

277. Even in the case of Verbal prefixes and Nipātas,—though they are always used with other words (Verbs, &c.) (and never by themselves; and as such appear to have no independent significations of their own), yet—these must be admitted to have a certain meaning (of their own), like the different members of a compound, on the ground that a certain meaning is cognised only when these prefixes are present, and not otherwise—(as explained above with regard to Nityasamāsa, &c.).

278. It is no use discussing as to whether these (Verbal Prefixes, &c.) are themselves distinctly denotative, or only serve to manifest a certain shade of the signification of the root. Because all that we mean is that they have distinct functions of their own (in the signification of a sentence);—and this function may be either in the shape of direct independent denotation, or in that of merely helping (to manifest certain changes in) another (i.e., the signification of the root).

279-80. (As a matter of fact, we do find independent significations of prefixes, &c.; e.g.) we find that the prefixes, expressing “slight,” &c., are directly connected with nouns; while others signify certain specialities through a Verb which is not used (but is suppressed); as for instance, the words “āpīṅga” (slightly yellowish) and “pravayāh” (whose age is much gone or advanced).

280-281. Sometimes “excellence,” &c., (as denoted by the prefix “pra” in “pravayasam ṛshabham dakṣiṇām dadyāt”) are comprehended and taken as forming part of the Process, &c., and as such qualifying the Bhāvanā.

281-282. And though the “front direction” (signified by “abhi” in “abhikrāman”) is a property of the doer (performer), yet it could belong to the Bhāvanā, on account of its inherence in one and the same object with the Bhāvanā (both the Bhāvanā and the direction inhering in the performer

277 “The root “hr”=take; while “Vihāra”=enjoyment; which latter meaning remains so long as the prefix “vi” remains, and disappears with it. Therefore it must be admitted that the prefix has a certain signification which alters the signification of the root.

279-80 In “āpīṅga” we find the meaning of the prefix “ā” (i.e., slightly) directly qualifying the noun “Pīṅga.” And in “pravayāh” we find that the prefix “pra” signifies “much gone or advanced,” and this through the agency of the root “gami,” which however is suppressed in the compound “pravayāh,” which is expounded as “pragatam vayo yasya” (one whose age is much gone or advanced).

280-81 In the example cited, excellence is recognised as a part of the process of the performance of the action in which connection such a dakṣiṇā is laid down; and as such it qualifies the Bhāvanā of such an Injunction. Another instance in this connection is “abhikrāman juhōti;” and here the prefix “abhi” is distinctly cognised as signifying “in front of (the sacrificer)” and as such as being part of the Process, and thereby qualifying the Bhāvanā.



of the action). Because the direction cannot be taken as laying down the form and character of the doer only (because this would serve no purpose in the Bhāvanā; therefore it must be admitted that the *front-direction* qualifies the doer of the Bhāvanā, and as such becomes the process of the fulfilment of the Bhāvanā).

282-283. And those (Prefixes) that completely change the expressive potentialities of the Root, and make it signify a meaning opposite to its original meaning (e.g., in the case of the Prefix "pra" added to the root "sthā"),—are held to be mere parts of the Root itself, inasmuch as they are similar to any other parts of a Root (and as such they too have a connection in the sentence).

283-284. As for instance, the Root "sthā" becomes expressive of "going," when accompanied by the Prefix "pra," and (it cannot be said that the prefix "pra" itself is expressive of *going*, because) when the prefix "pra" alone is uttered, we have no idea of "going."

284-285. A Verbal root (*sthā*, f.i.) is at first cognised as having a generic significance, and this becomes specialised by the addition of the Prefixes, which have both (generic and specific significance).

285-286. And the specialisation that is brought about in the Root (by the presence of the Prefix) is the appearance of a new significance. (And even if the original significance be altogether rejected, it does not matter, because) unless it relinquished the generic (significance) it could never be specialised.

285-286. (Specialisations or qualifications are of two kinds) some are qualifications of the signification or denotation itself (as in the case in question, the qualification by "pra" is of the denotation of the root "sthā") and some are qualifications of the object denoted by a word (e.g., the word "blue" qualifies the object denoted by the word "lotus"); therefore just as (in the latter case) we have a rejection of the meaning (of the word "Lotus," as unqualified by any colour), so too (in the former case) we would have a rejection of the original potentiality (of the root "sthā" as signifying 'to stay').

287-288. In the same manner, *burning*, &c., may also be shown to have a connection with *cooking*; inasmuch as they form part of the *Process* helping either the *cooking* itself or its Result (the rice).

288-289. When the result to be attained is the *cooked rice*, then *cooking* is held to be its *means*; and since the *cooking* too has no existence unless it is performed, it stands in need of another *means* for itself.

289-290. And as such *means*, we have the *burning* or the *fuel*. And

287-288 This refutes the objection that the fuel, &c., can have no connection with the *cooking*, through the actions of *burning*, &c.



(we have the necessity of the *means* for both the *rice* and the *cooking*, because) the want of a Process appertains to all the Means (intervening between the final result, *cooked rice*, and the first action towards its fulfilment).

290-291. The Process too can be a Means with reference to something else; (therefore though *burning* is the Process with regard to *Rice* as accomplished by *Means of Cooking*, yet it becomes the *Means* with regard to *Cooking*; and thus indirectly the *burning* becomes connected with the final Result, as the *Means of its Means*). And through the *burning*, the *Fuel* too becomes connected with the *cooking* (inasmuch as it is only by means of the *burning* of the *Fuel* that *Cooking* can be accomplished).

291-292. That an action (*cooking*, f.i.) should be accomplished by means of another action (*burning*) is not impossible, in accordance with our theory. Because we hold an *action* to be the means of another (*Action*), which (according to us) does not inhere in it.

292-293. (The *burning* is not held to be an independent Result by itself brought about by the *Fuel*, because) what is *desired to be accomplished* by means of the *Fuel* is not the mere *burning*, which appears only as a necessary accompaniment of the *Fuel* (and *Fire*) &c., brought together for the purpose of *Cooking*.

293-294. Though these (*Fuel*, &c.) are agents (of the action of *burning*, &c.), yet they become endowed with Instrumentality, &c., with regard to *cooking*; inasmuch as (though their original potentiality lies in being the agent of *burning*, &c., yet), with regard to other actions, other potentialities (Instrumentality, &c.) appear in them.

294-295. With regard to *burning*, &c., they are held to have, by themselves, the independent character of the agent; and it is only when the agent (who cooks) is cognisant of this independence (of their active functions), that he uses them (in *cooking*).

295-296. But when they thus come to be employed, they become denotative of Instrumentality, &c., on account of the suppression (of their active functions) by the newly-appeared principal active function of

291-292 In asserting one Action to be the means of another, we do not mean that the one *inheres* in the other; i.e., to say we do not hold an action to be the material cause of another action, inasmuch as it is only a substance that can be a material cause. Therefore there is no harm in asserting an action to be a means (not a material cause) of another action.

292-293 Burning is only an accompaniment of the Means and can never be an end desired in itself.

293-94 This shows that it is not impossible for the same noun to have different characters and consequent case-endings.

294-295 It is only when the man knows that the fuel will burn, and the Vessel will contain the rice, that he uses these in the act of *cooking*.



Dēvadatta (who is the agent-in-chief in the sentence, being the agent of *Cooking* which is the principal Verb).

296-297. However, in cases where there is no such suppression (of the active function of *fuel*, &c.), we have such expressions as "the Fuels cook" (where the the active character of the *Fuel* is brought to the fore, in order to show, that while all other circumstances were against the accomplishment of the *cooking*, it was solely through the excellent burning of the *Fuel* that it has been accomplished).

297-298. Even though (the Active and the Instrumental characters are) cognised by means of one and the same word, yet one is held to be more predominant than the other (and there is no contradiction in this);—as we find, in the case of Verbal affixes (the Imperative, &c.), where the *Bhāvanā*, and the *Number* of the Nominative of the action are both denoted by the same (Verbal affix) (and yet the *Bhāvanā* is its primary denotation, while the other is only secondary).

298-299. Therefore, it must be admitted that the Nominative Agent is that whose action is primarily expressed by the Verbal root (i.e., one to whom the action denoted by the root primarily belongs); while those that have their functions subsidiary to this (principal action) have the character of the Instrumental, &c.

299-300. Then all these (*Fuel*, *Burning*, &c.), having functions subsidiary to the principal action (of cooking), are related to this principal action, as forming parts of the *Process* of the Principal Action.

300-301. There is a contradiction of the real character of things by either Negation or Doubt; inasmuch as what the negative denotes is absence at some particular time, the Present, f.i.

301-302. And further, the negative, when in contact with a Noun or a Verb, denotes another (Noun and Verb, and not a Negation); and in such cases what is denoted is one object, as differentiated from another object (the latter being the one to which the negative is attached); and thus (the former object) is a positive entity, and as such, quite compatible (with the affirmative character of the sentence).

297-298 In the same manner, there would be the same comparative predominance or superiority in the various functions—Nominative, Instrumental, &c., of the *Fuel*.

298-99 As in the case of "the Fuels cook," where greatest prominence being given to the action of the *Fuel*, this appears in the Nominative.

300-301 This refutes the objection that the negatives can have no connection in the sentence, inasmuch as they express either Negation or Doubt, both of which go against the principal Action. The sense of this *Kārikā* is that the sentence "the jar is not" does not deny the existence of the Jar at all times (and only then could the objection hold); but all that it signifies is the absence of the jar at the present moment; and certainly this does not contradict anything.

302-303. And when the negative appears in connection with Verbal affixes, what it denotes is the *rejection* of Ideas that are either *unknown*, or *doubtful*, or *altogether mistaken* (being contrary to what is really desired to be conveyed).

303-304. As for instance, when there is a doubt as to whether a certain object exists or not, the negative (attached to the Verb "exists") rejects its existence, which is one factor of the doubt; or, it may be taken as denoting *non-existence*, which is a real entity in itself (and not a negation at all).

304-305. And one who has not understood (a previous assertion of the negation of a certain object), comes to understand the non-existence (of such an object) (when he finds the negative in contact with it) (thus the negative having its function in the *removal of Ignorance*). While, one who has all along understood the object to exist, has his mistaken idea removed (by the negative, which, in this case, serves to bring about the rejection of a mistaken idea).

305-306. Because, in this latter case, the Idea of existence disappears of itself, on account of its being contradictory to the subsequent cognition of *non-existence* (denoted by the Negative),—just as our previous cognition of the Mirage (as being a sheet of water) (disappears of itself, when subsequently we come to realise its real non-existent character).

306-307. This is the case (with the denotation of the negative) even in cases where the means of cognition is not mere "Negation" (i.e., also in cases of "Sense-perception," &c.),—as for instance, in the case of the post (perceived as a man); in all such cases also, the Negative serves to reject Ignorance, and doubtful and mistaken notions in the case of the post, the subsequent negative—"this is not a man"—serving to remove the doubt, as to whether the object seen by the eye is a post or a man.

307-309. And, as a matter of fact, inasmuch as we have already (under "Negation") established "Non-existence" to be a real entity, it is similar (in all respects) to the jar, &c. And it is not at all negative in its character; because, so long as the negative does not appear in contact with a certain positive declaration, it is not a proper *negative* at all. And (it is not necessary that the negative should always appear in contact with some positive declaration, because) it is not necessary that a negation must always be preceded by a previous affirmation (and even when it is so preceded, the signification of the Negative lies in the removal of Ignorance, Doubt and Wrong Ideas, as explained above).

309-310. And, as a matter of fact, a word ("Jar" f.i.) does not denote

309.310 If the word "jar" itself signified existence, then the addition of "is" would be useless.



the *existence of such an object*; inasmuch as what a word denotes is only the *class* ("Jar"), irrespective of existence (or non-existence) &c. And it is on account of this alone that the use of the word "is" becomes possible (in connection with the word "Jar").

311-312. No one ever wishes to speak of either the existence or the non-existence of the *Class*, (because this is eternal and as such ever existent). These two (existence and non-existence) are the qualifications of the individual which is indicated by the *Class*. Therefore there can be no contradiction between the negative and the directly denoted meanings of words (inasmuch as this latter is the *Class*, while the *non-existence* signified by the negative belongs to the *individual*).

312-313. Even in cases (as "the jar exists not") where having used the word "exists" (signifying *existence*), one uses the negative (signifying *non-existence*), (there is no contradiction, inasmuch as) the latter constitutes a specification of the former, and hence (the idea produced by the latter) serves to set aside that previously produced by the former (and there would be a contradiction only if both were cognised to be true at the same time).

313-314. Or, the word "exists" may be taken as bringing about the remembrance of a previously-cognised existence (of the object); and when the negative specification is added, it gives rise to the idea that *that which existed previously does not exist now* (and there is no self-contradiction in this).

314-315. And as for the negative appearing in connection with an injunction—as in "Do not kill," "do not drink,"—such a negative has not a negative signification,—all that it does is to prevent people from doing such and such an act (and there is no contradiction in this).

315-317. The ideas of negation, as those of affirmation, appear in quite another manner—inasmuch as they bring about the specification (in the shape of negation) of a certain definite external object. While, on the other hand, the functions of Injunction and Prohibition lead to

312.12 Thus then there can be no contradiction in the sentence "the jar is not." Because just as the addition of "is" to the word "jar" signifies the existence of an individual jar (apart from the *class* denoted by the word); so the addition of "is not" denotes the *non-existence* of the individual jar (apart from the *class* denoted by the word "jar").

314-315 "Do not kill" does not mean the negative of *killing*, but it serves to prevent people from killing to which they may have been tempted by avarice, &c.

315-317 In the case of ordinary negations—such as "the jar is not"—the negative gives the idea of the non-existence of the jar, which is an *external* object; whereas when the negative appears with an Injunction—thereby constituting a Prohibition—all that it does is to bring about an *internal* determination on the part of the hearer. Therefore there can be no similarity between the two.

a certain determination in the mind (of the person addressed);—inasmuch as they respectively serve to *urge* and *prevent* a certain Bhāvanā (of the mentioned results) which is yet to be produced, and has had no previous existence.

317-318. Option (*vikalpa*) too has its object in the two objects of these (Injunction and Prohibition). If it (the option) be with regard to such causes of action as have been previously enjoined, then it implies prohibitions (of one of them); and such an option has its end in prohibition; while if it be with regard to those that are not recognised as enjoined, then it implies the fact of their being an object of *Injunction* (and such an option has its end in Injunction).

318-319. It is impossible for us to have any cognition of two contradictories (Injunction and Prohibition, f.i.) simultaneously, (at one and the same time), (even when they are mentioned as alternatives). What is possible is that there may be an operation of these (contradictories) by *alternation* (and in this there can be no contradiction, which is possible only if there be one idea of two contradictories at one and the same time).

319-321. And—either in the Veda, or in ordinary parlance—there can be no *option* with regard to those (contradictories) of which one is known (as enjoined) while the other is unknown. And where the two alternative factors are different objects—as in the cases of “Is this a post or a man?” and “Is he going or staying?”—the word “or” signifies, not *option* but *doubt*; inasmuch as with regard to definite objects there can be no option (which is possible only with regard to alternative courses of conduct).

321-322. As a matter of fact, Prohibition, &c., are possible only with regard to external objects; and nothing such is possible with regard to an Idea which is all in itself.

322-323. Because (in the case of “Jar is not”) the Idea (of existence)

317 It is now shown that there is no contradiction in the use of words expressing option—such as “or,” &c.

319-321 “And where, &c.”—Up to this it has been proved that there is contradiction in an option with regard to causes of conduct. It is now shown that with regard to definite objects, there can be no option.

321-22 It has been urged by the Bauddha that the contradictions above refuted apply to one who holds the external reality of objects, and not to the Bauddha Idealist. It is now shown that the fact is to the contrary, the impossibility lying only when the denotations of words are held to consist of Ideas and not of any external objects. And it has been just shown that there is no contradiction if the denotations of words be external objects.

322-23 According to us what is set aside by the negative is the mistaken cognition of objects. As for the Idealist, what can it be that is rejected by the negative? Rejection

which has been produced (by the word "is") cannot be held to be *not* produced at the same time (and it is this *non-production* of the Idea alone, that can, according to you, be the denotation of the 'not') (and hence a negative sentence involves a contradiction only when the significations of words are made to lie in Ideas alone). If it be held that the negative serves to destroy the previous idea (of existence), then, we reply, that) as for destruction, this would apply equally to true and false Ideas.

323-324. On the other hand, for one who holds the external reality of objects, an Idea, which is contrary to the true state of (external) things (as perceived by the eye, &c.), is said to be false; (and since he has this standard of falsity), there is every possibility of the rejection of a previous Idea (f.i., that of existence brought about by the word "is").

324-325. Even in this case, it is not the form of the previous cognition that is either rejected or expressed (by the subsequent cognition). What is done by the subsequent cognition (brought about by the negative) is that the previous cognition is deprived of its fruits, in the shape of the abandonment (or acceptance) of objects.

325-326. Though for different people, different conceptions are produced by a single sentence, yet we hold that of conception, as also of the sentence, the object must be external (since the conception too is of some object, and this cannot but be external).

is either in the shape of non-production or in that of destruction. The former is not possible; because one that has been produced, cannot be non-produced. And as for destruction, if such rejection be admitted, then true and false Ideas would all be equally liable to rejection, inasmuch as according to the Baudha all Ideas are being destroyed every moment. And when all Ideas thus become equally rejectible, there can be no standard whereby to judge the truth or falsity of Ideas, inasmuch as the only such standard is supplied by the fact that true Ideas are never rejected, while false ones always are.

324-35 So long as the negative has not been added, we have the cognition that the *jar exists*, and so we set about taking hold of it in that place, and abandon its search elsewhere. As soon as the negative is added, the cognition produced by this sets aside the former cognition, and our conduct ceases to be regulated by the previous cognition which thus becomes deprived of its result (the result of sentences being the regulators of the conduct of the hearer).

325-326 This refers to the view that the meaning of the sentence is the conception (or mental image) in the mind of the hearer,—as otherwise, from a single sentence, different people could not understand different things; this could not be possible if external objects formed the meanings of sentences, because all external objects are perceived alike by all people. The sense of the reply as embodied in this Kārikā is that though the mental conception produced by one sentence is diverse in different persons, yet we hold that both of the sentences and of the conception, the object exists in the external world.

326-327. If by *conception being the object of a sentence*, you mean that conception is either the purpose or effect of the sentence,—then that does not in any way go against us.

327-328. The real denotation (of the sentence) consists of that external object, which is referred to by the ideas produced by the words (composing the sentence)—ideas which are incapable of having themselves for their objects (and as such standing in need of external substrates).

328-329. We have already explained that the cognition (produced by words and sentences) is other than “sense-perception,” and refers to objects past, present and future; and as such non-proximity (of the external object) cannot constitute a discrepancy.

329-330. And as for the diversity of the cognitions (produced by a sentence, f.i., “there is a tiger on the road”) of cowards and brave persons (the former construing the sentence to be a warning, while the latter takes it to be an encouragement) is due to (the difference in) their previous impressions (and character),—just as the ideas of *foul mass* (*lovely woman*, and *food*, produced, with regard to a single woman, in the minds of an ascetic, an amorous person, and in carnivorous cannibals, respectively).

330-331. Inasmuch as it is always denoted by the Verbal affix, (and as such is present either clearly or otherwise in every sentence), the denotation of a sentence must be admitted to consist in the *Bhāvanā*, tinged by the denotations of various nouns expressing *properties, classes, &c.*

331-332. We also admit that a sentence is uttered with a view to—and for the purpose of—producing a conception (of its meaning) in the mind of the hearer.

332-333. The incapability of Ideas to have themselves for their objects has been proved under “*Nirā lambanavāda*.” This *Kārikā* shows that according to our theory the purpose of the sentence is the idea produced by the words; but since the idea too cannot but be without substrates in the external world, the existence of such external objects must be admitted.

333-334. This refers to the following objection: “It is not possible for objects that are past to be of any use in the ideas produced by words; because you hold these objects to be the cause of the ideas; and it is a well-known fact that, when the cause is not at hand, the effect is not possible. Therefore it must be admitted that the denotation of the sentence consists of the conception independently of any external objects.” The sense of the reply is that the proximity of the cause is necessary only in sense-perception, and not in other means of right cognition, all of which latter refer to all objects, past, present and future. And since verbal cognition is something other than sense-perception, non-proximity of objects cannot be any discrepancy.

334-335. Just as with regard to a single object, there is a diversity of ideas, so too in a single sentence different sorts of people will have different ideas.

335-336. Having proved that nothing else can form the denotation of the sentence, the author declares that it is the *Bhāvanā* that forms such denotation. Because it is to this that the nouns, &c., become related on account of the *Bhāvanā* being always recognised as the principal factor in the sentence. And even when the denotation of the

331-332. And this Bhāvanā is the object of a single cognition, which is of a variegated character, and which is brought about by a variegated conglomeration of the impressions left by the meanings of the words (composing the sentence).

332-333. Thus then, the connection among the words and their meanings is for the sake of this (Bhāvanā, which has been shown to be the principal factor in a sentence). Nor can the intervention of a word (between the meaning of one word and that of another) be a bar to the connection (of the meanings of words).

333-334. Because a (real and successful) *intervener* is said to be that alone, which is of equal strength (with the two factors sought to be connected), and which has no connection (with them); while in the case in question, inasmuch as the words are subsidiary to their meanings, they could not interrupt any connection among their primaries, the meanings of words.

334-335. Because when one meaning has been comprehended (by means of a word), the other meaning too requires a means (in the shape of the word denoting it) by which it could be comprehended (and as such the intervention, of this latter word between these two meanings, is a necessity, and hence it does not interrupt, but only helps, the connection between them). And thus, inasmuch as the meanings stand in need of the words, these latter too acquire a certain relation (with the meanings; and as such being themselves related, the words cannot interrupt any connection among their meanings).

335-336. Thus it becomes established that words too have a certain connection in the denotation of sentences; hence it must be admitted as settled that the denotation of the sentence is always preceded (and brought about) by the denotation of the words (composing it).

336-337. We do not accept the sentence itself as evolving into the Bhāvanā, is not complete, on account of the absence of any Verb clearly mentioned, even then it is always present, being denoted by Verbal affixes, without which no sentence is complete, and which is always understood.

331.332 The Bhāvanā as tinged by the denotations of nouns, &c., is cognised by means of a cognition which is brought about by a simultaneous remembrance of the meanings of previous words—which being thus remembered simultaneously form by themselves a composite whole, which, on account of its being made up of the impressions left by various words, is of a variegated character. And inasmuch as the Bhāvanā is cognised by means of such a variegated cognition, it is only natural that it should have a variegated character.

333.334 The real 'intervener' is explained in the Second Adhyāya. Being subsidiary they are weaker, and as subsidiaries they are not devoid of all connection with the meanings, &c.

335.37 With this begins the refutation of the theory that it is the impartite sentence

form of a denotation of the (same) sentence; because we have already proved (under "Sense-perception") that the denotation of a sentence is never cognised as identical with the sentence.

337-340. And further (the sentence being impartite, its denotation would also be impartite, and consequently) we could not properly have the occasional facts (of the supplying of ellipses, &c.), which are based upon the meanings of the words (composing the sentences); and we have, in ordinary parlance, instances (1) where there is a requirement [of only one factor of the sentence: as when one says "close," the person addressed desires to know what is to be closed, and then the other adds "the door,"—thus the two factors of the sentence "close the door" are separately uttered and comprehended] and (2) when there are questions with regard to unknown words "*Pika*," &c., [as on hearing certain people talk of the *cuckoo*, one who does not know what is meant by the word "cuckoo," asks "what is a cuckoo?" where it is only one factor of the sentence that has to be known, apart from the others]; and all this would become false (if the sentence and its meaning were impartite wholes). Nor can such usages be explained by assuming (parts of the sentence and its meaning, which have no real existence, but are assumed for the sake of explaining the above usage); because we do not find the meanings of sentences brought about by the assumption of the 'hare's horns'; and, further, we have already explained that there can be no reality in a denotation comprehended by unreal (and non-existing) means. (Hence if the denotation of sentences were comprehended by means of unreal parts assumed for the purposes of explanation, such denotations could not be real). And, as a matter of fact, we have never found that which is itself unreal and non-existing to be a proper means of anything.

340-341. The *Sūtra* declares the incapability of the sentence to denote meanings, which are all denoted by the words; and the reason (for itself as a whole which evolves itself into Vedāntic denotation, which, thus, is nothing beyond the sentence itself).

337-340 In fact, that which itself has no existence can never be the means of any thing. If there could be the assumption of an unreal factor of a real thing (as of parts of sentences according to you) then we could as reasonably assume horns for the hare of which the hare is real, and we assume as unreal only a part of it in the shape of the horns.

340-341 This explains the *Sūtra* I—i—25. A word can be held to denote something only when it denotes something not denoted by some other word. And inasmuch as the denotation of the sentence is got at by means of the words, it is useless and groundless to assume the denotative capacity of sentences (independently of the words composing it).

asserting this incapability) is the fact of the meaning of the sentence being due to those of the Words. Or, the *sūtra* may be taken as asserting the fact of the meanings of sentences being based upon valid grounds,—(the meaning of the *sūtra* being that) inasmuch as the denotation of the sentence is based upon the meanings of words, it cannot be said to be mistaken (as urged by the objector).

342-343. Though the letters (composing a word) directly denote the meanings of words only, yet they do not end in these alone, which, by themselves (*i.e.*, when not forming parts of sentences), have no use. Hence for the purpose of bringing about the comprehension of the meanings of sentences, the functioning of these (Letters) is necessarily accompanied by the denotation of the meanings of words (composing that sentence), (inasmuch as without a comprehension of the latter, there could be no comprehension of the sentence, the words are as necessary for the sentence as for anything else),—just as the *burning* is a necessary accompaniment of the *Fuel*, for the purpose of accomplishing the *cooking*.

344. It is as the end or purpose (of the sentence) that *Bhāvanā* is held to be its meaning; inasmuch as by the expression "*Kriyārthēna*" (in the *sūtra*) is meant the "purpose of utterance" (of the sentence).

345. The expression "white cow" is an instance cited (in the *Bhāshya*) only for the purpose of showing the relation subsisting between a sentence and its meaning,—and it is not to be taken as a real sentence (which must have a Verb, expressing the "*Bhāvanā*" as the purpose of the sentence).

346. Because a sentence is never uttered, apart from its purpose (*i.e.*, it is always uttered with a certain purpose); nor is any word—excepting the Verb—capable of expressing the purpose.

347-348. But (as a matter of fact, there is no contradiction in asserting the expression "white Cow" to be a sentence), it is in such expressions

342-43 This refers to the objection that when words denote their own individual meanings, how can they be said to be necessary factors of the Veda—which is made up of sentences?

344 This anticipates the objection that, if the denotation of the meanings of words also constitute that of the sentence, the *Bhāvanā* cannot be the latter. The sense of the reply is that in saying that *Bhāvanā* is the meaning of the sentence, by *meaning* we mean *purpose*, *i.e.*, it is for the purpose of expressing the *Bhāvanā* that a sentence is used, whereas the assertion of the meaning of the sentence consisting of those of the words refers to denotation pure and simple. By saying that the *sentence* is "*Kriyārtha*," we mean that the *implied meaning* of the sentence—*Bhāvanā*—is the end or purpose of the utterance of the sentence; though the *direct meaning* of the sentences is that which is made up of the meanings of the individual words composing the sentence. This being the direct meaning, and *Bhāvanā* the indirect meaning of the sentence, there is no contradiction in our theory.

as "cow horse,"—where, what are denoted by these words are the *classes* "cow" and "horse"—that, if there be no cognition of particular individuals, there is a contradiction of the directly denoted (meaning of the aforesaid sentence) [inasmuch as the denotation of the sentence consists of individuals, while the sentence "cow horse" denotes only *classes* and there is no special purpose served by the company of the two words]; when however (as in the case of the expression "white cow") we comprehend both the *Class* and the *Individual* as indicated by the words ("white—cow"), (there is a special purpose served in that) we give up the ideas of "black," &c. (with regard to the individual cow), and hence there is no contradiction of the directly denoted meaning of the sentence ("white cow," which must be accepted to be a sentence).

349. The *Individual* having been *indicated* (by the word "cow") there is a doubt (as to the property of this individual); and when this doubt is set aside by the mention of the word, "white," what (direct meaning) can be contradicted?

350. As a matter of fact, the directly denoted meanings (of words) would be contradicted, in your theory (and not in mine),—inasmuch as, in accordance with your theory, you can have no idea of "whiteness" (at the time of comprehending the sentence "white cow"),—holding, as you do, the sentence to have no connection (with the component words and their meanings) and (as such) to have no special purpose (in the collection of the particular words).

351. The *Bhāṣhya* passage "it may be the meaning of the sentence, &c.," is an assertion made jokingly; and the assertion "not everywhere" means that it is nowhere (so).

349 If the word "cow" only denoted the *Class*, then there would be a contradiction in the addition of "white," which cannot belong to the *Class*. When however we have the word "cow" denoting the *Class* and indicating the individual, then the word "white" serves the purpose of specifying the property of the individual cow; and as such there is no contradiction.

351 The *Bhāṣhya* passage referred to is this: "In a case where we conclude that the meaning of words having no special purpose, in the shape of the signification of the meaning of the sentence, becomes useless (without any denotation), it may be a meaning of the sentence, as consisting of the qualified meanings of words; but this notion of the qualified meanings of sentences is not everywhere." Here the *Bhāṣhya* accepts the contradiction of direct denotations, only as a joke against the other party, inasmuch as this contradiction has been explained above.

The expression "it is not so everywhere" means that it is not always the case that the acceptance of the individuals to be denoted by words is contradictory to their direct denotation (which is in the shape of *classes*);—such is not always the case, because, as shown below, in some cases the generic denotation is not cognised at all, the only cognition being that of particular individuals.



352. Or, inasmuch as accusativeness, &c., fall in with the cognition of the basic noun (to which the accusative and other affixes are attached),—they acquire specific characters (and lose their generic character); and as such where would remain the direct denotation (that would be contradicted by the specific denotation of sentences)?

353. Neither the basic noun nor the affix is ever used by itself (without the other)—and it could be then alone (if they were used by themselves) that there could be a cognition of generic denotations, as desired by you.

354. Even in cases where these (Affixes and Bases) are formed by themselves, as in “*Adhunā*,” &c., (“*Adhunā*” being only an affix), they are always accompanied (and specified) by the denotation of another,—as has been shown above (K. 203).

355-357. In fact this is the only difference between Word and Sentence on one hand, and Base and Affix on the other,—though all of them have their parts expressive (of some meaning):—As for Words, we find them used by themselves when they are in need of some factor to complete their meaning [as when it is said “close,” only one word uttered in haste, the question is “what,” the only word enquiring what is to be closed, and then the final reply too is only in one word, “door,”—in all these cases, the word used standing in need of something to complete its signification], when they are all comprehended independently by themselves, as having some specific signification; on the other hand, the Base and the Affix are never found to be used in this manner (by themselves); inasmuch as the signification of the Affix is always cognised as coloured by that of the Base (and *vice versa*).

358 It has been shown that there is no contradiction. It is now shewn that at the time of the utterance of the word “*gām*,” the accusativeness falls in with the signification of the “cow;” and we are not cognisant of the pure generic denotation of the affix alone, as apart from the basic noun “*gō*.” And thus there is no generic denotation of the affix which could be contradicted by the cognition of its being specialised with regard to the ‘cow.’

359 If either the basic noun or the affix were used by itself then alone could there be a generic denotation; but as there is no such separate use, the latter too cannot be cognised. Whenever the noun or the affix is used, it is always the one with the other; and as such the generic denotation of each is specified by that of the other; and hence even though real, the generic denotation is never cognised.

360 The meaning of the affix is always specified by that of the Base, and *vice versa*.

361 Just as words are expressive so are Bases and Affixes also; the only difference is that while words can be used by themselves alone, Bases and Affixes can never be so used. If the latter were also so used, then there would be no difference between these and words; since these too would have all the character and functions of words.

358-359. When one sees the *white* colour, and hears the neighing and the clatter of hoofs, we find that he has the idea that "a white horse is running," even in the absence of any such sentence; while, in the absence of some idea of the meanings of words we can never have any such idea (as the above). Therefore the assertion of the non-perception of the sentence does not offer any reply to the assertion (of the Bhāshya) beginning with "on account of some mental discrepancy," &c., (explained in the next Kārikā).

360. Those who, on account of their mental (intellectual) discrepancy, do not comprehend the meanings of words, never comprehend the meaning of the sentence (composed of these words), even though they hear the sentence (distinctly uttered).

361. Therefore it must be admitted that the meaning of the sentence is not denoted by the sentence,—*firstly*, because it (the meaning) is comprehended by means of others (*i.e.*, meanings of words), and *secondly*, because even when the sentence is clearly heard its meaning is not comprehended (so long as the meanings of words are not known),—just as the generic character of the "tree" is not denoted by the word "Palāṇa."

362. Even Letters cannot be held to denote this (meaning of the Sentence)—*firstly*, because they denote the meanings of those (*i.e.*, of words) which are related (in the relation of the denoter) to the meaning of the sentence; and *secondly*, because even while these (Letters) are present, they do not bring about any comprehension (of the meaning of the

358-359 The Bhāshya has cited this instance, with a view to show that, inasmuch as we have an idea of the signification of sentences, even in the absence of sentences, the signification of sentences must be admitted to be based, not upon sentences, but upon the signification of the words composing the sentence. And in order to show that we have no idea of the meaning of the sentence in the absence of an idea of the meanings of words, it has urged the case where people that do not understand the words used—on account of some deficiency in their intellect or mind—have no idea whatever of the meaning of the sentence. And in the face of these indisputable facts, it is altogether useless and unreasonable to assert that the absence of the cognition of the meaning of a sentence is due to the absence of the cognition of the sentence itself. This has been shown to be false, inasmuch as in the instance cited, we have an idea of the meaning of the sentence, "the white horse is running," even without any idea of this sentence. Thus both by negative and positive concomitance it is proved that the cognition of the meaning of the sentence is based upon the cognition of the meanings of words composing the sentence.

361 The character of the tree is common to trees other than the "Palāṇa" and is expressed by the word "Tree;" and even when one hears the word "Palāṇa," this gives him no idea of the "tree" unless he knows that characteristics of the *tree* belong to the *Palāṇa*.

362 The letters denote the meanings of words, which denote the meaning of the sentence.

Sentence) (unless the Letters be recognised as forming certain words, the meanings of which are known to the hearer),—just as the word “*çināçapā*” does not signify the class “tree.” [When “*çināçapā*” denotes a particular tree, which is related to the class “tree,” and even while the word “*çināçapā*” is present, we have no idea of the class “tree,” unless we know that the *çināçapā* is the name of a particular tree].

363-364. It is the meaning of the words that denotes the meaning of the sentence,—*firstly* because, while the meaning of the sentence is doubtful each word is comprehended singly, and it becomes definitely ascertained when all the words are (heard and comprehended) together,—just like the uprightness and the presence of the crow with regard to the post [when, though one of the two facts leaves the matter doubtful, when both are considered together, they lead to the definite conclusion that the object must be a post]; and *secondly*, because the meaning of the sentence is not comprehended in the absence of the comprehension of the meaning of words,—therefore (for this reason too) the former must be admitted to be comprehensible by means of the latter,—just as people hold *Sound* to be auditory (*i.e.*, perceptible by the Ear), because it is not perceived when the sense of audition is absent (as in the deaf).

365-366. The eternity of sentences is to be proved in the same manner as the eternity of the Relation (between words and their meanings) (as shown under “*Sambandhākshēpaparihāra*”). And as for the argument (purporting to disprove the eternity of the sentence) based upon the fact of the sentence being a composite whole,—we ought to urge the following counter-argument against it: The study of the Veda is always preceded by its study by one’s Teacher,—because it is mentioned by the expression “*Vedic study*,”—like the Vedic Study of the present time (which is invariably found to be preceded by its study by one’s Teacher).

367. This argument would apply to the *Mahābhārata* also; but it is countermanded by the distinct declaration of an author for it (in the person of Vyāsa). As for the mention of names in the Veda (as being those of the composers), these must be explained as “*arthavāda*” (purporting to show the excellent character of a certain Mantra or rite by coupling with it the name of some Ṛshi known to be great).

368-369 Those that singly leave a certain matter doubtful and definitely ascertain it when considered together, must be accepted to be the means of the cognition thereof.

365-366 The study of each person being preceded by that of another person, this backward series would go on *ad infinitum* to eternity, making the Veda (and the sentences composing it) eternal.



368. Because no students of the Veda have any idea of its author; and as for the aforesaid "Arthavādas," they too cannot be taken as pointing to an author (as will be shown below); hence any idea of an author of the Veda cannot but be mistaken, as will be explained below.

369. So long as these Arthavādas continue to exist in the Veda, there can be no assumption of any other grounds (for declaring the fact of the Veda having an author) (because, in the presence of a ground seemingly afforded by the Veda, no other can be assumed); as we find that even the people of the present day derive their notions of an author of the Veda from these (Arthavādas).

369. The sense of this is that in presence of these Arthavādas, no other ground can be assumed, and as the Arthavāda is proved below to be incapable of rightly pointing to an author for the Veda, all notions of such an author must be admitted to be groundless, mistaken and false.

End of the Chapter on Sentence.



APHORISMS XXVII to XXXII.

ON THE VEDA BEING WITHOUT AN AUTHOR.

1. *Obj* :—"Finding the Vedic assertions to be similar to ordinary assertions, we have a general idea of the Veda having an author; and this becomes specified by the names 'Kāṭha,' &c., given to the different sections of the Veda.

2. "In the 21st Sūtra it has been shown (in the Bhāṣhya) that the fact of words being caused entities is based upon their having forms; and this is equally applicable to the Veda also, inasmuch as it makes mention of caused entities (such as the names of certain persons, &c., which can never be eternal)."

3. *Reply* :—"Inasmuch as we have neither any remembrance of an author nor any need of any such,—no author is wanted for the Veda (as shown in K. 366); and since the ideas of particular authorship (as of Kāṭha, &c.) depend upon the general notion (of such authorship), no names (such as "Kāṭha" and the like) can point to any authors of the Veda.

4. Inasmuch as the names "Kāṭha," &c., may be explained as signifying the fact of certain portions of the Veda being explained by such people,—these names cannot necessarily point to an author; specially as the affix (in the word "Kāṭha") is also laid down (by Pāṇini) as denoting the fact of being *expounded* (by Kāṭha).

5. And thus *Name*, being weaker than Direct Assertion and the rest, cannot set aside the facts based upon these latter. And further, inasmuch as this (Name) is a part of the Veda, it can never possibly set aside the whole of the Veda (by pointing to the fact of its having an author).

1 The name 'Kāṭha' implies that that portion of the Veda has been composed by Brāhmaṇas of the "Kāṭha" class. This is an explanation of Sūtra 27.

2 This is an explanation of Sūtra 28.

3 This explains Sūtra 29.

4 This explains Sūtra 30.

5 If there be an author of the Veda, Direct Assertion, &c., all lose their validity. Hence we cannot base our notion of the author upon Names, which would thereby set aside Direct Assertion, &c., which is an impossibility.

6. Or these ("Kāṭha," &c.) may be taken as conventional names, given, without any reason, to particular sections of the Veda. And the fact of these names (appearing with regard to certain sections of the Veda) being only similar in *sound*, the same words (as signifying the fact of being composed by Kāṭha, &c.) is not to be denied on pain of any punishment (*i.e.*, there is no law which lays down that the two do not resemble in sound only).

7. Even though the explanation of the Veda is common to all persons (and not restricted particularly to Kāṭha alone), yet the name may be given to certain sections of the Veda, simply on the ground of the possibility (of its being explained by Kāṭha); just as the Jyotishtoma is called "Vairūpasāmā" (though many other Sāmas are chanted in the Jyotishtoma), simply because the particular Sāma "Vairūpa" also appears in it.

8. The names "Kāṭha," &c., indicating the fact of Kāṭha, &c., being the explainers, are not such as to restrict the explicability of those sections of the Veda to those teachers alone, inasmuch as all that the name does is to show that the section of the Veda has been explained by that particular teacher *also* among others,—just as the mother of Dīṭha and Kapittha is called "Dīṭha's mother" (which does not mean that the person is not the mother of Kapittha, but that she is also the mother of Dīṭha, among others).

9. The fact that, even though the relation of the section with all teachers is the same, yet it is named after one of them only, is due to the fact that such naming is not a qualification of the agent (*i.e.*, the Teacher) and as such it is not necessary to repeat it with regard to all the Teachers; hence the naming (in accordance with Teachers) being (a qualification) for the sake of another (*i.e.* the Sections of the Veda), the mention of only one of them is necessary.

10. Even if the name "Kāṭha" were taken as implying the authorship of Kāṭha with regard to the Veda, then too) it is only an already existing cause (in the shape of Kāṭha) that is signified (by the name "Kāṭha"); and it does not signify the production of something previously non-existent.

* 'Kāṭha' as name of the Veda is not the same as the word which signifies the fact of being composed by Kāṭha, but resembles it in sound only.

† Since the naming in accordance with all Teachers, supplies the same qualification for the Veda, when this has been accomplished by the name of one Teacher, it is not necessary to name other Teachers—this is the reason why the names of these sections are not in accordance with those of all Teachers of the Veda.

‡ Even the word "Kāṭha" as a name is eternal, and not created by us; all that we mean by calling the Veda by the name is that we interpret it as signifying the authorship of Kāṭha, which too is eternal, being signified by the word "Kāṭha," which is eternal.



And (as for the meaning of Vedic sections according to the name of only one Teacher, it is similar to the case where) a certain sacred place, though visited by many people, is named in accordance with only one of its visitors (such as Somatirtha," &c.).

11. And if the name "Kāṭha" be not due to human agency, then it cannot indicate non-eternality; and if it be due to human agency, then how can its truthfulness be ascertained?

12. Or 'Kāṭha' as a *Class* (of Brāhmaṇas) is held by us to be eternal; and it is this *Class* (as denoted by "Kāṭha") which appears in the name "Kāṭhaka" which (means that the particular section of the Veda belongs to the particular Class of Brāhmaṇas, called "Kāṭha" and) serves to distinguish that particular section from other sections of the Veda.

13-14. The Veda naturally abandons the denotation of non-eternal meanings,—inasmuch as such denotation is found to be impossible with regard to the Veda, by considering alternatives of eternality and non-eternality with regard to it. Because if the Veda be eternal its denotation cannot but be eternal; and if it be non-eternal (caused), then it can have no validity (which is not possible, as we have already proved the validity of the Veda); and as for the theory that the Veda consists of assertions of intoxicated (and senseless) people, this theory has been already rejected above—(and as such the validity and hence the eternality of the Veda cannot be doubted.)

15. Thus up to this place, we have established by arguments, the fact of the Veda being the means of arriving at the right notion of "Dharmā."

After this (in the succeeding three *pādas*), after having divided the Veda into its three sections, we shall explain what is the meaning (and purpose) of each of these sections.

Thus ends the chapter on the fact of the Veda not being composed by any author.

Thus ends the "Mīmāṃsā-Ślokavārtika" of Śrī Kumārila Bhaṭṭa.

11 If the name be given by man, it cannot be infallible, &c., and as such this name alone cannot authorise the assumption of an author for the Veda.

13.16 This explains Sūtra 31.

15 The three sections of the Veda are *Arthavada*, *Mantra*,—*Smṛiti* and Names treated of in *pādas* 2nd, 3rd and 4th, respectively.



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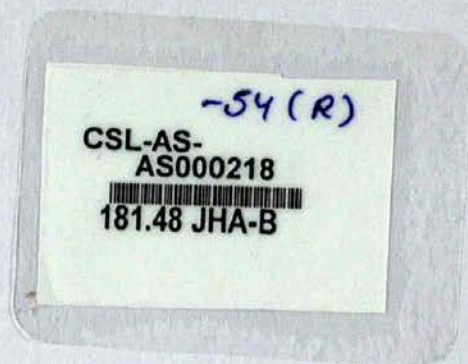
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