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THE
SĀMKHYA--KĀRIKĀ

*Is'vara Kṛṣṇa's Memorable Verses on Sāṃkhya Philosophy
with the Commentary of Gauḍapādācārya*

श्रीमदीश्वरकृष्णप्रणीताः सगौडपादभाष्याः

सांख्यकारिकाः

Critically edited with Introduction, Translation and Notes

BY

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Oriental

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विस्तृतोपोद्घातपाठान्तरटिप्पण्यादिभिः समलङ्कृताः

BY

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An English Translation of
ĪS'VARA KRṢṢNA'S SĀMKHYA KĀRIKĀS
WITH
THE GAUDAPĀDA-BHĀṢYA
(SĀMKHYA)

Salutations to that Kapila who, feeling compassion on the world sinking in the ocean of ignorance, constructed a boat in the shape of Sāmkhya for crossing (that ocean).

For the good of the pupils, I shall compendiously explain this science briefly and clearly, giving proofs, conclusions and reasons.

Kārikā I

On account of affliction from threefold misery, inquiry (should be instituted) into the means for its removal. If (it be said that) it is useless because of the (existence of) evident means, (then we reply—) no, because of the absence of certainty and finality.

The threefold misery, etc. This *āryā* is introduced:—The exalted sage, Kapila by name, was the son of Brahman. As it is said:

“Sanaka, Sanandana, Sanātana the third, Āsuri, Kapila, Voḍhu and Pañcaśikha—, these seven sages are said to be the sons of Brahman.”

Virtue, knowledge, renunciation and power were born with Kapila. Thus born, seeing this world sinking in the blinding gloom and the succession of *samsāra* (birth and death), he became filled with compassion and taught this knowledge of twenty-five principles to the brahmin Āsuri, born in his own family,—the knowledge by which misery comes to an end.

“One endowed with the knowledge of the twenty-five principles will undoubtedly get salvation, no matter in what stage of life he is—, whether he has matted hair, or is shaved or has top-knot.”

So it is said:—*On account of affliction from three-fold misery inquiry (should be instituted).* The three kinds of misery are, internal, external and divine. The internal is two-fold: bodily and mental. The bodily misery,—fever, dysentery and the rest,—is due to the disorder of wind, bile or phlegm; mental is separation from what is liked, and union with what is not liked and the rest. The external misery, due to four-fold living beings, viz., viviparous, oviparous, born of sweat and born of soil, arises from men, beasts, deer, birds, serpents, gnats, mosquitos, lice, bugs, alligators, sharks, unmoving objects and the rest. The divine misery—, i. e., *daiva*, because it belongs to gods or comes from heaven, that which arises with reference to these,—is cold, heat, storm, rain, thunder-bolt; and the rest. Thus, on account of affliction from three-fold misery, inquiry should be instituted. Into what?—

Into the means for its removal. Therein which is the means for the removal of that three-fold misery.

If (it be said that) it is useless because of the (existence of) evident means; if (it be said that when) the evident means for removing the three-fold misery are known, this inquiry is useless. For removing the two-fold internal misery, the internal means in the shape of treatment according to medical science, union with the liked ones, preclusion of undesirable, the pungent, bitter and astringent decoctions and the like, are quite evident. In (the case of affliction from) external misery, the evident means for its removal are seen in the shape of protection and the like. If you think that it (i. e., inquiry) is useless in the presence of evident means, (then we reply), no.

Because of the absence of certainty and finality. Because the evident means do not certainly (*ekāntatah*) and finally (*atyantatah*) remove it. Therefore, inquiry should be elsewhere instituted into (finding out) the means which certainly and finally remove (the misery).

If inquiry is to be instituted into other than the evident means, still no. Because the revealed means (are known) to remove the three-fold misery. *Anus'rava* is that which is revealed; (the means) arising from it are (called) *ānus'ravika*. That is proved by the Veda; as it is said:

“We have drunk Soma, become immortal, reached the Heaven and become acquainted with gods. Therefore, indeed, O Immortal One, what can an enemy do against us, how can the old age of a mortal affect us.”

Once upon a time there was a discussion among the gods, viz., Indra and others: How did we become immortal? Having pondered, (they concluded)—Because we—*apāma somam*—have drunk soma, we have become immortal. Moreover, *aganma jyotiḥ*,—we have gone, i. e., achieved *jyotis*, i. e., Heaven. *Avidāma devān*,—(we) have become acquainted with the divine beings. And so,—*kim nūnam asmān kṛṇavad arūtiḥ*;—*nūnam*, i. e., certainly, what can *arūti*, i. e., enemy, *kṛṇavad*, i. e., do to us. *kimu dhūrtir amṛta martyasya*: O Immortal One (*he amṛta*), what can *dhūrtiḥ*, i. e., old age or injury of mortal (*martyasya*) do to us? Moreover, it is said in the Vedas that final goal (is achieved) by killing animals (in sacrifice): “He who performs the *as'vamedha* sacrifice conquers all the regions, transgresses death, transgresses sin, and also transgresses (the sin arising from) the murder of a brahmin.” Thus, when certain and final means are revealed in the Vedas, the inquiry is useless,—No. It is said:

Kārikā II

The revealed is like the evident one. It is linked with impurity, destruction and inequality. Other than that is better,—proceeding from the right cognition of the Manifest, Unmanifest and the Knower.

The revealed is like the evident one: *dr̥ṣṭavat*, i. e., like the evident, namely, that what is revealed. Why is it like the evident one? Because—

Linked with impurity, destruction and inequality: Linked with impurity, because of the slaughter of animals. As it is said:

“According to the injunction in the *as’vamedha*, six hundred animals, minus three, are employed (i. e., slaughtered) at midday.”

Although, *dharma* is prescribed by the *S’rutis* and the *Smṛtis*, still, on account of the mixture (of items), it is full of impurity. Again, “In every *yuga* thousands of Indras and gods have been surpassed by the time. Time is (therefore) unsurpassable.”

Thus, it is linked with destruction, on account of the destruction of Indra and others. Again, it is endowed with *atis’aya*, i. e., inequality (due to superiority). By seeing superiority in one, the other feels pain. Thus the revealed means are like the evident ones. If it be asked which is better, then it is replied—

Other than that is better: Other than the revealed and the evident ones is better. Because, it is free from impurity, destruction and inequality. How is it (acquired)? (The author) replies,

From the right cognition of the Manifest, Unmanifest, and Knower: The Manifest are *mahat* and the rest; that is, intellect, ego the five subtle elements, the eleven

organs and the five gross elements. The Unmanifest is the *Pradhāna*. The Knower is the *Puruṣa*. Thus, these twenty-five principles are called the Manifest, the Unmanifest and the Knower. In their right cognition lies the preference (over the other means). It has also been said—“One endowed with the knowledge of the twenty-five principles.” etc.

Now, what are the special characteristics of the Manifest, the Unmanifest and the Knower? We reply—

Kārikā III

Primal Nature is not an evolute; Mahat, etc., the seven, are evolvents and evolutes; the group of sixteen is evolute; the Spirit is neither an evolute nor an evolvent.

Primal Nature, i. e. *pradhāna*. (is so called), because it is the origin of the seven evolvents and the evolutes; *Primal Nature*, because it is the origin and a non-product, is an evolvent. As it is not produced from anything, therefore, Nature cannot be an evolute of anything.

Mahat, etc., the seven are evolvents and evolutes. Mahat, i. e., intellect. Intellect and the rest are seven, viz., intellect, ego and the five subtle elements. They are seven evolvents and evolutes. That is, intellect is produced from the Nature, therefore, it is a product of the Nature,—an evolute. The same (intellect) produces ego and is, therefore, an evolvent. Ego also, being produced from intellect is an evolute; and it is an evolvent as it produces the five subtle elements. The subtle element of sound, being produced from ego is an evolute; and it is an evolvent, as it produces ether. Similarly, the subtle element of touch, being produced from ego, is an evolute;

and it is an evolvent as it produces wind. The subtle element of smell, being produced from ego is an evolute; and it is an evolvent as it produces earth. The subtle element of fire, being produced from ego is an evolute; and it is an evolvent as it produces light. The subtle element of taste, being produced from ego, is an evolute; and it is an evolvent as it produces water. Thus, *mahat*, etc., the seven, are evolvents and evolutes.*

The group of sixteen is evolute. The five organs of sense, the five organs of action, the eleventh mind and the five gross elements—, this group of sixteen is only evolute. It is but a product.

The Spirit is neither an evolvent nor an evolute.

By what and how many means of cognition are these three categories, namely, the Manifest, the Unmanifest and the Knower known?—Which (category) by which (means of cognition)? In this world, the knowables are proved by means of proof, as rice by the (weight) seer and sandal by balance. Therefore, the means of cognition should be defined.

Kārikā IV

The means of right cognition are recognised to be of three kinds,—perception, inference and valid testimony; as all the means of right cognition are proved (to be included in these three). Verily, a provable is proved by means of right cognition.

Perception. The ear, the skin, the eye, the tongue and the nose are the five organs of sense. Sound, touch,

*According to the original of Paramārtha, the five subtle elements not only produce the five gross elements, but also the organs *indriyas*, which, however, are the products of *Sattvika—ahamkāra* according to Kārikā. See JRAS, p. 625, July 1931; Tak. S. K., pp. 5-6.

sight, taste and smell are respectively the five objects of these. The ear comprehends sound; the skin, touch; the tongue, taste; the nose, smell. This means of right cognition is called perception.

An object which cannot be apprehended by perception or inference is apprehended by valid testimony. For example, (the existence of) Indra, the king of gods; the northern Kurus; the nymphs in the Heaven and so on. That which is not apprehended by perception or inference is apprehended by valid testimony. Moreover, it is said :

“Scripture is valid testimony. A person is called valid because he is free from blemishes. He who is free from blemishes will not tell a lie, because there is no occasion for that.”

“He who is engaged in his duties is free from attachment and aversion, and is always respected by persons like himself,—such a person is known to be valid.”

All the other means of cognition are included in these three. Jaimini (says): there are six means of right cognition. Well, what are these means of right cognition?—Presumption (*arthāpatti*), Probability (*sambhava*), Negation (*abhāva*), Imagination (*pratibhā*), Tradition (*aitihya*) and Analogy (*upamāna*),—are the six means of right cognition. The Presumption is of two kinds—“seen or heard.” “Seen”, e. g., if the existence of soul is admitted in one case then it is admitted in other cases as well. “Heard”, e. g., Devadatta does not eat during the day, and yet he looks stout. Therefore, it is presumed that he eats at night. The Probability, e. g., when one says a *prastha*, the probability of four *kuḍavas* in it, is established. Negation is of the nature of *antecedent, mutual, total* and *consequent*. *Antecedent* Negation, as of Devadatta in boyhood and youth. *Mutual* Negation, as of jar in cloth. *Total* Nega-

tion, as of horns in a man, or the son of a barren woman, or a flower in the sky. *Consequent Negation* is the negation due to destruction, as of a piece of burnt cloth. As a consequence of seeing dry grain, negation of rains is understood. Thus, Negation is of various kinds. Imagination, as—

“The country lying to the south of the Vindhya and the north of the Sahya and extending upto the seas, is lovely”; hearing this, imagination arises that there are lovely qualities in that country. Imagination is a cognition which follows (an utterance). Tradition,—as people say that a *yakṣiṇī* resides on this banyan tree; this is tradition. Analogy,—as a *gavaya* is like a cow; a tank is like sea. These six means of right cognition are comprehended by Perception and the rest. The Presumption is comprehended by Inference; Probability, Negation, Imagination, Tradition and Analogy are comprehended by Valid Testimony.

Therefore, *all the other means of right cognition being proved to be included in these three, only three kinds of means of right cognition are recognised*, means that by these three means of right cognition, other means of right cognition are established.

Because, the provables are proved by means of right cognition. The things to be proved are—Primal Nature, intellect, ego, the five subtle elements, the eleven organs, the five gross elements and the Spirit. These twenty-five categories are called the Manifest, the Unmanifest and the Knower. Out of these, some are to be proved by means of Perception, some by Inference and some by Valid Testimony. These are the three means of right cognition.

Now the definitions of each are given—

Kārikā V

Perception is the application (of senses) to (their special) objects; Inference is said to be of three kinds: it is preceded by the (knowledge of) *līṅga* (the Middle term) and the *līṅgin* (the Major term). And Valid Testimony consists of holy teachers and revelation.

Dṛṣṭa or Perception is the application of the senses—ear and the rest—, to their special objects, *viz.*, sound and the rest.

Inference is said to be of three kinds: Pūrvavat (a priori), S'eṣavat (a posteriori) and Sāmānyatodṛṣṭa (commonly seen or analogous). That which has got (*i. e.*, which is inferred from) an antecedent (*i. e.*, cause) is called *Pūrvavat*; for example, one infers rain, seeing the rising cloud, as seen before. *S'eṣavat*, for example, after finding a *pala* of water from the sea to be saltish, one infers that the rest (of water) is also saltish. *Sāmānyatodṛṣṭa*, for example—when the moon and the stars are observed to move from one place to another, one infers their locomotion, as in the case of *Caitra*. Just as when one observes *Caitra*, leaving one place and reaching another, one infers that *Caitra* has locomotion, so (have) the moon and the stars (locomotion). Similarly, observing a mango tree in blossom (at a particular place), one infers that the mango trees are in blossom at other places (also). This is *Sāmānyatodṛṣṭa*.

Moreover, *it is preceded by the (knowledge of) līṅga (the Middle term) and the līṅgin (the Major term).* That inference is preceded by the knowledge of the Middle term, where a Major term is inferred by means of a Middle term; *e. g.*, by (perceiving) a staff, (the possessor) is inferred to be a mendicant. That preceded by a Major term is—where a Middle term is inferred from the observation of a Major term; *e. g.*, seeing a mendicant, one infers that this triple-staff belongs to him.

And Valid Testimony consists of the holy teachers and revelation; Apta, i. e., holy teachers, like Brahman and the rest. S'ruti is the Veda. The holy teachers and the Veda are called Apta-s'ruti. They are called Valid Testimony.

Thus three kinds of Means of Right Cognition have been defined. Now, it is explained what is to be proved by which Means of Right Cognition:—

Kārikā VI

By means of Inference based on Analogy, the objects beyond senses are proved ; that which is not proved by this (Inference) and cannot be directly perceived, is proved, by Valid Testimony.

By means of Inference based on Analogy, the objects beyond senses, i. e., the objects which cannot be directly perceived by the senses, are proved. Nature and the Spirit, which are beyond sense-perception, are proved by inference based on analogy. For, the Middle term, Mahat and the rest, has three Attributes. Nature is that which has Mahat and the rest, possessing three Attributes, as its effect. Again, because, this Unconscious (Nature) appears to be conscious, therefore, (it must have) another, i. e., the conscious Spirit, to superintend it (i. e., Nature). Manifest is proved by Perception.

That which is not proved by this (Inference) and cannot be directly perceived, is proved by Valid Testimony. For example:—Indra, the king of gods; the northern Kurus; the nymphs in the Heaven;—all these imperceptibles are proved by Valid Testimony.

Here, somebody says:—Nature and the Spirit are not perceived; that what is not perceived in this world, does

not exist; so Nature and the Spirit also do not exist; for example, the second head or the third arm (of a man do not exist). It is replied:—In this world, the non-perception of objects is caused by eight causes. They are—

Kārikā VII

On account of excessive distance, (excessive) proximity, injury to senses, inattention, minuteness, obstruction, suppression and mixture with what is similar, (even the existent objects are not perceived).

Here, even existent objects are not perceived on account of excessive distance, for example, of Caitra, Maitra and Viṣṇumitra living in another country.

On account of excessive proximity; e. g., an eye cannot perceive collyrium in itself.

On account of injury to senses; e. g., deaf and blind men do not apprehend sound and colour.

On account of inattention; e. g., a man who is distracted does not hear anything, however well-said.

On account of minuteness; e. g., the atoms of smoke, heat, water and frost are not visible in the sky.

On account of obstruction; e. g., an object obstructed by a wall is invisible.

On account of suppression; e. g., the planets, asterisms and stars are invisible on account of the suppression (of their light) by the sun.

On account of mixture with what is similar; e. g., a grain of bean in a heap of beans, or a lotus and a myrabolan in a heap lotuses and myrabolans, and a pigeon in a flock of pigeons, are invisible, because, mixed with what is similar. Thus, existent objects are not perceived in this world on account of these eight causes.

Thus, what is ascertained does exist. Now, it is explained why there is no apprehension of Nature and the Spirit, and how can they be apprehended:—

Kārika VIII

The non-apprehension of Nature is due to its minuteness and not to non-existence. It is ascertained from its effects. Those effects are Mahat and the rest, and they are similar and dissimilar to Nature.

Its non-apprehension is due to minuteness. (Non-apprehension) of Nature. Nature is not apprehended on account of minuteness. As even the existent atoms of smoke, heat, water and frost are invisible in the sky. Then, how is it to be ascertained?—

It is to be ascertained from its effects. A cause is inferred from the observation of an effect. Nature, as the cause, does exist, whose effects are these;—intellect, ego, the five subtle elements, the eleven organs and the five gross elements they are the effects of that (Nature).

Those effects are dissimilar to Nature.—Prakṛti is Nature; dissimilar to it, i. e., dissimilar to Nature.

And similar;—and similar in form. Even in this world, a son is similar as well as dissimilar to his father. The causes of similarity and dissimilarity, we shall explain later on.

On account of disagreement among teachers, a doubt arises—. Are all these effects, viz., Mahat and the rest, existent or non-existent in their cause, i. e. Nature?—For in this school of Sāmkhya philosophy, the effect is existent; with the Buddhists and the rest, it is non-existent. If it is existent, it cannot be non-existent; if, however, it is non-existent, then it cannot be existent. This is a contradiction. Therefore, it is said :—

Kārikā IX

The effect is existent (in its cause), since, non-existent cannot be produced, since the material (cause) is selected, since everything cannot be produced (from anything), since a potent (cause) produces that of which it is capable and since (effect is) of the same nature as the cause.

Since non-existent cannot be produced; non-existent is that which does not exist. Since there can be no production of non-existent thing, so an effect does exist (in its cause). In this world we do not see the production of a non-existent object, as oil cannot be produced from sand (wherein oil is non-existent). So, since only an existent object can be produced, the Manifest does exist before its production in Nature. Therefore, the effect is existent.

Moreover, *since the material (cause) is selected Upādāna* is the material cause; on account of selecting it. In this world, a man selects the material cause of that thing which he wants. One who wants curds selects milk and not water. Therefore, the effect exists.

Again, *since everything cannot be produced.* Everything cannot be produced from anywhere. For example, gold cannot be produced from silver, grass, dust and sand. So the effect is existent, because everything cannot be produced from anywhere.

And again, *since a potent thing can produce that of which it is capable.* Here we see that only a potent thing, like the potter or the means like earth, wheel, a thread of rags, water etc., can produce, from the earth a pot, which is capable of being produced. Therefore, the effect is existent.

And also, *since (the effect is) of the same nature as the cause.* The effect is of the same nature of which the

cause is; e. g., barley (is produced) from barley and rice from rice. If the effect were not existent, then rice could be produced from *kodravas*; and as it is not so, therefore, the effect is existent. Thus, there are five causes (proving) the existence of the mergent, viz., Mahat and the rest, in Nature. Therefore, it is proved that only existent is produced and not non-existent.

Now he explains the similarity and dissimilarity (of Mahat and the rest) with Nature:—

Kārikā X

The Manifest is caused, non-eternal, non-pervading, active, manifold, dependent, mergent, conjunct and subordinate. The Unmanifest is just the reverse.

The Manifest, viz., the effect like Mahat and the rest, is caused. *Hetumat* is that which has got a cause. *Upā-dāna*, *Hetu*, *Kāraṇa* and *Nimitta* are synonyms. The Manifest has Nature for its cause: therefore, the entire Manifest upto the five gross elements, is caused. The principle of intellect is caused by Nature; the principle of ego is caused by intellect; the five subtle elements and the eleven organs are caused by the ego; sky is caused by the subtle element of sound; wind is caused by the subtle element of touch; glow is caused by the subtle element of colour; water is caused by the subtle element of taste; earth is caused by the subtle element of smell. Thus, the entire Manifest upto the five gross elements is caused.

Again, it is *non-eternal*; because it is produced from another. For example, a jar is non-eternal, because it is produced from a lump of clay.

Again, it is *non-pervading*; that is, it is not all-pervading. The Manifest is not all-pervading as the Nature and the Spirit are.

Again, it is *active*; it migrates at the time of creation. Because, it migrates along with the subtle body endowed with thirteen instruments, it is active.

Again, it is *manifold*; viz., intellect, ego, the five subtle elements, the eleven organs and the five gross elements.

Again, it is *dependent*, i. e., dependent on its cause; intellect depends upon Nature, ego depends upon intellect, the eleven organs and the five subtle elements depend upon ego; and the five gross elements depend upon the five subtle elements.

Again, it is *mergent*. It is endowed with (the characteristic of) merging. At the period of dissolution, the five gross elements merge in five subtle elements; the latter along with the eleven organs (merge) in ego; ego (merges) in the intellect; and the intellect (merges) in the Nature.

Again, it is *conjunct* (i. e., made up of parts); sound, touch, taste, colour and smell are the parts;—endowed with them.

Again, it is *subordinate*, i. e., it is not independent. As intellect is subordinate to Nature; ego is subordinate to intellect; the five subtle elements and the eleven organs are subordinate to ego; and the five gross elements are subordinate to the five subtle elements. Thus, the Manifest which is subordinate, dependent on another, is explained.

Now, we shall describe the Unmanifest. *The Unmanifest is just the reverse*, i. e., just the reverse of these characteristics belong to the Unmanifest. The Manifest has been described as caused. There is nothing higher than the Nature. And as the Nature is not produced, so the Unmanifest is uncaused.

Similarly, the Manifest is non-eternal; the Unmanifest is eternal, because not produced. It is not produced from anything like the gross elements. So, it is eternal.

Moreover, the Manifest is non-pervading; the Unmanifest is all-pervading, being omnipresent.

The Manifest is active; the Unmanifest is inactive, also because of omnipresence.

The Manifest is manifold; the Unmanifest is one, because it is the cause. The Unmanifest is the only cause of all the three worlds; therefore, the Nature is one.

Again, the Manifest is dependent; the Unmanifest is independent, being a non-effect. There is nothing higher than the Nature of which the Nature could be an effect.

Again, the Manifest is mergent; the Unmanifest is non-mergent, because it is eternal. The mergent, Mahat, etc., merge in one another at the time of dissolution. (But) the Nature is not such. Therefore, the Nature is non-mergent.

Again, the Manifest is conjunct; the Unmanifest is without parts. Sound, touch, taste, colour and smell do not exist in the Nature.

Again, the Manifest is subordinate; the Unmanifest is independent, is its own master.

Thus, the dissimilarity between the Manifest and the Unmanifest has been described; now, the similarity (between the two) is explained, as it was said that it (*i. e.* the product of the Nature) is also similar (to the Nature).

Kārikā XI

The Manifest is composed of the three Attributes, non-discriminated, objective, general, non-intelligent and productive. So also is the Nature. The Spirit is the reverse of that, as well as similar.

The Manifest is composed of the three Attributes. It has the three Attributes, *viz.*, *Satva*, *Rajas* and *Tamas*.

The Manifest is *non-discriminated*; that is, it is devoid of discrimination. It is not possible to discriminate (between the two) that this is the Manifest and these are the Attributes, as we can do (in the case of a bull and a horse) that this is a bull and this is a horse.

Again, the Manifest is *objective*; that is, it is an object of enjoyment; because, it is an object (of enjoyment) for all the Spirits.

Again, the Manifest is *general*; because, it is common to all (the Spirits) like a harlot.

The Manifest is *non-intelligent*; that is, it is not conscious of pleasure, pain and delusion.

Again, the Manifest is *productive*. For example, from intellect, ego is produced; from ego, the five subtle elements and the eleven organs are produced; from the five subtle elements, the five gross elements (are produced).

Thus, these characteristics of the Manifest ending with productiveness have been described. The Unmanifest is similar in these (characteristics).—As the manifest is, *so also is the Nature*. The Manifest is composed of the three Attributes; the Unmanifest, whose products, *viz.*, Mahat and the rest, are composed of the three Attributes, is also composed of the three Attributes. In this world, the effect has the same essence as the cause has; *e. g.*, a piece of cloth woven out of black yarn will be black.

Again, the Manifest is non-discriminated; the Nature also cannot be discriminated from the three Attributes. It is not possible to discriminate that the Nature is other than the three Attributes; so the Nature is non-discriminated.

Again, the Manifest is objective; the Nature also is objective, because it is an object of enjoyment for all the Spirits.

Again, the Manifest is general; so also is the Nature, being common to all.

Again, the Manifest is non-intelligent; the Nature also is not conscious of pleasure, pain and delusion. How do you infer this?—We see that from a non-intelligent lump of clay, a non-intelligent jar is produced.

Thus, the Nature also has been described. Now, we are going to explain—“*the Spirit is the reverse of that as well as similar.*” The reverse of that, *i. e.*, the Spirit is the reverse of the Manifest and the Unmanifest. For example.—

The Manifest and the Unmanifest are composed of the three Attributes, the Spirit is Attribute-less.

The Manifest and the Unmanifest are non-discriminated, the Spirit is discriminating.

The Manifest and the Unmanifest are objective, the Spirit is non-objective.

The Manifest and the Unmanifest are general, the Spirit is non-general (*i. e.*, individual).

The Manifest and the Unmanifest are non-intelligent, the Spirit is conscious of pleasure, pain and delusion; it knows them; therefore, it is intelligent.

The Manifest and the Nature are productive; the Spirit is non-productive. Nothing is produced from the Spirit. Therefore, it is said that the Spirit is the reverse of that.

As to the remark that the Spirit is similar to that, it has been explained in the previous verse, *viz.*, as the Nature is uncaused, so is the Spirit. It was said there

that the Manifest is caused, non-eternal and so on, the Unmanifest is the reverse of that.

Here, the Manifest is caused; the Unmanifest is uncaused; so is the Spirit uncaused, because it is not produced.

The Manifest is non-eternal; the Unmanifest is eternal; so also is the Spirit eternal.

The Manifest is non-pervading; the Unmanifest is pervading; so also is the Spirit pervading, being omnipresent.

The Manifest is active; the Unmanifest is inactive; so also is the Spirit inactive, again because, it is omnipresent.

The Manifest is manifold; the Unmanifest is one; so also is the Spirit one.*

The Manifest is dependent; the Unmanifest is independent; so also is the Spirit independent.

The Manifest is mergent; the Unmanifest is non-mergent; so also is the Spirit non-mergent, because it does not merge anywhere.

The Manifest is conjunct; the Unmanifest is non-conjunct; so also is the Spirit non-conjunct. There are no parts (in the shape) of sound and the rest in the Spirit.

And again, the Manifest is subordinate; the Unmanifest is non-subordinate; so also is the Spirit non-subordinate, *i. e.*, is its own master.

Thus, the similarity of the Unmanifest with the Spirit was explained in the previous verse. In the present verse, *viz.*, “Composed of the Attributes, non-discriminated, etc.,” the similarity of the Manifest with the Nature and the dissimilarity with the Spirit have been explained.

* Paramārtha's original here reads—“Spirit differs from Nature in this point alone, that it is multiple.” Tak. S. K. p. 16; also see the footnote; JRAS. p. 628 (d), July 1931.