

NYĀYAKUSUMĀÑJALI

The First Cluster of Flowers

CAUSALITY · CAPACITY · COUNTER-DOCTRINES

Udayanācārya · English translation section

Gajendra Thakur · Videha

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CLUSTER 01 · READING MAP

The sequence of arguments

01 | Inquiry and the five objections

02 | Causation and sudden origination

03 | Capacity, ritual and purification

04 | The Sāṃkhya and Cārvāka debates

05 | Momentariness and permanence

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CLUSTER 01 · ARGUMENT 01/28

Auspicious Verse of Salutation

> “The meanings of these words apply equally to the context of flowers and to the context of Nyāya doctrine.”

> “For the person who first receives its fragrance, its scent gives long-lasting happiness.”

> “In the sense of Nyāya doctrine — may this cluster of doctrines of Nyāya philosophy, lovely like a flower, free my mind from all kinds of suffering and the causes of suffering.”

> “My mind, agitated by human suffering, is restless like a bee and seeks the means to remove this suffering.”

TEXTUAL EMPHASIS

“By cultivating knowledge of the proofs of God's existence and the doctrines connected with it, a person naturally attains the desired freedom from suffering.”

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CLUSTER 01 · ARGUMENT 02/28

Exposition of the Subject of Inquiry

> “Now we clarify the nature of that Lord, or the transcendent Self, whose worship the wise regard as the means of attaining heavenly bliss and liberation.”

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TEXTUAL EMPHASIS

“Now we clarify the nature of that Lord, or the transcendent Self, whose worship the wise regard as the means of attaining heavenly bliss and liberation.”

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CLUSTER 01 · ARGUMENT 03/28

Emphasis on the Necessity of Inquiry

> “According to whatever goal of human life a person pursues, they accept some form or other of God.”

> “The followers of the great Pāśupata sect regard God as an independent being who, even while acting against society and contrary to Vedic propriety, remains pure.”

> “The Digambara Jains regard Him as free of body and the covering of ignorance.”

> “The Cārvākas too regard God as that very being whom ordinary people call God.”

TEXTUAL EMPHASIS

“From scripture, the Smṛtis, history (itihāsa) and the Purāṇas, we have already heard sufficiently about God; now is the time to reflect upon Him.”

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CLUSTER 01 · ARGUMENT 04/28

List of the Propositions for Consideration, and Detailed Discussion of the First Proposition

> “The activity arising from karma of different learned persons is not uniform, but varied.”

> “The third proposition says that even if the author of the Veda may be an omniscient being like God, still He cannot be the creator of the universe.”

> “Nor can it be inferred, because inference itself depends on the necessary relation between the reason (hetu) and the probandum (sādhya).”

> “If there is doubt about the necessity of the cause-effect relation, that doubt can be removed by a counterfactual condition.”

TEXTUAL EMPHASIS

“But this is a beginningless chain in the existential order of things, not a flawed logical regress.”

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CLUSTER 01 · ARGUMENT 05/28

Discussion and Refutation of the Hypothesis of Sudden or Accidental Origination

> “But none of these four alternatives holds up, because the effect's existence has clear prior and posterior limits.”

> “If an indescribable or imaginary non-being is taken as the cause, then the effect could exist even before its cause; in this way it would become eternal.”

> “If existence is limited, then whatever limit precedes it is called its cause.”

> “Hence prior non-existence alone cannot be the limit of a thing's existence; it is like the other things present at that time.”

TEXTUAL EMPHASIS

“But a property present equally in all things cannot make up the distinctive nature of some particular thing.”

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CLUSTER 01 · ARGUMENT 06/28

Objection to the Above View and Its Detailed Answer

> “Similarly, some positive thing, of which only the first or only the last end is apparent, can be regarded as having only a single limit.”

> “There would remain no other necessary absence to prevent its prior existence.”

> “The origination of a thing is determined by the cause that precedes it; if there is no such first determinant, then origination could occur at any first moment whatsoever.”

> “The capacity itself is not observed, and what is observed is not the basis for this imagination.”

TEXTUAL EMPHASIS

“If accepted, the instrumental and non-material causes would not be causes at all.”

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CLUSTER 01 · ARGUMENT 07/28

Explanation and Justification of the Relation between General and Specific Cause and Effect

> “Consequently, the familiar causal relation of fire with respect to smoke would fall into crisis.”

> “Therefore, in order not to deny the existence of particular kinds of effects, the causal necessity of that effect must be related to individual causes.”

> “A person who does not understand the particular nature of the effect merely understands the general nature of the effect and infers the general nature of the cause.”

> “There is no obstacle to accepting a general generic causal relation even while there is additional particular difference in the cause or effect.”

TEXTUAL EMPHASIS

“Then it cannot be asked what it is that establishes the fire-ness of the effect, given that dry grass is necessarily connected with a particular kind of fire.”

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CLUSTER 01 · ARGUMENT 08/28

Exposition and Examination of the Advaita and Sāṃkhya Views on the Cause-Effect Relation

> “Then what need is there to accept many causes such as the virtue and sin of different individuals in the creation of the world?”

> “If a thing performs different acts by its own nature, then since that nature remains one and the same everywhere, the effects produced ought also to be one and the same.”

> “If the later effect does not need the effect produced earlier by the cause, then the sequentiality of the effects would cease to exist.”

> “But whether the capacity is identical with or different from its causal locus, the same fault remains in both cases.”

TEXTUAL EMPHASIS

“For this reason, diversity of auxiliary causes is accepted in the cause-effect relation.”

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CLUSTER 01 · ARGUMENT 09/28

Discussion of the Fourth Argument in Favor of an Unseen Cause of the World

> “No single person would take interest in an act that is pointless or whose fruit is only suffering; it is even more impossible that all people would take interest in such an act.”

> “The purpose of gifts, honor, and assistance given to a person who performs rituals is the acquisition of merit (dharma).”

> “This doctrine of Prabhākarācārya, whom his followers call "Guru," is neither great nor worthy of acceptance, because it has no rational basis.”

> “An extraordinarily intelligent person like yourself would immediately recognize his deception.”

TEXTUAL EMPHASIS

“If some acts bearing other-worldly fruit have been established since beginningless time, it could be imagined that some deceiver, imitating a preacher of the Veda, deceives people.”

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CLUSTER 01 · ARGUMENT 10/28

Argument for Regarding Capacity as an Independent Entity

> “If no effect of an act remains at all, this fixed system of experience cannot be explained.”

> “If it is said that these things have some other supersensible auxiliary condition, then the reality of virtue and sin is thereby accepted.”

> “Then one would have to accept that a fire-suppressing mantra and the like obstruct fire's capacity to burn.”

> “When both the promoter and the obstructer are present, the effect does not arise.”

TEXTUAL EMPHASIS

“If the obstruction is removed, or the opposing mantra is counteracted, fire burns again.”

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CLUSTER 01 · ARGUMENT 11/28 · DEVELOPMENT 1/2

Establishing the Causality of Absence

> “The absence of the complete combination of causal materials is "obstruction"; that which produces this absence is called the obstructer.”

> “The cause-effect relation, which is established on the basis of positive and negative concomitance, is a rule that can apply to both presence and absence.”

> “A mantra co-occurring with a promoter is not, in this sense, an effective obstructer.”

> “When a person holding a stick is present, not merely "the absence of the absence of the stick" is present, but also the absence of persons not holding a stick.”

TEXTUAL EMPHASIS

“The objection that the three kinds of absence do not fall under a single genus, and therefore cannot be brought under a single causal formula, is also mistaken.”

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CLUSTER 01 · ARGUMENT 11/28 · DEVELOPMENT 2/2

Establishing the Causality of Absence

> “Nor is it proper to say that "whatever is ineffective is not an obstructer." Obstruction is fundamentally a deficiency in the causal assemblage.”

> “But if this is said, then whatever accidentally fails to produce an effect would count as an obstructer.”

> “A qualifying condition of time, like the sun's motion, arises from its own cause, not from a mantra and so on.”

> “The fourth alternative is unacceptable, because something entirely ineffective is not an obstructer.”

TEXTUAL EMPHASIS

“One cannot escape by saying "different causes have the same productive capacity," because there is no basis for attributing the same particular capacity to things of different genera.”

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CLUSTER 01 · ARGUMENT 12/28

Detailed Examination of the Mīmāṃsaka Arguments Regarding Capacity

> “The Mīmāṃsakas say — apart from the absence of the obstructer, one must accept a separate productive capacity in the cause.”

> “The answer to this has already been given — absence is established by experience and enters into the cause-effect relation just like a positive thing.”

> “The third argument is this — nothing can produce an obstruction unless it has the capacity to produce obstruction; hence the obstructer is endowed with such capacity.”

> “The Mīmāṃsaka might say that the obstructer destroys the cause's productive capacity, and the promoter then revives that capacity.”

TEXTUAL EMPHASIS

“According to the Mīmāṃsaka, even while the obstructer is present, the effect is produced through the presence of the promoter.”

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CLUSTER 01 · ARGUMENT 13/28 · DEVELOPMENT 1/2

Argument in Favor of Produced or Superimposed Capacity

> “Suppose the cause has no innate capacity; still, after capacity has been destroyed by an obstructer, a capacity superimposed by external means could certainly arise.”

> “If this effect is not accepted, then after the mantra ceases, the rice would not differ from ordinary rice.”

> “But if the unseen is accepted, the question still remains: on what basis is the number of results to be determined?”

> “But in the case of a viśeṣaṇa, the differentiating property must be present in the substratum at the time of predication.”

TEXTUAL EMPHASIS

“In this way sacrificial grains are distinguished from other grains; therefore, there is no need to postulate any special excellence or capacity in the grains.”

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CLUSTER 01 · ARGUMENT 13/28 · DEVELOPMENT 2/2

Argument in Favor of Produced or Superimposed Capacity

> “If the upalakṣaṇa itself were the cause, then sacrifices and the like too could be upalakṣaṇas, and time or the sacrificer, being characterized by sacrifices and the like, could produce results such as heaven.”

> “Two meanings are possible: The unseen is an auxiliary cause of the production of experience; or The unseen produces the body and the like.”

> “The unseen may produce the body, but it cannot produce the mind, because the mind is an eternal entity.”

> “Cognition, desire, and effort from a previous birth can also produce the body and the like; therefore, there is no need to postulate the unseen.”

TEXTUAL EMPHASIS

“Seeds, medicines, and the like can ultimately be divided down to atoms in which no perceptible distinction of subordinate genera remains.”

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CLUSTER 01 · ARGUMENT 14/28 · DEVELOPMENT 1/2

Support for the View that the Ritual Process Produces Only a Purification and Effect in the Human Agent

> “For this there is no need to accept a separate capacity in the atom for producing a specific effect.”

> “If the fruit of a sacrificial act is not produced, scripture holds that some flaw occurred in the agent, in the act, or in the instrument of the act.”

> “There appears to be no difference between rice and other substances as a means of producing purification in the agent.”

> “The opponent might say — an act performed with a definite object as its target should produce its effect in that very object.”

TEXTUAL EMPHASIS

“Hence "the effect will always occur in the very object toward which the act is directed" is not a universal rule.”

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CLUSTER 01 · ARGUMENT 14/28 · DEVELOPMENT 2/2

Support for the View that the Ritual Process Produces Only a Purification and Effect in the Human Agent

> “Accordingly, their subtle atomic constituents too will differ from one another.”

> “But it is not that the unseen alone, by itself, continuously joins the atoms moment by moment.”

> “The entire assemblage of causes necessary for the combination of the original atoms at the beginning of creation could not have been brought together by any human agent.”

> “The Nyāya side gains nothing by adopting this difficult position merely to deny capacity.”

TEXTUAL EMPHASIS

“Then capacity has not been entirely rejected; only its locus has been shifted from the rice to the agent.”

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CLUSTER 01 · ARGUMENT 15/28

Question Regarding the Above View on the Purification of the Agent

> “The difference in qualities among gross substances made of earth was explained as the result of different qualities produced by heat in their atomic parts.”

> “When a deity is worshipped in a consecrated image, merit (puṇya) arises in the worshipper; if worship is not performed, that merit does not arise.”

> “If no excellence at all is produced in the image because of consecration, then how does the image become fit for worship?”

> “The merit of consecration is immediate and momentary; once it has ceased, it would have no further effect in producing merit in the person who worships later.”

TEXTUAL EMPHASIS

“If no real difference at all is accepted between a consecrated and an unconsecrated image, then both ought to be equally fit for worship.”

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CLUSTER 01 · ARGUMENT 16/28

Answer to That Question

> “Because of this relation, fitness for worship is superimposed upon the image.”

> “The worshippers' knowledge that the image has been duly consecrated also manifests its fitness for worship.”

> “When an image regarded as non-different from a deity such as Indra, Upendra, or Mahendra is consecrated, fitness for worship arises.”

> “This is like a king who has become unconscious from a snake-bite being revived by a mantra or medical treatment, thereby regaining his power and capacity for action.”

TEXTUAL EMPHASIS

“Because other people are worshipping it, they too regard it as worthy of worship.”

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CLUSTER 01 · ARGUMENT 17/28

Another Question

> “If a particular rite produces no capacity at all in the balance-scale, how could the balance-scale help identify the sin or innocence of a suspected person?”

> “They merely bring about a decision regarding an alleged fault or innocence.”

> “If the causal assemblage only produced merit, every trial would declare the examinee innocent.”

> “If it only produced sin, every examinee would be found guilty.”

TEXTUAL EMPHASIS

“The actual result varies according to the true condition of each particular person.”

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CLUSTER 01 · ARGUMENT 18/28

Answer to That Question

> “The method of trial by balance-scale and the like was adopted only to reveal the merit or sin of the person undergoing the trial.”

> “The deity invoked by a meritorious person becomes present near the balance-scale and manifests a sign corresponding to the merit or sin of the agent's act.”

> “Then it can be explained in another way — the rite of stepping onto the scale itself provides a causal assemblage favorable to the manifestation of the examinee's own merit or sin.”

> “The manifestation of the merit or sin present within the examinee, with the cooperation of auxiliary causes, brings about the determination of his guilt or innocence.”

TEXTUAL EMPHASIS

“Similarly, in the case of a guilty person, stepping onto the scale with the display of guilt and undergoing the trial produces sin, whose fruit is his public disgrace or defeat.”

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CLUSTER 01 · ARGUMENT 19/28

Discussion of the Nature of Capacity in Nyāya Doctrine

> “The opponent asks — what is your proof for denying the reality of capacity?”

> “If the subject of the dispute were an entirely unknown entity, how could there be any dispute at all?”

> “If there are many auxiliary causes, the principal one among them is specifically called capacity.”

> “The Mīmāṃsaka, who establishes the causality of capacity in addition to the absence of the obstructer, has no basis on which his position can stand.”

TEXTUAL EMPHASIS

“But it has already been established that absence too can be a cause.”

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CLUSTER 01 · ARGUMENT 20/28

Positive Proof that Ritual Acts Produce Purification in the Agent

> “The question arises — how can it be established that purification arises only in the conscious agent, and not in the inert materials used in the sacrifice?”

> “There is no decisive connection explaining why its meritorious fruit should reach only the soul of the sacrificer (yajamāna).”

> “A person counts things as "two," "three," and so on; number arises in the thing, but the knowledge of that number arises in the counting soul.”

> “There is no need to imagine a separate relation to place the result of the act in the inert material and then convey that result to the soul.”

TEXTUAL EMPHASIS

“If purification is accepted in the eternal soul, this difficulty does not arise.”

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CLUSTER 01 · ARGUMENT 21/28

Discussion of the Sāṃkhya Doctrine

> “From Prakṛti, beginning with Mahat or cosmic intellect, the entire development of the world proceeds.”

> “For this reason, some internal instrument, in addition to external sense-object contact, must be accepted.”

> “The unseen impressions in the form of the merit and sin of karma reside in the Mahat; the Puruṣa remains untouched by all faults, like water on a lotus leaf.”

> “The word "this" in the statement expresses the participation of the object.”

TEXTUAL EMPHASIS

“The intellect cannot by its own nature be conscious, because it is constantly changing.”

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CLUSTER 01 · ARGUMENT 22/28 · DEVELOPMENT 1/2

Critique of the Sāṃkhya Doctrine

> “If the intellect is eternal, the regulation of the soul's experience would also remain eternal, and bondage would never end.”

> “Effort and consciousness are experienced together in one and the same soul.”

> “If the activity of the intellect is accepted as established by experience, then on the same basis, the activity of the conscious soul must also be accepted.”

> “But then consciousness too would have to be accepted in subtle form in Prakṛti, and the basic tenet "Prakṛti is unconscious" would be broken.”

TEXTUAL EMPHASIS

“If consciousness manifests only in the intellect, then a special cause distinct from Prakṛti must be accepted for this; then Prakṛti alone would not be a sufficient cause.”

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CLUSTER 01 · ARGUMENT 22/28 · DEVELOPMENT 2/2

Critique of the Sāṃkhya Doctrine

> “If the intellect is a non-eternal entity liable to dissolve back into Prakṛti, it cannot be beginningless.”

> “If the intellect contained no impulse to action, how would the soul engage in action at all?”

> “Then the inference "because it is produced, the intellect depends on a cause" would not apply to the intellect, because the reason (hetu) does not encompass the intellect.”

> “The Sāṃkhya answer might be that the quality and its locus are distinct; the activity of the intellect does not change the fundamental nature of the Puruṣa.”

TEXTUAL EMPHASIS

“A pot and its blue color, a cloth and its whiteness — these are all distinct entities.”

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CLUSTER 01 · ARGUMENT 23/28

Discussion and Refutation of the Cārvāka Doctrine

> “The Cārvāka says — physical matter itself can become conscious; hence the experiencer of experience is that very physical aggregate.”

> “The entire aggregate is constantly changing; it is not necessary for the limbs, such as hands and feet, to remain intact until death.”

> “The collection of physical parts constituting a living body does not remain exactly the same from one day to the next.”

> “The Cārvāka would answer — transfer of impressions occurs only when two things stand in the relation of material cause (upādāna-kāraṇa) and its effect.”

TEXTUAL EMPHASIS

“The original intact body, of which the severed limb was a material part, no longer exists in that form after the severance.”

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CLUSTER 01 · ARGUMENT 24/28 · DEVELOPMENT 1/4

Discussion of the Arguments in Favor of Universal Momentariness

> “But there is no available inference to establish the existence of this imagined property called "immediate productivity" in the productive cause.”

> “One and the same cause can be productive when the auxiliary cause is present, and non-productive when the auxiliary cause is absent.”

> “We could say that the familiar smoke arose from some unseen entity — for example, a ghost.”

> “If, without proof, the possibility of a special property in the cause is accepted, then the same possibility must be accepted regarding the effect as well.”

TEXTUAL EMPHASIS

“The Buddhist could say that the difference between productivity and non-productivity is itself a difference of nature.”

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CLUSTER 01 · ARGUMENT 24/28 · DEVELOPMENT 2/4

Discussion of the Arguments in Favor of Universal Momentariness

> “Then what prevents seed-ness from being the wider property and immediate productivity the narrower one?”

> “If mutually exclusive negations are held to co-occur in the same thing, what then would their exclusiveness mean?”

> “There is clear proof against the inference that a teak tree and a tree are mutually exclusive.”

> “The word "teak" applies to a particular tree with leaves and branches, but the word "motion" applies only to moving leaves and branches.”

TEXTUAL EMPHASIS

“The Buddhist might say that from the causal assemblage including the impulse that produces motion, a new teak tree with swaying branches is produced, different from the stationary teak tree.”

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CLUSTER 01 · ARGUMENT 24/28 · DEVELOPMENT 3/4

Discussion of the Arguments in Favor of Universal Momentariness

> “The same thing can be moving or stationary depending on the auxiliary cause; there is no need, therefore, to accept a separate entity at every moment.”

> “Positing a special property without proof does not yield a valid conclusion.”

> “If by "present" is meant the present substance itself, there is no difficulty for the non-momentary (eternalist) view.”

> “An objection is raised that a single cognition is related to many objects at once, whereas a thing's temporal relation is sequential.”

TEXTUAL EMPHASIS

“On the contrary, continuous recognition of a thing's stability is itself direct testimony.”

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CLUSTER 01 · ARGUMENT 24/28 · DEVELOPMENT 4/4

Discussion of the Arguments in Favor of Universal Momentariness

> “If the Buddhist already accepts this kind of difference, he would have to deny even the tree-ness of the teak tree; such an admission would be fatal to his own argument.”

> “As a result, as in the Jaina doctrine, all things would enter into one another's nature.”

> “A nature arises with the thing and ceases with it, whereas the availability of the auxiliary cause is an accidental property.”

> “The second solution is that a single individual cause alone does not produce the entire final effect.”

TEXTUAL EMPHASIS

“But the non-Buddhist does not regard a change in temporal relation as a change in the fundamental nature of the thing.”

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CLUSTER 01 · ARGUMENT 25/28

Resolution of Doubt Concerning Momentariness

> “The answer is that neither is there any real doubt regarding the stability of things, nor regarding the validity of the recognition of a stable thing.”

> “Then there is no basis for calling that same recognition false when it identifies a stable thing.”

> “If this self-knowledge in turn needs further confirmation, and that confirmation needs a third, an infinite regress would result.”

> “If one says "all discourse concerning validity is false," then the use of the word "false" itself would also become false.”

TEXTUAL EMPHASIS

“But in the recognition of a stable thing, destruction and continuity are not present together as contradictions.”

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CLUSTER 01 · ARGUMENT 26/28

Stability Is Inconsistent with Causality — Discussion and Refutation of This Objection

> “A blue thing is not blue for some individuals and not blue for others; similarly, if causality is natural, a cause ought always to produce an effect.”

> “If real things are accepted, then the causal relation too must be accepted as real; or else both must be denied.”

> “A cause produces its effect only when joined with its auxiliary causes.”

> “Without a cause, an experientially established thing would have to be regarded as eternal and unproduced, which contradicts direct perception.”

TEXTUAL EMPHASIS

“A cause remains a cause throughout its entire existence, but it produces its effect only when the complete causal assemblage is formed.”

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CLUSTER 01 · ARGUMENT 27/28

Objection to the Doctrine of Causality and Its Answer

> “But an eternal, all-pervading soul is never absent; hence its negative concomitance cannot be observed.”

> “The answer to this is — causality is, in reality, the invariable precedence of the cause with respect to the effect.”

> “The inference "the soul is the cause of pleasure, pain, and so on" is of this latter kind.”

> “When the real relation of causality has already been established, there is no over-extension.”

TEXTUAL EMPHASIS

“If all causes are denied, then either no production would occur at all, or every thing would arise from every other thing in every place.”

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CLUSTER 01 · ARGUMENT 28/28

Concluding Prayer

> “The Supreme Lord's auxiliary power — the different fruits of karma, or the unseen (adṛṣṭa), differing from person to person — is called "māyā" or mystery because of its i…”

> “May that Supreme Being, who remains beyond the disordered flow and all the tumult of the world produced by this mysterious power, dwelling peacefully within Himself, prod…”

TEXTUAL EMPHASIS

“May that Supreme Being, who remains beyond the disordered flow and all the tumult of the world produced by this mysterious power, dwelling peacefully within Himself, prod…”

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CLUSTER 01 · CLOSE

End of the The First Cluster of Flowers

"The Supreme Lord's auxiliary power — the different fruits of karma, or the unseen (adṛṣṭa), differing from person to person — is called "māyā" or mystery because of its i…"

"May that Supreme Being, who remains beyond the disordered flow and all the tumult of the world produced by this mysterious power, dwelling peacefully within Himself, prod…"

Udayanācārya · Nyāyakusumāñjali

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NYĀYAKUSUMĀÑJALI

The Second Cluster of Flowers

KNOWLEDGE · SOUND · WORLD-CYCLES

Udayanācārya · English translation section

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CLUSTER 02 · READING MAP

The sequence of arguments

01 | The validity of knowledge

02 | External tests of true cognition

03 | The impermanence of sound

04 | Creation and cosmic dissolution

05 | Tradition, scripture and new creation

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CLUSTER 02 · ARGUMENT 01/12 · DEVELOPMENT 1/2

Discussion of the Causes of the Validity of Knowledge

> “From this it follows that there must certainly be some cause that produces this unseen (adṛṣṭa).”

> “The answer is — true knowledge depends on special external conditions in addition to its general causes.”

> “From this it can be said that for true knowledge, the absence of flaw in the causal assemblage is necessary.”

> “The opponent might again say — the absence of non-apprehension, that is, the apprehension of the specific mark, is a positive entity; true knowledge arises from that cause.”

TEXTUAL EMPHASIS

“The opponent might say — leave aside other sources of knowledge; in verbal knowledge, the speaker's sincerity or special competence is not necessary beyond the absence of flaw.”

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CLUSTER 02 · ARGUMENT 01/12 · DEVELOPMENT 2/2

Discussion of the Causes of the Validity of Knowledge

> “The entire distinction between truth and falsity cannot be explained solely on the basis of absences.”

> “If this is accepted, then since the Veda has no author, it has neither virtue nor flaw.”

> “If it is said that flaw removes virtue, and virtue removes flaw, then the causality of both must equally be accepted.”

> “There is no particular basis for regarding the mere absence of the opposite property as the cause.”

TEXTUAL EMPHASIS

“The opponent would answer that the truth of the Veda is inherently self-contained; falsity arises only when a flaw is present.”

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CLUSTER 02 · ARGUMENT 02/12 · DEVELOPMENT 1/5

The Truth of Knowledge Is Known by an External Means — Proof of This View

> “The causal assemblage that reveals the truth of knowledge is not merely the assemblage that produces the original knowledge; some additional special condition is required.”

> “But when true knowledge is recognized as true, there are two possibilities — either its truth remains unknown even in that state, or no separate knowledge of truth arises at all.”

> “Desire arises from the knowledge that a particular action will fulfill the desired result.”

> “But it is not that, as soon as the knowledge of water arises, water's thirst-quenching capacity becomes self-illuminated.”

TEXTUAL EMPHASIS

“If the truth of knowledge is itself revealed by knownness, then the truth of the knowledge of knownness would also have to be known — and so the regress would continue.”

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CLUSTER 02 · ARGUMENT 02/12 · DEVELOPMENT 2/5

The Truth of Knowledge Is Known by an External Means — Proof of This View

> “The very same point applies to knowledge of the middle term of an inference.”

> “Then the middle term of the inference of truth too could be regarded as such a flawless fact.”

> “The correct knowledge of mother-of-pearl-ness prevents the illusion of silver.”

> “How could such a negative property itself become the object of the self-knowledge of true knowledge?”

TEXTUAL EMPHASIS

“From this it appears that the qualifier manifest in knowledge does not always really reside in the object — this is not so.”

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CLUSTER 02 · ARGUMENT 02/12 · DEVELOPMENT 3/5

The Truth of Knowledge Is Known by an External Means — Proof of This View

> “The validity of knowledge is being established by that very middle term whose status as a middle term itself depends on validity; here the suspicion of mutual dependence arises.”

> “The specific quality of earth, smell, is experienced; then the memory of a previously seen object arises.”

> “Nyāya's main argument against the internalist doctrine of validity is that doubt about the validity of knowledge repeatedly arises.”

> “If some doubtful knowledge occasionally leads to successful action, that is an exception.”

TEXTUAL EMPHASIS

“There is no necessary link in the causal chain of successful action requiring that the truth of knowledge be self-illuminated.”

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CLUSTER 02 · ARGUMENT 02/12 · DEVELOPMENT 4/5

The Truth of Knowledge Is Known by an External Means — Proof of This View

> “If the truth of any knowledge in this series remains unknown, then the truth of all knowledge prior to it would also remain unknown.”

> “If it is held that the truth of knowledge must necessarily be consciously known, then the internalist doctrine of validity, too, cannot escape infinite regress.”

> “For this very reason, a valid reason (hetu) in inference is distinguished from an invalid one, and a genuine presumption (arthāpatti) is distinguished from a false conjecture.”

> “For example, we dream that we are swimming in a pond; suddenly our leg gets caught in something, and we begin to drown.”

TEXTUAL EMPHASIS

“But this possibility does not by itself destroy the validity of the clear experiential distinction immediately available.”

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CLUSTER 02 · ARGUMENT 02/12 · DEVELOPMENT 5/5

The Truth of Knowledge Is Known by an External Means — Proof of This View

> “Moore, raising his hands and saying "here is one hand, and here is the other," establishes the reality of the external world.”

> “Viewed impartially, the Mīmāṃsā doctrine has some merit, but the weight of proof favors Nyāya doctrine more.”

> “Nevertheless, it is likewise not proper for Nyāya to hold that the truth of every piece of knowledge must necessarily be confirmed by yet another piece of knowledge.”

> “A hungry person eats delicious food in a dream, but upon waking the hunger remains as before.”

TEXTUAL EMPHASIS

“These characteristics may be difficult to identify clearly one by one; some individual characteristics may be common to both truth and illusion.”

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CLUSTER 02 · ARGUMENT 03/12 · DEVELOPMENT 1/10

Sound Is Impermanent — Proofs of This

> “The truth of eternal scripture does not depend on the successful sensory, intellectual, volitional, effortful, or verbal skill of any speaker or author.”

> “Nor can it be said that the sound has been covered, suppressed, or overlaid by some covering.”

> “If the auditory faculty were flawed, other sounds would not be heard either.”

> “For philosophers who do not regard the destruction of sound as directly perceptible, its impermanence is established by inference, for the satisfaction of their doubts.”

TEXTUAL EMPHASIS

“The author answers — this so-called vitiating condition does not pervade the probandum.”

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CLUSTER 02 · ARGUMENT 03/12 · DEVELOPMENT 2/10

Sound Is Impermanent — Proofs of This

> “If only the perceptibility of the locus were necessary, then knowledge of the many absences of qualities, properties, virtue, sin, and so on would become impossible.”

> “The function of a qualifier is to distinguish the qualified from other things.”

> “The opponent asks — if the ear itself is not known as the qualified, how could there be knowledge of "no sound in the ear"?”

> “The result of this answer is that the destruction of sound cannot be called inaudible merely because its locus is not in contact with the ear.”

TEXTUAL EMPHASIS

“Does the knowledge "there is no pot on the ground" require the pot itself to be presently perceived?”

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CLUSTER 02 · ARGUMENT 03/12 · DEVELOPMENT 3/10

Sound Is Impermanent — Proofs of This

> “An argument might be raised — for the apprehension of the absence of a pot on the ground, the ground itself must be presently perceived.”

> “An absence, because of its relation to its counter-positive and locus, can become the object of sensory apprehension.”

> “Space itself is always imperceptible; its specific quality of "being accompanied by sound / not being accompanied by sound" is not directly apprehended.”

> “The opponent offers a curious argument — perhaps some sound-vibration arises in the deaf person's ear that is simply not useful, and hence is not heard; the sound still exists.”

TEXTUAL EMPHASIS

“If the sole basis for holding that an unheard sound exists in a deaf person's ear is "there ought to be some use," then this inference is not established.”

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CLUSTER 02 · ARGUMENT 03/12 · DEVELOPMENT 4/10

Sound Is Impermanent — Proofs of This

> “The opponent might say — although the instrument is the cause of the sound, the sound itself is the object of the ear; the instrument is visible, the sound audible.”

> “But "the vibration has stopped, and thereafter there is no sound" — this is a different cause-effect relation.”

> “But what is to be proven here regarding the sound present while the instrument was playing is its absence at the present or future time, that is, its destruction.”

> “In the same way, even without complete knowledge of the destruction of the cause, apprehension of the absence of sound is possible.”

TEXTUAL EMPHASIS

“The author says — such a strategy produces many logical fallacies in the earlier examples; hence a clear analysis of the general rule is needed.”

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CLUSTER 02 · ARGUMENT 03/12 · DEVELOPMENT 5/10

Sound Is Impermanent — Proofs of This

> “But this makes the chain of loci unnecessarily complex; the causal relation alone is sufficient.”

> “The fibers are the direct material cause of the thread, the thread is the material cause of the cloth.”

> “A fresh perception of the locus is not always necessary in the causal assemblage for knowledge of absence.”

> “The general experience of the destruction of fire does not depend on such a conjecture of displacement.”

TEXTUAL EMPHASIS

“If it is said that there is a special causal relation between fire and the effect of burning, its necessary concomitance must be proven.”

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CLUSTER 02 · ARGUMENT 03/12 · DEVELOPMENT 6/10

Sound Is Impermanent — Proofs of This

> “The moment-by-moment change of the flame does not prevent the ordinary practice of identifying it.”

> “The opponent asks — by what proof do we know that low pitch, high pitch, and so on are the natural qualities of sound itself, rather than external superimpositions?”

> “The differences of low, high, medium, and so on pitch heard in uttered letters are not known as qualities of any other thing.”

> “The tactile sense apprehends only things with tactile qualities; the auditory sense apprehends sound.”

TEXTUAL EMPHASIS

“If regarded as a quality of atoms, atoms are beyond sensory perception; how could such a quality be directly perceived by ordinary hearing?”

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CLUSTER 02 · ARGUMENT 03/12 · DEVELOPMENT 7/10

Sound Is Impermanent — Proofs of This

> “When we know pot-ness, some pot is known; mere locus-less pot-ness is not known.”

> “Two inferences with mutually contradictory conclusions cannot be equally strong if any of the necessary characteristics is absent in one of their middle terms.”

> “The author concedes — by this elimination, at most the alternative "substance or quality" remains possible; substance alone is not thereby established.”

> “Sound is not the object of any external sense organ that shares a similar general quality with the objects of the other senses, such as sight or smell.”

TEXTUAL EMPHASIS

“If the ear, the organ of hearing, is the locus of sound, how could it hear its own quality, sound?”

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CLUSTER 02 · ARGUMENT 03/12 · DEVELOPMENT 8/10

Sound Is Impermanent — Proofs of This

> “An external sense organ generally apprehends a substance through its specific sensory quality.”

> “The universal sound-ness is eternal because it is unproduced; mere audibility is not the reason.”

> “If sound is eternal and unchanging, what governs such comparative superiority or inferiority?”

> “Someone might say — this rule of causality applies to things other than sound; in sound, the difference of pitch is a difference of natural manifestation.”

TEXTUAL EMPHASIS

“Someone asks — why is the connection between a produced thing and its cause of destruction necessary?”

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CLUSTER 02 · ARGUMENT 03/12 · DEVELOPMENT 9/10

Sound Is Impermanent — Proofs of This

> “If saffron powder is not present before the cloth is destroyed, this does not mean the two are naturally opposed; it only means their causal assemblage was not present together at that time.”

> “The word "pot" is uttered and then perishes; how could this destroyed word be the signifier of a pot that continues to exist afterward?”

> “There is no such thing as a genus called "general individuality" that resides equally in all individuals, through whose medium a word could signify an individual.”

> “The Mīmāṃsaka might say — first there is verbal knowledge of the genus, and afterward, knowledge of the individual possessing the genus arises through presumption.”

TEXTUAL EMPHASIS

“If the genus and the individual are both the object of one and the same cognition, then it is simpler to accept both levels in the meaning of a word.”

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CLUSTER 02 · ARGUMENT 03/12 · DEVELOPMENT 10/10

Sound Is Impermanent — Proofs of This

> “The author answers — because of the cycles of creation and dissolution of the world, the teacher-student tradition is not unbroken.”

> “The world is periodically destroyed and recreated; at dissolution, the present flow of humanity, differentiation of species, arts and skills, and linguistic tradition is interrupted.”

> “Someone might ask — if every day has a preceding day, and the cycle of creation is beginningless, how can there be a complete dissolution?”

> “The fruits of karma ripen at different times; why should they all end at the same moment?”

TEXTUAL EMPHASIS

“The answer to this question will be given in the next section.”

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CLUSTER 02 · ARGUMENT 04/12 · DEVELOPMENT 1/3

The Justification for the Possibility of Creation and Dissolution

> “Some day can indeed come after the day of dissolution or the period of destruction.”

> “In the same way, the first ancestors of the various human races, though not the offspring of a human couple, could arise from a special causal assemblage.”

> “If the intent of the inference is that some other day must necessarily precede the very day in question, then the reason (hetu) suffers from the fault of being conditional.”

> “When the sun leaves that particular sign, the rains stop and the sequence of rainy days ends.”

TEXTUAL EMPHASIS

“Then the question arises — if the soul has no experience during sleep, what purpose does the body serve for the soul at that time?”

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CLUSTER 02 · ARGUMENT 04/12 · DEVELOPMENT 2/3

The Justification for the Possibility of Creation and Dissolution

> “Hence the biological process continuing during sleep becomes the cause of future experience.”

> “The planets move in different orbits and at different speeds; their various parts appear in the sky at different times.”

> “The answer is — during dissolution, when the causes producing experience are absent, no experience arises in the soul.”

> “A biological rule such as "this creature is born from a cow, because it is a cow" applies only under the ordinary condition of sexual reproduction.”

TEXTUAL EMPHASIS

“The process of teaching verbal signs is easily possible through the descent of God.”

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CLUSTER 02 · ARGUMENT 04/12 · DEVELOPMENT 3/3

The Justification for the Possibility of Creation and Dissolution

> “An example of this is the first fire, which was produced not from ordinary fire, but from rubbing one piece of wood against another perforated piece.”

> “But direct experience shows that when the necessary structure of the parts breaks down, a pot or a tree is destroyed.”

> “One must accept that any effect is produced by the presence of a specific causal assemblage and ceases in the absence of that causal assemblage.”

> “From the dyad up to the subtlest living being and the vastest universe, the entire world is changeable according to the rule of causality.”

TEXTUAL EMPHASIS

“Flies living in a fig fruit are destroyed when an angry monkey eats the fruit.”

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CLUSTER 02 · ARGUMENT 05/12

Proofs of Dissolution

> “[From the printed page 189 up to the beginning part of page 194, the original text is in Sanskrit; as a rule, its translation has not been added in this rendering.”

> “The next available English translation portion begins from the final part of printed page 194.]”

> “The next available English translation portion begins from the final part of printed page 194.]”

> “The next available English translation portion begins from the final part of printed page 194.]”

TEXTUAL EMPHASIS

“The next available English translation portion begins from the final part of printed page 194.]”

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CLUSTER 02 · ARGUMENT 06/12

The Gradual Decline of Tradition, Birth, Education, Conduct, and Dharma

> “In the subsequent age, parents engaged in intercourse with the purpose of obtaining offspring, and children were born from that.”

> “Now, according to worldly custom, the child, already born, is given the purificatory rites.”

> “Now many brahmins earn their living through begging, trade, lending money at interest, animal husbandry, or serving others.”

> “Now, with sacrifice diminished, dharma is being upheld by charity, the last remaining leg.”

TEXTUAL EMPHASIS

“If the Smṛtis were to establish each other's validity, this would be like one blind man showing the way to another blind man.”

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CLUSTER 02 · ARGUMENT 07/12

Consideration of Custom, Smṛti, and the Unavailable Vedic Injunction

> “The answer is — if the beneficial nature of an act is already established from the conduct of respectable people, then the inference of a Vedic text becomes unnecessary thereafter.”

> “If the relevant Vedic text is entirely unknown, how could it give knowledge of the beneficial or obligatory nature of a specific act?”

> “Then the inference of the Vedic injunction becomes pointless, because the necessity of performing the act is already known.”

> “Hence there must certainly be some being who directly knows the subject matter of scripture.”

TEXTUAL EMPHASIS

“If the injunction for the Rājasūya had never been in practice at all, its command would be as futile as an impossible order to cross the ocean.”

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CLUSTER 02 · ARGUMENT 08/12

The Interruption of Religious Tradition as the Cause of Dissolution

> “The obligatory nature of such acts cannot be inferred from traditional continuity.”

> “Or did all the teachers in this land die, while teachers survived in another land?”

> “But if this were so, there would be evidence of the continuous preservation of specific branches and customs in various different lands.”

> “But if this position is accepted, mere custom alone would become the guide to what is virtuous and what is not, and the need for the independent authority of scriptural injunction would disappear.”

TEXTUAL EMPHASIS

“The interruption of tradition does not occur through the uniform maturation or natural conclusion of all religious acts.”

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CLUSTER 02 · ARGUMENT 09/12

Reflection on Faith in the Veda and the Attraction of Buddhist Doctrine

> “Laziness is not its cause, because Vedic study is extremely difficult and labor-intensive.”

> “A person who has adopted scriptural discipline from childhood is not influenced by reckless freedom in food and drink.”

> “The desire for livelihood is also not the root cause, because Vedic study does not give any immediate worldly benefit.”

> “Since strict food prohibitions are fewer, those fond of taste are also drawn to it.”

TEXTUAL EMPHASIS

“Some unworthy people are drawn day and night to the monastery merely for the trouble of getting gruel.”

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CLUSTER 02 · ARGUMENT 10/12

How New Creation Begins from the Inactive State of Dissolution

> “From such a state, how does the creative activity that produces a new world begin?”

> “The impermanent cause has already been destroyed; then how could it identify a particular time?”

> “During sleep, breathing and the body's life-sustaining processes do not stop completely; they continue slowly, up to the body's allotted lifespan.”

> “Ancient texts describe this process metaphorically as the breathing of God.”

TEXTUAL EMPHASIS

“The faith of learned people in the Veda is merely a means of grasping the truth of the Veda, not the producing cause of that truth.”

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CLUSTER 02 · ARGUMENT 11/12

Refutation of the Doctrine that Scripture Was Established Through the Omniscience of Sages Such as Kapila

> “Then what need is there for a God possessing unnecessary knowledge of countless beings?”

> “But dreams and imagined stories can also partially match true events; this does not make them proof.”

> “If the definite cause-effect relation is not already known, how could meditation become proof of it?”

> “But at the beginning there was no such rule that only a person born of brahmin parents would be a brahmin, because the very first brahmin had no brahmin parents before him.”

TEXTUAL EMPHASIS

“But if the powers of many limited supernatural beings must be imagined, then, by the principle of parsimony, it is more reasonable to accept a single omnipotent being.”

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CLUSTER 02 · ARGUMENT 12/12

Concluding Prayer of the Second Cluster

> “May my mind remain filled with devotion to Lord Śiva until the last moment of life.”

> “Salutations to that Śiva, who, with the help of the unseen — the fruit of karma of all beings — creates this wondrous and extraordinary world.”

> “He, again and again, destroys the world, playing the game of creation and destruction like a magician's sport.”

> “His rule over the entire universe is undisputed, and He is the supreme and final cause of that world.”

TEXTUAL EMPHASIS

“His rule over the entire universe is undisputed, and He is the supreme and final cause of that world.”

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CLUSTER 02 · CLOSE

End of the The Second Cluster of Flowers

"May my mind remain filled with devotion to Lord Śiva until the last moment of life."

"Salutations to that Śiva, who, with the help of the unseen — the fruit of karma of all beings — creates this wondrous and extraordinary world."

"His rule over the entire universe is undisputed, and He is the supreme and final cause of that world."

Udayanācārya · Nyāyakusumāñjali

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NYĀYAKUSUMĀÑJALI

The Third Cluster of Flowers

INFERENCE · LANGUAGE · NEGATION

Udayanācārya · English translation section

Gajendra Thakur · Videha

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CLUSTER 03 · READING MAP

The sequence of arguments

01 | Absence of knowledge and arguments against God

02 | Inference against sceptical objections

03 | Analogy and the philosophy of comparison

04 | Verbal testimony and connected meaning

05 | Postulation, non-apprehension and negation

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CLUSTER 03 · ARGUMENT 01/21 · DEVELOPMENT 1/3

Examination of Atheist Arguments Based on the Absence of Knowledge of God

> “The first counter-argument is this — if God really exists, He ought to be directly perceivable.”

> “A second argument — every conscious being is endowed with a visible body, because consciousness manifests through the relation of body, sense organs, and object.”

> “Hence God cannot engage in an action such as the creation or destruction of the world; on this basis, the atheist wishes to deny the very existence of God.”

> “It is logically flawed to take a thing regarded as non-existent as the subject and then deny a property of it.”

TEXTUAL EMPHASIS

“The soul is ordinarily known as endowed with momentary qualities such as cognition, desire, aversion, and effort.”

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CLUSTER 03 · ARGUMENT 01/21 · DEVELOPMENT 2/3

Examination of Atheist Arguments Based on the Absence of Knowledge of God

> “The author says — in all these inferences, the reason itself is unestablished.”

> “If, like the aperture of the ear for the auditory organ, some fixed part of the body is regarded as the delimiter of the mind, then the mind would function only through that part; if that part were damaged, the mind's entire…”

> “If the entire body is regarded as the medium of the mind, then localized experience of pleasure and pain becomes inconsistent with this rule.”

> “A special proof of the atomic nature of the mind is the sequential arising of cognitions.”

TEXTUAL EMPHASIS

“If the mind were all-pervading, its relation with all the sense organs would always be present, and all sensory knowledge ought to arise at once.”

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CLUSTER 03 · ARGUMENT 01/21 · DEVELOPMENT 3/3

Examination of Atheist Arguments Based on the Absence of Knowledge of God

> “But where the unseen, without visible causes, itself acts as the principal cause, there the non-occurrence of the effect can be explained by the absence of the unseen.”

> “If the mere conjunction of object, sense organ, and soul were the sufficient cause of knowledge, then knowledge ought to arise every time this threefold conjunction occurs.”

> “Even granting that two pieces of knowledge do not arise together, why should not a single piece of knowledge grasp many objects at once?”

> “Nyāya does not accept, as Sāṃkhya does, a single combined cognition of many objects at one time; experience shows that among many present objects, one is known at a time, and sequentiality is thereby confirmed.”

TEXTUAL EMPHASIS

“Dream-knowledge arises when impressions of prior experience are stirred by faint internal or external stimuli even while the mind has not fully reconnected with the senses.”

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CLUSTER 03 · ARGUMENT 02/21

Definitions of the Qualified Subject of Knowledge and the Counter-Positive of Negation

> “The true nature of this qualified subject is, in reality, the locus of the absence of the thing that is excluded by that qualifier.”

> “The counter-positive of a negation is the thing that is the exact opposite of the negation, that is, the thing whose absence is being stated.”

> “The counter-positive of "the absence of a pot" is the pot; the counter-positive of "the absence of red color" is red color.”

> “Negation is always meaningful in the context of some real locus or real relation.”

TEXTUAL EMPHASIS

“The intent of the statement is the inherent contradiction between squareness and circularity — the co-occurrence of both in one shape is impossible.”

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CLUSTER 03 · ARGUMENT 03/21

An Unreal Thing Also Cannot Be the Object of Negation

> “The author now clarifies that an entirely unreal thing cannot even become the "object" of negation.”

> “When the illusion disappears and knowledge of a horn is absent, then, along with real knowledge of the hare's head, the negative knowledge "there is no horn here" arises.”

> “Answer — "there is no horn on the hare's head." The negation is of the absence of the relation of a horn on a real hare's head, not of some independent, unreal horn-entity.”

> “Without this distinction, it is not possible to establish an absence from mere non-apprehension.”

TEXTUAL EMPHASIS

“If a real God is taken as the subject, then the conclusion of His entire unreality becomes self-contradictory.”

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CLUSTER 03 · ARGUMENT 04/21

Another Inference to Establish the Non-Existence of God

> “Suppose there is no direct knowledge of God at all, and no valid discourse regarding God is available; nevertheless, the atheist might say that discussion can proceed by taking the illusory notion of God as a basis.”

> “Apart from myself, I do not regard the other souls I know as omniscient or as creators of the world, because they are conscious beings like humans.”

> “If the general genus "soul-ness" is taken as the subject, the problem becomes even clearer.”

> “Soul-ness could include the soul-ness of an omniscient God as well, and the absence of omniscience in general soul-ness is not established everywhere.”

TEXTUAL EMPHASIS

“For this reason, the subject/locus of the inference remains unestablished again.”

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CLUSTER 03 · ARGUMENT 05/21

Defense and Refutation of the Proof of God's Non-Existence

> “Here the atheist Mīmāṃsaka might offer a defense, saying — the lack of omniscience and creatorship can be established regarding the God as popularly conceived or as conceived in Nyāya doctrine.”

> “If popular belief or Vedic statements establish God's existence and creatorship, and that proof is accepted, then the inference establishing God's non-existence is directly obstructed by it.”

> “And if popular belief or scriptural statement is not accepted as proof, then the subject called "the popularly known God" or "the God of Nyāya doctrine" itself becomes unestablished.”

> “When a thing is merely an unproven conjecture, the subject in the inference of its non-existence remains unstable.”

TEXTUAL EMPHASIS

“Hence, from both directions, the atheist's inference does not hold up.”

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CLUSTER 03 · ARGUMENT 06/21

The Cārvāka's Rejoinder

> “Now the Cārvāka says — there is no need to qualify non-apprehension as "the non-apprehension of a knowable thing." Whatever is not apprehended does not exist; and whatever is the opposite of that exists.”

> “God and so on are not seen; hence it is proper to regard them as unreal.”

> “An objection might be raised that, if this is accepted, inference and other indirect means of knowledge would be denied.”

> “Ordinary human practice too does not proceed on the basis of certain inference, but on possibility and probability.”

TEXTUAL EMPHASIS

“The underlying beliefs that show broad agreement across the practices of various people are accepted as valid for practical purposes; for this, an independent inferential proof is not needed.”

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CLUSTER 03 · ARGUMENT 07/21 · DEVELOPMENT 1/2

Answer to the Cārvāka Doctrine

> “If "not directly perceived = non-existent," then the real sensory existence of the eye is destroyed first; then how could direct perceptual knowledge of color arise?”

> “Answer — memory is not proof of present existence, because a destroyed thing too is remembered.”

> “For this reason, perception too cannot simply be regarded as the sole proof of existence.”

> “The same counter-argument applies to the atheist's arguments denying the afterlife, the unseen, deities, and so on.”

TEXTUAL EMPHASIS

“The presence of the reason in the subject and its absence in counter-examples can be known through perception or non-apprehension.”

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CLUSTER 03 · ARGUMENT 07/21 · DEVELOPMENT 2/2

Answer to the Cārvāka Doctrine

> “Mere "suspicion of deviation" is not irrelevance; a baseless suspicion of deviation can be raised against any reason.”

> “The author says — this too is flawed; for destruction, being produced is relevant, and being composite too can be a relevant reason for destruction.”

> “The main question again is — by what sign in the reason do we know that its nature is non-deviant?”

> “One proposal — if some element is never known by proof to be endowed with a certain property, then it is devoid of that property; just as a crane is never seen to be black.”

TEXTUAL EMPHASIS

“The Buddhist says — identity (tādātmya) and causality (kāryatā) determine the freedom from vitiating conditions of a pervasion.”

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CLUSTER 03 · ARGUMENT 08/21 · DEVELOPMENT 1/2

Justification of Inference and Answer to the Cārvāka's Objections

> “If doubt arises about the unconditioned pervasion of reason and probandum, the very act of doubting presupposes the existence of inferential thought.”

> “The final limit of doubt is that state in which the doubter contradicts his own doubt through his own practice.”

> “The author of the sūtra regarded tarka (counterfactual reasoning) as an aid to inference; otherwise the sūtras on tarka would be pointless.”

> “Definition of a vitiating condition — that which pervades the probandum but does not pervade the reason is the vitiating condition of the reason.”

TEXTUAL EMPHASIS

“The vitiating condition pervades the probandum — smoke — but not fire in general.”

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CLUSTER 03 · ARGUMENT 08/21 · DEVELOPMENT 2/2

Justification of Inference and Answer to the Cārvāka's Objections

> “Not all of Mitrā's children are affected by spicy food; hence this condition does not pervade the middle term, but could be the cause of the particular dark complexion.”

> “Now, the question set aside earlier — under which of the five well-known fallacies of reason does an "irrelevant reason" fall?”

> “Technically, knowing that the reason pervades the subject is called "sthāpanā" (establishment).”

> “The second sub-type includes "proving what is already established" (siddhasādhana).”

TEXTUAL EMPHASIS

“A real, necessary relation between the reason and the probandum has not been established.”

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CLUSTER 03 · ARGUMENT 09/21

Analogy/Comparison Is Not Contrary to the Existence of God

> “The first, namely positive existence, is again of two kinds: that which possesses qualities (guṇavat) and that which is without qualities (nirguṇa).”

> “In this division, that which possesses a universal is again of two kinds: moving (spanda) and non-moving (aspanda).”

> “Therefore there is no need to accept a separate means of knowledge called analogy for cognizing similarity.”

> “Therefore this cognition, produced by sense-contact with the assistance of memory, is by nature perceptual cognition.”

TEXTUAL EMPHASIS

“But in the second case the cow and the gavaya are different.”

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CLUSTER 03 · ARGUMENT 10/21

Refutation of the Mīmāṃsā Support for Regarding Analogy as a Means of Knowledge

> “If analogy is defended as independent because "similarity" is a unique object of knowledge, then "dissimilarity" would equally require its own independent proof ("dis-ana…”

> “So neither similarity nor dissimilarity needs a dedicated new means of knowledge; recognition across time ("this is that same person") likewise rests on presumption-like …”

TEXTUAL EMPHASIS

“So neither similarity nor dissimilarity needs a dedicated new means of knowledge; recognition across time ("this is that same person") likewise rests on presumption-like …”

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CLUSTER 03 · ARGUMENT 11/21

The Nyāya Support for Regarding Analogy as a Means of Knowledge

> “Because the causal materials — perception of the animal, memory of the description, and awareness of similarity — jointly produce a genuinely new cognition of the word-object relation, Nyāya treats analogy as a distinct pramāṇa.”

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CLUSTER 03 · ARGUMENT 12/21

An Objection, Its Answer, and the Vaiśeṣika's Rejoinder

> “Then why should analogy be an independent means of knowledge?”

> “The question then arises — how is it certain that gavaya-ness, not cow-similarity, is the primary meaning?”

> “Until this doubt is removed, the descriptive sentence alone does not fix denotation.”

> “What the sentence had to say — "a gavaya is like a cow" — it has said completely.”

TEXTUAL EMPHASIS

“It is not easy to treat the complete meaning of the sentence and the later identification of the object as stages of one and the same means of knowledge.”

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CLUSTER 03 · ARGUMENT 13/21

Answer to the Above Rejoinder

> “But in "an animal like a cow is called a gavaya," the word-meanings are mutually consistent; the sentence gives a complete general understanding without any imported meaning.”

> “The general proposition and later knowledge of a particular quality do not make the same sentence carry two conflicting meanings.”

> “For this reason it is improper to turn the similarity-statement into a pervasion-statement such as "everything possessing cow-similarity is a gavaya" and run an inference from it.”

> “Without this prior knowledge, the negative inference remains unestablished.”

TEXTUAL EMPHASIS

“This causal material differs from the ordinary reason-pervasion-memory structure of inference.”

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CLUSTER 03 · ARGUMENT 14/21 · DEVELOPMENT 1/2

The Vaiśeṣika View on Verbal Testimony and Its Examination

> “The first inference constructed is: "the word-meanings of this sentence are mutually related, because they are a sentence." But here the reason is unestablished; a word-meaning itself is not a sentence.”

> “If the relation is understood as "word is the means of knowledge, and the word-meaning relation is its object," this too runs into difficulty.”

> “The specificity is asserted because the object of memory is specific meanings, and their relation is understood among those specific meanings.”

> “The question now is — is the probandum certain in the subject, or merely possible?”

TEXTUAL EMPHASIS

“If reliability is to be established from the knowledge that "the speaker knows the mutual relation of what he is describing," then where does this knowledge itself come from?”

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CLUSTER 03 · ARGUMENT 14/21 · DEVELOPMENT 2/2

The Vaiśeṣika View on Verbal Testimony and Its Examination

> “Knowledge of the necessary mutual relation among the meanings also depends on knowledge of the meanings themselves.”

> “If knowledge of expectancy is the cause, then before understanding any sentence, the listener would have to introspect on his own desire — contrary to experience.”

> “If the reason is framed as "meanings presented by words, endowed with expectancy, proximity, and fitness," inconclusiveness (vyabhicāra) is again possible.”

> “But often a listener understands the relational meaning of a partial phrase clearly without hearing the entire sentence.”

TEXTUAL EMPHASIS

“Then the reason becomes "words uttered by a reliable person." But no one is entirely reliable in everything they say; accepting partial reliability again produces inconclusiveness.”

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CLUSTER 03 · ARGUMENT 15/21

The Prābhākara View — Vedic Sentences Are an Independent Proof, Worldly Sentences Depend on Inference

> “The decisive knowledge of the relation among the things the speaker describes is obtained through inference.”

> “But the meaning of an ordinary sentence is understood even before any such inferential process takes place.”

> “Answer: the eye too sometimes produces illusion due to a defect, but this does not stop the production of perceptual knowledge when the proper sensory conjunction is present.”

> “Some Mīmāṃsakas of Gauḍa country read Manu's text with the same reverence as a Vedic text; it is a human composition, yet this poses no obstacle to comprehension.”

TEXTUAL EMPHASIS

“To deny this parallel would reduce the Veda to a mere restatement of already-known truths, not an independent source of knowledge.”

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CLUSTER 03 · ARGUMENT 16/21 · DEVELOPMENT 1/2

Further Discussion on the Nature of Connected Meaning

> “Nor is it that the word's denotative intent is already directed toward a related thing — this too is beyond dispute.”

> “The word's denotative power is entirely used up in presenting its separate meaning.”

> “If this presenting activity is called the auxiliary cause of sentence-meaning-knowledge, the dispute ends — since sentence-meaning is indeed known after word-meaning is known.”

> “Second, every sentence would become redundant, if different words already each carried the other's related meaning beforehand.”

TEXTUAL EMPHASIS

“To fix the noun's meaning, the action's relation is needed, and to fix the verb's meaning, the noun's thing-relation is needed.”

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CLUSTER 03 · ARGUMENT 16/21 · DEVELOPMENT 2/2

Further Discussion on the Nature of Connected Meaning

> “If the intent is that a word denotes only that thing which is already related to another meaning, there is no independent proof of this.”

> “A poet, through imagination, constructs wondrous relations among things not really present.”

> “Then what specific quality in the reliable person produces this meaning-relation?”

> “Then the question is — why is the word necessary at all for understanding the meaning-relation?”

TEXTUAL EMPHASIS

“Things become knowable only after being presented through a means of knowledge; the word is the necessary cause in this process of presentation.”

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CLUSTER 03 · ARGUMENT 17/21

The Verbal-Testimony-Based Objection to the Proposition of an Omniscient Creator, and Its Answer

> “If agency itself is mere illusion, how can an illusion-free God be the agent of the world?”

> “For this reason, scripture itself is not opposed to God, but rather, properly understood, assists in establishing His existence.”

> “The validity of statements clearly affirming God's existence cannot be denied merely on the basis of superficial contradiction.”

> “Answer: the arising of preaching has its own cause; no effect arises without a cause.”

TEXTUAL EMPHASIS

“If it is said that the unseen (adṛṣṭa) or destiny produces engagement, this too does not prove preaching unnecessary.”

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CLUSTER 03 · ARGUMENT 18/21 · DEVELOPMENT 1/2

Critique of Regarding Presumption as an Independent Means of Knowledge

> “The proponent of presumption says that being alive yet absent from the house is otherwise inexplicable, so the supposition of being outside is necessary.”

> “If any fact unrelated to this absence could be called its "explainer," then anything could explain anything.”

> “If no such pervasion existed, why would "he is outside the house" explain "he is not in the house"?”

> “The conclusion of presumption rests on this already-known spatial incompatibility.”

TEXTUAL EMPHASIS

“The extremely subtle atomic locations are not separately known — this poses no problem.”

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CLUSTER 03 · ARGUMENT 18/21 · DEVELOPMENT 2/2

Critique of Regarding Presumption as an Independent Means of Knowledge

> “The necessary relation can equally be expressed in the generalized "wherever/whatever" form.”

> “"Caitra is somewhere" and "he is not in the house" are likewise not contradictory; one is a general statement of existence, the other a location-specific absence.”

> “In this way, after much circling, the Mīmāṃsaka arrives at the Nyāya conclusion — if Caitra is in one place, he cannot, incompatibly, be in another place at the same time.”

> “But this contradiction itself arises only after the smoke-fire pervasion is already known.”

TEXTUAL EMPHASIS

“Nor is it proper to call a negative inference "presumption." In Nyāya, both positive and negative pervasions are accepted as bases of inference.”

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CLUSTER 03 · ARGUMENT 19/21 · DEVELOPMENT 1/3

Critique of Regarding Non-Apprehension as an Independent Means of Knowledge

> “The author now shows that this so-called proof, non-apprehension, is not fundamentally different from perception either.”

> “When some known non-apprehension — that is, "I searched but did not find" — becomes the reason (hetu), the resulting knowledge of absence can be inferential.”

> “The author answers — here the principal cause is one and the same sense organ, and the sense organ's function is not exhausted merely in apprehending the non-apprehension.”

> “The eye can know the absence of color, not touch; the ear can know the absence of sound.”

TEXTUAL EMPHASIS

“Then why should the sense organ additionally need to directly see the locus?”

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CLUSTER 03 · ARGUMENT 19/21 · DEVELOPMENT 2/3

Critique of Regarding Non-Apprehension as an Independent Means of Knowledge

> “If a person opens his eyes and sees the object in front of him, he will not thereby see the absence of blackness or some other quality in a red pot placed behind that object, merely because the eyes are open in the forward direction.”

> “The absence of color in air, for example, may be regarded as inferred, not directly perceived.”

> “If behavior is sometimes established from knowledge and, in other cases, knowledge from behavior, mutual dependence results; if a third alternative is proposed, the fault of circularity follows.”

> “If a universal rule is accepted — "whatever can be a valid reason for a probandum, its absence can be a reason for the absence of the probandum" — this too is wrong.”

TEXTUAL EMPHASIS

“If non-apprehension itself is not known in air, the inference cannot even begin.”

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CLUSTER 03 · ARGUMENT 19/21 · DEVELOPMENT 3/3

Critique of Regarding Non-Apprehension as an Independent Means of Knowledge

> “The Mīmāṃsaka is asked again — how is the very claim that non-apprehension is an independent proof itself established?”

> “Explaining the next part of the sūtra, the author says — the cause of knowledge of absence is not some prior knowledge, but the sense organ itself.”

> “The unknownness of a cause does not destroy the perceptibility of its effect.”

> “The situation with knowledge of absence is different — the sense organ is actually functioning with the present field.”

TEXTUAL EMPHASIS

“The action of any cause is always accompanied by specific auxiliary causes.”

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CLUSTER 03 · ARGUMENT 20/21 · DEVELOPMENT 1/3

Renewed Critique of Regarding Non-Apprehension as an Independent Means of Knowledge

> “Just as color is the object of the eye, the absence of color too can be an object of the eye.”

> “A defective eye will produce an illusion of color; then illusion regarding absence too is possible; a flawless sense organ will give true knowledge.”

> “Answer — visual knowledge of smoke does not itself produce fire; for the inference of fire, memory of the smoke-fire pervasion and knowledge of pakṣadharmatā are needed.”

> “The specific defect that causes illusion must be regarded as the fault; in a flawless state, the same sense organ can give true positive or true negative knowledge.”

TEXTUAL EMPHASIS

“Hence the cause of error should be attributed not to knowledge of the locus or to memory as such, but to their specific defects.”

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CLUSTER 03 · ARGUMENT 20/21 · DEVELOPMENT 2/3

Renewed Critique of Regarding Non-Apprehension as an Independent Means of Knowledge

> “If a defective sense organ can give false positive knowledge, why should a flawless sense organ not give true knowledge of absence?”

> “A wheel and a loom, merely being in the same place, do not produce a combined effect.”

> “The Mīmāṃsaka's next argument — for definite knowledge to arise, its qualifier must be known beforehand, as a thing is determined through knowledge of its form.”

> “The mere qualifier-qualified relation does not mean a single sense organ grasps every qualifier.”

TEXTUAL EMPHASIS

“But it is not necessary to know "absence" as a separate qualifier beforehand, because absence is itself determined by its counter-positive.”

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CLUSTER 03 · ARGUMENT 20/21 · DEVELOPMENT 3/3

Renewed Critique of Regarding Non-Apprehension as an Independent Means of Knowledge

> “The author says — just as color resides in a pot by the relation of inherence, yet we directly know "the colored pot," so too absence is apprehended as a qualifier of its locus.”

> “There is no reason to declare this self-relation entirely outside the scope of sensory apprehension.”

> “The fact of a locational absence requires a real relation, not a verbal declaration.”

> “When an absence is known, its counter-positive, a positive thing, is thereby known to be absent; the Mīmāṃsaka does not accept such a reverse application.”

TEXTUAL EMPHASIS

“A specific absence of a pot qualifies the ground, and for knowledge of this, prior knowledge of the pot is sufficient.”

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CLUSTER 03 · ARGUMENT 21/21

Prayer to God Listing the Topics Discussed in This Cluster

> “We bow with deep devotion to the Lord of gods, worshipped by all beings.”

> “All the means of knowledge discussed — perception, inference, analogy, verbal testimony, presumption, non-apprehension, and so on — have proven incapable of opposing His reality; on the contrary, their own validity ultimately…”

> “With this reverent salutation, the discussion of the third cluster comes to an end.”

> “With this reverent salutation, the discussion of the third cluster comes to an end.”

TEXTUAL EMPHASIS

“With this reverent salutation, the discussion of the third cluster comes to an end.”

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CLUSTER 03 · CLOSE

End of the The Third Cluster of Flowers

"We bow with deep devotion to the Lord of gods, worshipped by all beings."

"All the means of knowledge discussed — perception, inference, analogy, verbal testimony, presumption, non-apprehension, and so on — have proven incapable of opposing His reality; on the contrary, their own validity ultimately…"

"With this reverent salutation, the discussion of the third cluster comes to an end."

Udayanācārya · Nyāyakusumāñjali

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NYĀYAKUSUMĀÑJALI

The Fourth Cluster of Flowers

COGNITION · KNOWNNESS · REFUTATION

Udayanācārya · English translation section

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CLUSTER 04 · READING MAP

The sequence of arguments

01 | The nature of knowledge

02 | The Mīmāṃsā account of cognition

03 | The proposed property of knownness

04 | Two routes of argument and their refutation

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CLUSTER 04 · ARGUMENT 01/03 · DEVELOPMENT 1/2

Discussion of the Nature of Knowledge and Critique of the Mīmāṃsā Doctrine

> “The objection is this — God is omniscient, but His knowledge does not satisfy the Mīmāṃsaka's proposed criterion of validity.”

> “The author answers — defining validity as "knowing an unknown thing" produces both under-extension and over-extension.”

> “The analogy that an axe cannot cut the same piece of wood twice cannot explain the repetition of cognition.”

> “If "knowing the previously unknown" is taken as the mark of truth, then contradictory definitions such as "not knowing the unknown" and "knowing the known" would arise.”

TEXTUAL EMPHASIS

“If temporal qualities are held to be superimposed on things by the motion of the sun and so on, those subtle motions are not directly perceived.”

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CLUSTER 04 · ARGUMENT 01/03 · DEVELOPMENT 2/2

Discussion of the Nature of Knowledge and Critique of the Mīmāṃsā Doctrine

> “Since the Mīmāṃsaka regards memory as invalid, this device cannot save his doctrine.”

> “If memory is declared invalid merely because it is not direct experience, the question arises — why is accurate memory of a real thing not knowledge?”

> “Denying the validity of memory-knowledge would make it difficult to establish that "prior knowledge occurred" at all.”

> “But inference too depends on a perceptual basis; verbal knowledge sometimes depends on the speaker's knowledge.”

TEXTUAL EMPHASIS

“The Mīmāṃsā criterion becomes even more impossible when applied to God's knowledge.”

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CLUSTER 04 · ARGUMENT 02/03

Argument in Favor of the Property "Knownness," and Its Refutation

> “The result of valid knowledge is to produce "knownness," or the property of having been known, in the knowable object.”

> “The relation of knowledge to its object is determined by its very intentionality (viṣayatā).”

> “If knowledge is required to produce some "benefit" in its object, then how would a past or future object, which does not presently exist, receive this benefit from knowledge?”

> “But if a general property receives the benefit, then all past and future pots, sharing that pot-ness, would also become "known" — which does not match usage.”

TEXTUAL EMPHASIS

“But if identity is so pervasive, then a pot's color and taste too would have to be regarded as non-different from the pot; then seeing a pot, its taste too ought to become known.”

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CLUSTER 04 · ARGUMENT 03/03 · DEVELOPMENT 1/4

A Second Argument for "Knownness," and Its Refutation

> “If the word "action" (kriyā) covers everything expressed by a verb, then an action like "the arrow flew toward the sky" produces no effect at all in the target object — this is a counter-example.”

> “According to Mīmāṃsā, knowledge lasts two moments and produces knownness in the object — but this specific claim needs independent proof.”

> “According to the Mīmāṃsaka, this qualifier must be the property "knownness" or "illumination" produced in the thing.”

> “An objection might be raised — how can an action or knowledge relate to a thing that does not exist?”

TEXTUAL EMPHASIS

“Now it might be asked — knowledge is a supersensible thing; how then is its existence established?”

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CLUSTER 04 · ARGUMENT 03/03 · DEVELOPMENT 2/4

A Second Argument for "Knownness," and Its Refutation

> “If knownness is the proof of knowledge, and knowledge is the cause of knownness, this is circular dependency.”

> “Merely invoking memory does not by itself establish the supersensible existence of knowledge.”

> “A person who describes the disruptive state of sleep implicitly accepts the existence of immediate perceptual knowledge.”

> “If momentariness means only that destruction occurs in the third moment, then knowledge lasts two moments, and apprehension is possible.”

TEXTUAL EMPHASIS

“If knowledge appears present merely because its "manifestation" is present, then past or future knowledge too would appear present — this over-extension arises.”

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CLUSTER 04 · ARGUMENT 03/03 · DEVELOPMENT 3/4

A Second Argument for "Knownness," and Its Refutation

> “If the knownness of knowledge were itself to be known, "knownness of knownness," and then knowledge of that, would follow — an infinite chain.”

> “The real situation is this — when an indeterminate perception of an external object arises, the presence of knowledge too can be mentally experienced in an indeterminate way.”

> “From this, knowledge can be called "supersensible" only in the sense of being beyond the external senses, not in the sense of being entirely inaccessible.”

> “Answer — mental knowledge does not independently know the external object; it grasps the intentionality of the external knowledge as its own qualifier.”

TEXTUAL EMPHASIS

“According to the Nyāya view, the validity of knowledge lies in its conformity to its object; the knower knows the thing as it is — that alone is validity.”

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CLUSTER 04 · ARGUMENT 03/03 · DEVELOPMENT 4/4

A Second Argument for "Knownness," and Its Refutation

> “For this reason there is no need to forcibly fit God's knowledge into the ordinary categories of perception, inference, or verbal testimony.”

> “The illusion is false, but "such-and-such a being has such an illusion" is an accurate fact; God accurately knows that illusion as an illusion.”

> “By this distinction, even though all human illusions are included within the omniscient God's knowledge, the validity of God's knowledge remains intact.”

> “There is no reason to call false the knowledge that accurately encompasses all reality.”

TEXTUAL EMPHASIS

“For example, a deluded person mistaking mother-of-pearl for silver is an error; but "that person believed the mother-of-pearl to be silver" is true knowledge.”

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CLUSTER 04 · CLOSE

End of the The Fourth Cluster of Flowers

“According to the Mīmāṃsaka, this qualifier must be the property "knownness" or "illumination" produced in the thing.”

“If knowledge is apprehended by its own cause, then cause and object would coincide in the same moment.”

“According to the Nyāya view, the validity of knowledge lies in its conformity to its object; the knower knows the thing as it is — that alone is validity.”

Udayanācārya · Nyāyakusumāñjali

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NYĀYAKUSUMĀÑJALI

The Fifth Cluster of Flowers

THEISTIC PROOFS · INJUNCTION · PERCEPTION

Udayanācārya · English translation section

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CLUSTER 05 · READING MAP

The sequence of arguments

01 | Arguments from effects and their replies

02 | Atoms, agency and sustaining power

03 | Verbal suffixes, commands and duty

04 | Scriptural testimony and number

05 | Perception of God and concluding prayer

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CLUSTER 05 · ARGUMENT 01/20

Presentation and Defense of the Proofs of God's Existence

> “Now the author, to remove the fifth doubt raised at the outset — doubt regarding proof of God's existence — presents his position in detail.”

> “The atheist might say — "everything said in favor of God's existence is false, because no valid proof establishing His existence is available." In answer, it is said satirically — a blind man does not see a stick, but the fault…”

> “In just the same way, the atheist's intellect does not see the proof, but this does not mean the proof is absent.”

> “The meanings of the above Sanskrit terms can be understood as follows.”

TEXTUAL EMPHASIS

“On the basis of all these, the world's eternal, omniscient, and governing cause is inferred.”

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CLUSTER 05 · ARGUMENT 02/20 · DEVELOPMENT 1/5

Examination of and Reply to Those Proofs

> “Hence the attempt to cut down the proof of existence with a proof of non-existence is inherently weak from the start.”

> “There are several possibilities — is he trying to prove that, if God is accepted as agent, He must be embodied?”

> “If God does not exist, then where is the subject for the conclusion "God is embodied"?”

> “If only some part of the world is taken as the subject, inconclusiveness results: a sprout is produced, yet its embodied maker is not directly seen.”

TEXTUAL EMPHASIS

“The final counter-pervasion is also not as strong as the theistic pervasion.”

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CLUSTER 05 · ARGUMENT 02/20 · DEVELOPMENT 2/5

Examination of and Reply to Those Proofs

> “If a reason carrying an unnecessary qualifier does not cover the entire extension of the probandum, the possibility of inconclusiveness arises.”

> “If causality or pervasion exists between two general categories, then specific instances of them can also have specific causal/pervasion relations.”

> “The author grants — a particular kind of cause may be linked with a particular kind of effect; but this does not contradict the general cause-effect pervasion.”

> “A single effect can have many causes; if one of those causes is absent, the effect does not occur.”

TEXTUAL EMPHASIS

“The opponent says — all of this holds only if a creator is already established as a cause; but that is precisely what is not established.”

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CLUSTER 05 · ARGUMENT 02/20 · DEVELOPMENT 3/5

Examination of and Reply to Those Proofs

> “Accordingly, the world too is not produced by a consciousness-governed cause, because its alleged cause is different from a body.”

> “Otherwise, every supporter would need a further supporter — infinite regress.”

> “Intelligence itself does not depend on non-eternal creative effort; rather, effort depends on intelligence.”

> “The causal assemblage of a pot is one kind; the causal assemblage of world-construction through atomic combination is another; particularity does not destroy general agency.”

TEXTUAL EMPHASIS

“An eternal omniscient being is not the locus of enjoyment produced by virtue and sin.”

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CLUSTER 05 · ARGUMENT 02/20 · DEVELOPMENT 4/5

Examination of and Reply to Those Proofs

> “There is no proof that an inert entity can, by itself, begin purposeful creative motion.”

> “The conscious supportership of a cause lies precisely in these three factors — knowledge, desire, and effort.”

> “The first alternative is impossible — the weaver's causality is established by the positive and negative concomitance of his presence and absence with cloth-production.”

> “"Why does God not make it alone?" — if several necessary elements are fixed in the causal assemblage of an effect, the presence of one element does not make another unnecessary.”

TEXTUAL EMPHASIS

“If the weaver remained inactive and left all production to God, then the weaver's bodily-labor-based pleasure and pain, and the experience of fruit, would not arise.”

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CLUSTER 05 · ARGUMENT 02/20 · DEVELOPMENT 5/5

Examination of and Reply to Those Proofs

> “Stepping unknowingly on a thorn on the road produces knowledge of pain; that knowledge is not the result of anyone's prior creative effort.”

> “Hence "non-eternal effort" is not a valid vitiating condition on the inference of an omniscient intelligent cause from the world's producedness.”

> “But inferring a universal, omniscient cause of causation from the world's producedness is a different structure altogether.”

> “Knowledge is needed by effort not merely "to produce" it, but also for a shared object between the two.”

TEXTUAL EMPHASIS

“If effort is eternal, its co-object knowledge too should be eternal; non-eternal knowledge cannot share an object with eternal effort.”

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CLUSTER 05 · ARGUMENT 03/20 · DEVELOPMENT 1/2

All Atheist Conditional Counter-Arguments Are Self-Contradictory

> “For this reason the alleged fault imputed to the theistic inference becomes ineffective.”

> “The Buddhist might object that positive and negative concomitance is established only between visible cause and effect, not regarding unseen causes.”

> “For example, smoke is caused by fire — because of this general relation, we infer the existence of a fire never directly seen, on the basis of smoke.”

> “If general causality is denied, only visibly apparent fire or a stick could be regarded as causes; digestive fire, still air, subtle causes, and so on would all remain unknown.”

TEXTUAL EMPHASIS

“Now suppose the causal relation between the visible world and the unseen God is not currently directly proven.”

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CLUSTER 05 · ARGUMENT 03/20 · DEVELOPMENT 2/2

All Atheist Conditional Counter-Arguments Are Self-Contradictory

> “If such pervasion exists, it will not oppose the theistic conclusion; if it does not exist, it is no counter-argument at all.”

> “If the enduring clay of a pot is the principal cause, why are auxiliary causes like the wheel, the stick, and the potter's effort needed?”

> “The reality is that a combined assemblage of principal, instrumental, and auxiliary causes is necessary for a single effect.”

> “The intent of the great sage Manu's statement is also this — that the wise understand religious and other-worldly truths through reasoning that does not contradict scripture.”

TEXTUAL EMPHASIS

“In scriptural metaphor He is described as endowed with a floating, all-pervading, supporting power; He is the principal cause who properly assembles the atoms of creation.”

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CLUSTER 05 · ARGUMENT 04/20 · DEVELOPMENT 1/2

Proof of the Conscious Cause of Atomic Motion and God's Sustaining Power

> “If the atoms, whose motion forms the structure of creation, were self-sufficient for their own motion, their motion would not be inert.”

> “Then why seek a conscious cause for atomic motion by treating it like bodily motion?”

> “If "benefit-harm" is replaced with "desired-undesired," the question arises — desired by the agent, or by another person?”

> “But then "effort-producedness" — the very thing to be proven — has been made the defining characteristic of this special kind; no independent proof remains.”

TEXTUAL EMPHASIS

“A possible opponent's inference — "atoms are not sustained or supported by a conscious being, because they are not a body." Answer — here the qualifier "body" is irrelevant.”

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CLUSTER 05 · ARGUMENT 04/20 · DEVELOPMENT 2/2

Proof of the Conscious Cause of Atomic Motion and God's Sustaining Power

> “The metaphor of God's waking and sleeping really signifies the joining and separating of the world's auxiliary causes.”

> “From earth to the entire universe, the world, directly or indirectly, requires a sustaining power.”

> “Objection — the stability of the world could itself be explained by destiny or the unseen; then God is unnecessary.”

> “The scriptural statement addressed to Gārgī says that sky, earth, and so on remain stable under the rule of this imperishable regulator.”

TEXTUAL EMPHASIS

“From the universe down to the subtlest dyad, every produced thing is destructible by effort — as cloth can be torn and destroyed.”

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CLUSTER 05 · ARGUMENT 05/20 · DEVELOPMENT 1/3

Elaboration of the Remaining Proofs of God's Existence

> “Since dissolution and re-creation occur regularly, these events too fall under the causal relation.”

> “In the same way, human practice, verbal convention, script, grammar, scriptural linguistic tradition, and so on ultimately require some independent knowledgeable founder.”

> “The beginninglessness of the cycle of the world and the renewal of practice at the start of each cycle are not mutually contradictory.”

> “The scriptural statement that God takes a human body to manifest His glory is consistent with this view.”

TEXTUAL EMPHASIS

“An ordinary person of limited knowledge cannot independently know all supersensible scriptural truths.”

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CLUSTER 05 · ARGUMENT 05/20 · DEVELOPMENT 2/3

Elaboration of the Remaining Proofs of God's Existence

> “If "a body of sentences on supersensible matters," imaginative fiction too could qualify.”

> “The basis of tradition, too, is not ultimate, since tradition is held to be interrupted at dissolution.”

> “But if every mention of authorship is dismissed as mere praise, then the works of poets like Kālidāsa too would have to be regarded as authorless.”

> “If, in trying to prove God's knowledge, the reason "atoms and so on are imperceptible to God" is used, this would be a fallacy of an unestablished subject.”

TEXTUAL EMPHASIS

“An objection might be raised that "scripture is a body of sentences" is an irrelevant reason for proving God.”

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CLUSTER 05 · ARGUMENT 05/20 · DEVELOPMENT 3/3

Elaboration of the Remaining Proofs of God's Existence

> “If their knowledge is regarded as derived from Vedic tradition, they are not independent authors, but re-transmitters of scriptural knowledge.”

> “These dimensions cannot be regarded as eternal, because they reside in impermanent substances.”

> “The triad's large dimension is held to arise from the numerical plurality of dyads.”

> “A mere loose collection does not produce dimension; a specific combinatory structure is needed.”

TEXTUAL EMPHASIS

“But here mutual dependence arises: atoms are inferred only given the existence of the gross world, and the gross world is formed only given atomic combination.”

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CLUSTER 05 · ARGUMENT 06/20 · DEVELOPMENT 1/2

Alternative Meanings of the Reason-Terms Used in the Original Text

> “The Sanskrit word "Īśvara" and its synonyms are not meaningless; their meaning is "the omniscient being," and this meaning is itself determined from scriptural statements.”

> “A human naturally tends toward what he considers praiseworthy, and away from what he considers blameworthy.”

> “The first possibility might be that the state of affairs a statement expresses is itself the tātparya.”

> “A second possibility is that a word or sentence intends, beyond its direct referent, everything related to or necessarily associated with that referent.”

TEXTUAL EMPHASIS

“The opponent might say — take the figurative or intended meaning only when the direct meaning is impossible or obstructed.”

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CLUSTER 05 · ARGUMENT 06/20 · DEVELOPMENT 2/2

Alternative Meanings of the Reason-Terms Used in the Original Text

> “If it did, the same sentence would yield countless meanings according to different listeners' different expectations; meaning would become irregular.”

> “Now if someone says, "smoke is rising from this place" — which of these many effects or knowable facts is the tātparya of the sentence?”

> “The author accepts a fourth alternative — the purpose for which a word or sentence is used in practice, with the aim of conveying some meaning, is its tātparya.”

> “A laudatory sentence is used to promote acceptance or support of the praised thing or act; a condemnatory sentence, to promote rejection of the condemned thing or act.”

TEXTUAL EMPHASIS

“Since that sentence was never uttered, its sound-collection is nowhere present to directly serve as verbal proof of that meaning.”

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CLUSTER 05 · ARGUMENT 07/20 · DEVELOPMENT 1/2

Discussion of Other Proofs of God's Existence

> “If someone hears only a part of it, there is a strong chance of misunderstanding the whole sentence's meaning.”

> “A human of limited vision can neither read all of scripture completely, nor teach it to all people without dispute.”

> “Answer — such people's scriptural knowledge is not complete; one person's knowledge can differ from another's.”

> “When no one is omniscient, why should someone's partial knowledge in ancient times be more authoritative than partial knowledge in the present?”

TEXTUAL EMPHASIS

“Scriptural experts call these six qualities the attributes of the Supreme Śiva/God.”

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CLUSTER 05 · ARGUMENT 07/20 · DEVELOPMENT 2/2

Discussion of Other Proofs of God's Existence

> “The author says — here there is mutual dependence: accepting heaven as real explains engagement in sacrifice, and observing engagement in sacrifice is used to prove heaven real.”

> “If the word "Īśvara" had no such meaning, it would be a meaningless string of letters and would not properly fit into sentences alongside meaningful words.”

> “Hence the meaning of "I" in scripture too, without breaking the general rule, must refer to its original speaker.”

> “Then worship would degenerate into absurd self-worship, and ordinary social propriety would be destroyed.”

TEXTUAL EMPHASIS

“The author of the Mīmāṃsā-sūtra himself, though already knowing the subject of dharma, raises the question "what is dharma?”

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CLUSTER 05 · ARGUMENT 08/20

Proof of God from Injunctive and Prohibitive Suffixes

> “Effort arises from the desire to obtain a desired thing; and desire arises from the knowledge that a certain thing can be obtained through effort.”

> “But the function of a command is not merely to give such knowledge, but also to set the agent in motion.”

> “An injunctive sentence like "the self should be known" does not produce bodily motion; it produces knowledge-oriented engagement.”

> “If the desired fruit arose spontaneously before the injunctive sentence, or if desire itself spontaneously produced impulse, scripture would have no use.”

TEXTUAL EMPHASIS

“It is difficult to regard it as residing independently in the object or instrument of the action.”

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CLUSTER 05 · ARGUMENT 09/20

Detailed Discussion of the Nature of Injunction or Command

> “If desire is regarded as the nature of injunction, the fault of mutual dependence arises.”

> “The opponent might say — hearing the injunctive or imperative suffix itself produces an impulse toward action.”

> “If it is said that injunction is "an action that produces effort," then effort would become the general meaning of every verb.”

> “The root conveys the type of task or action; the suffix can indicate the agent's effort related to that action.”

TEXTUAL EMPHASIS

“If only the imperative suffix conveyed effort, and the ordinary verbal suffix conveyed something else, a clear basis for this difference of meaning would be needed.”

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CLUSTER 05 · ARGUMENT 10/20

The Verbal Suffix Denotes Effort — The Author's Proof

> “The processes of making a pot appear connected, in a prior relation, with the potter's effort; for this reason the pot is called a "made" thing.”

> “The Mīmāṃsaka says — only some suffixes convey effort, not all, because in sentences like "knows," "wants," "tries," "sleeps," "rests," the underlying actions are different.”

> “Objection — a guest resting after hard labor might sometimes indirectly help with cooking; would he too be said to be "cooking"?”

> “Then every referent mentioned in a sentence — tool, material, place, means — assisting the result through its own action, would become the agent.”

TEXTUAL EMPHASIS

“The author's answer — the agent's distinctiveness lies in being the locus of independent effort or endeavor.”

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CLUSTER 05 · ARGUMENT 11/20 · DEVELOPMENT 1/2

Further Defense of the Above View Through Additional Arguments

> “Consider first — how would the meaning of effort be obtained through presumption?”

> “The number of the agent conveyed by the suffix also cannot produce the presumption of effort.”

> “The opponent might say — not in every sentence is the root-meaning connected with effort, but where it is, effort is presumed from the root-meaning.”

> “If the root alone conveyed mere bhāvanā, the word "cook" would give only the meaning "effort," leaving out the specific action of cooking.”

TEXTUAL EMPHASIS

“Conversely, hearing "is cooking," the question arises — what is being cooked?”

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CLUSTER 05 · ARGUMENT 11/20 · DEVELOPMENT 2/2

Further Defense of the Above View Through Additional Arguments

> “The author asks — in "Caitra cooks food," both agent Caitra and object food are singular; whose number does the singular suffix indicate?”

> “The author counters — in the passive construction "food is being cooked by Caitra," both agent and object are singular; then whose number is the suffix?”

> “Then in the active "Caitra cooks food," why not apply the same reasoning to make the number belong to the object?”

> “If number is not tied to the action, the suffix becomes meaningless, since the root already conveys the action — a subtle grammatical problem.”

TEXTUAL EMPHASIS

“The author shows that a philosophical conclusion cannot be secured merely by selective citation of sūtras.”

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CLUSTER 05 · ARGUMENT 12/20 · DEVELOPMENT 1/6

Refutation of the Above View

> “But the effort conveyed by the suffix resides only in the agent; effort is a quality of the agent.”

> “Nor should effort be linked to other kinds of effort-bearing entities — instrument, object, and so on; these are kārakas distinct from the agent.”

> “If both qualified and qualifier are denied separately, two independent negative sentences would be needed.”

> “Question — then does the instrumental-case "Caitra" not require connection to the final result, "sleep"?”

TEXTUAL EMPHASIS

“The mat is not the agent with respect to Caitra; the real relation is the reverse.”

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CLUSTER 05 · ARGUMENT 12/20 · DEVELOPMENT 2/6

Refutation of the Above View

> “The verb "does" generally takes the object in the accusative case, and "is done" takes the agent in the instrumental case — this is established usage.”

> “The opponent — the injunctive suffix also conveys the agent's number, which "effort for sacrifice" does not.”

> “If the suffix does not convey desire as its meaning, what use is there in knowing the word-meaning convention?”

> “If desire, desire produces effort through its actual presence, but at the time of hearing the injunction that desire is not necessarily already present.”

TEXTUAL EMPHASIS

“Then how does one desire cause another — a determinant is needed; otherwise any desire could produce any other desire.”

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CLUSTER 05 · ARGUMENT 12/20 · DEVELOPMENT 3/6

Refutation of the Above View

> “Moreover, why would a person who has no desire to perform sacrifice come to desire sacrifice merely by knowing the meaning "the injunctive suffix conveys the desire for heaven"?”

> “If a specific desire indirectly produces the ultimate fruit, there must be knowledge of the causal relation "this desire is fruit-producing," not mere desire alone.”

> “Now the second possibility mentioned earlier is considered — that the injunctive suffix conveys some special property of the "action" or the deed.”

> “The object of knowledge and the object of the motivated engagement it produces should be the same; otherwise inconclusiveness results.”

TEXTUAL EMPHASIS

“A human does not perform every possible act merely because of the capacity to do so.”

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CLUSTER 05 · ARGUMENT 12/20 · DEVELOPMENT 4/6

Refutation of the Above View

> “If "unseen-ness" remains entirely unknown, how could the relation "the injunctive suffix conveys this unseen entity" be known?”

> “Both are impossible without prior knowledge of the relation between the unseen and obligation.”

> “If "unseen-ness" is accepted as the meaning of the injunctive suffix, an ordinary command — "cook food" — would become meaningless, since there is no unseen element there.”

> “An independent reason is needed to accept the unseen in prohibitions and so on.”

TEXTUAL EMPHASIS

“The first fails, because in Mīmāṃsā, apūrva is the fruit of the act, not its means.”

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CLUSTER 05 · ARGUMENT 12/20 · DEVELOPMENT 5/6

Refutation of the Above View

> “The opponent might say — apūrva is spontaneously desired; then sacrifice is its means.”

> “If "an action that produces the desired fruit" is added, causality has already been packed into the definition — precisely what needed to be proven has been assumed.”

> “A person desiring one thing can regard another thing as obligatory, if the latter is the means to the former.”

> “The opponent — apūrva is a secondary purpose of effort, like an infant's suckling for the purpose of getting milk; suckling is an indirect means.”

TEXTUAL EMPHASIS

“A distant cause can, through a mediating process, be the cause of an effect.”

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CLUSTER 05 · ARGUMENT 12/20 · DEVELOPMENT 6/6

Refutation of the Above View

> “The sacrifice-heaven case too can be explained through such a mediating process — if proof establishes its causality.”

> “Conversely, the hunter's father was sleeping on a cot at that time; merely being a prior link in the causal chain does not make him the killer.”

> “When the Mīmāṃsaka observes that a person engages in action as soon as a decision arises, he wrongly regards "knowledge of decision" as the motivator.”

> “The first meaning is inconsistent — every thing is absent before it originates; then every unoriginated thing would become "obligatory to obtain," with nothing ever to be avoided.”

TEXTUAL EMPHASIS

“The second — everything producible/attainable and previously absent would become obligatory; pain too can be produced and was previously absent, so pain too would become obligatory.”

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CLUSTER 05 · ARGUMENT 13/20 · DEVELOPMENT 1/2

The View That the Imperative Use Conveys Some Property of the Word — Discussion and Refutation

> “Now let it be supposed that the injunctive suffix itself conveys some property of the instrument of action — that is, the word.”

> “A word conveys its meaning because of this word-meaning convention; positing a new entity called "abhidhā" is unnecessary.”

> “A person unaware of the doctrine "the injunctive suffix conveys abhidhā" can still, upon hearing the injunction, engage in the action.”

> “The author — the specificity of knowledge comes either from the specificity of its object, or from an inherent difference within the knowledge itself.”

TEXTUAL EMPHASIS

“The author — specificity might be inferred, but it is not proven that this specificity comes from a specificity of abhidhā itself; it could have another cause.”

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CLUSTER 05 · ARGUMENT 13/20 · DEVELOPMENT 2/2

The View That the Imperative Use Conveys Some Property of the Word — Discussion and Refutation

> “A human does not act merely from the knowledge that "my engagement has some cause." General knowledge of causation is not itself motivating.”

> “Common experience — a person first knows "this act will give my desired fruit"; then desires to perform the act; then actually acts.”

> “The author's/opponent's analysis — merely knowing "fruit-causality" does not produce action if the action itself is impossible.”

> “Thus the combined meaning of obligation and fruit-causality of an act like sacrifice is formed.”

TEXTUAL EMPHASIS

“A second objection — the injunctive suffix conveys only "that which is to be achieved/obtained"; fruit-causality is an already-existing property, not a new thing to be achieved.”

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CLUSTER 05 · ARGUMENT 14/20

Justification of the Above Conclusion — Causality Related to the Desired Fruit Is Not the Meaning of the Injunctive Suffix

> “For example, a person wishing to produce fire is instructed to rub two pieces of wood.”

> “A prohibition can be inferred from a statement describing an undesired result.”

> “If the meaning of injunction were universally causality, it would not be consistent with these ordinary usages.”

> “The meaning of "I will do this" is not "this act is desired by me," but rather a decision or desire to perform the act.”

TEXTUAL EMPHASIS

“If causality itself were the meaning of injunction, then in a general command like "do a task," where the fruit is not specified, the suffix would become meaningless.”

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CLUSTER 05 · ARGUMENT 15/20

Conclusion of the Preceding Arguments

> “From this speaker's intent, the listener infers the causality toward the desired fruit of his action.”

> “From this expressed desire of the speaker, the listener infers — wood-rubbing is the cause/means of producing fire.”

> “From this disapproval, the listener infers that drinking poison produces an undesired result.”

> “On the contrary, scriptural injunctive sentences are themselves proof of authorship.”

TEXTUAL EMPHASIS

“A new objection — suppose scriptural command proves authorship, but that intent belongs only to present human teachers; why posit an independent original author like God?”

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CLUSTER 05 · ARGUMENT 16/20

Scriptural Statements as Proof of God's Existence

> “Many portions of the Veda directly concern God, His praise, His creatorship of the world, His omnipresence, His omniscience, and His worship.”

> “The opponent might say — if the Veda's description of God is merely a factual statement, not an injunction, why should it have independent validity according to Mīmāṃsā?”

> “If only injunctive sentences were regarded as valid, then countless true statements — about astronomy, history, present things — would have to be declared invalid.”

> “If the word "Īśvara" is used with a regular meaning in scripture, there is ordinary linguistic ground for regarding it as having a real referent.”

TEXTUAL EMPHASIS

“A sentence conveys the mutual relation of words; this relation is not known from separate words alone, but from the sentence as a whole.”

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CLUSTER 05 · ARGUMENT 17/20

Proof of God from Number — The First-Person Suffix and the Naming of Vedic Branches

> “The Veda contains many first-person sentences in which the number conveyed by the suffix attaches to the speaker as agent — "may we become many," "thus we became," and so on.”

> “If the Veda has no original speaker at all, with whom would the number of the first-person suffix connect?”

> “The word "saṃkhyā" (number) can also be understood in a second sense — "special naming." The various branches of the Veda are known by names such as Kāṭhaka, Kālāpaka, and so on.”

> “A disciple might become a more skilled commentator than his teacher; then the name should change accordingly — but this does not happen.”

TEXTUAL EMPHASIS

“The Mīmāṃsaka does not accept such an original teacher; the Nyāya view says this difficulty is resolved once the original teacher of the Veda is regarded as God.”

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CLUSTER 05 · ARGUMENT 18/20

The Possibility of Direct Perceptual Experience of God, and Yogic Vision

> “Objection — without an external sense organ or mental causal assemblage, how is such direct perception possible?”

> “But in a dream, even while the external senses are inactive, the mind presents an experience resembling a distant, past, or present external object.”

> “If a dream were merely a memory of prior experience, then whatever object is seen in a dream would require an exactly similar prior experience.”

> “If all mental perception were regarded as false, then the possibility of knowledge-types such as meditation, yoga, and inner cognition would be improperly foreclosed.”

TEXTUAL EMPHASIS

“Yogic experience of God would be true if it arises from yogic merit and corresponds to reality.”

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CLUSTER 05 · ARGUMENT 19/20

Scriptural Support for the Perception of God

> “The author answers — the Upaniṣads themselves command the direct knowledge of the Supreme Truth.”

> “A separate injunction to know the Supreme Reality points in the direction of direct or higher experience.”

> “The Gītā teaches surrender to the Supreme Lord by abandoning all dharmas, action for His sake, action for the sake of sacrifice, and otherwise the bondage of karma.”

> “If experience of God were impossible, such prolonged practice, worship, austerity, and yogic discipline would have no meaning.”

TEXTUAL EMPHASIS

“The Gītā's message on meditation — fix your mind on Me, become My devotee, perform sacrifice for Me, bow to Me; doing so continually, regarding Me as the supreme goal, you will attain Me — this is a clear instruction toward…”

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CLUSTER 05 · ARGUMENT 20/20

Conclusion of the Fifth Cluster

> “If, even after all this, his mind does not accept it, then it is as hard as granite rock.”

> “A prayer to the most compassionate Lord — may such a person of contrary intellect too attain right understanding at the proper time and come to the path of truth.”

> “Yet the mind's restlessness is not fully stilled; may the Lord be gracious, that the mind become fully absorbed in Him, and the bondage of birth and death remain no more.”

> “As a final note, after all the inferential proofs, the author also accepts the possibility of a mental direct perception of God arising from yogic power.”

TEXTUAL EMPHASIS

“The mind does not always depend on the external senses — dream is an example of this.”

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CLUSTER 05 · CLOSE

End of the The Fifth Cluster of Flowers

"If, even after all this, his mind does not accept it, then it is as hard as granite rock."

"Yet the mind's restlessness is not fully stilled; may the Lord be gracious, that the mind become fully absorbed in Him, and the bondage of birth and death remain no more."

"The mind does not always depend on the external senses — dream is an example of this."

Udayanācārya · Nyāyakusumāñjali

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