

tras). Therefore, the place of Sunrise would be different for the inhabitants of the two countries, even though the Sun is only one. And hence your argument (urged in I—i—9) becomes uncertain.

165-166. One man sees the rising and setting of the Sun to happen at a certain distance from him; and, at the same time, another man, living at a certain distance behind (to the West of) him, also sees (the Sun rising and setting) at the same distance from himself (as the former man).

166-167. Various Suns are never seen; therefore there cannot be a multiplicity of Suns. And again, at midday, all men see the Sun directly over their heads (and thus too we have this simultaneous perception of the single Sun at different places).

167-168. The sun is seen to shine over a certain region (hill, tree, &c.); and when the person goes over to these regions, then it appears to shine at

*cognition) of words is like the (simultaneity of the perception of) the Sun" (I—i—15). This Sūtra is in reply to I—i—9.*

To both countries the Sun rises in the East. But the East of all countries is not the same, therefore the place of sunrise must appear different to different countries. Thus then, just as though the Sun is one only, yet at one and the same time, it appears in different places, so too with the Word,—though this is only one, yet it is heard in different places at one and the same time. And just as this fact does not prove the fact of the Sun being a caused entity; so the argument urged by you in Sūtra 9 fails to prove the causedness, and consequently non-eternality, of Words.

165-166 And as the Sun appears to be, at the same distance, in the same direction from two persons, one being behind the other at a certain distance; therefore we must conclude therefrom that the Sun appears to rise and set at different places, though it is one only. So mere simultaneity of the utterance of a word, by many people, cannot prove its non-eternality.

166-167 If the Sun were held to be many on the mere ground of two persons seeing it rise at equal distances from themselves,—then people who were not at a very great distance from one another would see both the Suns (i.e., the one at an equal distance from him, and the other at equal distance from his friend a few yards behind him). But as such different Suns are seen, it must be admitted that they do not exist.

"And again,—&c." The translation follows the interpretation of the *Nyayaratnākara*. The *Kāṇva* interprets thus: This shows another argument for proving the unity of the Sun. At midday all men see one Sun only; and this would not be possible, if there were many Suns.

167-168 This shows cause why a single Sun appears to be seen at different places. The fact of people thinking the Sun to appear at different places is due to the fact of people seeing the Sun and mistaking it to be shining near them. (To people mistaking it to be near them, the idea appears that the Sun has appeared at "different places".) As for example, we see the Sun to be shining over a hill, at a certain distance from us. And when we go over to that hill, from there too, we see it shining at the same distance from us as it appeared before. And so on, as we go on moving from one place to the other, we find the Sun shining at the same distance from us. And from all this we conclude that the Sun is one and shines at a great distance from us; but people think they see it at different places, because each man seeing it thinks it





a certain distance from that place—this distance (sometimes) appearing to be (equal to, and sometimes) more than, the former distance (at which the Sun had appeared to shine from the former place.)

168-169. Even in the case of an object which is comparatively much nearer to us (than the Sun really is), we find that persons,—residing at places that are at different degrees of distance from that object, and consequently having their fronts decidedly different from one another,—mistake that distant object to be at equal distances from themselves.

169-171. *Obj*: "In the case of the distant Sun, it is possible that persons, not really seeing the place (at which the Sun really shines) should have mistaken notions about that place,—the mistake being due to the fact of every man thinking the Sun to be in proximity to him. But, how is any such mistake possible in the case of the Word (which is not at a great distance from the person hearing it pronounced simultaneously by many persons)?" *Reply*: In that case too, the mistake is due to the all-pervading character of the Word: inasmuch as in all the places that we come across, we find the Word to exist.

171-172. The Word has no parts; and as such, it cannot be cognised in parts (like any large object). The Word is always (cognised) *as it exists*; and it always exists in its entirety (therefore it is only reasonable that it should always be cognised *in its entirety*, and never in parts).

172-175. But the Word is heard in certain definite places, because it is shining near himself, and thus many people mistaking the Sun to appear in proximity to everyone of them, the idea naturally arises that there are so many distinct Suns.

168-169 Even in the case of comparatively near objects—such as some great mountain—a man at a certain place sees it to be at the same distance at which it appears to another man at a certain distance from him. And since each man seems to see the object nearer himself, the notion is likely to arise that there are so many different mountains. In the same manner, when the chance of such mistake is met with even in case of comparatively nearer objects, such mistakes with regard to the extremely remote Sun is only natural.

169-171 Since a Word is heard in all places, it cannot be either *material* (corporeal) or *caused*, or *non-eternal*. Because in one place having known a Word, when we come across it in some other place, we at once recognise it to be the same Word. Thus the Word is one only, and is manifested in the mouths of different people, who cannot be said to produce the Word. The Simultaneity that we perceive, when we hear the same word pronounced by different people, belongs to the *utterance* (*manifestation*) of the ever-existing, all-pervading word, in the mouths of different people.

171-172 If the word were heard in parts then we could never cognise the Word *in its entirety*. As a matter of fact, the Word is always cognised in its entirety. It is always cognised *as it exists* (in its all-pervading character); and as it always appears in its entirety, and like the *Ākāśa* it everywhere exists in its entirety,—it is only natural that it should be always cognised in its entirety.

172-175 The Ear cognises a Word only if the manifesting utterance is made in a place which is near enough to it.



depends (for its cognition) upon the sounds (utterances) that serve to manifest it (*i.e.*, render it perceptible to the Ear). And sounds (utterances) have not the power to pervade the whole Space; and as such, a Word once uttered is not heard continuously all over the world, (but only up to a place where the air-current carrying the sound-vibrations loses its force). And the Auditory Sense (of man) follows the differences of the place of utterance (of the word). And since (utterances) do not fill up the (time and space) intervening (between two utterances of the word), therefore there appears a break in the cognition (of the word, which is not cognised in the intervening time). And since these (utterances) extend over a certain definite limited space, there appears a (mistaken) notion of the limited (non-pervading) character of the Word (manifested by the utterances).

175-76. Since these (utterances) have motion and a certain velocity, therefore, from whatever place they proceed, the Word (manifested by these) appears, to the hearer, to come from the same place (though, as a matter of fact, the Word exists in all places, and is only manifested or rendered perceptible to the ear, by these utterances).

176-77. *Obj.* "The Sun is not seen, to appear at different places, by one and the same man." *Reply:* It may not (be seen by one man); but, anyway, it is found to appear in different places (even though it be by different people.)

177-79. If you hold your premise ("because the Word is cognised simultaneously to proceed from different sources") to be qualified (by the specification that, in case of the Word, the simultaneous cognition is "*by one and the same person*"),—then, too, your argument becomes contradictory; inasmuch as (even in the case of the Sun), it (the sun) is seen, to appear in different places, *by one and the same person*. (As for instance) in many vessels filled with water, the Sun (being reflected in each of these) is simultaneously seen, by one and the same man, to be one only. And there is no ground for holding these (reflections) to be different; inasmuch as they are actually seen to be exactly the same (or similar).

179-80. *Obj.* "But we say that the reflections appear, by some cause, separately in the different vessels, and are all cognised by one at one and the same time."

175-76 These *Kārikās* explain the reasons for the mistaken notions of limitation, non-eternality, &c., with regard to words, and, as such, supply a full answer to the question put by the objector in *Kārikā* 170.

176-77 The objector objects to the similarity of the simultaneity of the perception of Words with that of the perception of the Sun.

179-80 "By some cause"—*i.e.*, by the fact of our seeing a face reflected in only one vessel at a time; whereby, we see one reflection of the Sun to be at one time accompanied by the reflection of the face, which is not present in another vessel.





180-82. In reply to this, we say that the fact (of vision) is that the light from the sun strikes the surface of the water (and is reflected), and consequently, the light from the Eye (striking against the water), is reflected back in the wake of the reflected solar light, and thus it sees the Sun in its own region (*i.e.*, in the place where the Sun shines), (and as such, it can see it as one only; but) it appears to be manifold and of various forms, (in the reflections), on account of the diversity of the vessels (in which the reflections occur). And, such being the case, how can the reflection be (said to be) diverse (not one)?

182-183. Just as when the eye is slightly pressed by the finger, a single object (the moon, *f.i.*) is seen to be various, because of the diversity in the functioning of the eye (produced by the pressure); so, in the case in question (where the idea of the manifoldness of the reflection is due to the diversity of the vessels; and the diversity appearing in the same Word, as uttered by different persons, is due to the diversity of the utterances or sounds produced by the different persons, which serve to render the Word perceptible to the Ear of the hearer).

183-185. Some people holding the view of the appearance of the reflections (as something totally different from the reflected object) object to the above theory thus: "If it is the Sun itself that is seen (in the reflection), how is it that the reflection is not seen above (over the head of the observer)? And again, secondly, how is it that, in the case of reflections in wells, &c., it is seen below (when the Sun is shining above)? And, thirdly, looking in a mirror, while facing the east, how is it that one sees the image facing the west?"

185-186. The fact is that the Sense (of vision in the present case) brings about the cognition of the object, in the body itself (and hence it is always in front of the body that the perceived object appears); and this explains the above facts—specially as the Sense is a means of cognition, only when located in the body.

186-189. When people are looking upon the Sun in the water, the functioning (the path of the rays) of his eye is always two-fold: one above, and

190-82 The reflection appears to be different, because the vessels are different and not because the reflections themselves are different. Because all the reflections are seen in the retina of the Eye, which is one only.

185-186 Though the Sun is overhead, yet it is always seen before, in front of the eye, and as such it is quite reasonable for the reflection to be identical with the Sun, and yet appears below us.

189 Even though, as a matter of fact, the Sun shines above, yet since in the case of reflection, it is perceived by means of the downward function of the Eye, it appears to be below us, in the water; though even in this case what we really see is only the Sun shining above. Hence, the reflection is identified with the reflected object; and the reflection is seen because it is in front of the body.





another below. And that Sun which is affected (manifested) by the upward function is not seen (by the Eye), because it is not in a straight line with the substrate of the Eye (i.e., because the Sun is not in front of the body); While the Sun, as it exists (in the water), is presented before the observer mediately (i.e., the upward function presents the image to the downward function, and this presents it to the observer), and is perceived by means of the downward function (of the Eye), (and it is for this reason that the Sun, though shining above, is seen below, in the reflection). And since this (downward function) is identical with the upward function (inasmuch as both equally are functions, and belong equally to the eye), therefore (when the Sun, though shining above, is perceived by means of the downward function), it appears to the observer as if it were below him. Hence, what is really seen below (in the reflection) is the Sun itself appearing (before the downward function of the Eye) through the medium (of the upward function).

189-190. Similarly (in the case of the image in the mirror the function of the Eye is two-fold: one proceeding to the east, and another to the west; and) the face (in the mirror) is mistaken to be looking to the west, because (in this case) it is presented, by the easterly function, to the westerly function of the Eye. (Hence, though the face is really looking to the east, it appears as looking to the west).

190-191. Even granting that the reflections occupy different places,—they are not known to be diverse, because all are cognisable by the same idea (i.e., all are recognised to be precisely similar, and hence identical).

191-192. Even if we accept the theory that the Sense of Audition moves (over to the region where the Word is uttered), the fact of the Word being heard in different places (i.e., from the mouths of different speakers) may be explained as being due to the diversity of the places occupied by these mouths (and not to any diversity in the Word itself). And if (we hold the theory) that the cognition of the Word is produced in the region of the Auditory Sense itself, then we naturally get at the fact of the Word occupying only one place (the space in the Ear).

192-193. Even if the Sense (of audition) be something else (other than the tympanum as affected by the sound—vibrations of Air),—since even such a Sense can have no function outside its own substrate (*viz.*, the Ear, in the body, as consisting of the tympanum, &c.); therefore, if we accept

191-192 This explains the *Bhāṣya* passage wherein the analogy of the case of Word with that of the Sun is worked out:—*If the Auditory Sense were to go over to the place of conjunction and disjunction* (of the palate, &c.), in the mouths of the speakers, &c., &c.

192-193 And such travelling of the tympanum of the listener by the mouth of the speaker is an absurdity; hence the sense of audition cannot be held to move to the place where sounds are produced.





the theory of (the Auditory Sense) moving (to the regions where sounds are produced), we would find the tympanum, &c. (of the hearer) moving to the place of utterance (*viz.*, the mouth of the speaker) (inasmuch as the Auditory Sense could not move to the region, independently of its substrate).

193-196. *Obj*: "All these assumptions of yours apply to the case where the speakers (of the same Word) are many, and the hearer only one. When, on the other hand, there is only one speaker, and many hearers, then it is quite the contrary,—(*i.e.*, your arguments become upset). Because in this latter case, the Senses (of audition) (cognising the Word) being many, the Word surely (even according to your own theory) appears in diverse

198.199 The Sense of the objection is thus summed up in the *Nyāyaratnākara*: You assume that in the theory of the movement of the Auditory Sense (of the hearer) to the sound regions, the idea of a single place for the Word is the correct one, and that of diversity of its place a mistaken one. This assertion is possible if the speakers are many and the hearer only one. When, however, the Speaker is only one, and the Hearers many, your theory of the singleness of Word is upset, if the movement of the Auditory Sense be not admitted; because in that case, the idea of diversity of the place of (cognition of) the Word would be true, whereas that of the unity of its place would be a mistaken one; because, the hearers being many, the Word would be cognised in the Ear of all these persons; and, as such, being cognised in many places, it could be recognised to have many places. And the idea of the Word having only one place could be true only if it were admitted that the single Auditory Sense (of the one hearer) moves over to the place of the utterance of Sound. But since such movement of the Sense is not admitted, the notion of singleness of the Word's place must be a mistaken one; and hence, if in this case (of many hearers and one Speaker), the Mīmāṃsaka holds the notion of singleness of place to be true, and that of a diversity of place to be mistaken, then he must admit the fact of the Auditory Sense moving to the sound regions. To this the Mīmāṃsaka may reply: 'True: the notion of singleness of the place of the Word is really a mistaken one (even in our theory); inasmuch as the Word is all-pervading and never partial; but it is manifested by the sounds proceeding from a single source (the mouth of the one Speaker); and this singleness of the place of the utterance of Sounds, is mistaken to be the place of the Word.' But the objector retorts: Even in the case where there are many Speakers, and only one hearer, there too the notion of the diversity of the place of Word may be explained to be a mistaken one due to the diversity of the sources from which the Word is uttered. Therefore, whether we admit the movement of the Auditory Sense or not, the explanation of the notion of singleness of the Word's place, and that of the notion of diversity of its place, are the same: both of these notions have been shown to be mistaken in different cases; and the explanation of the mistake is exactly similar in both cases—*viz.*, the diversity of the manifesting Sounds. And then, if, as a matter of fact, both of these notions—that of singleness and diversity of place—be false, with reference to the Word, which is all-pervading, then why should the Mīmāṃsaka so tenaciously hold to the theory of Singleness, and fight shy of the theory of diversity of the place of the Word? And secondly, since the explanation of the mistake is the same—whether you admit the movement of the Auditory Sense or not,—why should you reject the theory of such movement, and hold to the theory of the Word itself coming to the Auditory Sense?



places (the Sense of audition of the many hearers.) And it is only if we admit the fact of the Sense itself moving (to the region of the Sound), that there can be any possibility of the Word appearing in only one place (the one mouth of the single hearer). If it be held that " (in this case) the notion (of the Word appearing in a single place, viz., the mouth of the one speaker) is a mistaken one, due to the fact of the Sound (utterance) proceeding (from a single source), then the same may be said in the other case also (where there are many speakers, and only one hearer) where the appearance of the diversity of the Word may be accepted to be due to the diversity of the manifesting agencies, in the shape of the palate, &c. (of the different speakers)."

196-197. (True: the mistaken character of both notions is similar; but) in the *Sūtra* (I—i—9) the fact of the simultaneity (of the cognition by one man of a Word uttered by many persons) has been urged against us (holding the eternality of Words); and hence, it is only in accordance with this (case of many speakers and one hearer, as urged against us), that the *Bhāshya* has asserted that "even though, &c."

197-198. The notion of diversity of the Word, as being due to the diversity of the place of its appearance (utterance), is got at by means of Inference. Whereas the notion (of recognition), that "this (Word) is the same (that I had heard from another person)," is got at by means of Sense-perception (the sameness of the Word being recognised by the Auditory Sense); and as such, this latter notion (being the more authoritative of the two) rejects the former (got at by Inference).

198.197 It is true that both these notions are equally mistaken, and the explanation too is the same. But the *Bhāshya* has not brought forward the mistaken character of the notion of singleness of place, because this would be irrelevant; inasmuch as the notion of singleness is false in the case of many hearers and one speaker,—a case which has not been touched upon by the objector. The objector has only brought forward, in the ninth *Sūtra*, the case of many speakers and one hearer; and in this case, it is the notion of the diversity of place which is false; and since such falsity can be proved only when the movement of the Auditory Sense is not admitted, therefore the *Bhāshya* "*Yādi śrotram, &c.*" (p. 28), has taken into consideration this case only in order to meet the objector on his own ground.

197.198 This meets the following objection: "What you say with regard to the objection urged in the ninth *Sūtra* may be true. But in the case of many hearers and only one speaker there is a real diversity of the place of the Word (in accordance with your own theory). And thus the place being different, the Word must be accepted as being different, as uttered by different persons." The Sense of the *Kārikā* is that Inference, however strong, is always set aside by a fact of Sense-perception, if this latter be contrary to the conclusion of the former. In the present case we have such a case. Therefore, even if there be a diversity of the place of the utterance of the Word, this cannot lead to the conclusion that the Word itself is diverse; since such a conclusion would go against a well established fact of Sense-perception.





198-200. Just as Dēvadatta, though gradually passing from one place to another, is not considered to be different (in different places) (simply because he is known to be a single person);—so, in the same manner, a Word, having been known to be one, cannot be considered as different (even when uttered by different persons). And again, just as, being seen again and again, Dēvadatta is not known to be different in consideration of the difference of the *time* (of his being seen); so, too, the Word cannot be considered to be different, in consideration of the difference of the *place* (of its utterance).

200-201. If it be urged, that, “(in the case of Dēvadatta) the fact of his being recognised as one is not contradicted (by the fact of his being seen at different times); because, in this case, there is a certain sequence (and no simultaneity, in the different times of his being seen) [whereas in the case of the Word being uttered by a single person and heard by many persons, there is simultaneity, and as such, contradiction is unavoidable],”—(then we reply that) we may explain (the appearance of a *single* Word in *many* places) on the ground of the all-pervading character (of the Word). And for the sake of establishing a perceptible fact, the assumption of any character (or property) is allowable.

201-203. (In *Sūtra* 10) it has been argued that the Word is perishable, because it is modifiable; and in support of the premiss, the objector has cited the ‘similarity’ (of the *इ* which is changed into *य*), and the ‘authority’ (of Pāṇini who enjoins that *इ* followed by *य* is changed into *य*). But the authority (that he has quoted) is ineffective (in supporting his premises); because the rule laid down by Pāṇini is not such as that “*produce* the letter *य* by the modification of the *इ*.”

203-204. Because it is only when the relation between Words and their meanings has been established, that the rules of grammar are laid

200-201 An all-pervading entity, though one, can be found in many places, like *Ākāśa*. Therefore in the case of the Word too, there is no contradiction.

“The assumption, &c.” How do you know that the Word is all-pervading? Because we assume such character of the Word; because if this be not assumed, we cannot explain the perceptible fact of the single Word being uttered by different persons, at one and the same time. And such assumption is always allowable.

201-203 This considers *Sūtra* 16: “The *ya* into which *इ* is always changed, is a different letter altogether, and not a modification (of the *इ*).”

All that *इको यणचि* means is that when *इ* is followed by *य*, these two letters are set aside and the letter *य* is put in their place. If the letter *य* were held to be produced by this aphorism of Pāṇini's, then there could be no such letter before that rule had been laid down.

203-204 The *Sūtra* *इको यणचि* is laid down with a view to regulate the use of the letters *इ*, *य*, *च*, &c. And as such the letter *य* must have existed before the rule was



down with a view to regulate the use of these Words; and (then if the rules of grammar be taken to lay down the *production* of Words), the relation (of the Words and their meanings) cannot be regarded as established, prior to the laying down of the rule.

204-205. While pointing out the correctness of "*Dadhi*" and "*Dadhya*"—known to be two different words,—the *Sūtra* ("*Iko yaṇaci*" Pān. VI-i-77) serves to point out the general character of the word "*Dadhi*" (in comparison to the specific character of "*Dadhya*") with a view to show the (root) form (of the word, i.e., "*Dadhi*"), and the (derivative) form of the word, i.e., "*Dadhya*", (as a particular word due to the following *ac*). And both these are mentioned (in the *Sūtra*) as if they were one, for the sake of the brevity (of expression) of the *Çāstra* (*Vyākaraṇa*).

206-207. The word "*Dadhi*" having been mentioned (in another *Sūtra*) as an accomplished word, would reject the word "*Dadhya*" brought about by the *ach* following (the *i*) (because this latter is nowhere else mentioned as an independent word). And (in order to avoid this contingency) the presence of this (word "*Dadhi*") is denied by the *Sūtra* ("*Iko yaṇaci*") which means that in a place where the '*i*' is followed by an '*ach*' we should have the specific word "*Dadhya*" and not the general word "*Dadhi*."

207-208. What the *Sūtra* means is that when the "*ik*" appears (followed by "*ac*") "*Yan*" is the correct form. And, as a matter of fact, there never was any modification (in the matter).

209-211. (Thus then, the authority of Pāṇini, &c., having been shown to be inapplicable to the theory of the modification of Words), the mere fact of similarity (between the *i* and the *ya*, as urged in K. 102) is also shown (in the *Bhāṣhya*) to be inconclusive (doubtful, as to proving the fact that the case of *i* changing into *ya* is a case of *modification*). Specially as even between the flower *Kundu* and *Curd*, we find a similarity (of whiteness)

contemplated. If, on the other hand, the meaning of the *Sūtra* be that one is to *produce* (anew) the letter ञ, then we will have to admit the non-existence of such a letter (as ञ) prior to the laying down of the rule.

204-205 One, who holds "*Dadhya*" to be modified out of "*Dadhi*" will have to admit that the latter Word is not an accomplished Word in itself. Therefore the *Sūtra* must be taken to mean something else. And this meaning is that both words, *Dadhi* and *Dadhya*, are equally accomplished words by themselves; and the *Sūtra* is meant to show that both these are distinct words; and with a view to this it mentions "*Dadhi*" as the general form, and "*Dadhya*" as a particular form, due to the specification of the following *ach*; and thus the *Sūtra* does not assert that ञ is changed into ञ, but that both are equally distinct forms. And "*Dadhya*" is not mentioned as an independent Word; because that would lead to the enunciation of all such words as are included in the *Sūtra*, when it appears in its present form; thus the clearness of the statement has been sacrificed to brevity (by Pāṇini).





(and certainly the flower is not a modification of the curd). If it be urged that the similarity in the latter case is not absolute (*i.e.*, it is only partial),—then, in the other case (of *i* and *ya*) too, the similarity is only partial as consisting only the sameness of the place of utterance. Thus then, both these grounds ('authority' and 'similarity') having failed (with regard to proving the fact of *i* being modified into *ya*), the original argument (based upon these, and urged in *Sūtra* 10) falls to the ground unsupported.

211-212. The fact of the increase or decrease (in the intensity of word-sounds) depending upon the (increase or decrease in the) cause (and the consequent inference of the word as being a caused entity), is not established; inasmuch as neither a Word nor a Letter ever increases (or decreases).

212-213. Because (a Word could be increased by the addition of new Letters; and if new Letters were to accrue to the Word, it would cease to be the original word; and it would be either no Word at all, or a different word altogether.

213-214. And farther the Letters having no parts, and as such, being like the *Ākāṣa*, they cannot undergo either an increase or a decrease; and hence the increase could not belong to the Letters within themselves.

214-215. If it be urged that "we have an *idea* of such increase (when the same Letter is pronounced by many persons, and we may base our argument upon this idea of *increase*),"—then too your argument would be contradictory; because we have such an idea (of increase) even in the case of the *Class* "Word" (which you too hold to be eternal and uncaused).

215-216. And just as the notion of increase or decrease of the *Class*

211.212 With this begins the explanation of *Sūtra* 17: "(The increase or decrease of) the intensity (of word-sounds) belongs to the utterance." (I—i—17), which meets the argument urged in I—i—11.

212.213 If *ḍ* be added to *घ* it ceases to be a word, and if *ṣ* be added to it, it becomes a new word.

213.214 This meets the following objection: "Without the addition of new Letters, there may be an increase within the component Letters themselves." This too is impossible; because what sort of increase can there be to any letter *gha*, *f.i.* *Gha* will remain a *gha*, and it cannot undergo any increase within itself.

214.215 Even in the case of a *class* ("Word," or "Cow" *f.i.*), we have an idea of its increase when we find fresh individuals being included in it; *e.g.*, we have an idea of the *class* "Word" having increased when we come to know new words. And if this mere idea were enough ground for asserting non-eternality, then the *class* too would have to be admitted to be a caused entity, and hence non-eternal, which cannot be very palatable to the objecting *Naiyāyika*.

215.216 The increase that we are conscious of, when many persons are uttering the same word, is the increase of the utterance (and not of the Word). Because, whether the speaker be one or many, the word "*Ghata*" remains the same.



depends upon the increase or decrease of the *individuals* (composing it),—so in the same manner (the notion of the increase or decrease of word-sounds) would depend upon the increase or decrease in the (intensity of the) *utterance* (manifesting, or rendering perceptible, the Word).

216-218. And further, your argument (as to the increase of word-sounds proving their non-eternality, &c.), is not conclusive; because, even in ordinary life, we come across cases where such increase or decrease in accordance with the increase or decrease of the cause or manifestor is found to belong to the manifested object; as for instance, the face is found to increase or decrease in accordance with the increase or decrease of the size of the mirror (reflecting the face). And this fact cannot prove either that the face is not manifested by the mirror, or that it is produced by an action of the mirror. [So in the same manner in the case of Words, the notion of increase or decrease depends upon the increase or decrease of the intensity of the utterance manifesting the Word; and this fact cannot prove either that the Word is not manifested by the *utterance*, or that it is produced by the action of utterance]. And there can be no other action productive [of the Word, save *utterance*, and hence, as it cannot be shown that the Word is produced by *utterance*, it can never be shown to be a *caused* entity, and hence non-eternal].

218-219. Just as in the case of (such an eternal object as) *Ākāśa* when a large pit is made in the ground, we have an idea of the largeness of space (*Ākāśa*), and when the pit is small, we have a notion of its smallness,—so too, even when the Word is an absolutely uncaused (and eternal) entity (we could have notions of its increase or decrease through the increase or decrease of the utterances manifesting them). Thus then (it must be admitted that) the idea of the increase of the Word (as urged in *Sūtra* 10) is a mistaken one, due to (the increase of) its appurtenances (*i.e.*, the utterances rendering it perceptible to the ear).

220. As a matter of fact, we do not perceive either grossness (increase of volume) or subtlety (decrease of volume) to reside in the Word. The idea too, of the increase or decrease (of Words), is due to the intensity or lowness of the cognition (hearing of the Word).

221-222. And as a matter of fact, we find that our cognition of the jar is extensive when it is lighted by a big light; and it is less extensive

220 In fact we have no *idea* of the increase of the Word either. When the Letter is uttered by many persons there is an intensity in the sound of it as heard; and this intensity of the hearing (cognition) leads to the notion of the increase of the Word itself.

221-222 This shows that the intensity and lowness of cognition too depend upon the intensity, &c., of manifesting agencies. So in the word too, the increase, &c., belongs to the manifesting utterance. "*Length* &c." This meets the objection that if Words





when it happens to be illuminated by a small light. And the length (shortness), &c., (of Letters) are properties of the utterance—as shown above (under “*Sphota*”).

222-223. *Obj.* “If either (conjunctions, &c., as) properties of the Air, or the Air itself as possessing these properties (of conjunction, &c.), be held to be (meant by) the word ‘Sound’ (*Nāda*),—then, as Letters alone are perceptible by the Ear, the sounds could not be audible by the ear (because Air is only perceptible by the sense of touch); and then, how could the sounds of the conch-shell, &c., which do not consist of Letters, be heard?”

224-225. (With a view to sail clear of this objection) some people hold that Sounds also (and not Letters alone) are perceptible by the Ear. And (these people hold that) these (Sounds, as properties of the Air) are urged along with the Air (by means of the conjunctions of the Air with the palate, &c.), and finally affect the sense of audition (and produce a change in it, which renders the Word audible). And as these (Sounds in airy vibrations) are perceived (heard) at the time of the hearing of Letters (as uttered and manifested by those sounds),—the above theory cannot be said to contain the assumption of an imperceptible entity.

225-226. Others, however, who hold to the view of Sound as previously expounded (in the *Bhāṣya*), explain the fact of sounds (of the conch-shell) being heard on the ground of the multiplicity of winds.

226-228. Those (Airs or Sounds), that are urged (or set in motion) by the conjunctions and disjunctions of the palate, &c., manifest (render

and Letters were eternal, how could they be divided into *long*, *short*, &c.? The sense is that these do not belong to the Word or Letter, but to the utterance.

222-223 This objects to the assertion of the *Bhāṣya* that “the conjunctions and disjunctions in the Air, manifesting the words, come to be known as ‘*Nāda*’ (sound).” The sense of the objection is thus explained in the *Nyāya-ratnākara*—“If sound be held to be the conjunctions &c., of the Air, or the Air itself as possessing these properties, and if it (Sound or *Nāda*) be not held to be in the form of a word,—then the Sound cannot be held to consist of any Letters; and it has been held by the *Mīmāṃsaka* that Letters alone are perceptible by the Ear; therefore the Sounds that do not consist of Letters—e.g., those uttered by the conch-shell, &c.,—could not be objects of audition? But we do *hear* such sounds. How do you explain this contradiction?”

224-225 If the Air were the manifestor of words, then the Air being amenable to the tactile sense alone, the above objection would apply to it; but as a matter of fact it is not the air but the Sounds as properties of the Air that manifest words in the manners described in the *Kārikā*. Hence the objection is avoided. When people are making a house at a distance, we hear only the sounds and no distinct letter or word.

226-228 “*Adequate substrate*.”—This meets the objection that since no Letters are distinctly cognised the class “Word,” must be held to be at that time cognised as without an adequate substrate. The sense of the reply is that though no distinct Letter is heard, yet, as all Letters are all-pervading, they always—whether distinctly manifested or not—serve as adequate substrates of the class “Word.” And as for the individual



perceptible) a distinct Letter; and others (that are not urged by such conjunctions and disjunctions) only manifest the "Word" as a class, which comprises all Letters; (and as such they can be audible). And as Letters are all-pervading, the class ("Word" as manifested indistinctly by the sounds) does not fail to have an adequate substrate. Nor is this theory open to the objection—"in which individual Letters (are the sounds of the conch-shell, &c.), manifested?"

228-229. And it is these (sounds) that have been shown above (under "*Sphota*") to follow the course of our conjunctions; (and there it is shown that) the difference in the degree (of the intensity) of these sounds is due to the multifarious character of the collations of these (sounds).

229-230. Or, these (sounds) may (be held to) form a distinct class by themselves (included in the class "word"). And we can lay down the diversity in the capability of sounds, on the ground of the effects,—just as in your own theory (of the non-eternality of words).

230-231. *Obj*: "Even if the utterance be found to be for the sake of others, what has that to do with the word itself, that this latter would be eternal on that account?"

231-232. "Since we find the fact of the use being for another's sake, applicable to non-eternal objects—such as the lamp, cloth, etc.,—; therefore,

letter in which the sound of conch is to be manifested, any Letter may be held to be such; since all letters are equally eternal and all-pervading. Therefore that which is heard in the case of the conch-shell, is the class "Word," wherein no individual word has been manifested at the time.

228-229 It has been shown under "*Sphota*" that even though the sounds be not audible, yet the diversity of the degree of intensity—quickness or slowness of the utterance of words—is regulated by the different degrees of the collations of sounds. When many sounds—of अ—collate together, then we have the acute अ; and so on.

229-230 "*In the effects*"—we find that sounds manifest words, and some mere indistinct sounds, and hence we must admit of a diversity in the capabilities of sounds.

As a matter of fact sounds may either be the Air or included in the class "word." If it be included in the class "word," then since words are immaterial, no increase could belong to them, and hence the word "*nāda*" in the *Sūtra* must be taken to indirectly indicate the Air of which these sounds are properties. And it is as an explanation of this indirect indication that we have the *Bhāṣya* passage objected to, in *Kārikās* 222-223.

220-231 With this begins the explanation of the *Sūtra* 18 which lays down the Mīmāṃsaka theory of the eternality of sounds: "Word is eternal; because its utterance is for the sake of others" (I-i-18). *Kārikās* 230-236 embody the objections against the *Sūtra*. Because the utterance is "for another's sake," that cannot lead to the conclusion "Word is eternal," because "being for another's sake" is not a qualification of the minor term "word."

231-232 This anticipates the Mīmāṃsaka assertion that the *Sūtra* means "Word is eternal, because of its utterance being for another's sake." The objection embodied in





even if this (the fact of use being for another's sake) be a property (of the minor term "word"), yet, this cannot be any reason (for proving its eternality).

232-233. "(If by "*darṣana*" you mean "utterance" only, then, since utterance cannot be found anywhere except in a Word) there being no instance similar (to your conclusion, your reasoning becomes invalid). And (if by "*darṣana*" you mean "use," then) your reasoning becomes contradictory, since in the case of atoms which are eternal, we find no *use* at all (either for others' sake or for one's own; and as such *eternality* cannot be said to be concomitant with the property of *being used for another's sake*).

233-234. "As for the signification of the meaning, the Word would do it by the mere fact of its existence (*i.e.*, as soon as the Word would be uttered it would at once denote its meaning), even without any permanent form of it (subsisting for any length of time);—just as certain actions bring about certain conjunctions, etc., (by their mere force, even though the actions do not persist for any length of time).

234-235. "And the idea of words used previously is due to the remembrance of past events,—just as we have a remembrance of our past deeds (which do not persist for any length of time). Therefore, the fact of the word being used (now) cannot prove the fact of its having existed before from time immemorial);—just as the jar (which though found to be used now is not on that account held to have existed eternally).

235-236. "Just as when an object has once previously been manifested by a certain source of light,—then if subsequently, it come to be illuminated by an altogether new source of light, it is perceived all the same;—so too it could be in the case of the Word."

—o—

the *Kārikā* means that in that case, the argument is faulty. Because the "utterance of a Word" is *its use* by someone. And we find that even non-eternal objects are used for the sake of others—such as "lamp," &c., and such eternal objects as atoms are not found to be *used* for the sake of another.

235-234 This meets the argument of the *Bhāṣya* that if a word were not eternal, it would not signify its meaning.

234-235 The fact of one having an idea of words used in the past cannot prove its eternality, because we have such remembrance of even non-eternal entities.

235-236 This meets the objection that unless the word be known to have a certain signification (beforehand), it cannot afford any meaning (when heard.) The sense of the *Kārikā* is that we do find in the case of objects illuminated by a light, that when once the object has been shown by means of one light, at some future time, even an altogether new light manifests it equally well: So in the case of words, the object cow, *f. i.*, may have been denoted by some other word at some past time; and subsequently even if it come to be mentioned by a new name, it can be comprehended.



236-237. The urging of the faults of inconclusiveness, &c., against the fact of the use (of words) being for another's sake, is like employing the fuel-burning fire to burn water.

237-238. Because all these—Inconclusiveness, &c.—can apply to inferential arguments; whereas the argument embodied in the *sūtra* is in the form of an Apparent Inconsistency, which does not stand in need of premises laying down correct relations between the Minor and the Middle terms.

238-239. If the denotability of a word be shown to be possible only when the Word is held to be also non-eternal (as well as eternal), or only when it be non-eternal,—then alone can you bring forward any real objection against us.

239-242. The Word having no particular result of its own, we infer from its denotative potency the fact that it is subsidiary to the signification and comprehension of meaning, which, in its turn, is subsidiary to the action (brought about by the words) "bring the jar," which has a definite result (the drinking of water &c., by the person addressing the injunction). And then, when enquiring as to whether eternality or non-eternality belongs to the Word, we ought to admit of that one property (of the two) which does not in any way go against the primary factor (in the signification and comprehension of meaning, to which the word is subsidiary); because it is not proper to reject the *primary result* (bringing of the jar which would not be possible if the meaning were not signified and comprehended) for the sake of (any

234.257 Here begins the reply to the above objections.

238.239 The argument based on Apparent Inconsistency can be shown to be faulty—when the inexplicability that supports the argument is shown to be explicable otherwise than by the acceptance of the conclusion sought to be proved. And so long as the objector does not put forth another explanation of the denotability of words than the one based upon its eternality, our argument remains untouched. Because our argument is simply that, since the denotability of a word is not explicable, if it be held to be non-eternal, therefore (by Apparent Inconsistency) the Word must be held to be eternal.

239.242 There is a maxim to the effect that when something that has no result happens to be in the company of that which has a definite result, the former becomes subsidiary to the latter; hence the word is subsidiary to the signification of meaning. Since the word has the power of signifying a meaning, the comprehension of which leads to a definite result, the word is ascertained to be subsidiary to this result, indirectly through being subsidiary to the comprehension of the meaning by the person addressed.

"It is not proper, &c."—If we admit of non-eternality we cannot explain the signification of meaning. And it is not proper to admit of such a property of the subsidiary ("Word") as would go against the primary element (comprehension of meaning). Therefore the Word cannot be held to be non-eternal. Because if the Word be non-eternal





properly of) that (Word) which is subsidiary to its subsidiary (comprehension of meaning). But if (the Word be held to be) perishable (non-eternal), then this (the rejection of the primary result) is what would surely happen.

242-243. Because a Word, whose relation (with its meaning) has not been (previously) ascertained, cannot signify anything. Because if this could be the case (*i.e.*, if such a Word were to signify a meaning), then any previously-unknown (newly-coined) word would be capable of signifying any and every meaning.

243-244. And any such previous recognition of its relation (with meanings) would not be possible if the Word were non-eternal; inasmuch as if it be established that its relation has been recognised, it is certain that the Word now used existed at some time other than that when it is used (at which other time its relation may have been ascertained).

244-245. Because that (Word) of which the relation may have been recognised cannot be any other than that which is now found to be significant (of a meaning, with reference to which it is now uttered). For, if the relation (of the object *cow*) be ascertained to belong to the word "Cow,"—the word, used to signify the *cow*, cannot be "Horse."

245-246. If it be held that, "even a Word other (than the one whose relation with the meaning has been recognised) would be capable of signifying the meaning, through its own inherent (natural) aptitude,"—then, in the absence of any fixed rule (as to what Word will signify what meaning), it could not be ascertained which word would have a certain signification (since the inherent aptitude of Words is not perceptible to us).

246-247. If it be urged that, "we could know the action (brought about by the injunction) to be due to that word which is comprehended,"

it cannot signify anything; and then the person addressed will not comprehend the injunction; and hence he would not fetch the jar; and the person addressing would have no drink.

248-249. "It is certain, &c."—and this would lead to the eternality of the Word; as will be explained under *sūtra* 21.

244-245. That word which is found to be significant must be the same whose relation (with the meaning) has been previously ascertained; otherwise, if the Word now used were not the one whose relation had been previously ascertained, the present Word could not signify anything. Anyway the two must be held to be identical. If it is the word "Cow" that has been recognised to bear a relation to the *cow*, then it must always be the same identical word "Cow" that can be used to signify the *cow*.

249-251. Before the word has been uttered there can be no idea as to whether it has been comprehended. And it is the use (uttering) of the Word which stands in need of a previous recognition by the speaker of its relation with its meaning. And this latter fact cannot be explained to be based upon the comprehension of the hearer.





—then, this may do for the hearers (who know for themselves what words they comprehend), but it cannot do (explain the action of uttering the word) for the speakers (who are not cognisant of what words have been comprehended by his hearers, specially, so long as he has not uttered the words).

247-248. Because, not knowing that word which is capable of signifying the object he means to name, what word would he use in the beginning (i.e., before the time of its comprehension by the hearer has arrived)? And if he already knows it (the word as related to the meaning), then it must be admitted that it had been previously recognised by him (as bearing a relation to the object, which he now seeks to signify by that Word). And (as for the instance of previously unknown lights showing objects, as urged in Kārikā 235-236), since the light is subsidiary to the perception, we have a manifestation, even when the source of light is altogether new.

249-250. If it be held that, "the meaning of a Word (though new) is comprehended through its similarity (with a previously known word)"—then (we reply that) even through similarity, the Word cannot signify the meaning; because (out of the endless series of the word "cow," pronounced since time immemorial) through the similarity of which one, shall we fix upon the signification of another? Because all these are equal, in that none of them have the relation with the object recognised previously (to their being used).

250-251. If it be urged that "the word ('cow' f. i.) as heard first

247.248 The action of light does not stand in need of any previous recognition of the light, since the light is only an aid to perception. In the perception of an object it is the perception that is the primary element; and we do not care whether the light is known or unknown; any light will equally illumine an object; whereas in the case of the word, its previous recognition is absolutely necessary; as, unless the speaker knows the Word to have a certain meaning he cannot use it; and unless he uses it, the hearer cannot comprehend it; and unless the hearer comprehends the Word, he cannot act in accordance with the words addressed to him, and hence there would be no action (fetching of the jar, f.a.).

249.250 The sense of the objection is that the word that is now uttered has not been previously known to have any relation. Its meaning is comprehended on account of its resemblance to another word used and known from before. The latter part of this first half and the second half reject this theory; because there is no fixed rule as to the similarity of what particular word would regulate the signification of a word. The objection means that the word "cow" as now uttered is altogether different from the same word uttered at some other time, and the two are only similar; and the signification of one would be regulated by that of the other.

250.251 The sense of the objection is that the word "cow" when heard first of all was understood to have its denotation consist in the cow; and so subsequently





of all, was comprehended to have a meaning;"—then (we reply), how can that (previously recognised Word) persist for such a long time? And (even granting that such continuance and cognition of its similarity are possible) as a rule, a Word does not come to be known to have a definite meaning, until it has been heard and comprehended twice or three times (at the very least).

251-252. And again, for a man (hearing the Word "cow" for the first time, and as such) not knowing any other words ("cow" as pronounced by people before his hearing of it, and hence being unable to recognise any similarity), the word is meaningless; and at the same time, for those that have heard other such words (as pronounced by persons in the past) it has a meaning—a most curious (collocation of contradictory properties).

252-253. If it urged that, "(at all times) the Word has a meaning, which is not comprehended by some people (who hear it for the first time),"—then the same may be said with regard to the subsequent use of the same Word,—and as such, why should the signification be said to be through similarity (of previously-heard words)?

whenever one comes across the word "cow," he at once recognises its similarity with the previously-known "cow"; and the remembrance of the meaning of this latter brings about the comprehension of the present word "cow." The sense of the reply is that the word as soon as it is heard is destroyed; and so it could not persist till the occasion of the subsequent hearing of the same word; and as such, it being non-existing, how could we be cognisant of any similarity with it? The second half means that the very data on which the objection is based is faulty; inasmuch as any word, when heard for the first time, is not known as having a meaning; the fact being that when we hear the word for the first time we do not know its meaning at all, until it is explained to us. And when we have had such explanations, at least twice or thrice from old people, then it is that we come to connect that Word with its particular signification.

251.252 "Not knowing, &c."—This is based upon the objector's theory that there are many such words as "cow"—the word pronounced at one time being different from the same word as pronounced at some other time. And a man who hears the Word for the first time does not know the word as pronounced previously by other persons. "Contradictory properties"—The same word being both meaningless and having a meaning at one and the same time.

252.253 The meaning of the objection is that even for one who hears the word for the first time it is not meaningless. And hence there is no contradiction of properties. The sense of the reply is that just as when one hears the word for the first time he does not know the meaning, though others know it; so too one could explain the signification of the word when heard subsequently, as being natural to the word (as you hold in the case of the word when first heard, where you assert that the meaning is natural to the Word, and fails to be known by the hearer only on account of a certain deficiency in the hearer himself); so in the case of subsequently-heard words too, we could hold the





253-254. If it be held that, "the Word would be meaningless for those who have not heard any previous (utterances of the same) Word,"—then, since this fact (of being heard for the first time by people who have never heard it uttered before) is common also to all previous words, all words would come to be meaningless.

254-255. And further, that Word which is cognised by people who have heard it previously, as being similar to (and as such subordinate to) the previously-heard Word with a meaning,—would be the principal (or primary) factor for those who have not heard it before. And this (double contradictory character) is not possible for one and the same Word.

255-256. By the clause "it has been explained," the Bhāshya refers to all the arguments that have been brought forward (under "*Sambandhākshēpāparihāra*") against the creation of the relation (of Words and their Meanings). And if the Word itself be held to be non-eternal (and created by speakers), then the explanation (of the relation of Words and Meanings) becomes all the more difficult.

256-258. Because how can any relation be created (*i.e.*, laid down) without the utterance of the Word? And that (word) which has been pronounced and immediately destroyed (as held by you) can have nothing

meaning to be natural to the word; and we can assert the non-comprehension of some people to be due to some deficiency in themselves; and thus all the words would come to have meanings natural to them; and there would be no reason for holding the cognition of the signification of a subsequent word to be due to the remembrance of its similarity with a previously-known word.

258-259. The sense of the reply is that whenever a word is uttered there are always some men who hear it for the first time. And hence, if the Word were to be meaningless for those who hear it for the first time, then all words would be meaningless.

259-260. Both parties agree in thinking the Word uttered to be one and the same for all hearers; and as such one and the same word cannot possibly be both primary and secondary at one and the same time.

260-261. In the Bhāshya the objector is made to say that the relation of the word and its meaning may be held to be a caused one, laid down in the beginning of the world. And to this the Bhāshya replies that this theory has been already refuted under "*Sambandhākshēpāparihāra*." Even when the word is held to be non-eternal the creation of its relation with meaning has been shown to be impossible. And when the word is held to be eternal, then the creation of its relation with meanings becomes all the more impossible.

261-262. If the Word be held to be destroyed as soon as it is uttered, then when laying down the relation of a Word, as soon as the Creator would pronounce the word it would be destroyed, and as the same word when uttered subsequently you hold to be different from the previously-uttered word, and the relation has been laid down by the





to do with the relation. Therefore the Word, uttered for the first time, having been immediately destroyed, without having its relation (with its meaning) expressed,—it would be meaningless; and then, how could the same Word, when uttered subsequently, be cognised to have a meaning?

258-259. The actions of uttering the Word, the creation of its relation (with its meaning), and its usage (in accordance with this) being such as to occur one after the other,—who could do all these (three actions) all at once (as held by the other party)?

259-260. For those people, who exist at a time and in a place other than that (time of creation wherein the relation of words and meanings is held to be laid down by the Creator),—prior to his hearing of the subsequent utterance of the Word, there cannot be any such one Word as has its relation created.

260-261. The theory, that the relation is asserted (and not created) for such people, is also to be rejected in the same manner. Because the assertion cannot possibly belong to a Word (uttered at the beginning of creation and) which has since been destroyed, or is non-existing, or exists only at the present time (*i.e.*, the one that is heard by the present hearer).

261-262. Which word would the speaker declare to the hearer, as having a certain meaning,—when he (the speaker) cannot utter the Word which he himself had heard at some previous time (to have that meaning)?—

Creator with regard to this latter, the laying down of the relation would be useless, as its substratum in the shape of the previously-uttered Word will have been destroyed, and there would be nothing for whose sake you would require the relation.

258-259. The uttering of the Word is not possible without a knowledge of the relation; nor is the laying down of the relation possible without the utterance of the Word—a case of mutual inter-dependence.

259-260. Even though it were possible for the relation of a Word to be laid down at the beginning of creation, yet those people who like us, happen to live at a time different from that, hear only subsequent utterances of the word; and as this subsequent Word has not its relation laid down,—that which has its relation laid down being the first utterance of the word which has been destroyed,—for such people no word would have any meaning at all.

260-261. The assertion made at the beginning of creation could not apply to the Word that is heard at the present time.

261-262. The speaker heard the Word long ago, as having a certain meaning and this word is, according to you, destroyed as soon as uttered; and hence he cannot speak of this word, at any subsequent time, to have the meaning; therefore what could that word be which the speaker could speak of as having the meaning; the only word "cow" of which he himself knew the meaning has been destroyed, and of any other word "cow" he himself does not know the meaning.





262-263. Specially as he does not utter the Word having the meaning (i.e., the one with reference to which the relation of a definite meaning was laid down by the Creator, and which was destroyed immediately after it had been uttered by Him). And if he were to utter a word similar to the original one having the meaning,—then such a word cannot be recognised by the hearer to be similar to the original word having the meaning; inasmuch as this latter is not known to him; and the new word (that is heard by him) itself has no meaning (because the meaning has been laid down to belong to the original word uttered by the Creator).

264. And when one who is a speaker now becomes the hearer at some future time, then too, the same difficulties would appear (because the Word which he knows to have a meaning is not the one that he hears uttered by others, according to you). And thus for all speakers (and hearers) no Word can have any meaning.

264-265. It may be possible that the relation of a certain Word is created at the beginning of Creation. But since we have never been cognisant of this Word (as created with a meaning), how could we have any notion of similarity with this (original Word) (of any subsequent Word that we may hear spoken)?

265-266. *Obj.*—"But the original word (as uttered by the Creator) has been fully comprehended and ascertained by persons (Kapila, &c.) present at that time; and from the uses made (of the word) by these persons, we infer the whole series of similar words (beginning from the original word and ending with word heard by us at the present time; and this notion of similarity with the original word, would bring back to our mind's eye, the original meaning as fixed by the Creator)."

266-267. *Reply:* If this theory be admitted, then all the objections and arguments, urged (under "*Sambandhāṅkṣhāpārīhāra*") against the theory of the creation of the relation of Words and Meanings (by a Creator), crop up (since they apply equally to the theory just propounded); viz: that if such be the case, then we should have to remember the similarity of the present Word to the original word; because the comprehension of the meaning of the present Word depends upon such remembrance (of the similarity of the original Word,) (and such remembrance is not possible, inasmuch as we never hear the original Word), and so forth.

268-269. In the case of an object, which has subsequently come to differ from its original form, its similarity (with this original form) being traced out to a great distance (through all the endless series of such

268-269. And hence even granting your theory, the time and space intervening between the creation and the present moment is so great, that even if there were a





objects intervening between the original form and the object before us), undergoes slight differences (with every intervening object), and finally disappears almost entirely. And such would particularly be the case with words, in the case of which great differences are brought about by the slightest change of tone, consonant or vowel:—e.g., in the case of such words as “*gālā*” (house), “*mālā*” (garland), “*bēlā*” (time), and “*ṣālā*” (stone) and the like.

269-270. If we were to arrive at conclusions through mere similarity, then there would always be a chance of mistaken notions: e.g., having perceived the relation (of concomitance) between *smoke* and *fire*, we would infer the (existence of) fire from (the existence of) vapour (because the latter is similar to smoke in appearance; and such inference could only be mistaken).

270-271. If some one were to say “let it be so” (i.e., “the comprehension of meanings of words may be mistaken—that does not touch our position, the whole usage of the Word may be mistaken, but that does not affect the non-eternality of the Word”),—(we reply) but it is not so (i.e., the comprehension of certain meanings of Words is not a mistake); because we do not find anything that rejects the comprehension as mistaken. And if it be urged that,—“this (absence of a negative fact) establishes the correctness (of the comprehension of Words through the similarity of these with the original Word)”,—then (we reply that) (if the mere absence of a negating fact were the sole criterion for the correctness of an idea) then the non-difference (identity) of Words would be established (since this idea of sameness of the word “cow” as used now, and that used at some other time, is also due to the similarity between them; and we have no more reliable facts that would deny this sameness).

271-272. And further, is the *similarity* (between Words) something different from the individuals themselves, or is it non-different from them?

similarity of the original word with words used in the beginning of the world, this would have long disappeared in the endless number of words intervening between the original and the present words. The last half of the *Kārikā* gives instances of differences produced in words by the slightest change of a vowel or a consonant.

269-270 There is a similarity between “*gālā*” and “*mālā*,” and on the ground of this similarity the one would be taken to mean the other.

270-271 We do not find, &c.—we do not admit any fact to be a mistake unless we find that there are certain other more reliable facts that deny the former. And as we have no such rejection of the significance of words, this cannot be said to be mistaken. The fact is that, as in the absence of a negating fact, any fact cannot be said to be wrong, it must necessarily be accepted to be right.

The sameness of this word “Cow” used now and that used at some other time, is not palatable to the other party.



and is this similarity one or many? And, lastly, is it eternal or non-eternal?

272-273. If it be different, one and eternal, then it is only another way of postulating a *class* ("gatva" f.i., which would be the common ground of similarity among the individuals) (and the possibility of such classes we have already rejected above). And if it be held to be non-different, non-eternal and many, then this comes to the same theory as above (namely the theory of the non-eternality of Words, which too we have already rejected).

273-274. And if the similarity be held to be something non-different from the individuals (Words), one and eternal,—then this would mean the eternality of the individual (Word) itself; and this is just what we seek to establish.

274-275. Similarity consists in the existence of common constituent parts; and no such similarity is possible for you. Because such (similarity of Words) would be possible only if the letters (constituting the words) were identical; and such identity you do not admit of.

275-276. The postulating of such classes as "*goṣabdatva*," "*gatva*," &c., has been rejected before (under "*Sphota*"); (and hence you cannot base the notion of similarity between two utterances of the same word upon any such classes). Consequently (it must be admitted that) it is the individual Letters themselves, that are eternal and significant of the meaning.

276-277. For us the word "*gā*" ("cow") is eternal; and people have an idea of the *cow* from such vulgar deformations of it as "*gāvī*," &c., only when it follows the original (correct) word ("*go*"); and such comprehension is due to the incapability (of the speaker to utter, and of the hearer to comprehend, the original correct form of the Word).

275-276. Similarity consists of the existence of the same constituent parts; Letters are the constituent parts of Words; therefore the similarity of Words means that the Letters contained in one Word are identical with those contained in the other—i.e., the letter *gha* occurring in the word "*ghata*" as pronounced at one time, must be identical with the letter *gha* occurring in the word "*ghata*" as pronounced at a different time. It is only when there is an identity of constituent Letters that any words can be held to be similar. But since you deny such identity, you cannot have similarity.

276-277. In the Bhāṣhya an objection is raised that—"just as even from the word '*gāvī*' we get at the idea of the cow, simply because it is similar to the word '*go*,' so even if there be a slight difference between the word originally pronounced by the Creator and the Word as pronounced before us, the signification would be all right." The reply given is that the eternal denoter of the cow is the word "*go*"; and even where a man utters the word "*gāvī*," his desire is to utter the word "*go*," but being incapable of pronouncing the correct form, he utters the vulgar form "*gāvī*." And this vulgar





277-278. Because if the denotation (of the *cow* by the word "*gāvi*") were due to its similarity (with the word "*gō*"), then we would certainly have the idea (of the *cow*) from the word "*gaura*" (which is more like "*go*" than "*gāvi*"). Therefore we do not reject this (*i.e.*, the comprehension of the *cow* from the word "*gāvi*"),—because, as a matter of fact, this comprehension is due really to the correct word "*gō*" itself (as explained in *Kārikā* 277).

278-279. *Obj.*: " (Even though the Letters be eternal) since the arrangement of the letters (in a word) is non-eternal, that which signifies the meaning cannot be eternal. Because it is the Word that is held to signify the meaning, and the cognition of this (Word) depends upon the arrangement (of Letters composing it).

279-280. " Since the Letters are all-pervading, the order (or arrangement) cannot be inherent in them. And since the order (of the Letters in a word) depends upon utterance, which is non-eternal, therefore it cannot be eternal.

280-281. " And because the utterance, or the order, follows the will of the speaker, therefore it depends upon the person, (and as such cannot be eternal). Therefore the (establishing of the) eternality of Letters is as useless (for proving your theory of the eternality of Words), as the eternality of atoms.

281-282. " Just as, even though the atoms are eternal, yet the jar, made up of these (atoms), is not eternal,—so, in the same manner, even though the Letters are eternal, yet the Word (made up of these Letters) may be non-eternal.

282-283. " Nor are Letters, without a certain arrangement (or order), known to signify (any meaning). And it is the particular arrangement of Letters that we call a 'Word'; and hence the aforesaid (non-eternality of Words).

283-284. " Those (*Vaiyākaranas*), who hold the Word to be something (namely '*sphota*') other than the Letters, which is independent of the order of these,—for these people alone can the theory of the eternality of Words be of any use."

284-285. *Reply*: But we do not admit of the Word being only a form gives us an idea of the *cow*, only when we know that the man means the word "*go*," and not because the word "*gāvi*" is similar to the word "*go*."

283-284. It may be possible for these people to prove the eternality of the *sphota* which they hold to be independent of the non-eternal order of Letters. But as the *Mīmāṃsaka* holds the Word to be nothing more than a particular arrangement of the Letters, he cannot establish its eternality.

284-285. The Word does not consist solely of the arrangement, but of both the arrangement and the Letters.





particular arrangement (of Letters). Because the arrangement is not found to signify the meaning, if it has any other substrate (than the Letters).

286. Therefore it is only when both (the arrangement and the letters) exist, that we have that which signifies the meaning (or object); (and the question is) whether this (that signifies the meaning) consists of the LETTERS *as endowed with a certain arrangement*, or of the ARRANGEMENT *as located in* (belonging to) *the Letters*.

287-288. And does it require any arguments to prove that the Arrangement is subordinate to those to which it belongs (*i.e.*, the Letters)? Because the Arrangement is only a property of the Letters, and is not held to be a distinct entity by itself. Therefore (it must be admitted that) that which signifies the meaning is the Letters as perceived (in a certain order of sequence).

288-290. But, as a matter of fact, the Arrangement too is not caused (and hence non-eternal); as it is always admitted by us as an already accomplished fact. Because, the speaker does not use the Letters (as constituting a Word) in the order of his own choice; he always utters a Word in the same way (following the same sequence of Letters) as it is uttered by others. And other (subsequent) speakers too pronounce it in the same order. So we have the eternality of the (Arrangement of Letters) also, just as we have that of the relation (of Words with their meanings).

290-291. Thus then, though the Arrangement is unchangeably eternal (*i.e.* eternally complete within itself), yet it is eternal in its usage. And we have only to reject, by all means in our power, the fact of men being

287.289 When it is possible for the primary entities, Letters, themselves to be the signifier, it is not right to attribute the power to a subordinate element, the Arrangement. And thus it is the Letters themselves, as occurring in a certain order, that form that which signifies the meaning: viz: the Word; and since the Letters are eternal, the Word must also be so.

288.290 Even the Arrangement of Letters we are never conscious of creating. We always accept the particular order of the letters *gha* and *ta* as an accomplished fact, and never know of any time at which this order of the Letters may have been created for the first time.

The arguments, advanced above to prove the eternality of the relation between Words and their meanings, serve also to prove the eternality of the arrangement of Letters composing a Word. Just as we do not know of any originator of the said relation, so we do not know of any originator of the particular arrangement of Letters.

290.291 The second half of the *Kṛīkā* means that whether the Arrangement be unchangeably eternal or eternal only in its usage, yet it serves to prove that it does not depend upon the choice of the speaker; and this is all that we seek to prove with a view to prove the eternality and the uncausedness of the Veda.





independent (with regard to the significations of Words, and hence of the Veda).

291-292. *Obj*: "(If an entity can be eternal, even if it be not unchangeable) then you could have the eternality of Letters, even without unchangeability (and as such, why should you hold the letters to be unchangeable?)" *Reply*: It is only when the Letters are (unchangeably eternal) that there can be an appearance of an (eternal) order (of these Letters), based upon usage. Just as it is only when the atoms are eternal that it is possible for the jars &c. to be made out of them.

293. Because in the absence of these (eternal Letters) we could not get at any arrangement, which, without the Letters, could have no substratum. And it has already been proved that there are no parts to Letters, as the atoms are (of the ordinary material objects).

294. That "I am uttering only such Letters as have been already, uttered by others" is the idea in the mind of every speaker; and this carries us to the Eternality (of Letters and their Arrangements). And there is no other characteristic (in the Letters).

295. And we have already rejected the theory of any such class

293. "*It has been proved,*" &c.—This is added in anticipation of the objection that "the arrangement may have for its substrate the constituent parts of the Letters, just as the substrate of the jar lies in the constituent atoms." The sense of the *Kārikā* is that Letters are complete in themselves without any parts.

294. This anticipates the objection that, "even without accepting the Letters to be eternal, we could explain their arrangement, or sequence, to be due to the sequence of the conjunctions and disjunctions of the palate &c.; that is to say, the sequence of Letters would be regulated by the order of their utterance by us." The sense of the reply is that whenever we pronounce a word, we invariably have the idea that in pronouncing it we are uttering the same Letters and in the same order as those pronounced by others. And since all men have the same idea, from times immemorial, such an idea leads to the notion of the eternality of Letters and their arrangements.

*And there is no other characteristic, &c.* This anticipates the following objection:—"When such is the idea in the mind of all speakers, it means that all Arrangements and Words are recognised to be the same as those uttered by others. And since the ground of the Eternality of Letters too is the same fact of their being so recognised, then, why should you not hold the Arrangement to be as unchangeably eternal as the Letters themselves?" The sense of the reply is that when the Letters are known to be eternal, these letters serve as marks whereby we recognise the Words to be the same as used by others. But in the Letters there are no such marks; hence the difference between the eternality of Letters and Words.

295. There can be no homogeneity or similarity between the word "Cow" as uttered by us now, and as heard by us in the past. And therefore their recognition as being the same can be explained only if they be held to be one and the same.





(as "*gatva*") or a *similarity* (which would include all '*ga*'s'). And were you to put forward a homogeneity based upon (their belonging to) the class "*Word*," then that would be equally applicable to all other words as well.

296-297. And just as the *jar* &c. are found to be rendered of use through a single cause (in the shape of the class "*Clay*") so too, we could explain the utterance of Letters in a certain order (when pronouncing a *Word*) (as being due to a single cause in the shape of a *class*, like the "*palate*" &c.). We find in all persons the class "*palate*" &c. (which include the *palates* &c. of all speakers); and it is through these, that the *Speaker* gives out different sounds (pronouncing Letters either long or short &c.).

298. And the causes of the utterance (or manifestation) of the *Word* are either the mutually exclusive *classes* of these "*sounds*"—which operate upon each particular Letter—or the individual sounds themselves as belonging to (manifested by) the aforesaid *classes* ("*Palate*" &c.).

299. And the order of the utterance of these *Sounds* is regulated by the order of the *Conjunction* and *Disjunction* of the *palate* &c. (with the tongue) as operating towards the utterance of particular Letters. And *Eternality* belongs to both (the "*Palate*" &c. and the "*Sounds*"), on account of the *classes* ("*Palate*" and "*Sound*" &c.).

300. Just as in the case of certain movements (for instance), we have an order of sequence, which is regulated by the class "*action*" as inhering in the particular actions of the *Movement*,—so, in the same manner, we could also explain (the order of sequence) as belonging to the sounds as produced by the *Conjunctions* &c. of the *palate* &c. (this order being regulated by the class "*Palatal*" &c. as inhering in each particular sound).

301. Or (even if there be no such class as "*sounds*"), the individual sounds themselves, being extremely subtle in their nature, might manifest the properties of a *Class*. And it is through this (the order of sequence of *Sounds* as due to that of the *Conjunction* &c. of the *Palate* &c.) that we come to recognise an order of sequence in the case of Letters, even though these latter are, by nature, all-pervading (and as such would exist everywhere and could not have an order of sequence).

302. Thus it is that the Letters, following up (taking up) all the

298 Each Letter of a *Word* is manifested by a distinct sound (uttered through the *palate* &c.),—whether this sound be taken as a *class*, including all such sounds, or only as an individual affecting that particular utterance.

299 That Letter which is first operated upon by the action of the *palate* &c., is uttered first, and so on, the sequence of Letters is to be explained.





eternal properties of the sounds uttered (and thus forming a word), come to signify the object (said to be denoted by the Word).

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303-305. The order of Words, and the shortness, length and acuteness &c. (of the vowel sounds) only mark the different divisions of time; and thereby they come to qualify (or specify) the sounds. And Time is one only and eternal; and yet it appears as if divided, just as Letters (each of which is one and eternal, and yet appears as if it were made up of different parts); and as such it comes to be manifested in connection with all entities, through the force of particular causes. And when it comes to be manifested in connection with the Letters (composing a Word), it becomes a part and parcel of the (means of) Comprehension (of the meanings of Words). And since its form is perceptible elsewhere also (*i.e.*, in connection with entities other than the Word), it must, in itself, be regarded as eternal.

306. Thus then, it must be admitted that these (the order of Letters and Length &c.) are not any non-eternal properties of the Word. Hence also the Word must be accepted as proved to be eternal, even for those who maintain the eternality of Letters.

307. Even properties, in reality belonging to one thing, at times, come to belong to others, just as the fleetness of the horse (is imparted to the rider) (and hence though Order &c. are properties of the sounds, yet they come to help the Letters in the signification of their meaning). And as for the ground of (holding) the eternality of all these (Letters, Words &c.), we have "Apparent Inconsistency" (as shown above).

308-309. Even if the Word be held to be an impartite whole (in the shape of the *Sphota*),—inasmuch as it could be manifested only by certain means (such as *utterances*) occurring in a certain order, it would depend upon persons (upon whose utterance alone it could be heard); and as such it would have no inherent absolute validity (since all facts having a purely human origin are only of doubtful validity). And we do find this to be the case in the case of sentences,—even for those who hold the sentence also to be an impartite whole (in the shape of *Sphota*.) Thus (it is concluded that) we hold the eternality of Words, only because certain facts (the signification of certain meanings by certain Words) cannot be explained otherwise.

310. That property, by means of which the Word comes to be used

303-305 The author now proceeds to prove the unchangeable eternality of the Word in another way.

308-309 In the case of sentences, their validity is always doubtful, dependent, as it is, on the character of the person uttering it.

310 The author now shows that the *sūtra* may be interpreted as an Inferential



for another's sake, serves as the basis of an Inferential reasoning,—and this property is explained to be its dependence upon the relation (that the Word bears to its meaning.)

311. The *sūtra* does not seek to lay down the (inferential) argument (in its proper form). Both the *sūtra* and the author of the *Bhāṣya* only explain (lay down) a fact (*viz.*, that of the Word being used for another's sake) which is capable (of leading to the proper Inferential argument, as shown in the last *kārikā*.)

312. The Inferential argument in its proper form is here laid down, thus: Word is eternal,—like the classes “smoke,” “Cow,” &c.,—because it signifies a common object (*i.e.*, its signification is comprehended by all men equally), while depending upon a comprehension of its relation (with that object).

313. Even if the Class be held to consist of either the *negation of others* or of *similarity* (of many individuals),—yet, inasmuch as the Individuals themselves (individually) cannot constitute the Class, all Classes must be eternal.

314-315. Or, the fact of “the Word being used for another's sake” (as mentioned in the *sūtra*) may be taken as pointing the self-contradictions (in the theory of the non-eternality of Words): A proposition is asserted, simply with a view to have its meaning comprehended (by others); and it has already been proved (under “*Sambandhākshēpa*”) that a non-eternal assertion cannot signify any meaning. Therefore, inasmuch as your own assertion (that “Word is non-eternal”) signifies a meaning, it cannot but be eternal; and as such you have (in your own assertion) the denial of the non-eternality (of Words).

316. If the other party, after admitting the capability of Words to signify their meanings, seek to establish their position (as to the non-eternality of Words), such non-eternality would be rejected by his own previous postulate (that Words signify their meanings, which has been shown to be impossible, if Words be not eternal).

argument explained, as it is, in the *Kārikā*. The meaning of the *sūtra* being, “Word is eternal,” because it stands in need of its relation with meanings, whereby it comes to be used for another's sake, which could not be possible, if the Word had no relation with its meaning.

313 This anticipates the objection that in the above Inferential argument the instance cited—that of Classes—is not right, because in that case the argument would convince only those who admit the Class to be eternal. The sense of the *Kārikā* is that even those who do not concur with the *Mīmāṃsaka* in his view of the Class, cannot deny its eternality. Because it is the Individuals alone that are perishable and the Class is something more than the Individuals individually.





317. The non-eternality (of Words) is rejected by the scriptures of all theorists,—inasmuch as all scriptures admit of the capability (of Words) to signify (meanings).

318-319. And it is also rejected by universally accepted facts, as shown above (by means of arguments based upon "Apparent Inconsistency"). And its rejection by "Inference" too may be shown in the aforesaid manner (as explained in *Kārikā* 312.) And the rejection by "Sense-perception" will be explained under the *sūtra*—"on account of the absence of number" (I-i-20.)

319-321. And it should be mentioned (by the non-eternalist) what (sort of) Word it holds to be perishable: Is it the Word (of the *Sāṅkhyas*) as made up of the three attributes (*Sattva*, *Rajas*, and *Tamas*)? or is it (the Word of the Jainas) a diminutive body? or is it (the Word of the *Vaiṣeṣikas*) a property of *Ākāśa*? or, is it in the shape of mere *Sound*, (as produced by the conchshell, &c.) apart from the Letters (as composing Words?) or, is it a form of the Air, signifying certain meanings (as held by the author of the *Çikshā*?) or, is it the *Sphota* of the Word and sentence (as held by the *Vaiyākaranas*)? or, does it (the class 'word') consist of *similarity* (as held by the *Sāṅkhyas*), or *Negation of others* (*Apoha*, as held by the *Bauddhas*)?

321-322. Words such as these may be non-eternal; we do not hold such (Words) to be eternal. And your argument (whereby you seek to prove the non-eternality of Words such as these) come to have an unknown subject (since Words such as these are not known to us, whom you seek to convince), and your premiss would be without a basis (for the same reason of such Words not being known to us.) And (if in order to escape from these fallacies) you hold the Word, as held by us, to be the subject (of your syllogism), then both these fallacies apply equally to yourself (who do not know of any such Word as held by us).

323. If Word in general (without any specification) be asserted to be the Subject (of your syllogism),—then in that case, the *Class* "Word" would come to be non-eternal. And this would go against all theorists, who (without a single exception) hold this (the *Class*) to be eternal.

324. A *Class*, of some sort of other (including all Words), is accepted by all. And if this were to be non-eternal, it could not pervade over (or include) certain individuals.

325-326. And it is not possible for particular Words to be mentioned by the generic name "Word" (because in making such the subject of your syllogism, you would have an unspecified subject). And if these

324 If the *Class* "Word" were held to be perishable, then the individual Words appearing during the time after its destruction would not be included in that *Class*; and the *Class* would thereby cease to be a *Class*.





(particular Words) be asserted to be something apart from the *Class* ("Word"), then you have the aforesaid fallacies (shown in K. 322) (inasmuch as such particular individuals are not known either to us or to yourself). And if they (the particular Words) be non-different from their substrate (the *class* "Word"), then you would have self-contradiction, as in the case of the *Class* (that is to say, the *Class* being held to be eternal, the individual, as non-different from it, must be accepted to be eternal; and hence the assertion of its non-eternality would be a clear case of self-contradiction). And (if the particular Word be held to be both different and non-different from the *class* "Word," then), as before, you would have an unknown Subject (for your syllogism (because you yourself do not accept the Word to have such a dual character).

327. An if by "non-eternality" you mean *absolute* destructibility, then for us, the subject of your syllogism comes to have an unknown predicate (because for us there is no such thing as *absolute* destruction).

328. If you mean to prove non-eternality of some sort (and not *absolute* destruction), then (your argument becomes redundant, because) we too admit of the production (of Word) in the shape of manifestation (utterance), following after *non-manifestation* (and this producibility implies non-eternality).

329. And further, if Destruction (of Words) be held to be an *absolute* negation, then this would contradict the previous theories of the Sāṅkhyas and the Jainas (because they hold Destruction to be only a change in the condition of the object, and not its negation).

330-331. If you bring forward the fact of sense-perceptibility (of the Word) (as an argument against its eternality), then this would fail with reference to the Viāṣeṣhikas (who hold that there is a series of the word "Cow," and as such for them it is only the middle one of the series heard at the present time, that could be perceptible; and as such sense-perceptibility of the whole series would not be acceptable to them). And if (out of this series) the first and the middle ones be made the Subject of the syllogism, then there would be an *endless* number of Words (for the subject); and if the last (of the series) be said to be the Subject, then the premiss would become baseless for us (who do not admit of any such thing as the *last* Word) inasmuch as, the series is never-ending.

331-333. And again, if *all* Words be made the subject of your syllogism, then the premiss ("because of perceptibility by the senses") would be incapable of including them (since *all* Words are not amenable to perception at any time). And, in consideration of the *Class* ("Word") your premiss becomes contradictory too (because if the mere fact of amenability to sense-perception be the ground of non-eternality, then, on this ground the *Class* would also come to be non-eternal, because the *Class* is also





amenable to sense-perception, as shown under "*Ākṛti*"). If you supplement your premiss by adding the qualifying clause, "while belonging to a *Class*" (the premiss then being "because, while belonging to a *Class*, it is amenable to sense-perception"), then too it fails with regard to us, inasmuch as with us, there is no such thing as an individual belonging to a *Class* different from it; and as for an individual belonging to a *Class* non-different from it, there is no such thing with you (since you do not hold the individual to be identical with the *Class*, as we do). And thus your premiss loses its efficiency.

333-334. If it be urged that the affix "*matup*" (in "*Jāhimattvā sati*") may be attached to the properties of inclusion and exclusion (the form of the premiss being, "because while having in itself, the character of being included in, and excluded from, certain others, (the Word is amenable to sense-perception"),—even then the argument becomes open to the same fallacy (as shown in the last *Kārikā*), inasmuch as even in a *Class* we have the idea of further Classes (and as such become included in your premiss).

334-335. Because even with regard to the classes "*Cow*," &c., we have a further generic notion of (as forming part of) the *Class* "*Class*" (in which the particular Classes are capable of being included); and these (particular classes) are also capable of being excluded from other particular classes (i.e., the *Class* "*Cow*" is included in the class "*Class*," and excluded from the class "*Horse*"). And thus, in this, these (particular Classes) are similar to *Words*. (And hence, the premiss whereby you seek to prove the non-eternality of *Words* would prove the non-eternality of *Classes* also, which cannot be acceptable to you).

335-336. And further, the property of eternality is such as includes all these (*Classes*), and is excluded from all non-eternal (particular) entities. If it be urged that "these properties (of inclusion and exclusion) are either only secondarily or falsely (applicable to *Classes*),"—then the same may be said with regard to *Letters* also.

336-337. Then again, for you (*Vaiçāshikas*), the argument (based upon sense-perceptibility) becomes self-contradictory, with a view to

333.334. The sense of the objection is that a *Word* is included in other words, in the form of the *Class* "*Word*," and is excluded from other words in its own specific form; and thus our argument remains untouched. The author objects to this on the ground that even the *Class* "*Word*" in the form of a *Class*, is capable of being included in the generic class "*Class*" and excluded from other *Classes* in its specific form of the *Class* "*Word*." And hence the premiss would include the *Class* also, and so the fallacy would remain intact.

334.335. If there be no *Class*, the fallacies urged above on the ground of *Classes* would all fall to the ground.

335.336. Another way in which Inclusion and Exclusion belong to *Classes*.



Atoms that are perceptible to the sense of yogis (and as such would have to be admitted to be non-eternal). Because though these are eternal, yet they are amenable to sense-perception.

337-338. And, if in order to exclude this case (of atoms) you add "(perceptible) to us (ordinary men)" (to the qualification of your premiss);—then too the premiss becomes contradictory, with a view to the *Selves* that are amenable to the idea of "I" (and as such, being perceptible, these would have to be admitted to be non-eternal, a fact not acceptable to the Vaiçēshika).

338-339. In the case of pleasure, &c., we find the Self to be absolutely amenable to sense-perception due to contact with the Mind, even in the absence of any Inferential premisses or Verbal authority.

339-340. If you make "amenability to external senses" the qualification of your premiss,—then too it becomes contradictory; on account of the fact of Classes also belonging to (other) Classes (and Classes are also amenable to external senses); inasmuch as a Class ("Cow"), happening to co-exist (inhere together) in a single object (the Cow) with another Class ("earthly"), comes to *belong to a Class* (and it is already proved to be amenable to eternal sense-perception; and as such, in accordance with your argument, the Class also would come to be non-eternal).

341-342. If you assert the fact of its being a substrate (of Inclusion and Exclusion),—then (we reply that) since these (Exclusion and Inclusion) are immaterial entities, they cannot have a substrate. If you assert inference (to be the relation bearing between Exclusion and Inclusion and the Word),—then (we reply) that this (Inherence) as held by you, has already been rejected by us (above). If, lastly (by Inherence) you mean "identity" (as held by us), then such identity is held to exist among Classes also (hence these also would come to be non-eternal).

342-343. So (you see) you take upon yourself the undesirable task of assuming many qualifications with a view to prove the Word to be *other than eternal*. It would be much better for you to enumerate all the entities that are eternal (for both of us), and then to bring forward the fact of the Word *being other than these* as your 'reason'!!

343-344. But (in that case) we could also prove the eternality (of

338-339 The Vaiçēshika holds the self to be perceptible by means of contact with Mind.

341-342 "Identity among Classes." The Class "Tree" is identical with the Class "Mango tree" on the ground of both equally belonging to the Class "Substance."

342-343 "Enumerate, &c." That is to say you should frame your argument thus: "Word is non-eternal, because it is other than Ākāṣa, &c., like the Jar." The absurdity of the proposed argument is palpable, and it is only put forward in a joking spirit.





Word), like that of Ākāṣa, on the ground of its being other than the trees, &c., which are non-eternal.

344-345. If you assert as your 'reason' mere *amenability to senses*, as held by the Sāṅkhyas and the Bauddhas (who deny the existence of a Class altogether),—then, too, the fallaciousness (of the argument) becomes clear, in consideration of the *Class* (the existence whereof) we have proved above.

345-347. Just as a "reason" becomes fallacious, if it fails to qualify the minor term, in accordance with the theory of the adversary,—so, in the same manner (it would be fallacious) if it fails to co-exist (in a substrate) with the major term and to exclude its contradictory. Consequently, though, in the above instance the Class would not be an entity for the propounder of the argument (the Sāṅkhya or the Bauddha), yet the argument remains fallacious until it (the Class as held by his adversary, the Mīmāṃsaka) has not been rejected (*i.e.*, until it has been definitely established that there is no such entity as a *Class*).

347-348. And it ought to be clearly explained, what is this "amenability to sense-perception"? (1) Is it something other than its substrates? (2) or is it identical with them? and (3) is it distinct in each separate substrate? or (4) is it the same in all substrates?

348-349. In all these, in accordance with the alternative that may be accepted by the adversary, respectively in the order of the citation of the alternatives, you have the fallacies of (1) "*Asādhāraṇa*" (*i.e.*, the middle term neither co-existing with the major term nor excluding its contradictory) (*i.e.*, if it be different from the substrate, and distinct in each individual substrate, then such qualification would exist only in the minor term, and nowhere else, and as such, could not prove anything); (2) "Doubtfulness" (or "uncertainty") (*i.e.*, if it be held to be different from its substrate, then since we do not admit of this, the premiss would be doubtful, and hence inconclusive for us), and (3) "Absence" (non-relation) of the middle term in the major term (*i.e.*, if it were restricted to each particular individual, then the amenability that would reside in the minor term would not belong to anything else, not even to the major term), and (4) "Non-existence in the *Sapakṣa*" (*i.e.*, the Instance cited) (because, like the last, the amenability belonging to the minor term could not belong to the Instance).

349-351. And further your "reason" (amenability to sense-perception) applies also to cases contrary to your conclusion, for the following reasons: (1) (The Word is eternal) because it resides in the Ākāṣa alone, like its omnipresence—this argument applying to the Vaiṣeṣhika (who holds

345.347 So long as the Class is not rejected, the premiss will be found to include this (Class)—and this is contradictory to non-eternality; as the class is held by all to be eternal.



Words to belong to Ākāṣa, which he holds to be eternal and all-pervading). (2) It is eternal, because it is amenable to the sense of audition,—like the *Class* "Word." And (3) its eternality may be proved on the ground of its aforesaid all-pervading character, like that of Ākāṣa.

351-352. We must also consider the character of your Instance (Jar): If you use it (the word "jar") in its direct denotation (*the Class* "jar"), then it comes to be without the major term (non-eternality) (inasmuch as the *Class* is always eternal). If you use it in the sense of an individual jar, then too, we will ask—Is this individual different from the *Class*, or is it identical with it? If it be held to be different (from the *Class*), then the very subject becomes such as is not admitted by us (who do not admit of any jar apart from the *Class* "jar"); and if, on the other hand, it be held to be identical (with the *Class*) then it becomes such as is not admitted by others (who do not hold the individual to be identical with the *Class*).

353. If it be used in the sense of the undefined or abstract (*nirvikalpika*) form (of the jar),—then too, this form could be neither absolutely eternal nor absolutely non-eternal, inasmuch as that factor (of this undefined form of an object) which is known by the name of "Class" is universally held to be of eternal, being something other than the perishable factor (embodied in the Individuals).

354. We must also consider the character of "non-eternality" (your major term): If by it you mean *utter destruction*, then for us, the Instance (the jar) becomes devoid of the major term (because even when the jar is broken, it continues to exist in the shape of "substance," and as such it is never *totally destroyed*). And if by it you mean *partial destruction*, then you have the same discrepancy of the Instance, in accordance with your theory (of the total destructibility of the Word). Such is the way of pointing out fallacies (in your argument).

355. As a matter of fact, all theorists accept the denotable form of the Word to be eternal (*i.e.*, the Word to be eternal in its *denotability*). The difference of opinion lies only with regard to the specific shape attributed to such (denotable form of the Word). And we have proved that it is the Letters (that compose the Word, which constitute the denotable form of the Word) (*i.e.*, the Word is denotable only in the form given to it by the letters composing it).

—————o—————

356. *Question*: "What is the use of asserting the eternality of

358 The undefined form has two factors, the *Class* and the *Individual*, the former eternal and the latter non-eternal. And since your instance is neither altogether eternal nor altogether non-eternal, therefore it cannot conclusively prove either the eternality or the non-eternality of the Word.

358 Now begins the explanation of Aph. 19. The *Bhāṣya* on the *Sūtra* proceeds





the relation (of Words and Meaning,) in the chapter on Words ?" *Ans* : (The use is that) as a matter of fact, (even in this chapter) the real matter for consideration is the eternality of Relations, inasmuch as we enquire into the character of the Word, only with a view to get at the true character of the Relation (that it bears to its meaning).

357. Or, (the eternality of the Relation is introduced, because) the eternality of the Word is proved through (and on account of) the eternality of the Relation. For, if the Word were perishable, we could not have the eternality of the Relation.

358. Even in a case where we are cognisant of eternal relations of non-eternal objects, the substrate (of the relation) is never absent; and hence the relation never ceases (to exist).

359. But (in the case of Words) the word "Cow" (as uttered by different persons) has not a similar continuance. Because, as a matter of fact, we are not cognisant of any difference between the Word ("Cow" as uttered by one person, and the same word as uttered by another). Therefore we assert the eternality of the Word ("Cow," f. i.), which is one only (the difference lying only in the utterances that serve to manifest the already existing Word).

360. Though even if the Word and its Relations were caused (and as such non-eternal), there would be a Relation,—yet since such a Relation would end with its very assertion, it would belong to that particular individual alone, and we could not recognise the relation to belong to all individuals.

361. And further, since in the individual Cow, we have an admixture of many classes,—such as "Earthy," "Substance," "Entity," "Tailed," &c., &c.—therefore we could not recognise the bovine animal to belong to the class "Cow" until the word "cow" happened to be used (with

to lay down the eternality of the relation of words and meanings. And the first half of the Kārikā objects to this. The reply is that the eternality of the Relation would not be possible if the Word itself were non-eternal.

362. This anticipates the objection that even of non-eternal objects (individual jars, &c.) we cognise eternal relations with the Class, &c. The sense of the Kārikā is that even in that case some individual or other is always extant, and as such, the relation has always got a substrate ready; so, for all intents and purposes, as far as the relation is concerned, that (individual) which bears the relation to the Class is ever extant or eternal.

363. When no Word bears any permanent relation with any object, then if we were to use the word "Cow," we would utter it, and point out the Cow before us as being the object denoted by it. And as such the relation of the word "Cow" would rest in that individual alone, and it would not be possible for us to have an idea of all the cows in the world following upon our hearing of the word "Cow." But such is the case with all of us, hence the relation must be admitted to be eternal.





reference to the individual animal) several times (and as such on the first use of the word we could not ascertain whether the animal belonged to the class "Cow," or "Earthy," &c.).

362. Therefore it must be admitted that the Word is an uncaused entity, and as such never perishes,—because it is eternally connected with an eternal relation (with its denotation),—just like Ākāṣa, Atoms, &c.

363. Or, the eternality of the relation is not asserted in the *Sūtra* at all. Even if it be taken to assert the eternality of the Word, then, too, the *Bhāṣya* (wherein the eternality of the relation is directly mentioned) becomes explicable (as being applicable to the eternality of the Word).

364. (In that case, the meaning, of the *Bhāṣya* passage "*na cākṛtyā ṣabdasya sambandhaḥ śakyatē kartum*," is that) since the Word, heard but once, refers to many Classes ("Earthy," &c.) in their abstract forms, it cannot definitely point out its own specific denotation ("Cow"), as distinguished from the other aforesaid *Classes* (unless it were used several times).

365-366. Because, the word "Cow" would get at the denotation of the specific *Class* "Cow," only after a long time, when it has been heard several times, and has thereby set aside, (1) the classes "living beings," &c., (2) the property of "whiteness," (3) the action of "moving," (4) the classes "horned," "tailed" and the like, (5) and also the individual cows, the "white cow," the "hornless cow" and the like, indicated by the Word (on account of these individuals being included in the *Class* "cow" which is denoted by the word "Cow").

367. And if a word were to continue to exist for such a long time, who could destroy it after that? This we shall further prove under the twenty-first *Sūtra*.

368-369. The affix "*kr̥tasuc*" (as in "*ashtakṛtvah gōṣabda uccaritah*") is used when the actions are many and the active agent only one. And since we find its use (with regard to the action of the word), it becomes certain that what is (said to be) repeated (eight times) is the action of the Word (which ever continues to be one only). If the word ("Cow" as uttered now) were other (than the one uttered in the past), then we could not have the notion of *repetition* (which is possible only when both are one and the same Word). If the number ("eight") belonged to the Word, we would have "*ashtau ṣabdāḥ uccaritāḥ*" (and not "*ashtakṛtvah ṣabda uccaritah*.")

368-369 With this begins the treatment of *Sūtra* 20. "Because of the absence of number (with regard to the Word)" (I-i-20).





370. "But we do find such uses as '*ādya Brāhmaṇāḥ ashtakṛtvo bhuktavantah*,' where we have a diversity of the active agents (Brahmanas); and hence (the argument based upon the use of the affix *kṛtvasuch* is inconclusive"—with this in view, the objector says (in the Bhāṣaya) "what if it is so?" (i.e., what if we have the *kṛtvasuch* in "*ashtakṛtvah* *ṣabda uccaritah*.")

371. Therefore in order to meet this charge of inconclusiveness, the use of the *kṛtvasuc* is interpreted as pointing out another proof (of the singleness of words): The use (of the *kṛtvasuch*) indicates *recognition* (and this could be possible only when the two are the same).

372. But, as a matter of fact, even the argument based solely upon the use of the *kṛtvasuc* is not contradictory; inasmuch as even in the instance cited (that of the Brahmanas having eaten eight times) the idea that is meant to be conveyed is that with reference to a single Brāhmaṇa (i.e., the sentence means that each of the Brāhmaṇas ate eight times,—the repetition lying in the action and not in the agent).

373. Recognition is held to be a proof (or means of right notion), when it is brought about by means of a perfect sense-organ. The adversary however urges its inconclusiveness, on the ground of *similarity*, which serves to taint the object perceived.

374-375. But (in reply to this we assert that) in a case where the object (subsequently perceived) is *always* cognised as being *similar* (to the one previously perceived),—Recognition (of the one as being the same as the other) is accepted to be mistaken. But, in the present case (i.e., the case of the Word "Cow," f. i.) we invariably have the firm conviction that the one (that we hear now) is the *same* (identically) (as the one heard previously). And the validity of Recognition (as a means of right notion) is established by the fact of its proving the existence of the

371 The use of the *kṛtvasuc* by itself is not a sufficient reason for asserting the singleness of the word. What it does is to indicate the fact of the word as now used being *recognised* to be the *same* as that used in the past, and this fact of recognition proves the singleness of the word.

372 The meaning of the adversary is that even when the sense-organ is in perfect order, the recognition of a certain object as being the same that we had seen before, may be a mistaken one; inasmuch as it could have been brought about by a certain degree of similarity between the two objects—which similarity may have been mistaken for identity. And as such mere Recognition of the word as being the same as the one heard before, is not enough to prove its eternity.

374-375 What we had perceived at first was only the word "Cow," pure and simple. Latterly hearing the word repeated we conclude that the word we had previously perceived has again appeared at the present time—and this element of the present existence of the previously perceived word is not amenable to any means of right



previously-heard word at the time of recognition—which fact (of such existence) is over and above the fact previously perceived.

376. (In the objection urged in the Bhāshya) what is meant to be shown is the inconclusive character of Recognition (as a proof of eternality); and this is proved by showing that (if Recognition were the sole ground for eternality, then), even such clearly non-eternal entities (as Cognition and Action) would come to be eternal; inasmuch as we have Recognitions of these also.

377. *Obj*: "That 'these are not perceptible by the senses' appears to be an irrelevant reply; inasmuch as the objector has not asserted the eternality of these, on the ground of their perceptibility by the senses.

378. " (He has not sought to base eternality upon sense-perceptibility) lest eternality come to belong to such (perishable) objects as the jar, &c., on the ground of their being perceptible by the senses, or such (imperishable) objects as Akāṣa, &c., come to be non-eternal, on the ground of their imperceptibility by the sense-organs.

379. "In fact, they have not even asserted Cognition and Action to be eternal, by themselves. What they have sought to show (by bringing forward the case of these) was the inconclusiveness (of mere Recognition as a ground of eternality); and this remains just the same (whether Cognition and Action be perceptible or imperceptible, eternal or non-eternal) (and hence the reply given in the Bhāshya does not at all touch the question raised by the objector; and as such, the Bhāshya is altogether irrelevant)."

380. *Rep*: By the denial of the sense-perceptibility (of Cognition and Action), all that is meant is that there is no Recognition of these; inasmuch as Recognition is possible only through sense-perception.

381. Therefore all that the Reply serves to do is that it admits these

notion other than Recognition. Thus having an independent object of its own, Recognition cannot but be accepted to be a distinct means of right knowledge.

376 This refers to the Bhāshya passage wherein the Pūrvapakshi is made to urge that "Cognition and Action are also recognised to be the same as those previously perceived," by which the objector implies that if mere Recognition were enough authority for the eternality of the object, then even such non-eternal entities as Cognition and Action would come to be eternal; therefore the Recognition of the Word as being the same as previously heard, cannot prove its eternality.

377 In reply to the above objection the Bhāshya has put forward the argument that "these are not perceptible by the senses (and it is only those objects that are so perceptible whose recognition authorises the notion of eternality)." And the Kārikā<sup>s</sup> 377-379 bring forward objections against this reply of the Bhāshya.

378 "If one were to prove eternality on the ground of perceptibility, then all perceptible objects, Jar, &c., would come to be eternal—and all imperceptible objects, Akāṣa, &c.,—would become non-eternal."





(Cognition and Action) to be the contradictory of the major term (*eternality*) (of the syllogism based upon the Recognition of words), but denies its relation with the middle term (*recognition*). And (the alternative assertion "if they are amenable to sense-perception, they must be eternal") admits the relation (of these) with the middle term, and denies the fact of its being the contradictory of the major term (*eternality*).

382. And if the purpose (of the objection) be to prove the eternality of these (Cognition and Action),—(and not to deny the eternality of Words, on the ground of their Recognition,—then we will reply to it by pointing out the irrelevancy (of such an argument) (because while setting about to prove the non-eternality of the word, the objector would be proving the eternality of Cognition and Action, which has got nothing to do with the eternality of the Word); just as was pointed out in the case of "group" and "forest" (in the section on '*Vanavāda*').

383. The alternative reply—with regard to Recognition and Eternality (of Cognition and Action)—(without any definite assertion)—implies a disregard (for the objection);—the sense (underlying this disregard) being that this your objection does not in the least touch my original proposition (with regard to the eternality of the Word).

384-385. And as for the perishability (non-eternality) of Cognitions and Actions, in their individual forms,—there is no Recognition of these; inasmuch as the idea (Cognition) of the *Jar* is never recognised in the idea of the *Horse*. And as for their generic forms of *potentiality* (of Ideas to denote their objects, &c.) and *Class*—on which is based their Recognition,—in these forms the Cognition and Action are always held to be eternal by all theorists, in one way or the other.

386. But this interpretation, (of the phrase "perceptible by sense" as occurring in the Bhāshya "*nā tē pratyakshē*," as meaning "Recognition,") is too farfetched. Nor is it possible to reject the Recognition of Cognition and Action—being, as it is, known to (and accepted by) all men.

382 In the chapter on Forest the adversary while setting about to deny the Class, goes to prove the perceptibility of the Forest; and there too we have pointed out the irrelevancy of the argument.

384-85 The individual cognition that has appeared at one time is at once destroyed, and cannot appear again. Therefore there is no recognition of it.

An Idea is recognised as an Idea only on the ground of both belonging to the same Class (of 'Idea') and both having the power to denote their objects. And in the form—of Class or potentiality—all things are held to be eternal.

386 The K. 380—385 embody the Reply given by a certain section of the Mimāṃsakas. The author now rejects this Reply as being improper. Certain Cognitions and Actions are always recognised to be identical, and it is not proper to deny this without any reasonings.





387. And those means of right knowledge, that seem to bring about the cognition of Ideas and Actions, serve also to bring about the Recognition of these. Wherefore, then, should not this (Recognition) prove their eternality?

388. (And when the Recognition of these is so palpable) a mere verbal (groundless) denial of Recognition could also be made with regard to the Word (whose Recognition could also be as easily denied if no proofs for such denial were required). (And if it be urged that the Bhāṣhya only denies the perceptibility of these, and not their Recognition, then) as for perceptibility, apart from recognisability, its denial here (in the Bhāṣhya) does not serve any purpose (inasmuch as the denial of the mere perceptibility of Ideas and Actions, does not affect the objector's arguments, and as such, would be quite irrelevant).

389. And that Action is perceptible and eternal will be proved under the *Sūtra*, "*Rūpaśabdāribhāgācca*" ("since there is no differentiation of forms or expressions of these"); (and hence the denial of the perceptibility and eternality of Actions by a Mimāṃsaka would be a sheer self-contradiction. Therefore (for the above reasons) we must explain (the Bhāṣhya "*na tē pratyakṣhē*," &c.) in the following manner:—

390-394. We do not accept mere Recognisability (of the word) to be enough proof of eternality; all that we mean (by bringing forward the fact of the Recognition) is to show that the theory of non-eternality (of Words) is opposed to a fact of sense-perception (their Recognition). And, as such (since our statement is no Inferential argument), it cannot be called *Inconclusive* (which is a fallacy applying to Inferences alone). Consequently, the objection (urged by the adversary) is an objection against an altogether foreign subject (the non-eternality of Actions, &c.): (the implication of the objection being) 'Why don't you Mimāṃsaka deny the non-eternality of Ideas and Actions (on the ground of their Recognisability)?' Even to such (an irrelevant objection) we make the following reply:— It is by Inference that we get the notion of the non-eternality of Words (whose eternality) is perceptible by the sense (of Audition); and hence the former (non-eternality as proved by Inference) is rejected (in favour of eternality) by the stronger (Sense-perception which proves the word to be eternal). On the other hand, in the case of Ideas and Cognitions, non-eternality is only *inferred* from their *recognisability*; and the *non-eternality*

390-394. The argument is that words are eternal, because, being perceptible they are recognisable; and Ideas and Actions not being perceptible, even if they are recognisable, our premiss does not apply to these.

Perceptibility may mean *audibility*; and thereby the premiss is restricted to words alone, the full syllogism being—"word is eternal, because, being audible it is recognisable—like the *Class* 'Word.'"





also of these is similarly got at (by means of *Inference*); hence between these two, there is no difference of strength (and as such the one cannot be rejected by the other, as in the case of the Word); and it is with this fact in view that the Bhāshya says,—“these are not perceptible by the sense” (and as such both eternality and non-eternality of these are got at by Inference, and hence are equally strong in validity). Or, “perceptibility” may be explained as a qualification of the middle term (the argument being “Word is eternal, because, being perceptible, it is recognisable”); or “perceptibility” may be interpreted as *audibility*; and when this is made the middle term, we could have the *Class* “Word” as the instance.

395. Only such Action, as has a supersensuous (imperceptible) substrate, is called “imperceptible”; and the theory, that Idea is imperceptible, has been rejected under “*Ānyavāda*.”

396. And those Actions, that are found to inhere in (belong to) perceptible objects, are accepted (by us), like Letters, to be eternal, on the ground of their Recognisability.

397. The fact of these eternal Actions not being always perceived is due to the absence of the proper manifesting agencies. That very agency which you would hold to be the *producing* cause of these (Actions which you hold to be non-eternal), will be held by us to be that manifesting cause.

398. And just as even for you, the *Class* “Word” and the *Class* “Action,” though eternally extant, are not *always* perceived, so, for us too, Idea and Action (though eternal may not be always perceived for want of manifesting causes).

399. Or again, just as even when the potentiality (of a certain action) is present (in the active agent), the Action is not brought about, for want of some other cause,—so, the same may be the case with its manifestation (which may not be brought about for want of proper manifesting agencies and other auxiliary causes).

400-402. Then again, it is extremely difficult to establish the fact of the Action being something different from the individual active agents.

397 You hold a certain entity to be productive of the action, and we hold that the very same entity only serves to manifest the action to perceptibility.

400-402 This anticipates the objection that—“When the cases for the production and manifestation of actions are equally strong, why should not we accept the Production theory? Thus Recognisability may be explained as being based upon homogeneity.” The sense of the reply is that in face of the strong arguments of the Bauddhas, it is extremely difficult to prove the Action to be something different from the active agent; and hence it would be far more hopeless to establish innumerable Classes of Actions, and the inclusion of different individual actions in different Classes, and so forth. You assume the different Classes of actions only with a view to explain the notion of identity that we have at the time of Recognition of one action (motion, *f.i.*) as identical with the same action met with at some other time. And



And then it becomes a far more difficult task to establish—(1) a thousand different Classes belonging to each of the innumerable kinds (of Actions), (2) as also the facts of each of these Classes being *one and eternal* and inhering in each individual action, (3) and the further fact of the existence (inherence) of these (Classes) in each of the diverse and distinct and (momentarily) perishable parts of Actions. For these reasons it must be admitted that the idea (recognition) of the oneness (identity) of the action—“Motion,” *f.i.*—is due to the fact of the Action being *one* only.

402-403. And the notion of difference (with regard to one and the same action) is due to the diversity in the substrate of the effort (bringing about the Action). (We attribute the difference to the diversity of external conditions, and not to any diversity in the Action itself) because we are not cognisant of any distinct (mutually exclusive) individuals of the same Action, as we are of distinct individual Cows, the black, the red, &c. (we do not perceive any difference in the various *Motions*, as we do the difference in the various Cows, and as such we cannot have the Class “Motion,” as we have the Class “Cow”) and hence we cannot assume it (the Action, *Motion, f.i.*) to have a two-fold character (that of the Class “Motion,” and that of the individual Motion).

404. Even the diversity, in the shape of *hasty, slow, &c.* (with regard to the same action, *Motion, f.i.*), may be (explained as being) due to the diversity (in the degree) of the effort put forth (by the individual persons moving),—just as (even when you admit of such a Class as

when it is hard to establish a single action, it is impossible to postulate so many Classes as “Motion,” “Running,” “Throwing,” &c.; in fact so many Classes as there are actions. And we have not only to assume the Classes, but so many properties of singleness, &c., as are necessary in each Class—this is also a difficult assumption to prove; and over and above this, in the case of such Classes, as “Cow,” &c., it is possible for us to assume these, inasmuch as of such Classes, we have permanent substrates, in the shape of the individual Cows; while on the other hand, the individual actions—Devadatta’s motion, *f.i.*—are each so diverse and removed from one another, and are undergoing momentary destruction, that it is impossible to have any such entity as a Class which could inhere in and include and pervade over all these perishable actions. Therefore we must admit all motion to be only one action; and the recognition of one Action occurring at present to be the same as the one perceived before must be admitted to be due to the fact of the action—Motion, *f.i.*—being *one* only, and to the fact of both *belonging to the same Class “Motion.”*

402-403 We have an idea of the motion of Dēvadatta being different from the motion of Rāma, because of the difference between Dēvadatta and Rāma and not to any diversity in the action itself.

“Substrate of the effort” is the person performing the action.

404 Even one who admits of the Class “Motion” has to explain the notion of the diversity productive of the Class—as being due to the diversity, &c., of the individuals, and not as really belonging to the Class. So we too explain the diversity in



"Motion") the diversity with reference to the *Class* ("Motion," *f.i.*) is explained as being due to the diversity among the Individual (motions), or again, just as the idea of the production (or appearance) of the *Class* ("Motion") is due to the production of the Individual.

405. Idea too we hold to be one and eternal, because it partakes of the nature of the Intelligence of the person (which Intelligence is one and eternal.) And as for the notion of diversity (with regard to the Idea), it is due to the (diversity of) objects (of the Idea).

406-408. The Fire, though externally endowed with the power to burn, only burns combustible objects when these happen to be presented before it, and not otherwise; and a Mirror, or a clean piece of rock-crystal, reflects only such reflectible objects as are presented before it (though they are externally endowed with the power of reflection). In the same manner, the eternal Intelligences, functioning in the bodies of men, comprehend such objects, colour and the rest, as are presented before them by the various organs of sense. And it is this "Intelligence" that is meant by the word "Idea" or "(Cognition)" in the Bhāshya.

409. Thus then (it must be admitted that) the Idea appears perishable, on account of the perishability of its connection with the organs (of sense) presenting objects before it; just as the Fire does not appear to have an eternal power of burning, on account of the non-proximity of any combustible object.

410. And it is only in the form of "Intelligence" (or Cognition) that Ideas are recognised to be identical. And the diversity of the Ideas of the jar, the elephant, &c., is held, by all people, to be due to the diversity of these (objects).

411-412. Those who have the difference of the objects (Jar, &c.) in view, do not assert one Idea to be the same as the other; and, conversely, until one has the difference of objects in view, he cannot but recognise one Idea (to be identical with the other): (because apart from the objects all Ideas are identical in being "Intelligence"): It is with this dual fact in mind that the Bhāshya has asserted "these (Ideas) are eternal?"

412-413. In the same manner is to be proved the eternality of (Qualities, such as) "Whiteness," &c. In the case of these too, the notion of diversity is due to the diversity of the objects with which these (Qualities) happen to be related. And since the form (*Whiteness*) always continues to be the same, who could dare to postulate a *Class*, as "White" (because that which is *one* only cannot constitute a *Class*).

the shape of "slow," "hasty," &c., of motions to be due to the diversity in the efforts put forth, and not as really belonging to the motion itself.

406-408 This explains why people do not cognise all objects at all times, when their Intelligence is eternal.





414. At one time *Whiteness* happens to be related to substances (Jar, &c.), and at others it happens to be related to other properties (such as *blackness*, *redness*, &c.); and it is on the ground of the diversity of these relations that *Whiteness* comes to be known as diverse, in the shape of "bright whiteness," "dusty whiteness" and the like (*whiteness* is known to be *bright* when in contact with a substance in the shape of Light, and it is known as *dark* when it is in contact with *blackness*; any way the *whiteness* remains the same, the diversity resting in the accessories).

415. If it be urged that, "though a flame is momentary, it is *recognised* to be the same (so long as it continues to burn) (and as such Recognition cannot be a proof of eternality),"—then (we reply) it is not so: inasmuch as in this case too the object of Recognition is the *Class* ("Flame"); and this is always eternal for us.

416. And that factor of the flame, on which would be based a notion of diversity, through the presence of some accessory or the other,—with reference to such a factor, Recognition is not possible, inasmuch as all possibility of such Recognition is set aside by the notion of diversity (a notion of Identity being the necessary element in all Recognition).

417-422. (1) The word "Cow" uttered yesterday, exists to-day also, because it is the object of the Idea of the word "Cow,"—like the word "Cow" uttered to-day. (2) The word "Cow" uttered now existed yesterday,—because of the aforesaid reason. (3) Or, in both of these arguments, we may have, for our premiss, the fact of both (the word "Cow" uttered to-day and that uttered yesterday) denoting the Class "Cow." (4) The Idea of the word "Cow" uttered yesterday served to express the word heard to-day,—because both (the Idea of the word uttered yesterday and that heard to-day) had the word "Cow" for its object,—like the Idea of the word "Cow" uttered to-day. (5) Or, the Idea of the word "Cow" heard to-day expresses the word "Cow" uttered yesterday,—because of the same reason (i.e., because the present Idea has the word "Cow" for its object),—like the previous Idea of the word "Cow" uttered yesterday. (6) Or, both (the present Idea of the word "Cow" heard to-day and the previous idea of the word "Cow" as heard yesterday) express the same object,—(because both have the word "Cow" for their object)—like any other Idea of a single object. (7) All Ideas of the Class "Cow," appearing at different times and at different places, are brought about by a single word "Cow,"—because they are Ideas of the "Cow,"—like the Idea of any single object (Cow, *f.i.*). (8) In the same manner, all Ideas of the word "Cow" are brought about by the single word "Cow,"—because they have the word "Cow" for their object,—like the Idea of any single object.

417-422 These Kārikās formulate the arguments proving the Eternality of the Word.



423-424. And inasmuch as we have rejected (under "*Sphota*") any such *Class* as the "word 'Cow,'"—it cannot be urged that the above arguments are redundant (because the unity of the *Class* "word 'Cow'" is admitted by the adversary also). And if one were to prove, (from the above arguments) the unity of the jar, &c. (such as "the jar seen to-day is the same as the one seen yesterday, &c., &c."),—then, since we too admit of this (singleness of the Jar), with reference to the *Class* "Jar," the argument (urged by the opponent) would become redundant (specially as no one can reasonably deny the *Class* "jar," in the way that we have denied the *Class* "word 'Cow'"). And if, by the above inferential arguments, one were to prove the unity of the individuals (jar, &c.),—then against this we would urge the contradiction of a *fact of sense-perception* (the diversity of the jars, considered *individually*), which is proved by all means of right notion (since that which is perceived by the senses obtains the support of all other *Pramāṇas*).

425-426. Some people, finding the gross destruction (of objects) to be otherwise inexplicable, assume certain intermediate subtle destructions occurring every moment (which they hold as leading up to one complete destruction in the gross form). Even these people (the Bauddhas), in the case of the Word, are never cognisant of its gross destruction, which is greater (and as such more easily perceptible) than momentary destruction; and hence they are unable to prove the destructibility (non-eternality) of Words.

427. And the momentary destruction of even such objects as the jar, &c., is to be rejected by the aforesaid arguments (*i.e.*, the arguments employed in Kārikās 417-22 to prove the eternality of the Word),—inasmuch as the jar is recognised to be the same now as it was a few seconds before (which would not be possible if it had been destroyed at every moment); specially, so long as the jar seen (before us) is not destroyed (by some extraneous causes).

428. One who would seek to prove the momentary destruction of

425-425. The Bauddha holds that of all objects there is an intelligent destruction, and this they call "gross destruction"; and in order to explain this they hold that even in the *interim*—*i.e.*, during the time between the production and the destruction of the object—there are certain minute destructions going on at every moment, which finally bring about the final gross destruction. And the Kārikā means that even these people are unable to prove the destruction of the word. Because, of the word, they cannot perceive even the gross destruction, from which they could infer its momentary destruction. Nobody is ever cognisant of the utter destruction of the Word as we are of that of the jar, &c. Consequently, when even such avowed Destructionists as the Bauddhas fail to prove the non-eternality of the Word, it is sheer daring on the part of others to seek to prove such an impossible fact.





objects on the strength of the instance of the Flame, would be open to the contradiction of wellknown facts of Sense-perception (and Inference), as shown above (in Kārikās 417-24).

429. (Even if we were to admit of the momentary destruction of the Jar) when, in one moment, it would have been destroyed utterly (without leaving any trace),—there would be no material cause for its appearance at the next moment, and as such (the appearance of the jar at the next moment) would be inexplicable.

430. Because, prior to the destruction of one momentary form of the jar, the following moment (*i.e.*, the moment of the existence of the next momentary form) was absolutely non-existent; and as such, at the time of the momentary destruction it could not have any action (whereby it could appear to view). And when, the next moment (which the Bauddha holds to be the moment of the re-construction of the jar), does appear, it is itself swallowed up by negation (because no sooner would it appear, than it would be destroyed, according to the Bauddha), and as such, at what time could the subsequent moment operate (towards the reconstruction of the jar)?

431. Inasmuch as both of these (the moment of the destruction of the jar and the moment of its re-appearance) are equally open to momentary destruction and re-construction, they are independent of one another; and as such there could be no causal relation between the two (*i.e.*, one moment cannot in any way bring about the next moment, and as such the moment of the destruction of the jar cannot be said to be the cause of the appearance of the next moment of the re-construction of the Jar); for the simple reason that the action of the one (moment) could not in any way affect the other (as the two do not exist at one and the same time).

432. Because an object (the next moment, *f.i.*) which has not yet acquired existence cannot be an auxiliary to another object (the foregoing moment); nor can an object, when destroyed, be so; and as for any continuance (of the object) during which it could operate towards any effect, there is no such thing (for the Bauddha, who holds every object to be undergoing momentary destructions).

433. Just as the peculiar odour, &c., appearing after the destruction of the jar, is not held to be the effect of that destruction—so in the same

429 If the jar were destroyed in one moment, how could it continue the next moment? specially as there is no trace of the jar left which could serve to produce the jar anew for the next moment.

431 Reconstruction all along means the appearance of the jar at the moment after momentary destruction of the jar. Because the Bauddha holds that the object is undergoing destruction and reconstruction every moment.

433 This is meant to show that mere antecedence is not enough to establish





manner would other subsequent forms of the jar also (not be the effect of the foregoing destroyed form of it).

434. Therefore a Cause is only that of which we find a certain action (necessarily) preceding the appearance of the effect; and mere antecedence does not (make a Cause).

435. Even in the case of the Flame, it cannot be proved that it undergoes destruction every moment. The fact (in the case of the Flame) is that its extremely subtle particles keep quickly moving on (and this gives rise to the idea of its momentary destruction, though in fact there is no destruction at all).

436-437. Round about the burning wick a large quantity of Light exists in a collected form; and that much of it which proceeds upward, is known as the "Flame"; and that which goes even beyond this (Flame) is known as the Radiance (diffused by the Flame); and that which goes even beyond this is extremely subtle, and is not cognised at all; (and it is this process of regular motion or diffusion of Light, that gives rise to the idea that the Flame undergoes momentary destructions).

438-439. The particles of Light cannot proceed upwards while the way is blocked by the foregone particles; consequently as these latter move on, and clear the way, the former continue to come. Consequently, even if these particles of Light happen to touch one another, in a heap of straw for instance, they do not become augmented (and hence do not burn the straw) (because they keep on moving and do not stay long enough to have any joint effect). Similarly in the case of the Word, there is no augmentation of it, because of the extreme quickness of the sounds (manifesting the Word) (i.e., even if the word be pronounced several times, it does not undergo an increase, because the sounds proceed so quickly as not to form any conglomeration of themselves, which alone could cause an increase in the volume of the Word).

440. The youthfulness, &c., of the body are brought about by the modifications (of the bodily molecules); and (in the body) what is recognised by people (to be the same to-day as it was yesterday) is only the arrangement (of the molecules, i.e., the shape of the body).

causal relation, which stands in greater need of a potentiality in the cause, for bringing about the effect.

438-439 This anticipates the objection that, "granted that the Flame is not destroyed, why should it move along? It may continue to exist in the same place."

440 The Kārikā is aimed at the *Vaiṣṇikas*. The body, they urge, is undergoing momentary modifications, and is perishable, and yet we have recognition of the body being the same to-day as it was yesterday. The Kārikā explains this by showing that the object of recognition is not every particle of the body which is being every moment modified;—but the particular shape of the body which continues the same from childhood to old age.



441. Inasmuch as the states (of the Body)—of *production, existence, and destruction*—are such as belong to it, as well as to others,—and as such are not absolutely identical with it,—there can be no contradiction (in the fact of the continuance of the body during all the time that its various states are being destroyed and reconstructed);—as this (contradiction) has already been rejected above (under “*Ākṛti*”)

442. The theory that Recognition (of an object as being the same to-day as it was yesterday) is due to the fact of the (two forms of the) object being related to the same series, is to be rejected by the same arguments, as have been used for the rejection of the “Series of Cognitions” (as held by the Bauddha), based on the impossibility of the Series being either different or non-different from the members forming the series.

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443. Thus, it having been proved (through Recognition) that the Word continues to exist (at least) during the time intervening between its first hearing and its subsequent recognition (as being the same),—no other arguments could prove its perishability (non-eternality).

444. In the case of the Cloth, &c., we find that they are destroyed either on account of their being cut by instruments, or on account of their becoming too old; whereas, in the case of the Word, there are no such causes of destruction.

445. The arguments, that have served to reject the theory of the Word being made up of the atoms of Letters (as held by the Jainas, and which atoms are) called by them “*Pudgalas*,” would also serve to reject the theory of the Word being made up of the atoms of Air (and as such being

441 This anticipates the objection that, “since the states of the body are undergoing momentary destruction and reconstruction, why should not these be attributed to the Body as well, inasmuch as the Body is non-different from its states?” The sense of the reply is that if the Body were absolutely identical with its states, then the destruction of these would bring about the destruction of the Body. But as a matter of fact, there is no such identity, and hence there is no contradiction in the shape of the Body continuing the same, even while its states are undergoing momentary destruction and reconstruction; specially as it has been shown, in the chapter on “*Ākṛti*,” that every object has three states—those of production, existence and destruction.

442 The Bauddha asserts that the jar is recognised to be the same to-day as yesterday, because there is a series of destructions and reconstructions affecting the jar, and it is on account of the present shape of the jar forming part of the same series as the form perceived yesterday, that it is recognised to be the same. The *Kārikā* means that against this theory we should urge the arguments—*e.g.*, Is the series different or non-different from the individual forms of the jar? and so forth—that we have urged above, against the possibility of the “Series of Cognitions.”

443 This refers to *Sūtra* I—i—21.

445 This refers to *Sūtra* I—i—22.





made up of component parts). Therefore, inasmuch as people are never cognisant of any Cause (productive) of the Word, and as everywhere the Word is found in its own complete form by itself (and not as made up of component Words),—the Word must be (admitted to be) eternal.

End of the chapter on the *Eternality of Words*.

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