The sūtrapāṭha of the Vaiṣeṣikasūtra-vyākhyā

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Of the commentaries of the *Vaiṣeṣikasūtra* (abr. *VS.*), the *Upaskāra* (abr. *U.*)¹⁾ was formerly the most authoritative. But, as its explanation is separated from the ancient Vaiṣeṣika tradition, some scholars studied it critically to bring the thought of *VS.* to light. Thus Dr. Faddegon's and Dr. U's achievements were reached. Afterward the older commentaries, the *Vyākhyā* (abr. *V.*)²⁾ and the *Candrānanda's Vṛtti* (abr. *C.*)³⁾, the mūla of which was translated into Japanese by Dr. Kanakura, were published in 1957 and 1961 respectively, and opened a new problem that the sūtras of the above three commentaries are different from one another in a large number of cases, so that we are driven by the necessity of settling the original form of *VS.* Under this necessity, it must be done at first to determine the exact version of *V.* which is not yet settled.

V. was published as an anonymous commentary; subsequently the editor, Prof. A. Thakur, concluded in the article "*Bhaṭṭhavadīndra—the Vaiṣeṣika*", (*JOI*. vol. 10, 1960) that *V.* was a summary of Vādīndra's *Kaṇādasūtranibandha* (abr. *KSN.*), prepared by Vādīndra himself or some of his followers. It is not impossible to say reversely that *KSN.* is an enlarged version of *V.* but here we follow his conclusion. And it must be added that a quotation from the *Kiraṇāvali* (*BI.* 1911-12, pp. 20-6.) is found in *V.* (p. 1, ll. 6-12.) but not in *KSN.* given there. Vādīndra served King Siṅghana (1210-47 A. D.) and King Çrikr̥ṣṇa (1247-61 A. D.) of the Dynasty of the Yadavas of Devagiri, and *KSN.* is the

1) *Vaiṣeṣikadarśana with Çaṅkaramiçra's Upaskāra & the Praçastapādhāṣya*, ed. by Duṇḍhirājaçāstri, *KSS.* 3., Benares, 1923.

2) *Vaiṣeṣikadarśana of Kaṇāda with an anonymous commentary*, ed. by A. Thakur, Darbhanga, 1957.

3) *Vaiṣeṣikasūtra of Kaṇāda with the commentary of Candrānanda*, ed. by Muni Jambuvijaya, *GOS.* 136., Baroda, 1961.

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work of the latter period; consequently *V.* must have been formed from the latter half of the 13th century onward.

The sūtras of *V.* are not distinguished from the commentary in the manuscript. In the text, they are separated from the commentary and printed in large type. The editor says that the sūtrapāṭha in the edition should not be regarded as the exact version followed by the commentator, because he had to follow *U.* for want of a better authority (Intr. p. 9). (*C.* had not been published then.) Four years later *C.*, edited by Muni Śrī Jambuvijayaji, was published. The *Dvitiyaṃ Pariṣiṣṭam* of this book (pp. 101ff.) gives the comparative table of the sūtras between *C.* and *V.* In its foreword the editor says that some sūtras of *V.* in this table (abr. *M.*) are determined according to his own supposition. And we find corrections in more than fifty sūtras. But among these some are inconsistent with the explanations of *V.* and others are merely assimilated with the sūtras of *C.*; therefore *M.* can not be regarded as the exact version, either. The sūtrapāṭha of *V.* is still under necessity of inspection.

The following corrections are made in this principle that, finding passages identical with or resembling the sūtras of *C.* and being able to regard them as sūtras contextually, we correct the text within the limits of alternation of partition of the sentences, and do not change the words or the word order excepting those of the lacunal parts which are put in brackets in the text. The left hand refers to the text and the right hand to the correction. When there is only a sūtra-number on the right hand, the sentence on the left hand corresponds to the sūtra in that number. The number of an added sūtra is denoted by being added to the preceding sūtra-number and put in parentheses.

page. line.	text.	correction.
5. 5.	guṇāḥ ca //9// guṇa-antaram āra- bhanta°	guṇāḥ ca guṇa-antaram //9// ārabhanta°
	cf. <i>C.</i> I-i-9. guṇāḥ ca guṇa-antaram//	<i>U.</i> I-i-10. °guṇāḥ ca guṇa-antaram//
9. 19.	saṃyoga-vibhāgānām karma kāra- ṇam //20// sāmānyam ity anuvar- tate/	saṃyoga-vibhāgānām karma //20// kāraṇam sāmānyam ity anuvartate/
	cf. p. 10, l. 18. kāryam sāmānyam ity anuvartate. <i>C.</i> I-i-19. saṃyoga-vibhāgānām karma//	

16. 9. eka-dravya-vṛttitvān na dravyam/ | I-ii-(8+1).
 cf. C. I-ii-9. eka-dravyavattvān na dravyam//
16. 15. (aneka)-dravyavattvena° | (eka)-dravyavattvena°
 cf. I-ii-(8+1). eka-dravya-vṛttitvān°// C. I-ii-12. eka-dravyavattvena°//
16. 17. (tathā guṇeṣu bhāvād°//12//) | (tathā guṇe bhāvād°//12//)
 cf. I-ii-14. karmaṇi bhāvāt°// C. I-ii-14, 16. guṇe bhāvād°// karmaṇi bhāvāt°//
 U. I-ii-13, 15. tathā guṇeṣu bhāvād°// karmasu bhāvāt°//
28. 24*. āditya-saṃyogād bhūta-pūrvād | āditya-saṃyogād bhūta-pūrvād bhavi-
 bhaviṣyato bhūtāc ca //15// na prā- | syato bhūtāc ca na prāci //15//
 cī-pratyaya-vyavahārāv iti ṣeṣaḥ/ | pratyaya-vyavahārāv iti ṣeṣaḥ/
 cf. C. II-ii-16. āditya-saṃyogād bhūta-pūrvād bhaviṣyato bhūtāc ca prāci//
31. 23*. °nikarṣavat kāryatvāt/ | °nikarṣavat// kāryatvāt //(28+1)//
 kāryatvam° | kāryatvam°
 cf. C. II-ii-32. kāryatvāt//
35. 19. III-i-10~16. | III-i-10. cf. C. III-i-8.
40. 1*. prāṇa-apāna-nimeṣa-unmeṣa-jīva- | (? //4//) prāṇa-apāna-nimeṣa-unmeṣa-
 na-manogati-indriyāntaravikārāḥ | jīvana-manogati-indriyāntaravikārāḥ
 parātmani liṅgam //4// sukhādayaḥ | parātmani liṅgam, sukhādayaḥ ca°
 ca°
- cf. C. III-ii-4. prāṇa-apāna-nimeṣa-unmeṣa-jīvana-manogati-indriyāntaravikārāḥ
 sukha-duḥkhe icchā-dveṣau prayatnāc ca ^ity ātma-liṅgāni//
 U. III-ii-4. °sukha-duḥkha-icchā-dveṣa-prayatnāc ca ^ātmano liṅgāni//
 p. 40, l. 11. sukhādayo dravya-āciritāḥ guṇatvād rūpavad iti/ (cp. C. p. 29, l. 5.)
53. 17. no(dana-āpīḍa)nāt° | no(danāt pīḍa)nāt° =C. V-ii-7.
 cf. p. 53, ll. 18, 9. °hastādi-nodanāt, prayatnavad-hastādinā vasti-pīḍanāt°/
64. 9. guṇa-lakṣaṇam ca ^uktam/ | VII-i-(1+1). =C. VII-i-2.
 64. 9. idam evaṃ-guṇam idam evaṃ- | VII-i-(1+2). =C. VII-i-3.
 guṇam iti ca ^uktam/
64. 11*. pṛthivyām rūpa-rasa-gandha- | VII-i-(1+3).
 sparṣā anityā eva/
- cf. C. VII-i-4. pṛthivyām rūpa-rasa-gandha-sparṣā dravya-anityatvād anityāḥ//
 M. VII-i-4. pṛthivyādi-rūpa-rasa-gandha-sparṣā anityā eva//
64. 12. agni-saṃyogāc ca/ | VII-i-(1+4). =C. VII-i-5.
 66. 4. pākajā na vidyante/ | VII-i-(7+1).
 cf. C. VII-i-11. °pākajā na vidyante// cp. VII-i-5, 6. with VII-i-7, (7+1).
67. 5*. °kārya-dravye kāraṇa-bahutva- | °kārya-dravye// kāraṇa-bahutva-mahat-
 mahattva-pracaya-janyād viparī- | tva-pracaya-janyāt—viparītam aṇu-
 tam// aṇu-mahad iti tasmin viṣeṣa- | mahad iti tasmin viṣeṣa-bhāvād viṣeṣa-
 bhāvād viṣeṣa-abhāvāc ca //13// | abhāvāc ca //13//

cf. p. 67, II. 7, 8. tasmin prasiddha-āmalakādāv aṇu-vyavahāro mahattva-pracaya-janyād viparītam aṇu-mahad iti kārya-abhāva-guṇa-yogāt/

C. VII-i-17. tad-viparītam aṇu// U. VII-i-10. ato viparītam aṇu//

67. 20. (aṇutva-mahattvābhyāṃ karma-guṇāḥ ca vyākhyātāḥ //17//) aṇutva-mahattvābhyāṃ/ karma-guṇā aguṇāḥ/	aṇutva-mahattvābhyāṃ karma-guṇā aguṇāḥ //17// = C. VII-i-22.
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70. 7*. tayor nityatva-anityatve/ tejaso rūpa-sparṇau°	tayor nityatva-anityatve tejaso rūpa-sparṇau //2+1//
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cf. C. VII-ii-2. tayor nityatva-anityatve tejaso rūpa-sparṇābhyāṃ vyākhyāte //8//

71. 2. °eka(tva-prthaktvaṃ na) vidyate //8//	°eka(tva-prthaktve na) vidyete //8//
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cf. C. VII-ii-8. °ekatva-prthaktve na vidyete//

72. 4. °na vidyate //15//	°na vidyete //15//
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72. 8*. guṇatvāc ca/	VII-ii-(15+1).
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cf. C. VII-ii-15. guṇatvāt// = U. VII-ii-14, M. VII-ii-18.

72. 22. tathā pratyaya-abhāvāt sandehaḥ/	VII-ii-(19+1).
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cf. C. VII-ii-22, 23. tathā pratyaya-abhāvaḥ// sambaddha-sambandhād iti cet sandehaḥ//

75. 16. °kāraṇatvāt, kāraṇa-kāraṇaṃ ca mā bhūyāt/ ghaṭa-rūpādi-jñāne°	°kāraṇatvāt// kāraṇa-kāraṇaṃ ca //(4+1)// mā bhūyād ghaṭa-rūpādi-jñāne°
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cf. C. VIII-4. °kāraṇa-kāraṇaṃ ca//

77. 1. tathā dravya-guṇa-karmasu kāraṇa-viṣeṣāt/	VIII-i-(10+1).
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cf. C. VIII-11. tathā dravya-guṇa-karmasu kāraṇa-aviṣeṣāt//

78. 19. tathā ^āpas tejo vāyuḥ ca //4// rasa-rūpa-(sparṇa)-jñāneṣu samavāyikāraṇaṃ°	tathā ^āpas tejo vāyuḥ ca rasa-rūpa-(sparṇa)-jñāneṣu //4// samavāyikāraṇaṃ°
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cf. C. VIII-17. tathā ^āpas tejo vāyuḥ ca rasa-rūpa-sparṇa-jñāneṣu°//

(* The corrections not asterisked are the same with M.)

Besides the above, there are many revised sūtras in M.; but they are not accurate: M. I-i-5, 16, 18, ii-4, 7, 17, II-i-12, 18, 29, ii-6, 9, 13, 14, 21, 24, III-i-3, ii-11, V-ii-10, 13, 16, 23, VI-i-2, 6, 12, ii-6, VII-i-6, 10, 13, 18, ii-4, VIII-i-2, 10, ii-2, IX-i-1. (& V. II-i-23, VIII-i-3. are left out in M.)