen. as) other **api\_evam** exactly like **asamśleṣaḥ** without sticking together, adhering to **pāte** (loc. to) lord, master **tu** but (4.1.15) **anārabdha-kārye** (loc. when) not begun – to be done **eva tu** but **purve** (loc. ind.) before **tat-avadheḥ** (abl. ind. MW) that – extending only to

**9.7 The study of that (common knowledge), as it relates to either the latter or the former impurities, is either in letting go or trying to destroy (respectively), (see YD) because the description of it is exactly the same as the other but without clinging to a lord; but before that, having not yet begun what is to be done, it extends only to that.**

अग्निहोत्रादि तु तत्कार्यायैव तद्दर्शनात् ॥ अतोऽन्यापि ह्येकेषामुभयोः ॥ यदेव विद्ययेति हि।

भोगेन त्वितरे क्षपयित्वा सम्पद्यते।

(4.1.16) **agni-hotra-ādi** (nom. *sing.* f.) private sacrifice **tu** but **tat** there **kāryāya** (dat. for) what is to be done **eva** only / **tat** that (*correlative of yat* 4.1.18) **darśanāt** (abl. known from) the Br.Up. (4.1.17) **ataḥ anyaḥ api hi ekeṣām**

*ubhayoḥ; For some, it comes from this (previous view), because it is quite different than those two (4.1.18) yat what eva only vidyayā (inst. known by) higher knowledge iti called (quotes) hi for (4.1.19) bhogena (inst. through) experience tu but itare (dual acc.) the other two kṣapayitvā (causative from kṣi, indeclinable participle) having diminished (see Patanjali "diminshing", not "destroying" YD 4.18, 6.3.) sampadyate (3rd p. A.) happening well, easily*

**9.8 But the agni oblation and the others are only for what is to be done there, for that which is 'according to the Darśana' is known only by means of what is called "Vidyā" (higher knowledge), but that comes easily through the experience (as well), having diminished those other two (impurities).**

वाङ्मनसि दर्शनाच्छदाच्च। अत एव च सर्वाण्यतु। तन्मनः प्राण उत्तरात् सोऽध्यक्षे ।  
तदुपगमादिभ्यः ।

(4.2.1) vāk voice manasi (loc. to) mind darśanāt (abl. because) this view śabdāt (abl. by) sound ca and (4.2.2) atah from this eva alone ca and sarvāni all things anu following (4.2.3) tat-manah that – reflecting prāṇah breath uttarāt (abl. by) latter (see 9.7) (4.2.4) saḥ that adhyakṣe (loc. within) the perceiver tat-upagama-ādibhyaḥ (abl. known by) approaching, etc.

**9.9 According to the Darśana, and by his sound, we know the voice (of Brahman masc.) is (coupled) to the mind (representing Prakṛti fem.) and from this alone all things follow (BU 1.2.4a), and reflecting on it by the latter way (letting go, 9.7), (a certain) breath is found within the perceiver, which is known by approaching him (Brahman) etc.**

भूतेषु तच्छ्रुतेः। नैकस्मिन्दर्शयतो हि। समाना चासृत्युपक्रमादमृतत्वं चानुपोष्य।

(4.2.5) bhūteṣu (loc. when it comes to) living beings, people tat that śruteḥ (abl. according to) scripture (4.2.6) na not ekasmin (loc. where) only the one darśayataḥ (dual; two) they show hi for (4.2.7) samānā (fem.) female equivalent ca indeed a-sṛti-upakramāt (abl. for) not – path (transmigration) – undertake, set out a-mṛta-tvam no – died, gone through death – state of ca and, either anupoṣya (an-upa-uṣya) (ind. part; having done) not, never – (upa = resemblance; near to, sort of) – burning

**9.10** When it comes to the (many) living beings (people), *that* is according to śruti, for the two (Brahman and Prakṛti) do not show where there is only the one. Indeed she is (only) the female equivalent of him, for *he* does not set out on that path of life, and having never completed the sort of burning away (BU 1.4.1b), there is (for him) no state of having died either.

तदापीतेः संसारव्यपदेशात्। सूक्ष्मं प्रमाणतश्च तथोपलब्धेः। नोपमर्देनातः। अस्त्यैव चोप-  
पत्तरेष

(4.2.8) **tadā** then **apīteḥ** (abl. known by) taking part **saṁsāra-vyapadeśāt** (abl. according to) course of life – description (4.2.9) **sūkṣmam** fine (details; = arbhaka 2.4) // **pramāṇataḥ** (tasil; known by) standard of proof **ca** and **tathā** in this way **upalabdheḥ** (abl. according with) realization (4.2.10) / **na** not **upamardena** (inst. by means of) trampling out (impurities (the *former* way 9.7) // **ataḥ** therefore (4.2.11a) **asya** (gen. of) this, such **eva** only **ca** and **upapatteḥ** (abl. by) evidence **eṣaḥ** this here, the present (work)

**9.11** *Then* (upon reflection 9.9) there is the detail known by taking part according to *this* (Upanishadic) description of the course of life, and known by the standard of proof that accords with *this* method of realization, not by means of trampling out (impurities); and therefore the present (work) is through the evidence of *this* (the Darśana, Br. Upanishad Bk. 1) alone.

ऊष्मा। प्रतिषेधादिति चेन्न शारीरात्। स्पष्टो हि॥ एकेषाम्। स्मर्यते च॥ तानि परे तथा ह्याह।

(4.2.11b) **ūṣmā** heat (4.2.12) **pratiṣedhāt** (abl. coming out of) disagreement **iti\_cet** to the objection **na** no **śārīrāt** (abl. by) relation to the body (4.2.13) **spaṣṭaḥ** clearly perceived or discerned, distinct **hi** since [*ekeṣām* (4.2.14) *smaryate ca; For some, it is respected as law.*] (4.2.15) **tāni** (pl. =bhūteṣu 14.3) those **pare** (loc. within) supreme / **tathā** in that way, thus **hi** for **āha** he spoke

**9.12** To the objection that there is (a certain) heat that comes from disagreement (with this treatise); well no, since that (heat BU of 1.4.1b) is clearly perceived by its relation to the body. Those (living beings 9.10) exist (only) in relation to the supreme, for thus he spoke (them into being).

अविभागो वचनात्। तदोकः। अग्रज्वलनं तत्प्रकाशितद्वारो विद्यासामर्थ्यात्तच्छेषगत्यनु-  
स्मृतियोगाच्च।

(4.2.16) **avibhāgaḥ** (ind.) without the distribution **vacanāt** (abl. by) his speech  
(4.2.17) **tat** there **okaḥ** dwelling / **agra-jvalanam** first – flaming **tat-prakāśita-  
dvāraḥ** brought to light – means **vidyā-sāmarthyāt** (abl. because) knowledge,  
philosophy – its being the same meaning, purpose **tat-śeṣa-gaṭi-anusmṛti-yogāt**  
(abl. because) (after) it – remaining – way – following from memory – union **ca**

**9.13 Dwelling there without that distribution (of words, beings) by his  
speech, that first shining (=arcan, BU 1.2.1b) is the means by which this  
(thesis) is brought to light, having the same meaning as that (Upanishadic)  
knowledge, indeed because it is a union (Yoga) between the way of reciting  
from memory (YD) and the way of the remaining text (Upanishad).**

हार्दानुगृहीतः शताधिकया रश्म्यनुसारी। निशि नेति चेन्न सम्बन्धस्य यावद्देहभावित्वाद्-  
शर्यति च ॥ अतश्चायनेऽपि दक्षिणे। योगिनः प्रति च स्मर्यते स्मार्ते चैते ॥ अर्चिरादिना तत्प्रथितेः  
।वयुम्

(4.2.17c) **hārdā** (inst. through) internal **anugṛhītaḥ** favored **śata-adhikayā**  
(inst. by) the latter part of the hundred (adhyayas of the Śatapatha Brahmana, i.e.,  
the Bṛhadāraṇyaka Upaniṣad) (*apparently not a numeral*) (4.2.18) **raśmi-anusārī**  
illuminating rays of light – attending to (4.2.19) **niśi** (loc. during) the night **na** not  
the case **iti\_cet** to the objection / **na** no **sambandhasya\_yāvat** the extent of the  
relation **deha-bhāvitvāt** (abl. by) body – being the one who enters into the state /  
**darśayati** he shows **ca** and (4.3.1) **arcis** (n. acc.) light **ādinā** (ind.) at the  
beginning **tat** then **prathiteḥ** (abl. by) extension (4.3.2a) **vāyum** (acc.) air  
[(4.2.20) **ataḥ ca āyane api dakṣiṇe** (4.2.21) **yoginaḥ prati ca smaryate** (4.17)  
**smārte ca ete**; *According to some, in the matter of a fee for approaching the  
teacher, it is respected as law in the case of a Vedāntin, as opposed to the Yogin.*]

**9.14 To the objection that during the night (during sleep), (your) attention  
to 'illumination' through the internal way that is favored by the śatādhika  
(Bṛhadāraṇyaka Upaniṣad) cannot be; well no, because the extent of the  
relation is by his being the one who enters into that body-state, and he shows  
light at the beginning (BU 1.2.1); then by extension, air (BU 1.2.3a).**

॥ अब्दादविशेषविशेषाभ्याम् । तडितोऽधि वरुणः सम्बन्धात् । आतिवाहिकास्तल्लिङ्गात् । उभयव्यामोहात्त-  
त्सिद्धेः । वैद्युतेनैव ततस्तच्छ्रुतेः । कार्यं बादरिरस्य गत्युपपत्तेः । विशेषितत्वाच्च । सामीप्यात्तु तद्व्यपदेशः ।  
कार्यात्यये तदध्यक्षेण सहातः परमभिधानात् । स्मृतेश्च । परं जैमिनिर्मुख्यत्वात् । दर्शनाच्च । न च कार्यं प्रति-  
पत्त्यभिसंधिः । अप्रतिकालम्बनान्नयतीति बादरायण उभयथादोषात्तत्क्रतुश्च । विशेषं च दर्शयति । सम्पद्या-  
विर्भावः स्वेनशब्दात् । मुक्तः प्रतिज्ञानात् । आत्मा प्रकरणात् । अविभागेन दृष्टत्वात् । ब्राह्मेण जैमिनिरुप-  
न्यासादिभ्यः । चिति तन्मात्रेण तदात्मकत्वादित्यौडुलोमिः एवमप्युपन्यासात्पूर्वभावादविरोधं बादरायणः ।  
संकल्यादेव तु तच्छ्रुतेः । अत एव चानन्याधिपतिः । अभावं बादरिराह ह्येवम् भावं जैमिनिर्विकल्पामननात् ।  
द्वादशाहवदुभयविधं बादरायणः ॥

*[4.3.2b abdāt aviśeṣa-viśeṣābhyām (4.3.3) taḍitaḥ adhi varuṇaḥ / sambandhāt (4.3.4) ātivāhikāḥ tat-liṅgāt (4.3.5) ubhaya-vyāmohāt / tat-siddheḥ (4.3.6) vaidyutena eva / tataḥ tat-śruteḥ (4.3.7) kāryam / bādariḥ // asya gati-upapatteḥ (4.3.8) viśeṣitatvāt ca (4.3.9) sāmīpyāt tu tat-vyapadeśaḥ / (4.3.10) kārya-atyaye tat-adhyakṣeṇa\_saha (ind. w/inst.) ataḥ param // abhidhānāt naming, named (4.3.11) smṛteḥ ca (4.3.12) param jaiminiḥ // mukhyatvāt (4.3.13) darśanāt ca (4.3.14) na ca kārye pratipatti abhisandhiḥ / (4.3.15) na praṭīka-āmbanāt nayati iti bādarāyaṇaḥ // ubhayathā adoṣāt tat kratuḥ ca (4.3.16) viśeṣam ca darśayati (4.4.1) sampadya-avir-bhāvaḥ svena śabdāt (4.4.2) muktaḥ pratijñānāt (4.4.3) ātmā prakaraṇāt (4.4.4) avibhāgena dṛṣṭatvāt (4.4.5a) brahmeṇa jaiminiḥ (4.4.5b) upanyāsa-ādibhyaḥ (4.4.6) citi-tanmātreṇa tat-ātmakatvāt iti auḍulomiḥ // (4.4.7) evam api upanyāsāt pūrva-bhāvāt avirodham bādarāyaṇaḥ // (4.4.8) saṅkalpāt eva tu tat-śruteḥ (4.4.9) ataḥ eva ca an-anya-adhipatiḥ (4.4.10) abhāvam bādariḥ // āha hi evam (4.4.11) bhāvam jaiminiḥ // vikalpa-āmananāt (4.4.12) dvādaśāhavat ubhaya-vidham bādarāyaṇaḥ*

*According to Bādari, this (night illumination) is from the storm cloud; because it is the same and yet not the same, it is lightning, (but) after Varuna. The (idea of) subtle bodies according to one's social relation and known by the indicator (body), arises from confusion between two things; from the proof of it, he is only known by the lightning flash, (whereas) from the scripture of it, it is an effect that arises from him. (Did the god make the lightning, or is the god made up to explain the lightning? The same question applies to the body incarnate and the belief in re-incarnation. Anyway, the commenter mistakenly takes the author's words literally.) As for this (body), it is known by the evidence of its mobility and from its description, which is nothing but its distinguishability from*

*a neighbor. The supreme, however, is known upon the diminishing of the effect and the perceiver along with it. According to Jaimini, the supreme (Brahman) is also known because he is named by the smṛti. According to Bādarāyaṇa, because of the superiority (of Brahman), and because it is the view (of his school), it is not his intention either, to say it is (merely) a knowledge regarding some effect. That (effect) does not lead, because it depends on the first mentioned (Brahman). According to Jaimini, there is also the sacrifice, for there is no fault with either, and it shows the particular (aspect), (that is,) what is to be accomplished just appears right before the eyes, out of the sound that is made by himself. Through Brahman, who is without partition, since that would be the (mere) common knowledge, the individual in that context becomes liberated, for that is the thesis. According to Auḍulomi, known by his various explanations, it (liberation) is by means of the primal aspect (subtle elements) of consciousness because of that being the very nature (of the individual). According to Bādarāyaṇa, known by his explanation which is exactly the same, there is no denial because that (primal aspect) is the previously existing one. According to Bādari, it (the individual) is non-existent, but is rather something that is only made up in the mind, (and) it is known from this alone that there is no separate "lord". According to Jaimini, it is existent, because he spoke it. According to Bādarāyaṇa, it is known by full reflection on this uncertainty that it is both ways, (even) having the twelve-day sacrifice.*

अतः तन्वभावे संध्यवदुपपत्तेः भावे जाग्रद्वत्। प्रदीपवदावेशस्तथा हि दर्शयति।

(4.4.12b) **ataḥ** therefore (4.4.13) **tanu-abhāve** (loc. in) body – absence **saṁdhyavat** having meditation / **upapatteḥ** (gen. of) evidence (4.4.14) **bhāve** (loc. in) presence **jāgradvat** having awakening (4.4.15) **pradīpavat** having light, treatise / **āveśaḥ** entering **tathā** in this way, thus **hi** because **darśayati** he shows

**9.15** Therefore, having the meditation in the absence of the body, having the awakening in the presence of that evidence, having the light of this treatise, there is entrance into that (body) because that is how one shows himself.

स्वाप्ययसम्पत्त्योरन्यतरापेक्षमाविष्कृतं हि। जगद्ध्यापारवर्जं प्रकरणादसंनिहितत्वाच्च।

(4.4.16) **sva-apyaya-sampattyoh** (loc. dual; between) merging into oneself – accomplishing **anyatara-apekṣam** the other (latter) of the two – consideration **āviṣ-kr̥tam** before the eyes, openly – done **hi** for (4.4.17) **jagat-vyāpāra-varjam** this world – business – excluding **prakaraṇāt** (ind.) in this context **asat-nihitatvāt** (abl. known from) not true – laid down or aside – being (having) **ca** and

**9.16 For between the merging into oneself and the accomplishing, whatever is done openly is a consideration of the latter of the two. In this context, the exclusion of the business of this world is known from having laid aside whatever is not that truth.**

प्रत्यक्षोपदेशादिति चेन्नाधिकारिकमण्डलस्थोक्तेः। विकारावर्ति च तथा हि स्थितिम् आह।

(4.4.18) **pratyakṣa-upadeśāt** (abl. known from) (ibc) direct, immediate – teaching **iti\_cet** to the objection **na** not **ādhikārika-maṇḍala-stha-ukteḥ** (abl. known from) one staying in the circle of a master, a disciple – word (4.4.19) **vikāra** – **a-varti** modified form – (vartin ifc) not staying in **ca** moreover **tathā** in that way **hi** for **sthitim** abiding **āha** declared

**9.17 To the objection that it is known directly from teaching; well, it is not something that can be known by the word of one who abides in the circle of some master. Moreover, one does not stay in that modified form (the body 9.15), for it is in that (bodiless) way that this abiding has been declared.**

दर्शयतश्चैवं प्रत्यक्षानुमाने। भोगमात्रसाम्यलिङ्गच्च। अनावृत्तिः शब्दादनावृत्तिः शब्दात्

(4.4.20) **darśayataḥ** (pres.3rd.dual) the two show **ca** and **evam** just so, in this way **pratyakṣa-anumāne** (dual) perception – inference (4.4.21) / **bhoga-mātra-sāmya-liṅgāt** (abl. by) experience – mere – sameness, identity with, nothing other than – indicator **ca** and (4.4.22) **anāvṛtṭiḥ** without repetition **śabdāt** (known by) word, sound **anāvṛtṭiḥ śabdāt**

**9.18 And it is in this way that perception and inference show themselves, and by an indicator (body) that is nothing other than the mere experience of it, which is known by the word (sound) that is without repetition.**

**End of the Brahma Sutra**