

could they exist at all? If it is objected that the significance of the Book called Veda just consists in this that it does in fact exist as Word though nobody has composed it, then we reply; why, if this were true, then the significance of smoke on a mountain consists in this that it whirls irrepressibly sky-high without fire! It is utterly out of the question.⁴¹

20. OBJECTION. But since the applicability¹² of the dharma cannot be shown by any of the means of knowledge, how can a book on it be composed?

REPLY. Don't argue like that: for the Bhagavān who, of course, has an immediate intuition of *dharma* and *adharma* through the knowledge which is natural to Him has had this Book called Veda composed out of compassion for the world.

21. OBJECTION. But does this intuition or perception also encompass *dharma* and *adharma*?

REPLY. Certainly. How else would the Bhagavān be able to give rise to such effects as body, world etc.? For the maker of such effects must be one who is capable of perceiving their material and instrumental causes. Now, *dharma* and *adharma* are the instrumental causes of the world⁴³; this is also the consensus of the Mīmāṃsakas. Consequently we must postulate a certain person who has this perceptual knowledge; and that person must also be the one who created the Veda at the beginning.

22. If one contends that such entities as mountains, earth and the like are not effects, the answer is as follows:

The entities in question, earth etc., are effects, because they have a complex construction, like a king's palace.⁴⁴

Similarly, from the fact that they are made up of parts we conclude that they are subject to destruction.

Entities that can be destroyed are destroyed by someone who knows the means by which they can be destroyed, just as we can destroy clay vessels etc. when we know by what means to destroy them.

In the case of entities that are shattered, for instance, by a falling tree, that is without perceptible intelligent agency, the cause of their destruction remains dubious: but because of this very dubiety there can also be not positive certainty that the cause of their destruction is entirely occasional.

Motion, when there is mass, is sufficient ground to infer in this world that an entity which has mass and can move is subject to origination and to destruction.

It being thus established that earth etc. are indeed effects, on the grounds adduced above, it follows that the Bhagavān has knowledge of *dharma* and *adharma* which are the instrumental causes of origination and annihilation.⁴⁵

Consequently, the entities here in question, earth, mountains and the like, have been created by a maker who possesses the described knowledge.

Everything that has origin and end is, in our experience, created by such a maker, just because it is subject to origination and annihilation, like a house.

23. Let it not be argued that there is no intermediate production of effects like body, world etc. between acts that bring about the desires of the person who undertakes them,⁴⁶ for these acts are unable to