

On *eke* (‘some [have declared]’) in VP 3.9.1

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As is well known, the third kāṇḍa of the *Vākyapadīya* of Bhartṛhari, comprised of 14 samuddeśas, deals with word meanings abstracted from a sentence meaning. Most of the samuddeśas begin with expressing Bhartṛhari’s own views. For example, in the first kārīkā of the Diksamuddeśa he states that direction (*dis*), what brings an action to accomplishment (*sādhana*), an action (*kriyā*), and time (*kāla*) are powers (*śakti*). Similarly, in the first kārīkā of the succeeding two samuddeśas which are respectively meant for discussing what brings an action to accomplishment and an action, he advances his own views of what brings an action to accomplishment and of an action. Interestingly, however, the Kālasamuddeśa which is meant for discussing time begins with the following kārīkā which introduces the view of ‘some’ theorists on time:

VP3.9.1: *vyāpāravatyatrekeṇa kālam eke pracakṣate / nityam ekaṃ vibhu dravyaṃ
parimāṇaṃ kriyāvatām //*

“Some have declared Time to be a substance (*dravya*) one, different from action, eternal, all-pervasive, something which measures things in action.” (Iyer 1974)

Although Helārāja considers ‘some’ to refer to the followers of the Vaiśeṣika school, Bhartṛhari must have meant the world by this term. In the second kārīkā Bhartṛhari advocates the view that time measures things in action through differentiating an action, which is commonly accepted in the everyday world. In the third kārīkā he endorses the view that time is a cause of an action because of differentiating an action, which ‘some’ share. In the first half of the fourth kārīkā he tolerates the view that time is a wire-puller of the world machine, which is set forth in the *Ṛgveda*.

It is in the latter half of the fourth kārīkā that he sets forth his own view of time.

VP3.9.4cd: *pratibandhābhyanujñābhyaṃ tena viśvaṃ vibhajyate //*

“It (Time) regulates the universe through prevention and permission.” (Iyer 1974)

This paper will show that Bhartṛhari develops the theory of time in the Kālasamuddeśa on the assumption that time is the creative power (*svātantryaśakti*) of Brahman, which he has explicitly stated in VP1.3 and the *Vṛtti* on it and that, for this reason, in this samuddeśa he intends to incorporate the view of ‘some’ on time, which is commonly accepted in the everyday world, into his own metaphysics based on Brahman.