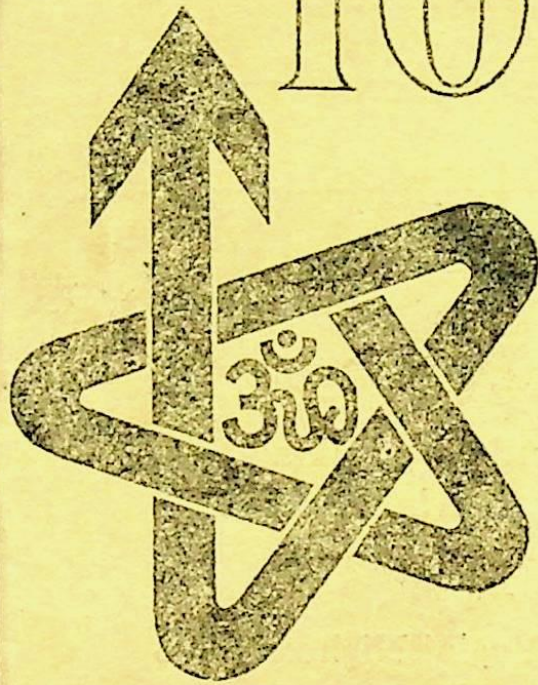


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PATHWAY TO GOD



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A Quarterly Journal
of Spiritual Life



ACADEMY OF COMPARATIVE PHILOSOPHY AND RELIGION, BELGAUM.

Pathway to God

(A quarterly Journal of Spiritual Life)

“ One God. One world, One Humanity ”

Editor Prof. D. G. Deshpande

Vol XIX

October

No. 1

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PATHWAY TO GOD

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“ One God, One World, One Humanity ”

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PRAYER

नामसंकीर्तनं यस्य सर्वं पापप्रणाशनम् ।
प्रणामो दुःखशमनस्तं नमामि हरिं परम् ॥

Shrimat Bhagwat

Chanting of the name of
Shri Hari destroys all sins.
A salute to Him destroys
all sorrows, I salute Shri Hari.

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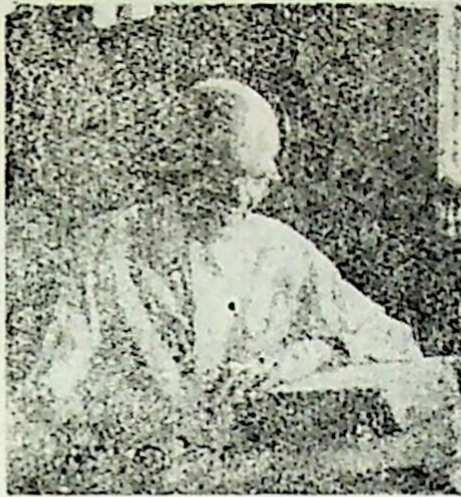
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Born
JAMKHANDI
7-3-1886

Samadhi
NIMBAL
6-6-1957

EDITORIAL



Ramachandra Narayan Saraf of Shahapur (Belgaum) passed away on 21 st August 1984. He was eighty. He leaves behind his wife, one son and three married daughters. His son Dnaneshwar is an officer in the Saraswat Co-operative Bank and presently posted in Bombay.

Rambhau Saraf was a philosopher. He practised philosophy. He was a realised soul. He had thorough knowledge of philosophy and religion. But he had no ego or pride of learning. He was a Grahasthasrami, still he was a detached person. He was not after wealth power, pomp or luxury. He was simple like a child and spent his life in the study of religion and philosophy. He had a very good memory and he never forgot that what he read only once.

Rambhau had to leave the school only when he was in the IV th standard in High School. But he was a voracious reader and spent his time in reading. In his later years when his eyesight became faint he made his wife get up at 04-00 A. M. everyday and read Dnaneshwari which he would hear. He was an authority on Dnaneshwari and his favourit saint was Dnaneshwar.

Rambhau Saraf was invited by the Academy of Comparative Philosophy and Religion in 1978 to give Gurudeva Ranade Memorial Lectures. The subject of his lectures was "Shri Dnaneshwarache Atmadarshan". The lectures have been compiled and published in book form by the Academy.

He has also written a few books. The important among them being "Shri Dnaneshwar Comparative and Critical Study of his Philosophy", "Changdeo Pasashti", "Life of Dnanadeo", "Dnaneshwaracha Amrutanubhava, Aswad and Teeka".

Rambhau was a true devotee of God. His mind was fully engrossed in matters concerning God and spiritual things. He had developed the power of assimilating spiritual instruction and strived to put it into practice. He had his senses under control and he was not distracted by worldly matters. He loved to hear more and more about God and His several incarnations. He was a liberated soul.

I pay tributes to the memory of the departed soul on behalf of Path To God.

स्वयं महेशः श्वशरो नगेशः सखा धनंशस्तनयो गणेशः ।
तथापि भिक्षाटनमंत्र शंभोवलीयसी केवलमीश्वरेच्छा ॥

Lord Mahesh is Himself महादेव, His father in-law is king of mountains, Kuber is His friend, His son Gajanan is the leader of the army of Ganas, still गणेश is required to wander begging for alms. The reason is the will of God is supreme.

In case of death of every person also the will of God prevails and human beings are helpless.

Shri S. T. Ramesh, Superintendent of Police, Belgauna
in Gurudeo Mandir. (27-8-1984)



L. to R. 1) Shri S. T. Ramesh 2) J. V. Parulekar
3) D. B. Parulekar.

Visit of Hon'ble Shri K. Amarnath Shetty.




Left to right. 1) Shri K. Amarnath Shetty
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The Concept of Nityamukta and Nityayukta

Arvinda Sharma
University of Sydney

I

he word *nityamukta* or ever-perfect was often used by Ramakrsna Paramahansa. sometimes for others and sometimes even for himself. Max Muller tells us about Ramakrsna that

He was a wonderful mixture of God and man. In his ordinary State he would talk of himself as servant of all men and women. He looked upon them all as God. He himself would never be addressed as Guru, or teacher. Never would he claim for himself any high position. He would touch the ground reverently where his disciples had trodden. But every now and then strange fits of God-consciousness came upon him. He then became changed into a different being altogether. He then spoke of himself as being able to do and know everything. He spoke as if he had the power of giving anything anybody. He would speak of himself as the same soul that had been, born before as Rama as Krishna, as Jesus, or as Buddha, born again as Ramakrishna. He told Mathuranatha, long before anybody knew him, that he had many disciples who would come to him shortly, and he knew all of them. He said that he was free from all eternity.

and the practices and struggles after religion which he went through were only meant to show the people the way to salvation. He had come all for them alone. He would say he was a Nitya-mukta, or eternally free and an incarnation of God Himself. ' The fruit of the pumpkin ', he said, ' comes out first, and then the flowers; so it is with the Nity-muktas, or those who are free from all eternity, but come down for the good of others '. 1

Ramakrsna also described others as being *nityamukta*. Once he told his devotees :

All men are by no means on the same level. It is said that there are four classes of men: the bound, the struggling, the liberated, and the ever-free. It is also not a fact that all men have to practise spiritual discipline. There are the ever-free and those who achieve perfection through spiritual discipline. Some realize God after much spiritual austerity, and some are perfect from their very birth. Prahlada is an example of the ever-free.

Eternally perfect sages like Prahlada also practise meditation and prayer. But they have realized the *fruit*, God-vision, even before their spiritual practice. They are like gourds and pumpkins, which grow fruit first and then flowers. (2)

The concept of *nityamukta* is of both spiritual and semantic interest and may now be contrasted with the

1. F. Max Muller. *Ramakrishna His Life and Sayings* (Bombay Longmans, Green & Co , 1898), pp. 58-59.

2. Swami Nikhilananda (tr.) *The Gospel of Sri Ramakrishna* (Madras Sri Ramakrishna Math, 1964) p. 187.

notion of the *nityamukta* found in the Bhagavadgita.

II

The concept of the *nityayuktas*, analogous to the *nityamuktas* can be developed on the basis of some of the verses of the Gita. Thus Bhagavadgita XII. 12 runs

srihagavan uvaca
mayy avesya mano ye mam
nityayukta upasate
sraddhaya parayo petas
te me yuktatama matah. 1

It translates thus -

The Blessed Lord said
Those who fixing their minds on Me
worship Me, ever earnest and possessed
of supreme faith-they do I consider
most perfect in yoga. 2

Similarly Bhagavadgita IX. 14 develops the idea of a community of worshippers glorifying God.

satatam kirtayanto mam
yatanta ca drdhavratah
na masyantas ca mam bhaktya
nityayukta upasate. 3

It translates thus -

Always glorifying Me, strenuous and
steadfast in vows, bowing down to Me
with devotion, they worship Me, ever
disciplined. 4

1) Transliterated as per S. Radhakrishnan. *The Bhagavadgita*
(London George Allen & Unwin Ltd. 1958) p. 291,
emphasis added.

2) *Ibid.*

3) *Ibid*, p. 244.

4) *Ibid.*

(4)

Not only does the notion of *nityayukta* occur in the plural in the Gita but also in the singular. Thus Bhagavadgita VII. 17 reads-

tesam jnani nityayukta
elabhaktir visisyate
privo hi jnanino tyartham
aham sa ca mama priyan. 1

and translates thus -

Of these the wise, who is ever in constant union with the Divine, whose devotion is single-minded, is the best. For I am supremely dear to him and he is dear to Me. 2

And Bhagavadgita VIII. 14 also speaks of the *nityayukta* in the singular: -

ananyacetah satata
ya mam smarati nityasah
tasya ham sulabhah partha
nityayuktasya yoginah. 3

The verse translates -

He who constantly meditates on Me, thinking of none else, by him who is a yogin ever disciplined (or united with the Supreme), I am easily reached. 4

Thus here we have the *nityayukta*--a devotee constantly devoted to God who is someone quite different from the *nityamukta*--the ever-perfect, the ever-free

III

The contrast seems to be of twofold significance--one spiritual, the other semantic.

1 *Ibid*, p. 219 2 *Ibid.* 3 *Ibid.*, p. 232 4 *Ibid.*

(5)

Spiritually we get two groups of devotees - both devoted to God but poles apart. The *nityamuktas* are ever-free, the *nityayuktas* are constantly devoted to God to become liberated souls. Their soteriological status differs

Semantically one notices that despite this difference in meaning both the words use the word *nitya* in common. The word *nitya* has a large number of meanings (1) but the present context allows room for distinguishing between two fundamental senses. The word *nitya* can mean eternal beyond time, that is why the *nityamuktas* are ever-free ever-perfect. It is not that they were bound and then become liberated - they were never bound. The word *nitya* can also mean constant - that is why the *nityayuktas* are spoken of as constantly devoted to God.

1 See Vaman Shivram Apte, *The Practical Sanskrit-English Dictionary* (Delhi - Motilal Banarsidass, 1965) p. 547.

Causation in Indian Philosophy

Dr. Yogini Nighoskar
Baroda.



All six systems (**आस्तिक दर्शन**) accept that every event has a cause. They, nevertheless, hold different viewpoints regarding the relation between the cause and the effect. Excepting *Vudanta* they accept the reality of both, cause and effect. Both are *Sat*. For *Advaita Vudanta*, cause alone is *Sat*.

The principle controversy regarding the existence of cause, is between Buddhism on one hand, and the *Astika-Darshanas* plus Jainism, on the other. Buddhists (*shunyawadins*) are nihilists. Accordingly they refuse to grant any reality to any phenomenon whatsoever, and causation is no exception. This is **असत्कारणवाद** as opposed to a position called **सत्कारणवाद** which at least grants reality to the cause.

Another controversy within *Sat - Karma* *wadins*, is regarding the relation of the effect with the cause.

- 1 First possibility is. the effect is contained in the cause.
- 2 It is not contained in the cause.
- 3 It is both, contained, and not contained in the cause.
- 4 The question is irrelevant. Effect is neither contained, nor not contained in the cause.

1 That the effect is contained in the cause.

(7)

This position is called *Sat-Karyavada* Theory of Causation. Sankh, a propounded this theory on the basis of the Metaphysics they hold. *Prakriti* is the principle cause of everything and hence, everything can be traced to it. The so-called effect and their variety is but *Prakriti*, which is expressed differently on the basis of pre-dominance of सत्व, रमस् or तमस् quality.

Ramanuja too, explains variety in the world in somewhat similar manner According to him, every thing is contained in everything else. The difference among the objects is only due to predominance of one of the four *Mahabhutes*. Hence it can be called स्वगतभेद; नोः सजातीय nor विजातीय.

These *Sat-Karyavadins* believe in the 'real' transformation of *Prakriti*. Hence, they are called *Prakriti Parinamvudins* Their *Parinamvad* is also called विकृत परिणामवाद because, the *Prakriti* is actually transformed into the objects.

Shankara and Vallabhacharya too believe in *Sat-Karyavad*, but they advocate *Brahma-Parinamaved*. Being non-dualistic, they naturally conceive Brahman alone as the root-cause of everything.

But, Shankara's view is different from *Parinamvada*. It is *Vivrtawad* Brahman does not undergo any change- there is only his manifestation in so-called effect. No part of Brahman becomes the world, as no part of rope becomes the serpent. There is neither the world, nor the serpent. There is only Brahman;- there is only the rope. There is only the cause and no effect. Cause alone is and Shankar's Metaphysical position of केवलाद्वैत is paralld to his empirical position. It is no विकृती of Brahman as conceived by Sankhya. It is there in अविकृती of Brahman as conceived by Vallab-

hacharya. (The relation between Brahman and world, between cause and effect, is like that of the relation between gold and golden ornaments and not like one between the milk and curds-according to Vallabhacharya).

The difference between the *Brahma-Parinamvad* of Shankar and Vallabha is that, for Shankar, golden ornaments are apparent, for Vallabhacharya, they are as real as the gold itself.

Perhaps the question with which we are dealing, that is, whether the effect is contained in the cause or not does not arise in Shankar's philosophy. For him, cause alone is, hence the problem of relation is out of question. The cause of Shankara is not only सजातीय and विजातीय भेदशून्य but also स्वगत भेदशून्य.

2. The effect is not contained in the cause

This position of असत्कार्यवाद or आरंभवाद is held by *Nyaya vaisisikas* and *Euddhists*.

Sankhyas repudiate their theory of असत्कार्यवाद by forwarding some formidable arguments for सत्कार्यवाद

(a) That which is not can never be produced असद्करणात् that is, असत् can never be the cause of सत्, The position is सतः सत जायते, not असतः सत् जायते (*Nyaya vaisisikas*) Nor असतः असत् जायते (*Shunyavadins*),

(b) उत्पादान ग्रहणात् Material cause is necessary. It is possible to construct jar out of clay, because jar is contained in its material cause. Now असत्कार्यवादी cannot explain why iron cannot produce a jar of clay. Their position leads to the view that anything

could be the cause of anything,

- (c) सर्वतन्मवाभावात् we cannot produce anything out of anything.
- (d) शकतस्य शक्यकरणात् why should milk have the capacity of producing curds and sand, not have that capacity? It is because curds is contained in the former, not in the latter.
- (e) कारणभावात् we find qualitative homogeneity between the cause and the effect.

In order to defend their own position, Nyaya-Vaisesika answer the criticism forwarded by *Sat-Karyavadins*.

If the effect is already contained in the cause, then what part does production, play?

Why cannot the pot manifest itself if it is already contained in the clay without the assistance of other agencies?

Again, Sankhyas seem to neglect the qualitative differences between cause and effect. Surely, the functions of clay and pot differ.

How is 'Manifestation of Effect' related to the cause? Consistent argument will lead one to believe that 'production' is useless (if contained), or to give up *Sat-Karyavada* (if not contained).

How is Manifestation of pot by the removal of darkness, different from Manifestation of pot by removing its clay-form? There is no ground for discriminating the two, because non-Manifestation is common to both the

positions prior to production. If non-existence is common, (if cause is common), why do effects differ? *Sat-Karyavada* is silent on the point. It, however, retorts some such arguments by evading the whole question - the 'why' of the effect, as an idle one "It is just like asking why is clay, clay". It is but the nature of things to be what they are.

But then how is this position different from स्वभाववाद of the skeptic Charvaka?

Nyaya-Vaisika justifies *asat-Karyavada* by taking into account the novel character of the effect. This is आरंभवाद

Effect cannot be predicted in its entirety. No doubt, from the nature of the effect, we get some idea of the nature of the cause, But, this cause need not be supposed to contain the 'effect' as we see it. The jar as we see it is not contained in the clay. Clay is one of the conditions that go up to make the totality which we term as - Cause. In this sense, Time too becomes a condition - priority of cause is due to this condition.

It is this theory of causation which recognises the novelty and creativity of the effect. This is a very significant point, which cannot be overlooked, as is done in *Sat-Karyavada*.

The very fact that effect is unpredictable in terms of the conditions we know, favours the position of *Asat-Karyavada*. The unpredictability is more pronounced in biological sciences, rather than physical, chemical and mathematical.

Regarding the contention of effect in the cause, we can say that *Asat-Karyavadins* stress those examples where unpredictability is prominent, and *Sat-Karyavadins* stress those where predictability is possible.

Ultimately, the problem takes on the epistemological

(II)

shade. The (relative) completion of knowledge makes predictability possible than (relative) incompleteness. Hence, the difference of view - points and argumentation in their favour; both the positions are right, but relatively.

3. *The effect is both, contained and not-contained in the cause.*

This is true, when the problem is analysed in terms of epistemology as is seen above.

Jainas too take some such position - both epistemologically and ontologically. Their doctrines of *Syadvada* - and *Anekantavada* speak for it - respectively.

To the question whether effect is contained in the cause - Jainas give seven answers. The first two of which are, probably 'it is' the second, 'probably it is not' But these statements are relative to the view point. They are not categorical - as the चतुर्कोटि of Buddhism-in the light of which we have approached the problem.

Buddhism however prefers to take the fourth view. That is,

4. *The effect is neither contained, nor, not-contained in the cause.*

Where the principle of *exnihilo* fit is admitted, all questions regarding any phenomenon become meaningless.

Buddhists, are not only असत्कार्यवादी but also असत्-कारणवादी Not only the effect but also the cause is '*Shunya*'. It never was, and never will come into existence. This, attitude towards cause is that of complete nihilism.

Nyaya Vaisishika too believe in non - existence of the cause. Between cause and effect, there is अभाव. But the fundamental ground of admission is that there is prior to this

an अभाव. This is called प्रागभाव. This अभाव exists between the cause and the affect. It is characterized by the destruction of the previous cause. Thus there is विनाश of the cause which was existent at one point of time. And there lies the significant difference between the positions of Buddhism and Nyaya Vaisishika असत् : असत् जायते and सत् : असत् जायते. The latter view admits a cause which is सत् to start with, but is destroyed in causal phenomenon.

Thus, they admit half-hearted nihilism. They are अर्ध वेना शिक्वादी. Buddhism explains causation as the 'independent origination of the effect. Causal phenomenon is thus described ;

- (1) we perceive neither cause nor effect.
- (2) Cause appears,
- (3) Effect appears,
- (4) Cause disappears,
- (5) Effect disappears,

Buddhism does not believe in concrete substraction ultimately. The ground for causation is *Shunya*. The 'first, step and 'fifth' step emphasise 'Ex nihilo'.

Nevertheless, Buddhism too admits empirical relation between cause and effect. In the series of moments, the former moment stands as cause for the latter. Relative nature of cause and effect is evident here. The effect at one moment becomes the cause for the future moment.

Shankar too, points out the insignificance of the relation between cause and effect by comparing the two levels of experience व्यावहारिक and पारमार्थिक. The best possible explanation of the causal phenomenon which is ultimately a non-dualistic position, is attempted to be given from

भावहारिक-सत्ता a dualistic explanation alone could be expected. And this is given par excellence by ajdating that 'nothing is'.

In a way, there is no violation of the principle ex nihilo nihil fit.

But there is a world of difference between Buddhistic and Shankara's position. The concept of 'nothing' plays an important part. For Shankara, it is 'is', (positive principle), for Buddha it is 'nothing' (void). (Bradley would have been in line with Buddhist thought, where in everything is 'appearance', but he says that experience is real, not void). Cause as such does not exist because the world is relative. Where effect is an appearance, reality of cause is also questionable, because, our approach to the unknown is through the known. Our approach thus can be only through effect - only through world. Hence to say that 'every effect has a cause' or to say that 'it is a novel production' or to predicate any attributes to cause is to analyse the effect. This is a post-mortem analysis, because it is only 'going back' to past, in order to interpret the present. The relation could be conceived between two phenomena or two appearances. How can it be conceived between a cause and an effect which do not belong to same place of reality? Cause has ontological status, effect has empirical. Hence, if at all anything exists then cause alone is. But, this explanation too falls short of Reality, the ground of everything which is निर्गुण.

In this sense then, Shankara can be compared with Buddhism in dismissing the whole problem as meaningless. Nevertheless, they both have extremely different reasons for doing so.

The relation between cause and effect could also be considered epistemologically. What is it, that we know about the effect? The knowledge of the nature of effect, its, novelty, predictability and creativity is either known to us,

(14)

There are some fields, where we have the complete prediction of the effect e.g. mathematical science whereas there are other fields, where novelty is expected at each step. These are biological sciences. *Sat-Karyavada* theory of causation has in view such relations where prediction is possible and *Asat-Karyavada* has those where prediction is not possible.

But truly speaking: prediction is not possible in both cases. Repetition of the phenomenon leads us with the belief that prediction is there, in fact, it is mere testing the similarity between present experience and past experience. Having a cause which has never been seen in relation of any effect, there can be no prediction whatsoever. Whatever is brought forth as an effect, is thus novel. Novelty is an essential character of any effect, But it loses its novelty due to repetition of the same conglomeration of conditions which give rise to the same effect,

Thus, the backward trace of phenomenon is evident in *Sat-Karyavada*. This is called retrospective view of causation. The novelty of the effect and its unpredictability is due to our ignorance.

But, as we have already pointed out there cannot be prediction of an altogether 'untested' cause. Hence, the question of our being ignorant does not arise. *Sat-Karyavada* theory does admit this element of unpredictability; there is a prospective view of causation initially, that is while relating the present with the future. It is the process of retreating from the effect to the cause - the retrospective view - which gives it an appearance of being contained in the cause.

All generalization of our thought is the retrospective view. Nevertheless, there can never be a cent percent guarantee of the production of a particular effect. Abstract laws cannot be applied to concrete situation with certainty.

This is the विशेषत्व of everything (Vaisṛika advocate as an independent category). *Asat-Karyavadins* emphasize this element of particularity in their theory. They maintain a prospective view of causation.

It is obvious at this juncture that whole question is from the point of view of our Knowledge, regarding the relation between the cause and the effect. The culmination of our knowledge marks the theory as *Sat-Karyavada*. The Uncertainty, the incompleteness in knowledge marks the theory as *Asat Karyavada*.

It is important to observe here, that the question of causation ends to be relative to our knowledge, This can be called subjective knowledge but par excellence. Our epistemological approach, by thus showing the insignificance of cause and effect as separate entities, is a pointer to the ontological position we will be led to take where in the phenomenon of causation is only an appearance.

Theistic position would be in favour of *Asat-Karyavadins*. If cause and effect are not-different as is held by *Sat-Karyavadins* then why should the prominence of devotion be towards God (the cause) and not the world (the effect)? *Sat-Karyavadins* would argue that if the effect (the world) was alien to the cause (God) then why should one approach the latter through the former?

Shankar strikes the balance between the two. He takes the axiological position, and says that cause is no doubt superior to the effect for it is knowledge, it is Value It is Potency, which then takes various forms as effects, Cause is totality, effect is its manifestation, but partial. After all, who can say definitely 'How much of the cause become the effect? How much of the rope has appeared as the serpent? How much of Brahman is manifested as the world? Is the cause exhausted, or there is the remainder?

'Effect' cannot throw any light on this question, because it succeeds the cause in point of time. It is indebted to cause for the origination येनेदं सर्वं विजानाति तं क्व विजानायात् ? Effect can never claim to have explained the cause completely. But to attain this, level of knowledge, the approaches should be made through effect and *Sat-Karyavadins* seem justified if their emphasis on the similarity of material between cause and effect. Having seen the relation between cause and effect as only an appearance *Asat-Karyavadins* seem justified after all, effect is not the cause. But they miss the point when they allot novelty and creativity a value having no bearing on cause.

Sat-Karyavada made consistent with itself, leads to विकृत परिणामवाद, this is diminution of the cause (God or Prakrti). Even अविकृत परिणामवाद cannot transcend the category of causation. स्वगतभेद is still maintained. Escaping from *Asat-Karyavada* which can never do full justice to the Cause (God, or Prakrti) the *Sat Karyavadins* are logically forced to accept चवर्तवाद.

General estimate of the principal theories of causation

Sat-Karyavada theory of causation is true so far as it advocates the identity between the cause and the effect, in terms of the material. All that it says is, that, the gold and not iron, is the material cause of golden ornaments.

The problem as to how cause and effect are related, as to how the world and God are related, cannot be conceived at all, where identity between cause and effect is maintained, the problem of relation does not arise.

Nevertheless, considering the relation of the substance at one moment to the substance at the next, the *Sat-Karyavada* is right -the effect is contained in the cause. But considering the relation of quality A to quality B, the *Asat-Karyavada*

is right. The effect is not in the cause.

In some sense, cause is repository of the effect. Taking whole cause into account, there cannot be any element exterior to that whole. The strength of the retrospective view is that the given effect could be explained in terms of the preceding cause. Logically too cause must be all-inclusive of the effect, and thus the novelty of the effect altogether disappears.

Sat-Karyawada agrees with *Asat-Karyawada* in maintaining the reality of both the cause and effect. But, the dualism which they maintain between the cause and the effect can no more be maintained ultimately even on the basis of their own metaphysics.

2. *Asat-Karyawad*

It emphasizes an important element of causation - that it is conglomeration of positive and negative conditions.

Vaisesika analysis of causation was as if 'nothing' is an entity. Though it does not try to distinguish between प्र-भाव of the effect and द्वांताभाव of the cause. It emphasizes अन्योन्याभाव. The effect is not the cause, nor is cause the effect.

Novelty is the result of the combination of atoms, which are basically (i.e. qualitatively) विशेष i.e. individualistic. Heterogeneity is emphasized in *Asat-Karyawad*, while, homogeneity, in *Sat-Karyawad*.

Creativity can be explained only if there is some ground. All possibilities of novelty, freedom, spontaneity, originality, unpredictability, sportivity are for being and not for nothing. Nevertheless, all creativity must pass through 'nothing'. It renders a hypothetical character to the well-established postulate of Uniformity of Nature. Each particular is विशेष, It is inexplicable in terms of the सामान्य, i.e. universal.

Novelty of effect is not merely in degrees but in kind 'It is discontinuity, variation, mutation, reconstruction, redistribution, revolution and re-orientation' (Dr. A. G. Jawadekar, in 'Axionaties'). But, it could all be allotted to incomplete knowledge-would be the retort from *Sat-Karyavādins*.

The only contribution of Buddhism was, its recognition of 'nothing' in creativity.

3. *Vivantavada*

Shankara regards *Sat-Karyavada*, superior to *Asat - Karyavad*. At least, there is an attempt at establishing unity between the cause and the effect. Shankara, through Dialectical method shows the inadequacy of dualistic positions. One, the dualism between more than one principles (Nyaya-Vaisesika) to dualism within a single principle (Sankhyavedantina) By the category of causation, that, through dualistic approach he shows the falsity of the category of causation (खंडन खंडकाद्य) Herein, he fundamentally differs from Buddhism. He positively asserts a non-dualistic principle which is not 'Void'. Through अद्वैतापवाद (elimination) he comes to state categorically, the reality of Brahman, and appearance of the world Brahman is not a 'term' in the causation, but the very ground. The effect is manifestation, cause is substance. Ultimately cause alone is सर्वं खलु इदम ब्रह्म । वेह नानास्ति किंचन । Nothing else is.

What is the Cause ?

Even the modern definition of cause is unsatisfactory. It resembles the one given by Nyaya Vaisesika, which reads parallel to the concept of J. S. Mill.

अन्यथासिद्धी शून्यत्पि सति ।

कार्यं नियतं पूर्वं वति कारणम् ।

(19)

There is an obvious dualism between the cause and the effect where it is thus defined Qualitatively it is an immediate unconditional, invariable antecedent of the effect, and quantitatively it is equal to the effect' (J. S. Mill).

When cause is considered as 'immediate' the relation between cause and effect is considered as temporal, But, time is only a condition in the conglomeration of conditions. The immediacy is not of the nature of logic e. g. All men are mortal.

Socrates is a man.

The conclusion that Socrates is mortal is 'immediate' yet not temporal There is novelty' in spite of it. Yet there is nothing in between the cause and the effect.

Unconditionality implies immediacy. Nothing else is required over and above the given conditions. (अन्यथाशून्यत्व) But, how can we say for sure that the sum-total of conditions is " the complete cause " ? Also there is no room for distinguishing between conditions and co - existents.

Unless the cause is complete, the effect will not arise Effect is another name for completed cause Hence, no question of there being any gap between the two, arises. Hence निवृत्तपूर्ववृत्ति is only redundant, because, the three lines being joined at points, the triangle would be formed. Thus the completed cause, is the effect, The difference between the cause and effect is that of ground and consequence, Cause cannot be so defined, as has been attempted.

Regarding the quantitative equality between the cause and effect, 'as much the cause, so much the effect', the comparison is only from a particular point of view. Only material cause is taken into account.

Different theories of causation stress one aspect, and

commit the fallacy of making it final. Their mistake lies in the fragmentation of the totality, in breaking the continuity. Cause alone is; Nothing else is - ultimately. And this nothing else is not the 'void' of Buddhism, nor the purusa of Sankhya, nor the विज्ञेय of Vaisasika, but it is the Brahman of Shankara, the cause without its effect. The pragmatic approach when analysed logically, leads us into the metaphysics of non dualism, where all relations, all categories, meet their cessation.



“ श्रीगुरुदेवाष्टकम् ”

४

यति

प. पू. नारायणानंद सरस्वती स्वामीमहाराज

देवो हि गुरुरूपेण प्रादुर्भूत्वा वसन्भुवि ।
भक्तिज्ञानप्रदाता च गुरुदेवाय ते नमः ॥१॥

त्वा

रानडेकुलसंभूतो दत्तात्रयसूत्रो हि यः ।
रामचंद्र इति ख्यातो गुरुदेवाय ते नमः ॥२॥

तो

आंगलविद्यासुनिपुणो भक्तोऽपि तर्षचित्तकः ।
सन्मार्गद्योतको यो हि गुरुदेवाय ते नमः ॥३॥

त्व

र्ज

ज्ञानाभ्यासरतो नित्यं नामस्मरणतत्परः ।
गुरुत्वं शोभते यस्य गुरुदेवाय ते नमः ॥४॥

अज्ञोऽपि तव भक्तोऽहं प्रार्थये अद्यपि गुरो ।
कृपया पाहि मां नाथ गुरुदेवाय ते नमः ॥५॥

अधिकारो हि मे नास्ति गुरोः सामर्थ्यमर्द्धभुतम् ।
कृपाकरुक्षिपूतोऽहं गुरुदेवाय ते नमः ॥६॥

इ

टा

हे गुरो देहि मे ज्ञानं श्रद्धाभक्ति पुरस्सरम् ।
सफलं कुरु मे जन्म गुरुदेवाय ते नमः ॥७॥

स्सा

नाथको बालदासोऽहं गुरोश्चरणसेवकः ।
अनन्यश्रद्धयावर्ते गुरुदेवाय ते नमः ॥८॥

ने

गुरुदेवाष्टकं स्तोत्रं कर्पू नारायणो यतिः ।
पादार्थं गुरुभक्ताय नागेशाय हि दत्तवान् ॥९॥

त्वा

इति श्री परमहंसपरिव्रजकाचार्यं यतिः

दा


ठा

नारायणानंद सरस्वतीकृत गुरुदेवाष्टकस्तोत्रं संपूर्णम् ॥१०॥

' A Study of Sunyata in the Madhyamika Philosophy '

-by Filita Bharucha

I. INTRODUCTION: (a) (*How Sunyata arises*)

he Buddha's Robe of Non duality is not a mere patchwork of opposites. The only way in which we can go between the extremes is by rising 'above' the (where the expression 'above' should not be considered literally viz. special sense). An attempt to deal with the "pairs of opposites" on the level of experience at which they arise inevitably confronts the mind with an insurmountable wall of contradiction. The problem can be solved only by rising to a level of consciousness at which the pair of terms on which the whole problem revolves does not exist.

b) *Why Sunyata*

Reality is ineffable. Words and concepts cannot define the nature of True Suchness, but serve simply to designate it for practical purposes. Those who are still in bondage to ignorance do not, however, realize this, and regard the innumerable pairs of opposites which the "polarizing activity of their discriminating mind superimposes on the pure voidness as realities. Having discriminated things as good and evil, pleasant and painful, mine and thine, etcetera, the deluded individual pursues the former and rejects the latter. The flames of desire and hatred spring up and rage

as fiercely as a forest fire while in their wake the pangs of disappointment, frustration and despair follow in inevitable sequence.

Buddhism lays the axe of wisdom at the very root of the tree of mundane existence. It points out that "if suffering is the bitter fruit, pleasure the fragrant flowers, desires the thick branches and ignorance the study trunk of that tree, then the mutually antagonistic concepts of ego and non-ego, together with their numerous little derivative pairs of opposites, are the tough and tangled major and minor roots thereof".

c) *Meaning of Sunyata*

To follow the middle way means to transcend the conceptual activity of the discriminating mind and to achieve that state of consciousness in which things no longer stand over against each other as mutually exclusive entities but wherein they exist in a state of "unimpeded mutual solution" each, inter-penetrating all and all inter-penetrating each. This supreme status of consciousness this ultimate abode of Reality is designated as Sunyata, the entire emptiness or voidness of all conceptual activity, of all separative existence of all pain and suffering. It is also designated as Tathata, Suchness, and Bodhi, Enlightenment and one who has attained thereto is known as a Tathagata, as a Buddha.

The path to that attainment is the Middle way, the treading of which means not the faint hearted evasions of the contradictions inherent in human life (which is nothing but a subjectivemental condition objectified) but the unmitigated endeavour to resolve them by reflecting on their essential voidness and by rising to a state of consciousness in which they as such no longer occur.

It is for this reason that a great Mahayana teacher has

gone so far as to declare the "Madhyana Marga", the Middle way, to be in principle identical with Sunyata the voidness - which is the last word uttered by Buddhism before it passes beyond the boundaries of thought and speech to lose itself in the silence of the 'Ineffable'.

d) *Conclusion*: In other words, no phenomenon, no individual form of life exists in itself, independent of others, in its own nature. Therefore they have been called "Sunya". Since no first beginning of an "individual" or any individual form of appearance can be found (whether within or without ourselves) each of them has the totality of the universe as its basis.

Thus the universe is mirrored in every phenomenon, is expressed in the individual, becomes conscious in it, and may finally be realized in it provided that this consciousness attains its full maturity, the state of Enlightenment. In this experience of timeless reality beyond the realm of opposites, the relative is not annihilated in favour of the absolute, nor is the manifoldness of life sacrificed to an abstract unity, but the individual and the universal penetrate and condition each other so completely that the one cannot be separated from the other.

Herein is the ultimate justification of our individual existence and the fulfilment of our universal nature.

"All dharmas are enlightenment. One should understand them as devoid of own-being".

II. ANALYSIS OF 'WHAT IS SUNYATA' ?

Propn- The advocates of the Sunyavada teach us that there is nothing real as everything is devoid of its innate or independent nature.

Deduction- That being the case anything that appears before us depends for its being on causes and conditions.

It cannot therefore be said that there is anything in its own or innate form. We see a thing no doubt, but it appears to us in its imposed form, and not in its own form.

Question - Now if a thing visible to us is only in its

Q 1 imposed form of what kind is it then in reality?
what is its own form?

A 1. It is dharmata.

Q. 2. What is dharmata?

A 2. It is own being (Sva-bhava)

Q 3. What is own being?

A 3. Nature

Q. 4. What is Nature?

A. 4. That which is called voidness.

Q. 5. What does voidness mean?

A. 5. The state of being devoid of own being.

Q. 6. What do we understand by it?

A. 6 That which is "Suchness",

Q. 7 What is 'Suchness'.

A. 7. Being of such nature that is the state of being not liable to change the state of permanent existence.

CONCLUSION - Hence we can conclude that the Svabhava of a thing means only that which is independent of another, and thus, having not been before, it does not come into being

D. 2. Therefore the Svabhava of fire is nothing but its non-origination and not its heat, because it depends on its causes and conditions and comes into being after having not been at first.

D. 3. Thus there appears nothing nor does anything disappear, nothing has an end nor is it anything eternal, nothing is identical nor is anything differentiated, nothing comes hither, nor does anything go hither, there is only dependent origination where ceases all expression.

Residue of Analysis Hence the system implies the rejection of all sorts of imposition; declare that anything external or internal that appears to us as existing is in fact unreal

like the imaginary town in the sky.

<i>Name of the head</i>	<i>Property which is characterized</i>
1) Adhyatma Sunyata (Internal Sunyata)	1) Internal existence is Sunyata
2) Bahirdhasunyata (External ")	2) External existence is Sunyata.
3) Adhyatmabahirdha Sunyata (Internal)	3) Internal and external existence both is Sunyata.
4) Sunyata Sunyata	4) Knowledge on the Sunyata is also Sunyata
5) Mahasunyata (Universal Sunyata)	5) Universal existence is Sunyata.
6) Paramartha Sunyata (Transcendental Sunyata)	6) Transcendental wisdom on the Sunyata of every existence is Sunyata
7) Sanskrita Sunyata (Phenomenal Sunyata)	7) The existence of the Phenomenal world is Sunyata
8) Asanskrita Sunyata (Noumenal ")	8) Existence of the noumenal world is Sunyata
9) Atyanta Sunyata (absolute Sunyata)	9) absolute existence is Sunyata
10) Anavaragra Sunyata (limitless Sunyata)	10) Sunyata having no beginning and no ends.
11) AnavaKasa Sunyata (ceaseless Sunyata)	11) Sunyata having no cessation.
12) Prakrti-Sunyata Buddha (Svabhava Sunyata)	12) The nature of Buddha existing inherently in men is also Sunyata.
13) Sarvadharmas-Sunyata (Doctrinal Sunyata)	13) All doctrines of the Buddhas are Sunyata
14) Svalaksana Sunyata (characteristic Sunyata)	14) 32 kinds of Lakshana and 80 kinds of superior marks are Sunyata.
15) Anupalambha Sunyata (non-acquisitioned Sunyata)	15) it is difficult to acquire result so it is Sunyata.

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16) Abhava Sunyata (non-existence Sunyata)	16) There is no such truth such as 'Anatma - adharma' doctrine to cut off men's delusion so it is Sunyata.
17) Svabhava Sunyata (existent Sunyata)	17) Anatma - adharma can cut off men's delusion so it is Sunyata.
18) Abhavasvabhava Sunyata. (Non-existent and existent Sunyata)	18) Sunyata being other than non-existent and existent objects

Nagarjuna also classifies -

a) <i>Samvriti - Satya</i>	(b) <i>Paramartha - Satya</i>
i. e. from the conventional point of view all things exist provisionally.	i. e. from the transcendental point of view all things are not existing. It is 'Atyanta - Sunyata' or 'Absolute - Unrestrictedness

III CLASSIFICATION OF SUNYATA

In the *prajnaparamita - sutras* this two - fold Sunyata is again explained under the following heads.

1. ASANKERTA-SUNYATA

Which means the principle to be applied to the moumenal world.

2. Sanskrita - Sunyata

which means the principle to be applied to the phenomenal world.

3. Atyanta-Sunyata

(or absolute unrestrictedness in the case of both).

1) *Nagarjuna* Says that " It is on account of unrestrictedness or *Sunyata* that everything becomes possible, without it nothing in the world is possible ".

Aryadeva says that " It is due to absolute unrestrictedness that the activity in regular order (following the law of regularity of cause and effect) of all mundane and supermundane things (*dharmas*) is possible ".

" If it (noumenon) is otherwise then such activity would become impossible ".

2 This means the absence of particularity or the non-existence of individuals in its negative aspects

Nagarjuna - " That which has been produced through causes and conditions we say to be ' ever-changing ', it is a conventional name, and may also be called " the middle path ".

" There is no *dharma* which is not produced by cause and conditions ". Hence no *dharmas* exist which can be called not ever-changing or *asunya*.

Aryadeva - " I say that whatever is produced by cause and condition is *Sunyata* or ever-changing, since whatever is the outcome of the union of various causes and conditions is limited by the law of causation, Hence those that are devoid of any particularity or *Svabhava* are *Sunyata* ".

Regarding it from the positive aspect such a state represents the ever changing state of phenomenal things or *sanskritas* - *dharma* a constant flux of becoming a continuous series of causes and effects

Nagarjuna thinks that if all things exist on account of their *Svabhava* but not on account of *Sunyata* then this means they come out of causelessness. This means all things exist only in absence of their own eternal peculiarities and are in a constant state of mutation.

Nagarjuna " The two dharmas of Sanskrita and Asanskrita are of relative existence The existence of the latter depends on that of the former and on account of their relative existence all things are Sunyata ".

Transcendent Truth cannot be expressed by any of these terms, it is technically called alamba Sunyata. Nagarjuna concludes that " The real state of dharma is like Nirvana, indescribable incomprehensible without birth or death ".

Below I have in brief explained how the *Sunyata* is classified under 16 heads.

IV. ❁ DEFINITION AND SYNONYMS OF EMPTINESS

Suchness reality limit the signless the ultimate reality

The element of dharma :

"non - duality the realm of non-discrimination the true nature of dharma the inexpressible, that which has not been stopped the unconditioned Nirvana etc."

How can the meaning of the Synonyms be cognized ?

For that we have the following expressions which should be taken literally and not figuratively

"As not being otherwise as unperverted because that (i. e. the sign) is stopped, it is the sphere of the saints", And because it is the root-cause of the dharmas of the saints in this way we have the meaning of the synonyms in due order.

"It is Suchness in the sense that it is not otherwise" (In the sense that it is without modification. Vasubandhu elaborates this as follows :

"It is permanent because of its Suchness ' i. e. It is

❁ Selected from *Sthiramata Madhyantavibhanga*.

(3)

permanent since it is at all times unconditioned. It is not affected by anything that is the meaning.

“It is the reality-limit in the sense of non-prevention”.

‘Reality’ has the meaning of ‘true’ and ‘unperverted’.

‘Limit’ is the extremity beyond which there is nothing else that can be cognized. Therefore the extremity of reality is called Reality-limit.

“Suchness” is signless, since the sign has been stopped’.

“Because of the non-existence of all signs, For emptiness is empty of all signs of the conditioned and unconditioned”.

☸ ‘Empty is the element of the adventitious properties which are distinct from it. It is not empty of the Supreme dharmas which are properties from it’.

‘Being immutable in its essential nature, lovely and pure,

To a golden disk has this Suchness been compared”.

“ The state of the self - Existent, can, in the ultimate sense be approached only by faith, for those who have no eyes cannot see the blazing disk of the sun ”.

“ Nothing should be taken from it and nothing added to it The Real must be seen in its reality and one who sees the Truth is emancipated ”.

☸ Selected from Ratnagotravibhaga I

☸☸ From ‘Trimsika of Vasubandhu. Transl. from Chinese version of H Suautsung by Wing - Isit Chan.

♣ CONCLUSIONS :

“ The Supreme truth of all dharmas
is nothing other than the True Norm (Suchness)
It is forever true to its nature
which is the true nature of mind only ”

DIALECTIC OF NAGARJUNA :

To push forth his philosophy like other dialecticians of the world, Nagarjuna has used the famous “ **reduction ad absurdum** ” (Prasangapadanam-).

By this he proves the absurdity of his opponent's thesis and he rejects the four possibilities of every concept i) is ii) is-not iii) is and is-not iv) ‘ is ’ nor is-not ’

In other words, the Madhyamika Dialectic proceeds as follows :

They classify all views on any problem can be formulated under 4 classes

- (a) affirmative [sat]
- (b) negative [asat]
- (c) conjunctive assertive of both [ubhaya]
- (d) disjunctive denial [anubhaya]

Every view reveals inherent contradictions and hence is rejected. However the rejection of one view does not mean the acceptance of the opposite view.

Example of the use of the dialectic to important categories like causality, motion rest, modes and sub

stance [atiman] are amply illustrated.

Below I have considered Nagarjuna's use of the dialectic in order to be able to grasp the true meaning of Sunyata.

The Two Truths of the Four Folds

The following four folds with 2 truths in each have been formulated.

FIRST FOLD

- (a) Existence is the conventional truth
- (b) Sunyata is the transcendental truth

SECOND FOLD

- (a) The first fold of the 2 truths is the conventional truth.
- (b) Neither existence nor Sunyata is the transcendental truth.

THIRD FOLD

- (a) The second fold of the 2 truths is the conventional truth.
- (b) Neither existence nor non - Sunyata is the transcendental truth.

FOURTH FOLD

- (a) The third fold of the two truths is the conventional truth.

(b) . Neither not non-existence nor not non-Sunyata is the transcendental truth.

Hence we see that these negative explanations are necessary to lead us to the ideal state.

The 2 truths of the four folds indicate the middle path i. e. to have refuted every kind of extreme view.

Nagarjuna gives another form of his theory which leads to the "middle path" and avoids extreme views.

It is the theory of "Eight Noes"

❁	"No annihilation,	No production
	No destruction,	No persistence
	No unity,	No plurality
	No coming in,	No going out.

According to Madhyamika school, every kind of extreme view can be refuted by these "Eight Noes".

Conclusion :-

- 1) The dialectic is not itself a view or a synthesis of various view points.
It is criticism only.
- 2) Rejection of all thought, categories and views is the rejection of the competence of **Reason** to apprehend reality. The **Real** is transcendent to thought, it is thought, it is non-dual (Sunya) free from all duality of 'is and is not'.
- 3) All knowledge whether perceptual or inferred is

relative, and there is none that is absolutely true.

Nagarjuna accordingly does not believe in outer reality, nor in the inner and his doctrine is therefore described as that of void. the (Sunya vada).

- 4) His method of dichotomy bears a resemblance to that method used by Bradley in modern times. By the use of this method he tries to show how the common concepts of philosophy are self-contradictory and are nothing more than dogmatic assumptions.
- 5) In more than one chapter of his 'Karika' Nagarjuna passes in review, conceptions like 'motion' showing how they are utterly unintelligible.
- 6) The catharsis of modern psychology can be compared to the dialectic which is merely a process of purification of the intellect.

VI. SUNYATA AS A DOCTRINE

Absolute knowledge constituting Enlightenment is the knowledge of the Absolute which is absolute truth. In Buddhist terminology it is the knowledge of "**Suchness**", i.e. to see things as they are in themselves,

To see things as they are i.e., in this state of suchness - means to go back to a state of mind before the division of the knowing and the known takes place. The dividing mind is the result of discrimination and discrimination is going to the other end of suchness, which is grasped only when no discrimination takes

place. The knowledge of suchness is therefore the knowledge of non - discrimination.

When we discriminate a world of dualities ensue and this polarisation clouds the mirror of prajna. Finally the Dharma of Reality is lost sight of and the mind is "defiled". The Dharma is to see things as they are in a state of " **yathabhutam** ", which is another word of suchness.

The essence of a **Tathagata** (i. e. " one who thus comes or goes ") is this suchness.

Nature of Suchness :

This " Suchness " remains itself through the past, present and future. We must not picture this suchness as existing by itself, as something separate from all being as enjoying its own existence as suchness, for "**Suchness to be regarded as suchness is no "suchness"**".

Ordinary knowledge is never able to take hold of suchness for its nature is to discriminate, to divide, to dwell on dualities. Suchness is not in the world of the senses nor is it an idea created by logical conventions. It is something unthinkable, unrepresentable, unnameable, indescribable. Suchness thus seems to be the most appropriate term to point to the presence of something in our experience with the world whereby all ordinary knowledge finds its validity. However the Madhyamikas were not satisfied with the term for they wanted to incorporate it in the systems of thought to be traced back to the mind of Buddha himself. They called it

therefore 'void'. Hence, 'Sunyata' is thus 'tathata' and 'tathata' is thus 'Sunyata' void is suchness and suchness is void.

VII GOAL OF THE SUNYATA DOCTRINE

It seems strange to talk of a goal of "Suchness", since I think the statement is paradoxical by definition of Sunyata.

The sole object of the followers of Sunyavada is to root out the notion of 'I' and 'mine' or the self and that which belongs to the self. "Insofar as they indulge in I-making and mine-making, in so far as they take hold of things they are defiled".

-Satasahasrika

[The New Wisdom School]

One who believes in the void is not attracted by worldly things, because they are baseless. He is not delighted by gain, nor is he cast down by not gaining. He has neither likes nor dislikes. To concretize the doctrine and give it a practical basis the Madhyamikas introduce the "Bodhisattva". To continue a spring of optimism they add that "The germ of Buddhhood is in all beings". Bodhisattva acquires insight into sameness of all dharmas, since they have no notion or non-notion at all.

We conclude that :

'A Bodhisattva who repeatedly and after dwells in mental activities connected with that suchness comes

near to the supreme enlightenment and he does not lose those mental activities again”.

Dr. Suzuki in his “studies in the Rankavatara Sutara” says

“ To attain Nirvana, which is a state of emptiness (Sunyata) inherent in the nature of things and which again is a state of self-realization obtained by means of supreme wisdom (arya-jnana) there must be a revulsion (paravitti) at the deepest seat of consciousness known as the ‘Alayavijnana’ ”.

“But when (the objective world which is) the basis of conditioning as well as wisdom (which does the conditioning)

Are both eliminated,

The state of mind only is realized, since the six sense-organs and their objects are no longer present”.

VIII SUNYATA IS THE SOLE MEANS TO NIRVANA

It is the contention of the Madhyamikas that the final release is possible only through Sunyata by the giving up of all views and stand-points.

We cannot help being attached to what we take to be real:-“our view” and reject others, A view on account of its restriction determination carries with it duality, the root of samsara..

Nagarjuna states this dialectical predicament thus:

“ when the self is posited and another confronts it; with the division of the self and the not-self, attachment and aversion results.

A position begets a counter position and neither of them is real. The kind of position does not matter, since a view as such is exclusive and by that very act set up an opposition.

The root cause of dukha in the Madhyamika is indulging in views especially Kalpana is avidyapor excellence. The real is the indetermined (Shunya) investing it with a character determining it is ‘this’ or not this’ is making the Real one-sided, partial and unreal. This is unconsciously to negate the real, for all determination is negation.

The dialectic then as the Shunyata of drstis (views) is the negation of stand points which are the initial negation of the real that is essentially indeterminate.

CONCLUSION

Correctly understood Shunyata is not annihilation but the negation of negation, it is the conscious correction of an initial unconscious falsification of the real.

❁ The bliss consists in the cessation of all thought.
In the quiescence of plurality.
No (separate) reality was preached at all,
Now here and none by Buddha !”

❁ From

Treatise on the Middle Doctrine

(the Madhyamika Sastra).

IX. EXAMINATION OF NIRVANA

- ☸ “What is the Buddha after his nirvana ?
Does he exist or does he not exist,
or both, or neither?
we never will conceive it !”
“What is the Buddha then, at life time ?
Does he exist or does he not exist
or both, or neither ?
We never will conceive it ”

Unlike the Hinayana school who distinguished between Samsara and Nirvana, the Mahayanas hold the following view :

There is no difference at all between nirvana and samsara. There is no difference at all between samsara and nirvana.

CONCLUSION :-

“The Buddha has declared
That ens and non-ens should be both rejected.
Neither as ens nor as a non-ens
Nirvana therefore is conceived”

- ☸ From the “Treatise on the Middle Doctrine”
(Madhyamika Sastra).

X. MATHEMATICAL INTERPRETATION OF THE SUNYATA DOCTRINE

If we are permitted to see in the Madhamikas a philosophy of numbers, we can say that they take deli-

ght in the concept of zero. It is against the background of zero that the concept one can arise.

To say that a number is not one means it is two or more, but to say that it is not two may mean either that it is one or more than two. In order to avoid this ambiguity they introduced the term "Sunya" or "Zero".

A number which is not two (advaya) and zero(Sunya) is obviously zero without any reference to a positive number.

The vedantins describe the real as one only (ekam eva) which means without a second (advitiam). Numerically speaking, they do not recognize zero as something significant. Zero itself stands between the absence of numbers and positive numbers from one up to infinity. Thus the word "advaya" read with the word "Sunya" means complete absence of numerable objects on the number concept. But what this Sunya is in itself cannot be answered. Any attempt to answer this question will land us in relativity. The thing is certain that it is not nothing. Had that been the case, the relative concepts would never have arisen.

Number zero is after all used to indicate absence of quantity,

Russell - " We can define all the natural numbers, if we know what we mean by '0' and 'successor' "

("An Introduction to Mathematical Philosophy page 20".)

Thus number 1 can be defined as the successor of 0. But 0 itself is not the successor of any number. All the natural numbers, therefore proceed from 0. A number is defined as a number of terms in a class which has no member.

Since a class is not identical with its member "0" is the class whose only member is the "null-class". In this light "Sunya" will mean a class having no member and "ekam" will mean a class having one. "Ekam" can be explained in terms of "Sunyam" and thus would be inferior to the latter.

"Sunyamadvayam" is a higher philosophy than that of "ekamadvaitam". But we are emphatically asked not to take Sunya as a notion or concept, because that being a class is in no way better than other class-concepts.

XI. CRITICISM (please refer to my counter criticisms or defence of the following criticism simultaneously on pages 39-43).

- I. The dialectic of Nagarjuna has been criticized of "destructiveness".

The entire structure of the phenomenal objects crumbles down like a house of cards. The external objects concepts and categories of causality motion, space, relations, etc. are found to be hypostatized relations. Even the four Noble Truths, Nirvana and Buddha are subject to this destructive dialectic.

- II On account of the 'Sunyata' doctrine, Mahayana has been condemned as irrational and mystical. The concept of 'Sunya' as it appears to the mind limited by reason is non-sense perhaps. Hence it has been discarded by logicians and analysts on account of its indiscernible nature.
- III The 'Sunyata doctrine' has been accused of lending a pessimistic trend. The adherents are accused of nihilism, escapism and vague philosophers like their counterparts (existentialists) in Europe.
- IV The great difficulty comes in an account of the word "Sunya" or void which is misunderstood to be in the sense of emptiness and made to contrast to fullness or substantiality.

Nature of void :-

void is not an object of intellection but of Prajna (absolute knowledge) i. e. to be understood intuitively.

If you do not have Prajna no amount of reasoning can help. One Prajna is awakened you will know instantly what void is and however logical and unassailable the philosopher is dialectical march may be you will never be dispossessed of what you have taken hold.

V Though Sankara has been sometimes called a Crypto-Buddhist he has vehemently criticised nihilism and warned against the confusion of Brahman or self with Sunya.

'Sankara's criticisms

(a) Since nihilism is opposed to all testimonies

it is not worthy of even being criticized.

- (b) In the basis of every logical denial there must be some affirmation. If all the objects are negated even the negation becomes impossible and consequently the objects which are negated are affirmed.
- (c) The nihilists should at least admit that the knower is knowable and eternal. In the absence of the knower even the negation of knowledge is unimaginable. Without knowledge even the existence of ignorance cannot be conceived. Hence Jnana, consciousness and self is self-evident and the source of all testimonies.

VI. Sunyata which criticises all theories is but another theory.

XII. COUNTER CRITICISMS (to previous-criticisms)

I. The criticism that Nagarjuna's dialectic is destructive is rather effective to counter criticize.

My defence for Nagarjuna would be that even if the external world of phenomenal objects crumbles down there is no question of "destruction". Even "the 4 noble truths", "Causation" and "Buddha" are subject to this destructive dialectic.

This is only true if one looks at it in a circular

view. Since "destruction", has no relevance to Sunyata. It is only when one looks at it from various view-points does "destruction," carry denotation and connotation.

The level of Sunyata does not regard any concept at all, in particular destruction. So Nagarjuna would deny "destruction" being applied to his dialectic.

Hence in an ultimate (not conventional sense) (viz. Sunyata sense) the dialectic of Nagarjuna, would not be destructive. This is my view! (defence) perhaps you could attack my defence of Nagarjuna!

II. Humphreys defends Mahayana (rightly so) from being labelled irrational and mystical. He concedes that one may consider it as "pragmatic mysticism" or "irrational realism". Besides mysticism is the life of religion and hence the Mahayana hold its sway. Besides to analyse these concepts is like trying to hold a handful of the river and flow which made it a river has gone.

III There is no pessimism involved in Sunyata if one considers it as the only way of removing erroneous views.

However the criticism may hold good for one who (view of Sunyata) obstinately clings to this conception itself. As Aryadeva illustrates that if one who is ill can recover if he takes medicine but if the medicine itself become another illness then he is incurable.

Hence Sunyata should not be an oppressive end.

IV I agree that the word "Sunyata" being beyond the four categories of existence non-existence, both or neither (catuskoti - vinirmukta) has created confusion.

In a scientific approach of the logical positivists where the verifiability principle must test the claims of each hypotheses- the "Sunyata" remains a mystery. Probably psycho-analysed as neuratic urges towards non existence "Nothingness is the flight to Non-Being to preserve the Being". one cannot argue in the face of such statements.

However personally I am very much inclined like Nagarjuna. For me Sunyata is a cure and not an illness I think Sunyata can secure for me a freedom that pure rationality can never lend.

V. I do not feel very competent enough to offer counter criticisms to Sankara's points as I have not as yet made a detailed study of 'Sankara's position. However, I feel Sankara has mistaken 'Emptiness' as constituting the self-nature or own-being of dharmas, for there would then be no difference between Buddhist doctrine of 'Sunyata and the conceptions such as Nirguna Brahman of Sankara or the substance of Spinoza.

VI I do not think that criticism of theories is a theory.

As Murti puts it :- "criticism is but the awareness of what a theory is how it is made up, it is not the proposing of a new theory".

- (a) Dialectic as analysis, does not impose any new thing; it reveals rather than add or distort.
- (b) Sunyata is a reflective awareness of reason and this belongs to a higher level of consciousness.
- (c) Sunyata does not add anything to that to which it applies.
- (d) In fact Sunyata is truly universal, the whole reality. If it were a theory or view however useful or exalted it would still be a determination.

COUNTER - CRITICISMS

- (e) However, Sunyata should be handled skilfully or it does great harm if wrongly understood, like a snake caught at the wrong end.

Conclusion :- Sunyata is the antidote for all dogmatic view but him I declare incurable who misapprehends Sunyata itself as a theory.

As Prof. Radhakrishnan puts it "By Sunyata, therefore the Madhyamika does not mean absolute non-being but relative being.

XIII THE EXPERIENCE OF NOTHINGNESS IN BUDDHISM AND EXISTENTIALISM

Atmology is an epistemology promising to discover the ontological ground of our world experience. In a

concentrated ego-exploring technique there comes a stage when consciousness appears to move away from all positivity of the empirical experience. One of the aims of atmalogy has always been delineate this movement.

The movement of consciousness from an ordinary to a fundamental state, from immanence to transcendence, from the reflective domain to the pre-reflective. It is perhaps ogoical that a method which tried to reach the background of our experiencing self should allude to an idea vergung on 'Nothingness'.
The Buddhists call this :-

Sunyata, Tathata, Nirvana

The existentialists of our time call this :-

Sein, Nicht, Naant

The ego-exploring discipline in some of the systems of philosophy in India greatly resembles the method of phenomenological reduction central to the schools of phenomenology and existentialism ♦.

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- ♦ Ref:- **Article** 'The method of phenomenological reduction Yoga' (Pgs 217-218)
(Philosophy East & West Magazine, Volls, Nos. 3, 4)
Article ' The phenomenological Attitude in Sainkara Vedante ' (pgs. 281-290)
(Philosophy East & West Journal) Vol. 22 No. 3.

Among the philosophies of the orient the one which carried on its ego-exploring process to its farthest limit is Sunyavada. While in the West, the phenomenological reduction is stretched to its farthest point viz. 'Nothingness' by Sarthe or Heidegger.

THE EXISTENTIALIST SENSIBILITY.

Whatever the historical forces that might account for the philosopher's weltanschamungen, there is no doubt that both Buddhists and existentialists notwithstanding their situation and periods have shared a common sensibility capable of feeling the basic concern of man vis-a-vis the world.

1) Nagarjuna also is said to have experienced the trauma of existence when as a child he was abandoned by his parents.

Like the Buddha & Nagarjuna Kierkegaard underwent an overwhelming experience of "sickness unto death".

Buddha warns the disciples that decay is inherent in all component things, since our cravings for objects in the world are pregnant with sorrow and frustration.

Analogously Kierkegaard explains the terror of living the life of an aesthete; the helplessness and desolation such a life entails, the false exaltation boredom and anguish.

2) Both Buddhists and existentialists express an intense awareness of the unique potentiality of man in

the world.

Buddhists have viewed man's life from which death is inseparable as his bondage.

The existentialists have found in this phenomena, man's "thrownness". They all emphasize that man is naive infailing to see this dislocation from the eternal and imperishable Being.

This naiveti or as existentialists would describe it, "this inauthentic way" of life, and most feelingly explained by Buddha in his Nikayas by Nagarjuna in Mahaprajna Paranut-Sastee

by Kierkegaard in "Sickness Unto Death"
'Fear & Trembling'

by Heidegger in 'Being and Time'

by Sarte in 'Being and Nothingness'

by Albert Camms in 'The Myth of Sisyplus'

THE ONTOLOGY OF NOTHING

Among existentialist philosophy it is Heidegger and Sartre and not so much Nietzsche or Jaspers or Camms that have developed as Sunyavada Buddhism has done a voidist ontology out of their observations of man's condition in the world.

For Sunyavada, there is an opposition between the ordinary life of man which Buddhists characterize as the life of avidya (clinging; or prajanca) and the state of tathata (Sunya, Nirvana). A similar opposition is found

in Heidegger. He says that our routine oblivious of the fact that we are mortal constitutes the inauthenticity of our life.

"Man is a lack" or Sartre and again "a useless passion, craving for the establishment of himself. To Buddhists, man is a thirst (trnsna)

Heidegger like Nagarjuna repudiates the logical approach to the question of ultimate truth and shows that with him the whole problem of seeking the genesis of positivity has met with a re-definition.

It is the endeavour of Heidegger as of Nagarjuna to bring under the focus of his attention, the complete negative field on which our inwardness of positivity is founded.

The existentialists propound a view of the inwardness of man not unlike the Buddhist idea of "be a light unto thyself", (atmadipobhava)

It is this idea that underlies Heidegger's theory 'what is metaphysics' - that Nothingness is the finality of man's (Dasein's) enquiry into his own origin and goal.

Heidegger has opposed all rationalist philosopher before him as Nagarjuna opposed the Upanisadic tradition of stressing the absolute of Brahman. For Heidegger as for Nagarjuna in particular and the whole Madhyamika school in general 'Nothingness' takes the place of 'Being'.

The possibility of a direct intuition of Nothingness as the outcome of inward seeing of the authentic way

of 'existing' is the nucleus around which Heidegger's existentialism and Sunyavada Buddhism are constructed.

Heidegger's Nothingness like Nagarjuna's Sunyata cannot submit itself to any satisfactory articulation. It does not suggest any reference to objects standing 'solidly' in the perceptible world.

Heidegger like Chandrakirti observes that although when we turn to what is we ignore the region of nothing. Nullity does not really cease to thrust itself on the world almost as its resting place.

Man: The Eternal Quest

Just as Nagarjuna sees no difference between tathata and Sunyata or suchness and nothing Heidegger and Sartre look upon the transcendental vastness of Being as 'void'.

The originality of the philosophies of Sunyavada and existentialism lies in their endeavour to comprehend the ultimate truth as something prereflective and inaccessible to intellectual formulation. By making the fragile life of man-in-the-world the starting point of their thinking the Sunyavada Buddhists and the atheistic existentialists have sought to describe how man's estrangement from his ontological source has reduced him to a state of restlessness affliction, despair, and anxiety.

Man has lost his basis which he is in search of.

The ontology of Nothingness is an attempt to verbalise this basis.

B I B L I O G R A P H Y

- 1) Mahayana Buddhism - Suzuki
- 2) The Central Conception of Buddhism - Murthy
- 3) Systems of Buddhistic Thought - Y. Sogen
- 4) Hist. of Indian philosophy - Radhakrishnan
- 5) Hinayana and Mahayana - Kumura
- 6) Buddhist Texts Conze and Horner
- 7) Essence of Buddhism - Conze



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Report of the "Academy" for the quarter ending 30-9-1984

A new library hall will be constructed this year, close to Gurudeo Mandir building.

Shri S. T. Ramesh, Superintendent of Police, Belgaum - accompanied by Shri Madhusudan Gokhale paid a visit to Gurudeo Mandir on 27-8-1984. He spent about an hour in - acquainting himself with the philosophy of Shri Gurudeo Ranade. He was impressed by the work which is being done by the Trust to implement its aims and objects.

The Hon'ble Shri K. Amarnath Shetty, Minister, Govt. of Karnataka, paid a visit to Gurudeo Mandir on 21 - 9 - 1984. He was accompanied by the Charity Commissioner, Belgaum. He went round the Mandir building and was shown the library.

Donation of Rs. 51/- was received with thanks from Sou. Sandhya V. Deshpande, Tilakwadi, Belgaum.

Vaikunthachaturdasmī Nama-Saptah will begin on 2-11-1984 and end on 6-11-1984. Sadhaks willing to participate in the Saptah are requested to inform the Secretary accordingly well in advance to enable the management to make suitable arrangements for them.

Due to abnormal rise in the cost of paper and other printing - material, the board of trustees is compelled to raise the annual subscription of Pathway to God from Rs. 8/- to Rs. 10/- in India and to Rs. 24/- for foreign countries. We hope that our subscribers will not mind this negligible increase and continue to patronize this journal of spiritual life."

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