

Affirmative Reasoning: Volume II (Part Six of Ten)

**Validation of Cognition Through Discourse
(Gautam's Nyay Sutr)**

Chapter IIIB

Association of Recall with Cognition

Cognition of past experience aids its recall. It is necessary to identify the subject to define the underlying concern from the available information. Association of cognition and recall is relevant for rational consideration, elaboration, reasoning, and decision to seek additional information and to act.

GIIB-1. Doubt arises if reasoning is indistinguishable from the background (of no reasoning).

कर्माकाशसाधर्म्यात्संशयः ॥ १ ॥

iii. 2.1. *karma-ākāśa-sādharmyāt saṁśayaḥ.*

Karm akash sa-dharmyat sanshyah.

GIIB-2, 3. An understanding based on the cognition of the entire subject is not relevant to identify a concern.

विषयप्रत्यभिज्ञानात् ॥ २ ॥

iii. 2.2. *viśaya-pratyabhijñānāt.*

Vishay pratyabhi-gyanat,

साध्यसमत्वादहेतुः ॥ ३ ॥

iii. 2.3. *sādhya-samtvād ahetuḥ.*

Sadhya samtvat a-hetuh.

GIIB-4. This is not because the concern and its cognition are not grasped together.

न युगपदग्रहणात् ॥ ४ ॥

iii. 2.4. *na, yugapad-agrahanāt.*

Na yug-pad a-grahanat.

GIIB-5. However lack of cognition creates a context for the loss of the concern.

अप्रत्यभिज्ञाने च विनाशप्रसङ्गः ॥ ५ ॥

iii. 2.5. *apratyabhijñāne ca vināśa-prasaṅgaḥ.*

A-pratyabhigyanam ch vinash prasangah.

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Association of experience with cognition

GIIB-6. Association of the sense experience with cognition is not coincident (i.e. not grasped together) but sequentially ordered.

क्रमवृत्तित्वादयुगपद्ग्रहणम् ॥ ६ ॥

iii. 2.6. *kramavṛttitvād ayugapad-grahaṇam.*

Kram vrattitvat a-yugpat grahanam.

GIIB-7. Lack of focus and relevant experience creates context for lack of cognition.

अप्रत्यभिज्ञानं च विषयान्तरव्यासङ्गात् ॥ ७ ॥

iii. 2.7. *apratyabhijñānaṃ ca viṣayāntara-vyāsaṅgāt.*

A-pratyabhigyanam ch vishayantar vya-sangat.

GIIB-8. This is not because there is lack of active consideration.

न गत्यभावात् ॥ ८ ॥

iii. 2.8. *na gati-abhāvāt.*

Na gati a-bhavat.

GIIB-9. Scrutiny by cognition is like a lens that facilitates evaluation of an object with an expanded view.

स्फटिकान्यत्वाभिमानवत्तदन्यत्वाभिमानः ॥ ९ ॥

iii. 2.9. *sphaṭika-anyaṭva-abhimānavat tadanyaṭva-abhimānaḥ.*

Sphatik annyatv abhimanvat tat annyatv abhimanah.

GIIB-10. It is not relevant that such scrutiny provides partial and transient snapshots of the underlying detail.

स्फटिकेप्यपरापरोत्पत्तेः क्षणिकत्वाद्द्वक्तीनानहेतुः ॥ १० ॥

iii. 2.10. *sphaṭike api aparā-apara-utpatteḥ kṣaṇikatvād vyaktīnām ahetuḥ.²⁵*

25. NVi omits *ahetuḥ*.

Sphatike api apar apar utpatteh chanikatvat vyaktinam a-hetuh.

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GIIB-11. Lack of known relevance requires reliance on rules. Such rules are also required for agreement of philosophical insights with the underlying details.

नियमहेत्वभावाद्दथादर्शनमभ्यनुज्ञा ॥ ११ ॥

iii. 2.11. *niyama*²⁶-*hetu-abhāvād yathādarśanam abhyanuṅñā.*
26. Nvi : *laya-*

Niyamalaya hetu a-bhavat yatha darshnam abhya-anugya.

GIIB-12. This is not because further consideration is not possible unless the basis for the absence of relevance is available.

नात्पत्तिविनाशकारणोपलब्धिः ॥ १२ ॥

iii. 2.12. *na, utpatti-vināśa-kāraṇa-upalabdheḥ.*

Na utpatti vinash karan uplabdheh.

GIIB-13. It is like consideration of yogurt without knowing the basis for the change of milk into yogurt.

क्षीर विनाशे कारणानुपलब्धिवद्दध्युत्पत्तिवच्च तदुत्पत्तिः ॥ १३ ॥

iii. 2.13. *kṣīra-vināśe*²⁷ *kāraṇa-anupalabdhi*²⁸ *dadhi-utpattivac ca tad-upapattiḥ.*²⁹

27. NVi : *vināśa*

28. B, nvr : *anupalabdhi*.

29. VSS, ASS and NVi : *utpattiḥ.*

Khīr vinashe karan anupalabdhivat dadhi utpattivat ch tat upattiḥ.

GIIB-14. Such considerations are carried out on the basis of the available distinguishing features, and not on the basis of what is not available.

लिङ्गतो ग्रहणानुपलब्धिः ॥ १४ ॥

iii. 2.14. *liṅgato grahaṇāt na anupalabdhiḥ.*

Lingtah grahnat na anuplabdhīh.

GIIB-15. This is not because the milk changes with the emergence of the qualities of yogurt.

न पयसः परिणामगुणान्तरप्रादुर्भावात् ॥ १५ ॥

iii. 2.15. *na, payasaḥ pariṇāma-guṇāntarapradurbhāvāt.*

Na paysah parinam gun-antar pradur-bhavat.

GIIB-16. Sometimes the underlying changes can be inferred from systematic consideration of the current state.

व्यूहान्तरोत्पत्तिदर्शनं पूर्वद्रव्यनिवृत्तिरनुमानात् ॥ १६ ॥

iii. 2.16. *vyūhāntarād dravyāntara-utpattidarśanam*³⁰ *pūrvadravya-nivṛtter anumānam.*

30. NVi : omits *darśana.*

Vyuh-antar utpatti darshanam purv dravya nivratteh anumanat.

GIIB-17. Multiple relations are indicated if the basis of the change is sometimes available and sometimes not.

क्व चिद्विनाशकारणानुपलब्धेः क्व
चिद्विपलब्धेरनेकान्तः ॥ १७ ॥

iii. 2.17. *kvacid vināśakāraṇa-anupalabdheḥ kvacic ca upalabdher
anekāntaḥ.*

Kwachit vinash karan anuplabdheh kwachit ch uplabdheh anekantah.

GIIB-18. This is not because loss of the sense-experience does not changes its cognition.

नेन्द्रियार्थयोस्तद्विनाशेपि ज्ञानावस्थानात् ॥ १८ ॥

iii. 2.18. *na indriya-arthayoh, tad-vināśe api jñāna-avasthānāt.*

Na indriy arthayoh tat vinashe api gyan avasthanat.

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Interaction of mind with sense experience

GIIB-19. Cognition is association of scattered information, and it is not the mind.

युगपज् ज्ञेयानुपलब्धेश्च न मनसः ॥ १९ ॥

iii. 2.19. *yugapaj jñeyā³¹-anupalabdheś ca³² na³³ manasaḥ.*

31. NVi : jñāna-

32. NSN and NV omit ca.

33. NVi omits na.

Yugpat gyey anuplabdheh ch na mansah.

GIIB-20. Both cognition and mind are necessary but independent qualities of an individual.

तदात्मगुणत्वेपि तुल्यम् ॥ २० ॥

iii. 2.20. *tad ātmagūṇatve api tulyam.*

Tat atm gunatve api tulyam.

GIIB-21. (Because) Further consideration of a concern is not possible without active interaction of the underlying sense experience with the mind.

इन्द्रियैर्मनसः सन्निकर्षाभावात्तदनुत्पत्तिः ॥ २१ ॥

iii. 2.21. *indriyaiḥ manasaḥ³⁴ sannikarṣa-abhāvāt tad-anutpattiḥ.*

34. R, nvr, B and NVi omit the first two words.

Indriyaiḥ mansah sannikarsh a-bhavat tat anutpattiḥ.

GIIB-22. This is not because the basis for the origin of the concern is not known.

नात्पत्तिकारणानपदेशात् ॥ २२ ॥

iii. 2.22. *na, utpattikāraṇa-anapadeśāt.³⁵*

35. NVi : anupadeśāt.

Na utpatti karan anapdeshat.

GIIB-23. A cognized concern persists even if the underlying sense experience is lost.

विनाशकारणानुपलब्धेऽवस्थाने तन्नित्यत्वप्रसङ्गः ॥ २३ ॥

iii.2.23. *vināśakāraṇa-anupalabheś ca avasthāne tan-nityatva-*

prasāṅgaḥ.

Vinash karan anuplabdheh ch avasthane tat nityatv prasangah.

GIIB-24. Like a lost note (sound) a transient sense experience is recalled and cognized through commonsense aided by reason.

अनित्यत्वग्रहाद्बुद्धेर्बुद्धान्तराद्विनाशः शब्दवत् ॥ २४ ॥

iii. 2.24. *anityatva-grahaṇād³⁶ buddher budhyantarād vināśaḥ³⁷*

śabdavat.

36. NV, NSN, NVi B and nvr : *grahaṇād.*

37. ASS : *hi nāśaḥ.*

A-nityatv grahat buddheh buddhyantarāt vinashah shabdvat.

GIIB-25. With superficial awareness mind triggers recall that may not facilitate cognition or interaction with mind.

**ज्ञानसमवेतात्मप्रदेशसन्निकर्षान्मनसः
स्मृत्युत्पत्तेर्न युगपदुत्पत्तिः ॥ २५ ॥**

Gyan samvet atm-pradesh sannikarshat mansah smrati utpatteh na yugpad utpattih.

GIIB-26. This is not because mind has its own independent tendency.

नान्तःशरीरवृत्तित्वान्मनसः ॥ २६ ॥

iii. 2.26. *na, antaḥśarīra-vṛttitvāt manasaḥ.*

Na antah sharir vrattivat mansah.

GIIB-27. However, recall alone is not relevant for further consideration of a concern.

साध्यत्वादहेतुः ॥ २७ ॥

iii. 2.27. *sādhyatvād ahetuḥ.*

Sadhyatvat a-hetuh.

GIIB-28. Also it is not possible to refute a recalled construct.

स्मरतः शरीरधारणोपपत्तेरप्रतिषेधः ॥ २८ ॥

iii. 2.28. *smarataḥ śarīra-dhāraṇa-upapatter apratiśedhaḥ.³⁸*

38. R : *aniśedhaḥ*

Smatah sharir dharan uppattih a-pratishedhah.

GIIB-29. This is not because mind can be readily distracted.

न तदाशुगतित्वान्मनसः ॥ २९ ॥

iii. 2.29. *na tat, āśugatitvān manasaḥ.*

Na tat ashu-gatitvat mansah.

GIIB-30. This is not because time for recall is not rule-bound [*i.e. it is not predictable when and where something will recalled*].

न स्मरणकालानियमात् ॥ ३० ॥

iii. 2.30. *na,³⁹ smaraṇakāla-anīyamāt.*

39. R omits *na*.

Na smaran kal aniyamat.

GIIB-31. Recall is self-motivated even without cognition of the content or the context, and sometimes recall does not depend on particular association.

आत्मप्रेरणयदृच्छाजज्ञताभिश्च न संयोगविशेषः ॥ ३१ ॥

iii. 2.31. *ātmapreraṇa-yadṛcchā-jñatābhiś ca na samyoga-viśeṣaḥ.*

Atm preran yadrakch a-gyata-bhish ch na samyog visheshah.

GIIB-32. It is like distraction of mind by pain (and also distraction from pain if mind is engaged).

व्यासक्तमनसः पादव्यथनेन संयोगविशेषेण समानम् ॥ ३२ ॥

iii. 2.32. *vyāsakta-manasaḥ pāda-vyathanena samyoga-viśeṣeṇa samānam.⁴⁰*

40. R : *samānoḥ*

Vyasakt mansah paad vyathnen samyog visheshen samanam.

GIIB-33. If the distinguishing features of the cognized information do not emerge simultaneously the experience in its entirety may not be recalled simultaneously.

प्रणिधानलिङ्गादिज्ञानानामयुगपद्भावादयुगपत्स्मरणम् ॥ ३३ ॥

iii. 2.33. *praṇidhāna-liṅgādijñānānām ayugapadbhāvād ayugapat-smaraṇam.⁴¹*

41. NV, NSN, NVi, B, nvr and Bibl. Ind. : *yugapat asmaraṇam*. The following expression (which occurs in the *bhāṣya*) is read as a separate *sūtra* after the present one : *prātibhavat tu praṇidhānādi-anapekṣe smāte yougapatya-prasaṅgaḥ.*

Pranidhan ling-adi gyananam a-yugpat bhavat a-yugpat smarnam.

GIIB-34. Even a rapid recall and response can be out of context.

प्रातिभवत्तु प्रणिधानाद्यनपेक्षे स्मार्ते यौगपद्यप्रसङ्गः ॥ ३४ ॥

Prati-bhavat tu pranidhan-adi anpekhe smarte yaugpadi a-prasangah.

GIIB-35. Beginning and end of recall are influenced by desire and aversion (attitude) of the knower.

ज्ञस्येच्छाद्वेषनिमित्तत्वादारम्भनिवृत्त्योः ॥ ३५ ॥

iii. 2.34. *jñasya icchā-dveṣa-nimittatvād ārambha-nivṛtityoh.*

Gyasya iccha dvesh nimittatvat arambh nivratyoh.

GIIB-36. Also influence of the attitude and other physical conditions on the recall can not be refuted.

तल्लिङ्गत्वादिच्छाद्वेषयोः पार्थिवादिष्वप्रतिषेधः ॥ ३६ ॥

iii. 2.35. *tal-liṅgatvād icchā-dveṣayoh pāṛthivādyeṣu apratiṣedhah.*

Tat lingatvat iccha dveshyoh parthiv-adi-esu a-pratishedhah.

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Insight and understanding for recall

GIIB-37. The beginning and end of recall is ‘cleaved’ (separated) by insight.

परशवादावारम्भनिवृत्तिदर्शनात् ॥ ३७ ॥

iii. 2.36. *paraśvādau ārambha-nivṛtti-darśanāt.*

Parashu adau arambh-nivрати darshnat.

GIIB-38. It is irrelevant whether a particular cue is not available for recall.

कुम्भादिष्वनुपलब्धेरहेतुः ॥ ३८ ॥

Kumbh-adihsu anuplabdheh ahetuh.

GIIB-39. A peculiarity of recall is that as a rule it is not rule bound (i.e. unreliable).

नियमानियमौ तु तद्विशेषकौ ॥ ३९ ॥

Niyam a-niyamau tu tad vishesakau.

GIIB-40. Therefore it is relevant to scrutinize recall by methods that are independent of the mind.

यथोक्तहेतुत्वात्पारतन्त्र्यादकृताभ्यागमाच्च न मनसः ॥ ४० ॥

iii. 2.38. *yathoktahetutvāt pāratantryād akṛtābhyāgamāc⁴² ca.*

42. NVi, R, nvr and B : *svakṛtābhyāgamāt.*

Yathokt hetutvat paar-tantryat aktrat abhyagamah ch na mansah.

GIIB-41. Such (objective) considerations are also relevant to identify gaps in recall.

परिशेषाद्यथोक्तहेतूपपत्तेश्च ॥ ४१ ॥

iii. 2.39. *pariṣeṣād yathoktahetu-upapattēś ca.*

Parisheshat yathokt hetu uppatteh ch.

*

Recall is triggered by desire to know

GIIB-42. Recall is a natural consequence of curiosity and desire to know.

स्मरणं त्वात्मनो ज्ञस्वाभाष्यात् ॥ ४२ ॥

iii. 2.40. *smaraṇam tu ātmano jñā-svābhāvyāt.*

Smarnam tu atmanah gya-sv-bhavyat.

GIIB-43. Association of recall with curiosity is influenced by normal and abnormal behaviors that influence focus, organization, practice, distinguishing features and characteristics, similarity, content and context dependent relations, equivalence, departure, similar acts, opposition, sudden vision, interruption, happiness, unhappiness, desire, aversion, fear, need, deed, and expectation.

**प्रणिधाननिबन्धाभ्यासलिङ्गलक्षणसादृश्य-
परिग्रहाश्रयाश्रितसंबन्धानन्तर्यवियोगैककार्यविरोधातिश-
यप्राप्तिव्यवधानसुखदुःखेच्छाद्वेषभयार्थित्वक्रियारागधर्माध-
र्मनिमित्तेभ्यः ॥ ४३ ॥**

iii. 2.41. *praṇidhāna-nibandha-abhyāsa-liṅga-lakṣaṇa-sādrīya-
parigraha-āśraya-āśrita-sambandha-ānantarya-viyoga-
ekakārya-virodha-atīśaya-prāpti-vyavadhāna-sukha-
duḥkha-icchā-dveṣa-bhaya-arthitva-kriyā-rāga-
dharma-adharma-nimittēbhyah.*

Pranidhan nibandh abhyas ling lakchan sa-drashya parigrah ashray-ashrit samband anantarya viyog ek-karya virodh atishay prapti vyavdhan sukh dukh iccha dvesh bhay arthitv kriya rag dharm-adharm nimittebhyah.

GIIB-44, 45. Grasp of recall during deliberation is like grasping a form illuminated during a flash of lightening.

कर्मानवस्थायिग्रहणात् ॥ ४४ ॥

iii. 2.42. *karma-anavasthāyi-grahaṇāt.*

Karm an-avasthayi grahnat,

**अव्यक्तग्रहणमनवस्थायित्वाद्विद्युत्संपाते रूपाद्यव्यक्तग्रह-
णावत् ॥ ४५ ॥**

iii. 2.43. *avyakta-grahaṇam anavasthāyitvād, vidyut-sampāte⁴³ rūpa-
avyakta-grahaṇavat.*

43. B and nvr : *saṃghāte.*

A-vyakt grahanam an-avasthayitvat vidyut sampate rupadi avyakt grahan-vat.

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Understanding the underlying basis

GIIB-46. Refutation of the relevance of a recalled construct requires understanding details of its underlying basis (*upadan*).

हेतुपादानात् प्रतिषेद्धव्याभ्यनुज्ञा ॥ ४६ ॥

iii. 2.44. *hetu-upādānāt pratiṣeddhavya abhyanuññā.*

Hetu upadanat pratishedhavya abhy-anugya.

GIIB-47. Ambivalence about relevance often lies in what is grasped (understood) rather than ambivalence in reasoning.

ग्रहणे हेतुविकल्पाद् ग्रहणविकल्पो न बुद्धिविकल्पात् ॥ ४७ ॥

Grahane hetu vikalpat grahan vikalpah na buddhi vikalpat.

GIIB-48. It is not that such a grasp is like the grasp of the flicker of a lamp from its description.

प्रदीपार्चिःसंतत्यभिव्यक्तग्रहणवत्तद्ग्रहणम् ॥ ४८ ॥

iii. 2.45. *na,⁴⁴ pradīpa-arcih⁴⁵-santati-abhivyakta-grahaṇavat tad-grahaṇam.⁴⁶*

44. The *na* is retained by Phaṇibhūṣṇa on the authority of NV, NVr and NSN.

45. NV and NSN : *arciṣah.*

46. R, B and nvr add from Nbh : *anavasthāyitve api.*

Na pradeep archih santati abhivyakt grahan-vat tat grahanam.

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Content of construct

GIIB-49. Doubt arises if the recalled content has properties of its own and of others.

द्रव्ये स्वगुणपरगुणोपलब्धेःसंशयः ॥ ४९ ॥

iii. 2.46. *dravye svaguṇa-paraḡuṇa-upalabdheḥ saṁśayah.*

Dravye sv-gun par-gun uplabdheh sanshayah.

GIIB-50. The form of such a construct is also influenced by the content.

यावच्छरीरभावित्वाद्वद्रूपदीनाम् ॥ ५० ॥

iii. 2.47. *yāvad-dravya⁴⁷-bhāvitaād rūpādīnām.*

47. Others read *śarīra*. The present reading agrees with NV and NSN (not in ChSS).

Yavat sharir dravya bhavitvat tat rupadinam.

GIIB-51. This is not because cooking (or digestion) changes properties.

न पाकजगुणान्तरोत्पत्तेः ॥ ५१ ॥

iii. 2.48. *na, pākaja-guṇāntara-utpatteh.*

Na pakaj gun-antarah uppattteh.

GIIB-52. It can not be refuted that a concocted or cooked form may have an all together different outcome.

प्रतिद्वन्द्विसिद्धेः पाकजानामप्रतिषेधः ॥ ५२ ॥

iii. 2.49. *pratidvandvi-siddheḥ pākajānām⁴⁸ apratiṣedhaḥ.*
48. R : *pākajātānām.*

Pratidvand vi-siddheḥ pakajanam a-pratishedhah.

GIIB-53. Like the outcome of food in the body,

शरीरव्यापित्वात् ॥ ५३ ॥

iii. 2.50. *śarīra-vyāpitoāt.*

Sharir vyaptivatvat.

GIIB-54, 55. Presence of hair and nail is out of context for a form that is wrapped.

केशनखादिष्वनुपलब्धेः ॥ ५४ ॥

iii. 2.51. *na, keśa-nakhādiṣu anupalabdheḥ.*

Kesh nakh-adishu anuplabdheh.

त्वक्पर्यन्तत्वाच्छरीरस्य केशनखादिष्वप्रसङ्गः ॥ ५५ ॥

iii. 2.52. *tvak-paryantatvāt śarīrasya keśa-nakhādiṣu aprasaṅgaḥ.*

Tvak paryantatvat sharirasya kesh nakhadishu a-prasangah.

GIIB-56. Diversity of behaviors is a property of whole body, like multiple functions of different organs.

शरीरगुणवैधर्म्यात् ॥ ५६ ॥

iii. 2.53. *śarīra-guṇa-vaidharmyāt.*

Sharir gun vaidharmyat.

GIIB-57. This is not because as such forms result in diverse behaviors.

न रूपादीनामितरेतरवैधर्म्यात् ॥ ५७ ॥

iii. 2.54. *na rūpādīnām itara-itara-vaidharmyāt.*

Na rupadinam itat itar vaidharmyat.

GIIB-58. It is not possible to refute a function of the form that is not grasped by senses.

इन्द्रियकत्वाद्वरूपादीनामप्रतिषेधः ॥ ५८ ॥

iii. 2.55. *aīndriyakatvād rūpādīnām apratiṣedhaḥ.*

A-indriyatvat rupadinam a-pratishedhah.

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Unifying role of the mind

GIIB-59. Mind unifies (reconciles) diverse cognitions.

ज्ञानायौगपद्यादेकं मनः ॥ ५९ ॥

iii. 2.56. *jñāna-ayaugapadyād ekam manah.*

Gyan a-yaugpadyat ekam manah.

GIIB-60. This is not because cognition reconciles independent inputs.

न युगपदनेकक्रियोपलब्धेः ॥ ६० ॥

iii. 2.57. *na, yugapad aneka-kriyā-upalabdheḥ.*

Na yugpat anek kriya uplabdheh.

GIIB-61. Unification of cognized information by mind is like a rapidly rotating ring of fire that appears like a flat circle of flame. [OR Individual spokes are not distinguishable in a rapidly rotating bicycle or automobile wheel).

अलातचक्रदर्शनवत्तदुपलब्धिराशुसंचारात् ॥ ६१ ॥

iii. 2.58. *alāta⁴⁹-cakra-darśanavat tadupalabdhir āśusañtārāt.*

49. NV : *ālāta.*

Alat chakr darshan-vat tat uplabdhih ashu-sancharat.

GIIB-62. This analogy is also relevant for considering behaviors of parts in the whole.

यथास्तहेतुत्वाच्चाणु ॥ ६२ ॥

iii. 2.59. *yathokta-hetutvāc ca aṇu.⁵⁰*

50. B and nvr : *aṇuḥ*

Yathokt hetutvat ch anu.

*

Action and Consequences

GIIB-63. Behavior consequences result from confluences of prior actions.

पूर्वकृतफलानुबन्धात्तदुत्पत्तिः ॥ ६३ ॥

iii. 2.60. *pūrvakṛta-phala-anubandhāi tad-utpattiḥ.*

Purv krat phal anubandhat tat utpattiḥ.

GIIB-64. Assigning a tangible basis for such consequences is like making a statue of the past.

भूतेभ्यो मूर्त्युपादानवत्तदुपादानम् ॥ ६४ ॥

iii. 2.61. *bhūtebhyo mūrtyu-upādānavat tad-upādānam.*

Bhutebhyah murti upadanvat tat upadanam.

GIIB-65. It is not because it is a superficial concern.

न साध्यसमत्वात् ॥ ६५ ॥

iii. 2.62. *na, sādhyasamatvāt.*

Na sadhya samatvat.

GIIB-66. (Also) It is not that birth of a child mediated both by mother and father is not influenced by other factors.

नात्पत्तिनिमित्तत्वान्मातापित्रोः ॥ ६६ ॥

iii. 2.63. *na, utpatti-nimittatvān mātā-pitroh.*

Na utpatti nimitattvat mata pitroh.

GIIB-67. Consideration of specific consequences of specific actions is for internalization.

तथाऽऽहारस्य ॥ ६७ ॥

iii. 2.64. *tathā āhārasya.*

Tatha aharasya.

GIIB-68. Consequences of actions do not follow defined rules.

प्राप्तौ चानियमात् ॥ ६८ ॥

iii. 2.65. *prāptau ca⁵¹ aniyamāt.*

51. R : vā.

Praptau ch a-niyamat.

GIIB-69. Unpredictable confluence of events contributes to consequence of actions and also to in-born tendencies.

शरीरोत्पत्तिनिमित्तवत्संयोगोत्पत्तिनिमित्तं कर्म ॥ ६९ ॥

iii. 2.66. *śarīra-utpatti-nimittavat saṁyoga-utpatti-nimittam karma⁵².*

52. VSS : nimitte karmāśaye.

Sharir utpatti nimitt-vat sanyog utpatti nimittam karm.

GIIB-70. Such confluence does not always follow the same rules.

एतेनानियमः प्रत्युक्तः ॥ ७० ॥

iii. 2.67. *etena aniyamaḥ pratyuktah.*

Eten a-niyamah prati-uktah.

GIIB-71. (And) Confluence of actions leading to a consequence may be apparent (or rationalized) in hind-sight, especially if the consequence stops by stopping the action.

उपपन्नश्च तद्वियोगः कर्मक्षयोपपत्तेः ॥ ७१ ॥

Uppannah ch tat viyogah karm chayoh uppatteh.

GIIB-72. Such an invisible basis creates a context for the resolution of the action-consequence cycle.

तद्रूपकारितमिति चेत् पुनस्तत्प्रसङ्गोऽपवर्गे ॥ ७२ ॥

iii. 2.68. *tad adṛṣṭa-kāritam iti cet⁵³ punas tat-prasaṅgaḥ*

apavarge.

53. B, nvr and NVi omit the expression from tad to cet.

Tat a-drsht karitam iti chet punah tat prasangah apvarge.

GIIB-73. This is not because insight is needed to act or not to act (or to consider what works and what does not work).

न करणाकरणयोरारम्भदर्शनात् ॥ ७३ ॥

Na karan a-karanyoh arambh darshanat.

GIIB-74. Existing confluence is not disrupted by mind or active consideration.

मनःकर्मनिमित्तत्वाच्च संयोगानुच्छेदः ॥ ७४ ॥

iii. 2.69. *manah-karma-nimittatvāc ca samyoga-vyucchedah..*

Manah karm nimitatvat ch samyog an-ucchedah.

GIIB-75. However a lack of active consideration (i.e. mindless actions) creates a continuing context for the action-consequence cycle.

नित्यत्वप्रसङ्गश्च प्रायणानुपपत्तेः ॥ ७५ ॥

iii. 2.70. *nityatva-prasaṅgaś ca prāyaṇa-anupapatteḥ.*

Nityatv prasangah ch prayen anupatteh.

GIIB-76. An utter disregard for association of action with consequences is perhaps the continuing darkness like the blackness of atom.

अनुश्यामतानित्यत्ववदेतत्स्यात् ॥ ७६ ॥

iii. 2.71. *anuśyāmatā-nityatvavad etat syāt.*

Anu shyamta nityayv-vat etat syat.

GIIB-77. It is not because the relationship between action and consequence is not formulated (but the mind does not make the necessary association).

नाकृताभ्यागमप्रसङ्गात् ॥ ७७ ॥

iii. 2.72. *na, akṛtābhyāgama-prasaṅgāt.*

Na a-krat-abhyagam prasangat.

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