

the former (*i.e.*, those that are cognisant of the usage of the word), will be able to comprehend its meaning; while others (being devoid of the cognition, and thereby) resembling the blind (in the matter of visual perception), cannot (comprehend it).

40. And though this (usage) is one only, yet it will, by "*tantra*,"—*i.e.*, tacit supposition—help (all future comprehension),—like the "laying of the fire" (at *Agnihotra*). The remembrances of it will, of course, differ,—like the fetching of the "*Agnihotra*" Fire.

41. To all persons ignorant (of the Relation of a Word with a certain meaning), the Relation comes in a well-established form, through previous traditions (*i.e.*, from people who have known it before them, and so on *ad infinitum*); and therefore there can be no beginning of the (application of the) Relation (to the Word); and (as such it must be held to be eternal).

42. The theory, of the accomplishment (of the Relation) based upon (conventional rules made with) each utterance (of the word), has been rejected in the *Bhāṣya*. And as for the fixing (of the relation) at the beginning of Creation,—(this cannot be; since) we do not admit of any such time (the world being eternal and as such having no beginning in time).

43-44. *Obj.*: "But, if there be such a Person as would create the world, and then set going the processes of *Dharma* and *Adharma*, and the uses and relations of words, for the sake of the world,—then, such a fact would not in any way vitiate the Veda." *Reply*: Yet this theory is as difficult to prove, as an omniscient person; hence we have not admitted it (in the *Mīmāṃsā* system).

40 One who performs the daily *Agnihotra* has not got to prepare the fire for the performance of any other sacrifice; as the once consecrated fire is used by him in all actions. In the same manner, when we have once cognised the usage of a word, this one cognition helps us to comprehend it in every case. And as in the case of fire, the *Agnihotra* fire has to be fetched from one place to another,—and this fetching differs in each case,—so in the case of the usage of words also, in every future case, we will have to remember the usage, and this recalling to mind will always differ with different persons.

42 Up to K. 41, we have refuted the theory that the relation is governed by conventional rules laid down with each different individual speaker and hearer. We now proceed to consider the other two alternatives. The theory referred to in the first half is refuted in the *Bhāṣya*, in the section on Words, where it has been declared that "a single utterance cannot accomplish the relationship of the word with its denotation, nor can it bring about its usage, &c., &c." We need not repeat that refutation on the present occasion. Then there remains the theory that the meaning of each word is fixed by the Creator at the very beginning of creation, and this theory is refuted in the next *Kārikā* by a total denial of any such creator or beginning of creation, &c.

43-44 The opponent means that such a theory is not contradictory to the Veda. For a refutation of the "omniscient" person, see above, *Sūtra* 2.

45. At a time when all this (earth, water, &c.), did not exist, what could have been the condition of the universe? As for Prajāpati himself, what could be his position? and what his form?

46. And at that time (when no men existed) who would know Him and explain His character to the later created persons? (If it be held that He cannot be perceived by any man, then) without perception (or cognition of some sort, by some person), how can we determine this (fact of His existence)?

47. Then again, in what manner do you believe the world to have had a beginning in time? (If it be held that it is brought about by a desire on the part of Prajāpati, then) since Prajāpati is (held to be) without a material body, &c., how could He have any desire towards creation?

48-49. And if He has a body, assuredly this body could not have been created by Himself; thus then we would have to postulate another creator (for his body) (and so on, *ad infinitum*). If Prajāpati's body be held to be eternal, then (we ask)—so long as earth (water, &c.), have not been produced, of what material would that body be composed?

49-50. Then again, in the first place, how is it that He should have a desire to create a world which is to be fraught with all sorts of troubles to living beings? For at that time (of the beginning of creation) he has not got any guiding agencies, in the shape of the virtue (or sin), &c., of the living beings themselves. Nor can any creator create any thing, in the absence of means and instruments.

51. Even the production of the spider's net is not held to be without some sort of a (material) basis; as (the net is spun out of) the saliva, which

45 All place exists in one of the substances. Hence if these did not exist, where could Prajāpati stand? And of what materials could his body be composed?

47 If Prajāpati has a body, it must be held to be eternal; and when one body would be eternal, how could we deny the eternality of other bodies—our own, for instance? The only ground of the belief in the transient character of our own body consists in the fact of its being corporeal or material; and when one material body is transient, there is no reason why Prajāpati's body should be held to be eternal. For if his body is eternal, ours also must be eternal.

49-50 People hold that all the trouble in the world is due to the vicious deeds of living beings in the previous birth. This may be quite true; but at the very beginning of creation, there being no previous birth, no such guiding principle would be available; and the blame of creating a troublesome world would rest with the creating God.

51 Even granting the agency of Virtue and Vice, that alone could never suffice for the creation of worlds. Because it is always out of some such material as clay and the like, that a certain thing—f.i., the Jar—is made; while Prajāpati has got no such material at hand; and as such there being no material basis on which He could proceed, all that you supply Him with are the unseen agencies of Virtue and Vice; and this could be of no initial help to Him.

is produced out of the body of the animals (flies, &c.), eaten (by the spider).

52. (If it be held that Prajāpati creates the world, out of pity, then, we say) in the absence of objects of compassion (in the shape of living persons), no Pity (or Compassion) could be possible for Him. And if He were urged to creations by pure compassion, then He would create only happy beings.

53. If it be urged that "without some pain, neither the creation nor the continuation of the world would be possible,"—then (we reply that) when everything depends upon the mere will of the Creator Himself, what could be impossible for Him?

54. And if He were to depend upon Laws and Agencies, then this fact would deprive Him of His (boasted) independence. (You say He desires to create the world,—will you let me know) what is that end which He desires, and which could not be gained without creating the world?

55. For without some end in view, even a fool does not act. Then if He were to act so (without any end in view), then what would be the good of his intelligence?

56. If the activity of the Creator were due to a desire for mere amusement, then that would go against his ever-contentedness. And (instead of affording any amusement), the great amount of work (required for creation) would be a source of infinite trouble to Him.

57. And His desire to destroy the world (at *Pralaya*) too would be hardly explicable. And (above all) such a Creator could never be known by anybody.

58. Even if He were known in form, the fact of His being the *Creator* could never be known. Because, at that time (*i.e.*, in the infancy of creation) what could the living beings, appearing at the beginning of creation, understand?

59. They could not understand wherefrom they have been born; nor

53 It is we who recognise and bow down to the law that without Pain the world could not exist. Your Creator, however, being all-powerful, could annul the said law;—if He were really moved to creation by sheer compassion—and create a world eternally happy.

55 "What would, &c."—For in that case, the action being without any motive, your Creator would resemble the *Pradhāna* of the *Sāṅkhyas*. This *Pradhāna* is held to be non-intelligent, and as such it could not have any motive for its activity. Thus then, inasmuch as your Creator too would act without a motive He also would have to be admitted to be non-intelligent; and certainly this could not be a very palatable morsel for you.

56 One has recourse to an amusement with a view to please himself. Hence if the Creator wants amusement, He cannot be said to be eternally happy and contented.

59 Because they have appeared after Prajāpati has finished his operations.

could they know the state of the world prior to creation, or the fact of Prajāpati being the Creator.

60. Nor could the idea that they would derive from His own assertion (with regard to His being the Creator), be altogether trustworthy; because even though He may not have created the world, He might speak of having done so, in order to show off His great power.

61. In the same manner the Veda that would proceed from him would only be doubtful, and hence could not be admitted as a sure proof of His existence (and creative power). And as for that (Veda) which is eternal, how could it make a mention (of facts and processes with reference to the creation of living beings, &c.)?

62. For, if the Veda existed before the objects (created), then there can be no connection between this (Veda) and the objects created. Therefore the passages (occurring in the Veda) (which appear to describe the process of creation) must be interpreted as praising up something else (i.e., some injunctions of sacrifices, &c.)

63. The idea common among ordinary people (that the Veda mentions of the creation as proceeding from Prajāpati) is a mistaken one, caused by certain valedictory passages (praising up certain injunctions). Because whenever a passage is not duly considered and interpreted together with the passages that precede and follow it, it is bound to give rise to a misconception.

64. The use of the Mahabhārata, &c., too to the matter of *Dharma*, &c., is in the form of telling stories (exemplifying and praising up certain duties and sacrifices), just like that of the Vedic passages (which seem to mention certain processes, while they only praise up certain sacrifices). Therefore the notion (of the creation proceeding from Prajāpati) got from these (i.e., passages occurring in the Purāṇas, &c.), would also be only a mistaken one.

65. Because mere story-telling cannot have any use, therefore in all these (stories making up the Purāṇas) we must admit of something that could be the object of praise or dispraise (embodied in the stories);—and this *something* may be that which is enjoined either in the Veda, or in the Purāṇas themselves.

66. If there were any such thing as the *first activity* of the Veda

61 Since there is a mention of creation, it must have been composed after the event.

62 "No connection"—i.e., the Veda that existed before the creation came about, could not speak of the event.

64 The story of the creation mentioned in the Purāṇas must also be taken only as praising certain sacrifices; it cannot be taken as literally true.

65 The second half of the *Kārikā* refers to the theory that during *Pralaya* the Veda lies latent in the bosom of Prajāpati; and at the beginning of creation it is

(towards injunction, &c.), (this would mean that the Veda has had a beginning, and) then we could never have an idea of the fact of its not being composed by anybody (but being eternal in itself). The theory too, that during universal dissolution the Veda resides in (the person of) Prajāpati, could, at best, only be considered doubtful.

67. If, however, you assume the eternality of the Creator and the processes of creation and dissolution,—then too, we could only admit of a gradual process of creation, such as we see in the case of present living beings (creating the Jar, &c.)

68. And as for a "*Pralaya*" in the form of universal destruction, we find no proofs for admitting it. Nor could such an action (of destruction) on the part of Prajāpati serve any useful purpose.

69-70. And for such souls as have (the load of) actions (*Dharma* and brought forth by Him into its full activity; and this fact of being brought into activity does not necessarily imply its non-eternality. The meaning of the *Kārikā* is that the theory referred to is extremely improbable, and has already been refuted under *Sūtra* (2).

67 With this *Kārikā* begins the consideration of the *Vaiṣeṣika* theory, which is thus summed up in the *Nyāya-ratnākara*: "The processes of creation and dissolution are eternal. After a hundred years of Brahmā have elapsed during the existence of the world, there arises in the mind of God a desire to destroy the world; and in obedience to this desire, there comes about a universal disjunction of atoms, and in the end all that is left behind, is only a number of disjointed atoms of Earth, Water, Fire, Air, *Ākāśa*, (i.e., Space) and Soul; during this time all the *Dharma* and *Adharma* of individual men are kept in abeyance by Divine Will; these *Dharma* and *Adharma* lie latent in the soul of each individual. When the period of dissolution passes, the same God seeing the souls of men lying idle, without obtaining the results of their deeds and misdeeds, takes pity on them; and this pity gives rise to a desire on His part for creation, and directly all homogenous atoms become combined,—these combinations bringing into existence all the various objects of the world; and then the *Dharma* and *Adharma* of the men are let loose; and this going forth into activity comes to affect the destiny of each individual soul, throwing some of them down into animal life, while raising others to lives in nobler families. And then the same God creates the Veda, with a view to explain *Dharma* and *Adharma* to the world. Thus it is that the Veda comes to differ with each cycle of creation. But inasmuch as this process itself is eternal, the Veda, the Creation and the Dissolution, should all be considered eternal, and so also the Creator." The sense of the second half of the *Kārikā* is that any such simultaneous creation as the *Vaiṣeṣika* speaks of, we never come across in ordinary life, where every process is distinctly gradual. Hence we cannot admit of any such simultaneous creation.

68 And no intelligent creator could have recourse to such a suicidal process, unless it served some very important purpose of his; and since we cannot think of any such purpose we cannot believe in a Universal Dissolution.

69-70 The *Vaiṣeṣika* holds that during *Pralaya* the souls of men continue to exist with all their *Dharma* and *Adharma* lying latent, without bringing about any results; this the *Kārikā* denies.

*Adharma*) upon them, there can be no existence, during which there is no enjoyment of their results. Nor can the results of one action be restrained by any other action (in the shape of the Creator's desire, as held by the *Vaiçēshika*); and it is not possible for all actions to continue to remain devoid of their results. Nor is there any single action, the result of which could be the non-fruition of all other actions (and which single action would thereby keep the other actions in check).

71. Then again, if all the actions (of persons) were to be destroyed (at the dissolution), then no future creation would be possible; for, under the circumstances (*i.e.*, if actions were destroyed), what could be the means of bringing out these actions (out of their latent state)?

72. If the desire of God be held to be such a means, then that (desire) in itself could be an efficient cause of the creation of souls. And if creation were dependent upon God's wish, it would be useless to assume the (agency of) actions (*Dharma* and *Adharma*).

73. And it is not possible for the God's desire too to be produced without any cause. If there be any such cause (of the production of the God's desire), then that could also be the cause of the (production of the worldly) elements also.

74. If one were to argue that 'the production of the bodies of living beings is controlled by an intelligent agency (in the form of God's desire),—because they are made up of certain constituent parts,—like a house, &c.,—then, he should be answered thus:

75-76. If by "control" it is meant only the fact of some intelligent

71 The *Vaiçēshika* holds that when the God desires to create again, then the *Dharma* and *Adharma* of men come out; and it is in accordance with these that he regulates the next creation. But when all actions are destroyed at *Pralaya* they would cease to exist and there would be no means of bringing them into activity.

72 It would be a needless complication to assume that it is God's wish that manifests the destroyed actions which regulate the creation. God being omnipresent and omnipotent, if His wish had anything to do with the creation, there would be no need for any other agency.

73 God's desire too cannot be eternal; as that would lead to eternal creation or eternal dissolution. If, on the other hand, the desire be non-eternal, there must be some cause that gives rise to it in the mind of the Creator. And then for the activity of this cause also, we would require another cause, and so on, *ad infinitum*. Even granting the possibility of a cause for the God's desire, if there be such a cause, that alone could suffice for the creation of the world, and there would be no need of postulating an intermediate agency, in the shape of the God's desire.

75-76 "Redundant"—because it only proves that the world is affected by intelligent agencies; and as the actions of even individual living beings are such intelligent agencies, your argument does not necessarily establish the superintendence of a supra-mundane intelligent cause, in the shape of an omniscient God.

agency being the cause of creation,—then, inasmuch as all creation could be accomplished by the actions of all living beings (which are intelligent agents), your argument would become redundant (proving a fact already proved; for no one denies the fact that the diversity of the world is regulated by the actions of living persons). (And you have the same redundancy) even if by “control” you mean that the creation of bodies is preceded by the desire of an intelligent agent; because the actions (of living beings) too are preceded by it (*i.e.*, a desire, to act, on the part of the acting persons).

If, however, you mean that the creation follows immediately after the desire, then (we say that) there is no such immediate sequence even in the case of your own instance (the making of a *house* not following immediately after the desire of the builder).

77. Your premises too are inconclusive (*i.e.*, deficient and doubtful), with regard to the body of God Himself. For His body too must have had a beginning, inasmuch as it is also a body, like ours (made up of constituent parts).

78. If it be argued that “the production of the God’s body too is controlled by His own intelligence, and as such this (case of the God’s body) does not go against the conclusion (of the argument mentioned in K. 74),”—then (we reply that) the bodiless God, being like an emancipated soul, could not exercise any control.

79. And if in the case of the jar, &c. (that you cite as an instance) you refer to the superintendence of the potter, &c., then the control of the God would not apply to these (and as such the instance could not prove the fact of the creation of the body being controlled by God); if, on the other hand, you mean that the making of the jar is controlled by God, then you would have the deficiency of the major term (that is to say, the fact of the jar, &c., being controlled by God is not recognised by us, and hence these could not serve as instances to prove the same with regard to the body, &c.)

80. And if you take the instance (of jar, &c.), as it is commonly

77 And thus the body of the God also would have to be controlled by an intelligent agent, in accordance with your argument. But you deny any such control over the divine body, and thereby you weaken your own argument.

78 “Bodiless God”—If God were to control the production of his own body, then he could do so only in a bodiless state; inasmuch as so long this controlling force has not been exerted, his body could not have been produced. And just as a soul that has been emancipated from the world and has become bodiless cannot exert any controlling force over anything, so too a bodiless God could not exert any control.

80 The jar is found to be made by the potter, who is not a god, and who is perishable. Hence in accordance with this instance, the argument would stand thus: “The body is not created by a God,—because it is controlled by intelligence—as for instance,

recognised, then the premiss would contradict (the conclusion); inasmuch as in that case (the instance would lead to the conclusion that) the body, &c., are produced by one who is not a God, and who is himself perishable.

81-82. If it be held that God does not Himself carry on any operations, as the potter does (towards making the jar),—then, how could an insentient entity (in the shape of the atoms) follow His desire? Therefore the creation of the atoms, &c., could never be brought about by a mere desire of His.

82-83. Of a Person who is Himself extremely pure, the modifications (in the shape of this universe) could not be impure (as the world is found to be). *Dharma*, &c., too being absolutely under His power, it is not right (and reasonable) that there should be pain (in this world). And if the activity (of the world) were to be dependent upon (*i.e.*, regulated by) these (*Dharma*, &c.), then that would be accepting something else (*i.e.*, an agency other than God's desire).

84. The God himself being absolutely pure, and there being no other object (at the time of creation), what could bring about the activity of Nescience, which (in falsity) resembles a dream?

85. If the mobility (to activity) were held to be due to something other (than Brahma), then you would have duality (since you would be admitting the existence of Brahma and something else to stimulate the

the jar, &c.; and thus the premiss that you brought forward to prove the creation to have been brought about by a God comes to prove something quite to the contrary.

81-82 The *Kārikā* combats the theory that God does not actually work out the creation Himself, as all that he does is to express a desire, that is instantly obeyed by the eternal atoms of matter, which proceed to combine homogenously and thus form the endless substances. Against this theory the question is put—how could the insentient atoms be cognisant of, and obey, the wish of the God?

82-83 Now begins the refutation of the *Sāṅkhya-Vēdānta* theory that the world is only the modification of a single Person, who is extremely pure, &c., &c. If then, it be held that the evils in the world are due to the past *Adharma* of the men,—then, inasmuch as this *Adharma* also would be under His guidance, He might, on account of His extreme purity, remove the impurities of the world, which would be left absolutely pure and happy. Further, if you grant the fact of the creation of the world having its character regulated by *Dharma*, &c., then that would amount to an acceptance of agencies other than that of Divine Will, operating towards the creation of the world.

84 Even the *Vēdānta* theory is not tenable by itself. Because when nothing but Brahma exists, what is it that causes the Nescience to operate towards creation? It could not be Brahma Itself; as That can have nothing to do with Nescience, which is a false entity and whose functioning is as unreal as a dream.

85 If Nescience were natural, then to whom would it belong? Certainly not to Brahma; as that consists of Absolute Knowledge, and as such could not have any connection with Nescience. Then the existence of Nescience apart from Brahma would bring about Duality. And above all, if Nescience, like Brahma, were natural, it could never be set aside, and hence no Deliverance would be possible.

activity of Nescience). And if Nescience itself were only natural (and as such not requiring any stimulation from without), then none could strike it off (and we could not have any Deliverance).

86. A natural existence (like that of Nescience) could be destroyed only by the influence of something unique (*i.e.*, some such agencies as those of meditation, &c.) But for those who have their only means (of deliverance from Nescience) in the Self, there cannot be any unique agency.

87. Even for those (the *Sāṅkhyas*) who hold the Person (soul) to be inactive, how could there be any functioning of the Attributes, at the beginning (of creation)? Because till then there would be no *karma* (of the souls).

88. Nor at that time could there be any false cognition; nor could there be any attachments and aversions (that would disturb the equilibrium of the Attributes); because all these are functions of the Mind; and this Mind will not yet have been produced (at the beginning of creation).

89. Some people hold that the cause, of the bondage of souls, lies in their actions existing in a state of latent potentiality. But this is not correct; inasmuch as the effect is not produced from a cause which is only latent (and does not function towards its production).

90. The potentiality of the curd,—so long as it is only lying latent in the milk (and has not come out in the curd itself)—is not able to bring about the *Dādhika* (a special substance prepared out of the curd). This potentiality of the curd in the milk is the cause of the curd only (which is prepared directly from the milk); and as for the *Dādhika*, its cause is something else (*i.e.*, the potentiality of the *Dādhika* itself, in the curd).

91. If the effect were to be produced from the cause *still in a state*

<sup>86</sup> The Advaiti holds that the only means of destroying Nescience is the knowledge of self; but since this is not possible, and no other adequate means is admitted, therefore Nescience, if held to be a natural entity, could never be destroyed.

<sup>87</sup> Now begins the refutation of the *Sāṅkhya* theory. That theory is that the soul does not operate towards the creation of the world, which is brought by a disturbance in the three Attributes of Primordial matter, that function along, and bring about the various objects of creation; and the agency that disturbs the equilibrium is that of the *karma* of persons to take their births in the forthcoming creation. The sense of the *Kārikā* is the first creation could not have been due to any such Karma; because till then none existed.

<sup>90</sup> The *Dādhika* is made of the curd; and in milk we have the potentiality of the curd; consequently, if latent potentialities were to bring about effects, the *Dādhika* could be prepared directly from the milk. Similarly the child could perform the feats of the grown-up man; as it has all the strength and energy of the man lying latent in it.

<sup>91</sup> Because even when the effects of the action have been brought about, and experienced, the action is not destroyed (as an entity can never be destroyed), but continues latent; and if latent causes were to bring about their effects, what would be