

- [222] Ś. and Ś.S. take the second line of this verse along with the next verse referring to *sāttvika* happiness.—Tr.
- [223] *Prajñā*, the capacity to understand whatever is heard.
- [224] The *section* showing that all things in the whole of creation are under the influence of the three *gunas*.
- [225] Śūdras have no right to be invested with the sacred thread which, in the case of the other three castes, symbolizes a second birth.
- [226] i.e. the tendencies are the efficient cause, and Nature is the material cause.
- [227] Knowledge refers to the understanding of subjects presented by the scriptures; wisdom means making them matters of one's own experience.
- [228] Truth of the scriptures, existence of Bhagavān, etc. In place of *asti-bhāvah* Aṣṭ reads *āstika-bhāvah*, the feeling of conviction with regard to the existence of Bhagavān and the other world.—Tr.
- [229] A variant reading is *ksātram karma*.—Tr.
- [230] Evil resulting from discarding daily obligatory duties.
- [231] *Rūpa* (form), *vedanā* (feeling), *vijñāna* (momentary consciousness), *sanjñā* (notion), *saṁskāra* (mental impressions)—these have only momentary existence. In their case there can be no distinction between action and agent, simply due to the fact of their being momentary.
- [232] Their view is that agentship consists in 'possessing the power to act', not in being the substratum of action.
- [233] Here Aṣṭ. adds, '*sadeva asattvam āpadyate*, that which is verily existent becomes non-existent'.—Tr.
- [234] According to Vedānta, before origination a thing, e.g. a pot, remains latent in its material cause, clay for instance, with its