

Vaiśeṣika: Well, it is not at all said by us that the ‘antecedent non-existence’ becomes existent.

Vedāntin: In that case, the existent itself becomes existent, as for instance, a pot’s becoming a pot, or a cloth’s becoming a cloth. This, too, like non-existence becoming existent, goes against valid evidence.

Even the theory of transformation held by the Sāṅkhyas does not differ from the standpoint of the Vaiśeṣikas, since they believe in the origination of some new attribute (238) and its destruction. Even if manifestation and disappearance of anything be accepted, yet there will be contradiction with valid means of knowledge as before in the explanation of existence or non-existence of manifestation and disappearance. Hereby is also refuted the idea that origination etc. (of an effect) are merely particular states of its cause. As the last alternative, it is only the one entity called Existence that is imagined variously through ignorance to be possessed of the states of origination, destruction, etc. like an actor (on a stage). This view of the Bhagavān has been stated in the verse, ‘Of the unreal there is no being...’ (2.16). For, the idea of existence is constant, while the others are inconstant.

Objection: If the Self be immutable, then how does the ‘renunciation of all actions’ become illogical?

Vedāntin: If the adjuncts (that is body and organs) be real or imagined through ignorance, in either case, action, which is their attribute, is surely superimposed on the Self through ignorance. From this point of view it has been said that an unenlightened person is incapable of totally renouncing actions even for a moment (cf. 3.5). The enlightened person, on the other hand, can indeed totally renounce actions when ignorance has been dispelled through Illumination; for it is illogical that there can (then) remain any trace of what has been superimposed through ignorance. Indeed, no trace remains of the two moons, etc. superimposed by the vision affected by (the disease called) Timira when the disease is cured.