

non-existent, then, in that case, the existent which was verily non-existent comes into being, (233) a non-entity becomes an entity, and an entity becomes a non-entity! If this be the view, then the non-entity that is to take birth is comparable to the horns of a hare before it is born, and it comes into being with the help of what are called material (inherent), non-material (non-inherent) and efficient causes. But it cannot be said that non-existence has origination in this way, or that it depends on some cause, since this is not seen in the case of non-existent things like horns of a hare, etc. If such things as pot etc. which are being produced be of the nature of (potentially) existing things, then it can be accepted that they originate by depending on some cause which merely manifests them. (234) Moreover, if the non-existent becomes existent, and the existent becomes non-existent, then nobody will have any faith while dealing with any of the means of valid knowledge or objects of such knowledge, because the conviction will be lacking that the existent is existent and the non-existent is non-existent!

Further, when they speak of origination, they (the Vaiśeṣikas) hold that such a thing as a *dvyanuka* (dyad) comes to have relationship with its own (material) causes (the two atoms) and existence, and that it is non-existent before origination; but later on, depending on the operation of its own causes, it becomes connected with its own causes, viz. the atoms, as also with existence, through the inherent (or inseparable) relationship called *samavāya*. After becoming connected, it becomes an existent thing by its inherent relationship with its causes. (235)

It has to be stated in this regard as to how the non-existent can have an existent as its cause, or have relationship with anything. For nobody can establish through any valid means of knowledge that a son of a barren woman can have any existence or relationship or cause.

*Vaiśeṣika*: Is it not that relationship of a non-existent thing is not at all established by the Vaiśeṣikas? Indeed, what is said by them is