

- [95] Birth etc. are perceivable events, and as such are not miseries in themselves.
- [96] See fn. on p. 193.—Tr.
- [97] ‘That which has no (a) beginning (*ādi*) is *anādi*.’ *Matup* is used to denote possession. Since the idea of possession is already implied in *anādi*, therefore *matup*, if added after it, becomes redundant.
- [98] The Commentator accepts *anādimat* as a *nañ-tatpuruṣa* compound. If, however, the *Bahuvrīhi* is insisted on, then the *mat* after *anādi* should be taken as completing the number of syllables needed for versification. So, *mat* need not be compounded with *param*.
- [99] Cf. ‘*Prācīnavamśam karoti*, he constructs (that is shall construct) (the sacrificial shed) with its supporting beam turned east-ward’ (Tai. Saṃ.; also see *Sanskrit-English Dictionary*, Monier Williams).—Tr.
- [100] The Upanisadic text is not to be rejected on the ground that it is paradoxical, for it is meant to present Brahman as identical with one’s own inmost Self.
- [101] See note on p. 46. Here, the passage, ‘...whether there exists...,’ etc. is to be interpreted as an *arthavāda* emphasizing the need of raising a shed, irrespective of any other consideration.—Tr.
- [102] This is an *arthavāda* (see note on p. 411), which is not to be taken literally but interpreted in accordance with the context.
- [103] A variant reading is *dhisṭhitam*.—Tr.
- [104] Cf. 15.16-18.
- [105] *Prakṛti* is sometimes translated as matter, and *puruṣa* as spirit.—Tr.
- [106] *Tatpuruṣa*: Name of a class of compounds in which the first member determines the sense of the other members, or in