

description with reason. In other words, we take the words of the scriptures to be axiomatic, and everything else is derived from them by a process of deductive logic. We have already shown this in *Sūtra* 2.1.27.

The holy Bādārāyaṇa does not show any disrespect to the mighty deities like Paśupati or Gaṇapati or Dināpati; all that he means is that these three *patīs* or lords are not independent agents, as their worshipers misconceive, but work under the will and direction of the Supreme Brahman. The author of the *sūtras* refutes only the mistaken notion of the worshipers in attributing perfect independence to their deity. Since they are agents of Brahman, demigods or lords, we acknowledge that they deserve all reverence and worship, but we do not forget their subordinate position to Brahman, the Supreme Lord.

*guṇābhīmānino devāḥ
sargādiṣv asya yad-bhayāt
vartante 'nuyugam yeṣām
vaśa etac carācaram*

“Out of fear of the Supreme Personality of Godhead, the directing demigods in charge of the modes of material nature carry out the functions of creation, maintenance and destruction; everything animate and inanimate within this material world is under their control.” [*Śrīmad-Bhāgavatam* 3.29.44]

These five *sūtras* are meant to refute the sectarian doctrine of these *patīs* or lords. The word *pati* is mentioned in *Sūtra* 2.2.37 without any distinctive attribute, to apply to all three *patīs*, namely the lord of the soul, the lord of the hosts, and the lord of the day. Other commentators hold that these five *sūtras* are meant to refute the argumentative philosophers and rationalists, who try to establish the existence of God by mere reason without revelation.

Adhikaraṇa 8: The Śakti Theory Reviewed

Viśaya [thesis or statement]: The author now refutes the theory of the Śaktas. They hold that Śakti alone is the cause of the world, and that She possesses the attributes of omnipotence, omniscience and the rest.

Samśaya [arisa of doubt]: Is it possible that Śakti could be the independent creator of the world?

Pūrvapakṣa [antithesis]: No agent can accomplish anything without energy or Śakti. The effect, therefore, must not be attributed to the apparent agent. A red-hot iron has the power of burning but the effect of burning should properly be attributed to the fire, and not to the iron through which the fire manifests itself. It is the eternal energy, working through the Lord, that creates the world, and the Lord without energy has no creative power. Thus Śakti is the real creator.

Siddhānta [Vedic conclusion]: The author refutes this theory by the following *sūtra*:

Sūtra 2.2.42

utpattayasambhavāt

utpatti – origination; *asambhavāt* – because of the impossibility.

[Śakti alone cannot] create, because creation is impossible [without the cooperation of the Lord.]

The word *na* [not] is understood in this *sūtra*. The followers of Śakti have imagined Her to be the sole cause of the world by reasoning alone, unsupported by Vedic authority. Since they base their theory on reason, they must be refuted by such reason as would appeal to the common sense of mankind. It is not possible that Śakti alone could be the mother of the whole universe, because by Herself, She has no power of origination. We do not find immaculate conception in this world, nor do females give birth without connection with males. To attribute omnipotence, omniscience and the rest to Śakti is merely an outcome of non-reasoning, because we do not find energy with these attributes anywhere.