

name and form unexpressed, and it depends on other causes for the manifestation of name and form.

[235] The effect (dyad) has inherent relationship with existence after its material causes (the two atoms) come into association.

[236] Such as production, destruction, etc.

[237] *Etc.* stands for ‘mutual non-existence (*anyonya-abhāva*)’ and ‘absolute non-existence (*atyanta-abhāva*)’.

[238] that is in the origination of a transformation that did not exist before.

[239] Firmness in Self-realization.

[240] The inmost Ruler (*antaryāmin*), possessing a semblance of Consciousness.

[241] According to Aṣṭ. the latter portion of this sentence is: *svārthāḥ sarvāḥ pravṛttayah vyarthāḥ prasajyeran*, all activities meant for one’s own benefit would become meaningless.—Tr.

[242] According to B.S. 3.4.26, ‘On the strength of the Upanisadic sanction of sacrifices etc. all religious activities as well are necessary...’, sacrifices etc. are meant for leading to the realization of the Self, without which they would become meaningless.

[243] This is Aṣṭ.’s reading; others read *tathā*.—Tr.

[244] In place of *anātma-buddhi-nivṛttau*, Aṣṭ. has ‘*anātmani ātma-buddhi-nivṛttau*, for the termination of thinking what is not the Self as the Self’.—Tr.

[245] Sound, touch, form and colour, taste and smell.—Tr.

[246] A formula of prayer sacred to any deity.—V.S.A.

[247] *Prasāda* means the manifestation of the supreme Bliss of the Self as a result of the total cessation of all evils.