
The Definition of Inherence in the *Kiraṇāvalī* as the Meta-text on the *Padārthadharmasamgraha*

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The Indian Philosophers mainly conveyed philosophical knowledge in the form of commentary on an original text from generation to generation.¹ To take an example from the Vaiśeṣika of medieval India, we know the *Vyomavati* (*Vy*) of Vyomaśiva (ca. 900–960), the *Nyāyakandalī* (*NK*) of Śrīdhara (ca. 950–1000) and the *Kiraṇāvalī* (*Kir*) of Udayana (ca. 1050–1100), which are the commentary texts on the *Padārthadharmasamgraha* (*PDhS*) of Praśastapāda (ca. 550–600),² as, together, an original text. As Hirano [2007] has already shown, when we apply “the configuration of texts” to the above texts of the Vaiśeṣika, the *PDhS* can be regarded as the S-text, and the commentary texts—the *Vy*, the *NK*, and the *Kir*—can be regarded as the Meta-text, which is the interpretation assigned to the S-Text.³ Bearing the relationship between the S-text and the meta-text in mind, Hirano [2009] presented an annotated translation of the “chapter of inherence’s (*samavāya*) definition” in the *NK* in order to show the mode of comment utilized therein. Strictly speaking, the portion of “the definition of inherence” in the *PDhS* is held to be the S-text, and the comment portion on it in the *NK* is considered to be the meta-text [Hirano, 2009].

This paper also holds the definition of inherence in the *PDhS* to be the S-text, while the comment portion on it in the *Kir* is considered the meta-text. The translation of the definition of inherence in the *PDhS* is as follows:

- 1 When I speak of “the original text,” I mean a text on which the commentary text makes comment.
- 2 On the dating of authors referred to in this paper, see Potter (ed.) [1995a (1970)] and [1995b (1977): 9–12]. When I have followed other sources for their dates, I have referred to the sources in the footnotes.
- 3 The configuration of texts consists of the S-text, pre-text, inter-text, and para-text besides the meta-text. The “pre-text” is a prerequisite for the S-Text’s existence. Plot, drafts, proofs and so on are elements of the pre-text. The “inter-text” stands for the whole text, which is related via quotation with the S-Text in a broad sense. The relationship between the S-Text and the inter-text, then, is called “inter-textuality.” Finally, the “para-text” is the collection of other texts by the same author. If only a portion of a text is regarded as the S-Text, the rest of the text is regarded as the para-text. On the concept of the constituents of the texts, see Matsuzawa [2003: 27–28] and Hirano [2007].

That which is the relation, being a cause of the idea “[this is] here (this is in that),” between entities that fix without being separate [from each other], which [stand as] the superstratum and the substratum, is inherence.⁴

(*PDhS*, no. 9: *ayutasiddhānām ādhāryādhārabhūtānām yah sambandha ihapratyayahetuḥ sa samāvāyah.*)

In this paper I provide an annotated translation of the “definition of inherence” chapter in the *Kir* with the same purpose as Hirano [2009]. We have the following printed texts of the *Kir*:

- A: *Kiraṇāvalī by Udayanācāryya with the Commentary of Vardhamānopādhyāya, Fasc. I–III*, edited by M.M. Siva Chandra Sārvabhouma, Bibliotheca Indica: A Collection of Oriental Works, Reprint, Calcutta: The Asiatic Society, 1989.
- B: *The Aphorisms of the Vaiśeṣhika Philosophy by Kaṇāda with the Commentary of Praśastapāda, and the Gloss of Udayanācāryya*, edited by Vindhyaśvarī Prasāda Dvivedī, Benares Sanskrit Series, Nos. 15, 50, 155, 156, and 157, Benares: Braj Bhushan Das & Co., 1919.
- G: *Kiraṇāvalī by Udayanācāryya*, edited and translated by Gaurinātha Śāstrī, Gaṅgānāthajhā Granthamālā vol. 8, Varanasi: Research Institute, Sampurnanand Sanskrit Vishvavidyalaya, 1980.
- O: *Praśastapādabhāṣyam with the Commentary Kiraṇāvalī of Udayanācāryya*, edited by J.S. Jetly, Gaekwad’s Oriental Series 154, Vadodara: Oriental Institute, Reprint, 1991.
- S: *Kiraṇāvalīrahasyam of M.M. Mathurānātha Tarkavāgīśa*, edited by Gaurinātha Śāstrī, M.M. Śivakumāraśāstrī Granthamālā vol. 4, Varanasi: Sampurnanand Sanskrit Vishvavidyalaya, 1981.

I have edited Udayana’s text, using the above five editions. Of these five, I have used mainly the O edition. The passages from the other editions are given as variants in the footnotes. When a passage of another edition is used, the passage of the O edition is given as a variant. Based on the edited Udayana text, I make a translation of the “definition of inherence” chapter in the *Kir*. In translating it, I have also consulted three commentaries on the *Kir*: the *Kiraṇāvalīṭīkā* of Bhaṭṭa Vādindra (ca. 1225), the *Kiraṇāvalīprakāśa* of Vardhamāna (fl. 1350–1375), and the *Kiraṇāvalīrahasya* of

4 On the translation of inherence’s definition in the *PDhS*, Jhā [1982 (1915): 32] translates it as follows: “Inherence is the relationship subsisting among things that are inseparable, standing to one another in the character of the container and the contained—such relationship being the basis of the idea that ‘this is in that.’” Hirano [2009: 46] translates the inherence’s definition in the *PDhS* into “The relation, which is a cause of the idea ‘[this is] here (this is in that),’ between entities that are incapable of existing separately [and] that stand as the superstratum and the substratum, is inherence.” In this paper, the translation has been modified based on the understanding that the word, “*ādhāryādhārabhūtānām*,” modifies the word, “*ayutasiddhānām*.” Regarding the role of “*-bhūta*” as making attributive substantive in the compound, see Whitney [1997 (1924): 493] and Tubb and Boose [2007: 167–168].

Mathurānātha Tarkavāgīśa (fl. 1550–1590).⁵

The synopsis of the chapter of inherence's definition in the *Kir* is supplied for convenient reference. This synopsis was made by myself, in consideration of the contents of the *Kir*, elucidating information that is often implied but not explicitly shown in the Sanskrit text itself.

In the translation, words enclosed by square brackets are words which I have supplied. And words enclosed by round brackets are added to clarify the meaning or significance of ambiguous words in the English translation, or are the original Sanskrit words.

Regarding translations, while no scholar has yet completely translated the chapter of inherence's definition in the *Kir* into English, B. K. Matilal has offered a summary in Potter (ed.) [1995b (1977): 590]. Honda [2009] has provided a Japanese translation of the whole *Kir*.

The Synopsis of the Chapter of Inherence's Definition in the *Kiraṇāvalī*

- [1] Entities that fix without being separate [from each other] (*ayutasiddha*)
 - [1.1] Consideration of *ayutasiddha*
 - [1.2] The relation of conjunction (*saṃyoga*)
- [2] Entities that [stand as] the superstratum and the substratum (*ādhāryādhārabhūta*)
- [3] A cause of the idea “[this is] here” (*ihaṃpratyayahetu*)

Following this classification in the above synopsis, I will present a translation of the chapter of inherence's definition in the *Kir*.

- [1] Entities that fix without being separate [from each other] (*ayutasiddha*)

- [1.1] Consideration of *ayutasiddha*⁶

Since inherence is single, there is no division [among inherence]. Therefore, [Prašastapāda] describes the definition [of inherence, without mentioning its division, as] “between entities that fix without being separate [from each other].” Since these [entities] are not only inseparable (*ayuta*) [or] connected (*prāpta*), but also fixed

5 Regarding the commentaries on the *Kir* and the dating of the three commentators, see Thakur [2003: 295–298].

6 TEXT: *samavāyasyaikatvād vibhāgo* ^{(1) nāstīti} *lakṣaṇam āha ayutasiddhānām iti. ayutāḥ prāptāś ca* ^{(2) te siddhāś cet} *ayutasiddhāḥ prāptā eva santi* ^{(3) na vīyuktā} *iti yāvat. teṣāṃ sambandhaḥ prāptilakṣaṇaḥ samavāyah.*

VARIANTS: (1) S, *na sambhavatīti*; (2) A, G, S, *siddhā iti*; (3) A, G, *nāprāptā*.

(*siddha*), [the word] ‘*ayutasiddhāḥ*’ means [that those entities] are only connected with [and] are not separated [from each other]. The relation between them is inherence, which is of a character of connection (*prāpti*).⁷

[1.2] The relation of conjunction (*saṃyoga*)⁸

The relation of conjunction is excluded by virtue of it (the word, ‘*ayutasiddhāḥ*’),⁹ since it (the relation of conjunction) is preceded by non-connection (*aprāpti*).¹⁰ Accordingly, the definition that “inherence is eternal connection” is very suitable. [Prašastapāda] will state that there is no eternal conjunction.¹¹ On the other hand, inherence is eternal.¹²

- 7 Connection (*prāpti*) means direct relation; that is to say, where there is nothing in between two relata. On the concept of connection, to quote Shastri [1993: 146, n. 51], “Relation means getting into contact, and this implies direct relation. In other words, the two relata of which are not intervened by any other entities except the relation that is the direct relation. Both *saṃyoga* and *samavāya* are direct relations, because nothing intervenes between the relata of the above two relations. In contrast to this the relation between the son and the father may be cited. The two are related by the relation of *janya-janaka-bhava* [*bhāva*] (the son is off-spring and the father is progenitor) but their relation is not the direct relation—time and space intervening between the two.”
- 8 TEXT: *tena* (¹*saṃyogasambandho*)¹ *vyavacchinnaḥ*, (²*tasyāprāptipūrvakatvāt*)². *tathā ca* (³*nityā prāptiḥ*)³ *samavāya itī lakṣaṇam sūcitam* (⁴*bhāvati*)⁴. *ajasamyoḡābhāvo vakyate, samavāyasya nityatvam ca*. VARIANTS: (1) A, *sambandho*; B, O, G, *saṃyogo*; (2) A, *tasyāprāptipravartitakatvāt*; (3) A, G, S, *nityāprāptiḥ*; (4) A, G, S omit.
- 9 The *Kiraṇāvalirahasya* (p. 88,8–9) comments that *tena* indicates *siddha* in the word of *ayutasiddha* (*siddhaviśeṣaṇaprayojanam āha teneti. arthataḥ siddhaviśeṣaṇopādanenety arthaḥ*).
- 10 The *PDhS* (no. 168) defines conjunction as follows: “conjunction is connection of two entities that were not connected (*aprāptayoḥ prāptiḥ saṃyogaḥ*).” The *Kir* comments on this definition as follows: “connection (*prāpti*) means touching. And since it (connection) is also inherence, [the words] “of two entities that were not connected” is mentioned [in the *PDhS*]. However, inherence does not exist between two entities that were not connected, since the moment [one entity] emerges it is related to [the other entity]. A touch of two entities that exist and were not connected is conjunction, whereas inherence is not so. Therefore, it (inherence) is excluded.” (*Kir* (O), 145, 3–6: *prāptiḥ saṃśleşaḥ. sa ca samavāyo 'pity ato uktam aprāptayoḥ itī. samavāyas tv aprāptayoḥ na bhavaty eva, jātaḥ sambaddhaḥ cety ekakālatvāt vidyamāṇayoḥ aprāptayoḥ saṃśleşaḥ saṃyogaḥ. samavāyas tu naivam ity asya vyavacchedaḥ*). Moreover, the *PDhS* (no. 183) defines disjunction (*vibhāga*) as follows: “disjunction is non-connection which is preceded by connection [among two entities]” (*prāptipūrvikā 'prāptir vibhāgaḥ*).
- 11 The *PDhS* (no. 178) denies unborn and eternal conjunction in the chapter of conjunction (*nāsty ajaḥ saṃyogo nityaparimaṇḍalavat pṛthag anabhidhānāt. yathā caturvidham parimāṇam utpādyam ukteḥāha nityam parimaṇḍalam ity evam anyatarakarmajādisaṃyogam utpādyam ukteḥ pṛthān nityam brūyān na tv evam abravīt tasmān nāsty ajaḥ saṃyogaḥ*).
- 12 Udayana admits that both inherence and conjunction are connection, but does not admit that conjunction is eternal. Therefore, adding the word ‘eternal’ to connection, conjunction can be distinguished from inherence. According to the statement in [1.1], we may say that the entities between which conjunction subsists are in the condition of inseparable or connected, but are not in the condition of fixed or firm since these entities are not constantly in the condition of inseparable or connected.

[2] Entities that [stand as] the superstratum and the substratum (ādhāryādhārabhūta)¹³

[Inclusion of] the relation, which is characterized by the state of the denoted and the denoter etc., [in the concept of inherence] would not result by virtue of the very word of ‘connection’ (*prāpti*).¹⁴ In order to make this clear, [Prašastapāda says,] “between entities that [stand as] the superstratum and the substratum.” In other words, [the relation] of the superstratum and the substratum [occurs] naturally and not by accidental attribute.¹⁵

[3] A cause of the idea “[this is] here” (*ihapratyayahetu*)¹⁶

In this [definition, Praśastapāda] describes a means of getting valid cognitions (*pramāṇa*): a cause of the idea “[this is] here (this is in that).” It means that such ideas as “the cloth is in the threads,” “whiteness is in the cloth,” “cowness is in the cow,” and so forth, which do not occur by virtue of something other than relation, prove [the real existence of] it (inherence).¹⁷

13 TEXT: *prāptipadenaiḥva* ^{(1)vācyavācakādhāryādhārabhūtalakṣaṇaḥ}⁽¹⁾ ^{(2)sambandho}⁽²⁾ *na prasajyate. etadeva spaṣṭayati ādhāryādhārabhūtanām iti.* ^{(3)svabhāvacā}⁽³⁾ ^{(4)ādhāryādhārāṇām}⁽⁴⁾ *na tv āgantukena dharmanety arthah.*

VARIANTS: (1) B, O, *vācyavācakabhāvacādhāryādhārabhūtalakṣaṇaḥ*; G, *vācyavācakādhāryādhārabhūtalakṣaṇasambandho*; (2) G omits; (3) B, O, *svabhāvacā*; (4) A, G, S, *ādhāryādhārāṇām*.

14 Udayana defines inherence as “eternal connection.” The word, “eternal,” cannot exclude the relation of the denoted and the denoter from the concept of inherence, since it is also eternal. The reason for its eternity is that the relation of denoted and denoter is dependent on the desire of God, which itself is eternal. See the *Kiraṇāvalīprakāśa* (p. 134,5–6): *prāptipadeneti. na ca nityapadenaiḥva tannirāsaḥ. asyēvarecchārūpatayā nityatvāt*. Therefore, Udayana insists that the relation should be excluded by the word, “connection.” Regarding this, see Shastri [1993: 129]. Moreover, as we pointed out regarding the concept of connection in notes 7 and 12, this includes conjunction and inherence but excludes another relation that is self-linking relation (*svārūpasambandha*). The denoted and the denoter are included in self-linking relation, so this is not applied to the definition of inherence by virtue of the word, connection. Regarding the difference between self-linking relation and conjunction/ inherence, Jha [1990: xxv–xxix] explains this based on the Navya nyāya doctrine.

15 We can see Udayana’s thought that the relation of the denoted and the denoter is established by accidental attribute. According to the Nyāya-Vaiśeṣika, the relation of the denoted and the denoter is not natural, but conventional. That is to say, the relation occurs not naturally, but through the accidental attribute of the convention (*samketa*) via the will of God. On this point see Raja [2000 (1963): 19–25] and Ḍhūṇḍhirāja’s interpretation of the definition of inherence in the *Padārthadharmasamgraha* (C) (p. 5). On the contrary, since the relation of the superstratum and the substratum occurs naturally, it can exclude the relation of the denoted and the denoter from the concept of inherence.

16 TEXT: ^{(1)atra}⁽¹⁾ *pramāṇam āha ihapratyayahetur iti. iha tantuṣu* ^{(2)paṭa}⁽²⁾ *iha paṭe śuklatvam iha gavi gotvam ityādayaḥ* ^{(3)pratyayāḥ}⁽³⁾ *sambandham* ^{(4)antareṇānupapadyamānās}⁽⁴⁾ *taṃ vṛṣavasthāpāyantīty arthah.*

VARIANTS: (1) B, O omits; (2) G, *paṭaḥ*; (3) A omits; (4) S, *antareṇānupapannās*.

17 The Vaiśeṣika is marked by realism. Realism holds that the outer world is independent of cognition, and that the existence of an outer object precedes the occurrence of its cognition. See Phillips [1997 (1996): 1]. When the idea “blue color is in a pot,” which is caused by the relation

Bibliography and Abbreviations

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Kiraṇāvalīprakāśa of Vardhamāna, see *Kiraṇāvalī* (A).

Kiraṇāvalīrahasya of Mathurānātha Tarkavāgīśa, see *Kiraṇāvalī* (S).

Kiraṇāvalīṭīkā of Bhaṭṭa Vādindra, see *Kiraṇāvalī* (BI).

NK: Nyāyakandalī.

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Padārthadharmasamgraha (M) of Praśastapāda, in Bronkhorst and Ramseier [1994].

PDhS: Padārthadharmasamgraha (M)

Vy: Vyomaśatī

Vyomaśatī of Vyomaśiva, in *Vyomaśatī of Vyomaśivācārya*, edited with the *Praśastapādabhāṣya* by Gaurinātha Sāstrī, 2 vols, M.M. Śivakumārasāstrī-granthamālā 6, Varanasi: Sampurnanand Sanskrit University, 1983, 1984.

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between blue color and a pot, blue color, a pot, and inherence are independent of the idea, and the existence of these entities precedes the occurrence of their cognition and justifies the validness of this cognition. According to the Vaiśeṣika, valid cognition (*pramā*) always has counterparts in the outer world.

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