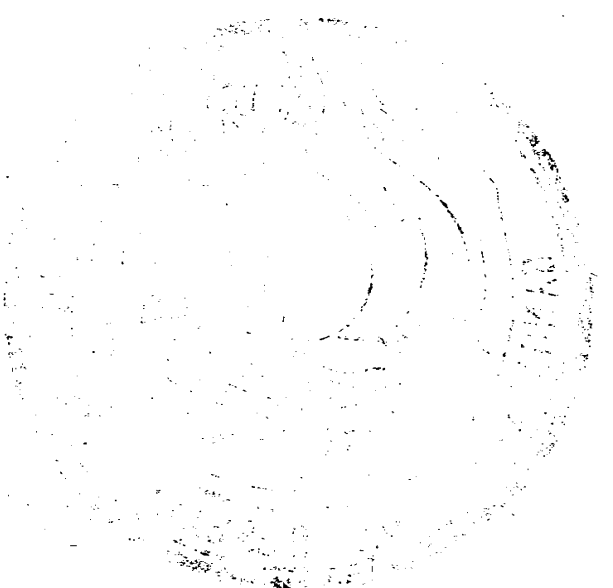


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a list of some *Mahābhārata* events with their dates according to the Christian era, taking 3016 B.C. to be the date of the Kuru-war. Now that he has changed the date from 3016 B.C. to 3018 B.C., I hope he will publish a revised statement in this Journal for the information and convenience of his readers and future research scholars.<sup>2</sup>

15. There are still some more controversial minor points but it is no good beating more about the bush for nothing and I therefore, refrain from proceeding any further.

<sup>2</sup> Mr. Athavale has since sent me a copy of his reply to my queries in my previous article, in which he has acknowledged his mistake in stating that Takṣasilā was founded by Takṣaka—"Before I begin to write my reply I must thank Swāmī Bhūmānanda for pointing out my error about the originator of the Takṣilā town".

## GAUḌAPĀDA'S KĀRIKĀ

By JNANENDRA LAL MAJUMDAR

(ALĀTAŚĀNTI)

(With English translation, notes and Exposition)

'ALĀTAŚĀNTI' is the name of the fourth (last) chapter of Gauḍapāda's Kārikās on *Māṇḍūkya Upaniṣad*. Herein the ācārya has propounded a philosophy concerning the world and the Super-world in a manner obviously different from that of the Śruti. The Śruti speaks of the world as born of ātmā, but Gauḍapāda speaks of it as unborn (ajāta). Was Gauḍapāda himself the originator of his philosophy or he got it from anywhere else? The philosophical terminology of the Alātaśānti chapter is un-Śrauta and in fact different from that of the previous three chapters. How to explain this terminology was certainly a hard problem with later scholars. Even Śaṅkara fumbled and faltered on it. In his effort to explain the 'Alātaśānti Kārikās' according to the Śruti he misinterpreted the text and assigned queer meanings to terms like buddha, paratantra, dharmadhātu, agrayāna and catuṣkoṭi. Indeed what was really the highest form of Bauddha Mahāyāna philosophy was interpreted as anti-Buddhist. Without attributing any sinister communal motive to the great-Śaṅkara it may be said that the cause of this calamity was the disappearance of the Mahāyāna literature from India. Its slow reappearance since the establishment of the *Buddhist Text Society* in India and the *Pali Text Society* in England gradually opened the eyes of scholars to the necessity of re-interpreting the 'alātaśānti' chapter. But this could not be properly done till the publication of the *Lankāvatāra Sūtra* in Japan and its translation.

by Professor Suzuki of the Otani Buddhist College. This Sūtra, which is a voluminous one, contains an elaborate and excellent exposition of the highest form of Mahāyāna philosophy of which the famous treatise entitled "*The Awakening of Faith in Mahāyāna*" (*Mahāyāna-Sraddhot-pādasāstra*) is a short summary. That Gauḍapāda got his philosophy from this Sūtra will be evident to any dispassionate student of it. I have simply tried, very imperfectly though, to put together the Kārikās and relevant passages from the Sūtra. The exposition, which I have added, running from the first to the last Kārikā will show how systematically and logically Gauḍapāda proceeded to expound his philosophy.

#### Enunciation

*All things are one with the Ultimate Reality which is realisable by transcendental knowledge, and the phenomenal world is unborn.*

ज्ञानेनाकाशकल्पेन धर्मान् यो गगनोपमान् ।  
ज्ञेयाभिन्नेन संबुद्धस्तं वन्दे द्विपदां वरम् ॥१॥  
अस्पृशयोगो वै नाम सर्वसत्त्वसुखो हितः ।  
अविवादोऽविरुद्धश्च देशितस्तं नमाम्यहम् ॥२॥

*Translation—*(1) With (transcendental) Jñāna (knowledge), like unto the sky, he who fully understood the Dharmas, which are comparable with space, to be not different from (i. e., one with) the jñeya (the Supreme Knowable), Him the greatest of men I adore. (Sambuddha or the Fully-enlightened is a permanent epithet applied to the name of the Buddha.)

#### Exposition:—

This verse, with which may be taken the following four verses, enunciates at the start the Mahāyāna theme of Right knowledge, One only Reality and Non-birth. Verses 6 to 90 contain the proof and verses 91 to 100 the conclusion of the proposition thus enunciated.

*Translation—*(2) Asparśa-yoga (Touchless Unity) is its name. It (i. e., its realisation) is blissful to all beings, beneficial and free from dispute and contradiction. To him I bow who has taught it.

#### Exposition:—

(1) True knowledge consists in knowing all Dharmas to be one, an infinite principle of eternal sameness.

(अजं साम्यं विशारदम्—Conclusion).

(2) There being no title of duality in it, this unity is touchless, blissful and free from conflicts.

भूतस्य जातिमिच्छन्ति वादिनः केचिदेव हि ।

अभूतस्यापरे धीरा विवदन्तः परस्परम् ॥३॥

भूतं न जायते किञ्चिदभूतं नैव जायते ।

विवदन्तोऽद्वयां होवमजातिं ख्यापयन्ति ते ॥४॥

ख्याप्यमानामजातिं तैरनुमोदामहे वयम् ।

विवदामो न तैः सार्धमविवादं निबोधत ॥५॥

*Translation—*(3) Some philosophers desire the birth of the born, while other wise men (that) of the unborn. Thus do they dispute with each other.

*Translation—*(4) (The truth is that) nothing born is born, certainly neither is the unborn born. Thus these disputants (philosophers) simply prove non-birth which is nondual.

*Translation—*(5) We approve of non-birth which they (thus) prove. We shall not dispute with them, (for) know that it (i. e., the principle of non-birth) is beyond dispute,

#### Exposition:—

(3 to 5) The idea of birth is, therefore, wrong. Non-birth is the truth.

<sup>1</sup> The reading अद्वयाः is far-fetched. The reading अद्वयाम् अजातिम् which we have adopted here is better, for it contains the principle of non-dual non-birth which is established in these verses.—Translator.

## Proof

## I. Birth of the Un-born untenable

अजातस्यैव धर्मस्य जातिमिच्छन्ति वादिनः ।  
 अजातो ह्यमृतो धर्मो मर्त्यतां कथमेष्यति ॥६॥  
 न भवत्यमृतं मर्त्यं न मर्त्यममृतं तथा ।  
 प्रकृतेरन्यथाभावो न कथंचिद्भविष्यति ॥७॥  
 स्वभावेनामृतो यस्य धर्मो गच्छति मर्त्यताम् ।  
 कृतकेनामृतस्तस्य कथं स्थास्यति निश्चलः ॥८॥  
 सांसिद्धिकी स्वाभाविकी सहजा अकृता च या ।  
 प्रकृतिः सेति विज्ञेया स्वभावं न जहाति या ॥९॥

*Translation*—(6) The philosophers desire the birth of even an unborn Dharma. An unborn Dharma is certainly immortal. How will (it) get mortality?

## Buddhist Text.

*Lankāvatāra Sūtra* IV—“Mahāmāti, the philosophers maintain that there is a first cause from which continuation takes place....Their first cause is known as Pradhāna, Puruṣa, Isvara, Kāla or Paramānu”.

*Translation*—(7) The immortal does not become mortal, nor the mortal immortal. What is one's nature will by no means be changed.

*Translation*—(8) He who maintains that the Dharma which is immortal by nature attains mortality, how, according to him, will the immortality which is acquired remain unshaken (i. e., permanent)?

*Translation*—(9) What is fully established, natural, inborn and unacquired, that should be known as nature which does not forsake its nature (ownself, literally)

जरामरणनिर्मुक्ताः सर्वे धर्माः स्वभावतः ।

जरामरणमिच्छन्तश्च्यवन्ते तन्मनीषया ॥१०॥

*Translation*—(10) All the Dharmas are by nature devoid of decay and death. Those who desire (their) decay and death, fall through that mentation.

## Buddhist Text

*Awakening of Faith*. pp. 70-71—“A man who is lost goes astray because he is bent on pursuing a certain direction; and his confusion has no valid foundation other than he is bent on a certain direction.”

“It is even the same with all beings. They become unenlightened, foster their subjectivity and go astray, because they are bent on non-enlightenment.”

Exposition:—

Proof

There are two ideas associated with birth, namely, emanation and causation, both of which are wrong.

(6 to 10) *Emanation*.—The idea of emanation is wrong because an eternal principle cannot, by virtue of its very nature, be born and thus assume the character of mortality. The feeling of being mortal comes from an attachment to the perverse notion of mortality.

*Causation*.—In causation four conditions may arise, namely, (a) cause eternal and effect born, (b) cause and effect both born, (c) cause and effect both eternal, and (d) cause born and effect eternal.

## II. Ideas of Causation untenable .

कारणं यस्य वै कार्यं कारणं तस्य जायते ।

जायमानं कथमजं भिन्नं नित्यं कथं च तत् ॥११॥

कारणाद्यद्यनन्यत्वमतः कार्यमजं यदि ।

जायमानाद्धि वै कार्यात्कारणं ते कथं ध्रुवम् ॥१२॥

*Translation*—(11) He who maintains that the cause is the effect, according to him the cause is born. How is that which takes birth unborn and being different (as the effect) how is it eternal?

*Translation*—(12) If (the effect is) not different from the cause and if, for this reason, the effect is unborn, then how, considering that the effect takes birth, is your cause eternal?

## Buddhist Text

*Lankāvatāra Sūtra*. XVII—"If, again, Mahamati, the philosophers prove the eternality of their eternal-unthinkable in contradistinction to the becoming and therefore the non-eternality of things created, Mahamati, by the same reasoning I can prove that their eternality has no reason to be known as such just because things created are non-eternal owing to their becoming."

Exposition:—

(11) (a) An eternal cause cannot be born as an effect and also remain eternal.

(12) If it is said that the effect is not really born, because it is not different from the cause which is eternal, it can from the opposite side be said that because the effect is born the cause, which is not different from the effect, is not eternal.

अजाद्वै जायते यस्य दृष्टान्तस्य नास्ति वै ।

जाताच्च जायमानस्य न व्यवस्था प्रसज्यते ॥१३॥

हेतोरादिः फलं येषामादिहेतुः फलस्य च ।

हेतोः फलस्य चानादिः कथं तैरुपवर्ण्यते ॥१४॥

*Translation*—(13) He who maintains that (the effect) is born from the unborn, has no example to cite (in his support). And if (it is said that) a thing takes birth from what is born, then there is infinite regress.

*Translation*—(14) Those who maintain that the effect precedes the cause and the cause precedes the effect, how do they assert (i. e., establish) the eternality of the cause and the effect?

Exposition:—

(13) It is not in human experience that anything is born of an eternal cause.

(b) And if it is born of a cause which itself is born, then there is no rest in the backward process, an infinite regress occurs.

(14) If, to avoid this infinite regress, you say that the effect is prior to the cause and the cause is prior to the effect, you cannot at the same time say they are eternal.

हेतोरादिः फलं येषामादिहेतुः फलस्य च ।

तथा जन्म भवेत्तेषां पुत्राज्जन्म पितुर्यथा ॥१५॥

सम्भवे हेतुफलयोरेषितव्यः क्रमस्त्वया ।

युगपत् सम्भवे यस्मादसम्बद्धो विषाणवत् ॥१६॥

फलादुत्पद्यमानः सन् न ते हेतुः प्रसिद्धयति ।

अप्रसिद्धः कथं हेतुः फलमुत्पादयिष्यति ॥१७॥

*Translation*—(15) Those who maintain that the effect precedes the cause and the cause precedes the effect, for them the birth (of the cause and the effect) becomes like the birth of the father from the son.

*Translation*—(16) In the rising of cause and effect you must admit a gradation, for in simultaneous rising there is an absence of connection like that between the horns (of a bull).

*Lankāvatāra Sūtra*. XXXI—"There is no gradual or simultaneous rising of existence. Why? Because, Mahamati, if there is a simultaneous rising of existence, there would be no distinction between cause and effect, and there would be nothing to characterise a cause as such. If a gradual rising is admitted, there is no substance that holds together individual signs, which makes gradual rising impossible. When a child is not yet born, Mahamati, the term father has no significance."

*Translation*—(17) As your cause takes its rising from the effect, it has no prior existence. Then how will the non-existent cause give rise to the effect?

यदि हेतोः फलात् सिद्धिः फलसिद्धिर्यथा हेतुतः ।

कतरत् पूर्वनिष्पन्नं यस्य सिद्धिरपेक्षया ॥१८॥

*Translation*—(18) If the existence of the cause comes from the effect and the existence of the effect from the cause, whose existence is first determined in relation to which (the other's) existence (is determined).

### III. *Non-birth taught by the Buddhas*

#### A. *Itaretaraśūnyatā*—Emptiness of mutual (non-existence)

अशक्तिरपरिज्ञानं क्रमकोपोऽथवा पुनः ।

एवं हि सर्वथा बुद्धेरजातिः परिदीपिता ॥१९॥

*Translation*—(19) Inability (to answer this question) proves thorough ignorance, or else (if you assert simultaneous rising) there is the loss of gradation (between cause and effect) again. Thus for certain the Buddhas have brilliantly established non-birth in all respects.

*Laṅkāvatāra Sūtra*, XXVII—“Again, Mahamati, what is meant by the emptiness of mutual (non-existence)? It is this: when a thing is missing here, one speaks of its being empty there. For instance, Mahamati, in the lecture-hall of the Mṛigārāma there are no elephants, no bulls, no sheep, but as to the Bhikshus I can say that the hall is not devoid of them; it is empty only in so far as they (the animals) are concerned. Further, Mahamati, it is not that the lecture-hall is devoid of its own characteristics, not that the Bhikshu is devoid of his Bhikshu-hood, not that in some other places, too, elephants, bulls and sheep are not to be found. Mahamati, here one sees all things in their aspect of individuality and generality but from the point of view of mutuality (itaretara) some things do not exist somewhere.”

*Ibid*, XIX—“Mahamati, according to the teaching of of the Tathagatas of the past, present and future all things are unborn”.

*Ibid*, XXXI—“There is nothing to be born, nor is there anything that has been born; even causation is not;

it is because of worldly usage that things are talked of as existing.”

Exposition :—

(15 to 19) . . . . . And if they are not eternal, then you are launched into the impossible position of the cause being the effect of the effect (15) and losing its character as the cause of the effect (17).

And, again, there arises the fallacy of indeterminate sequence, for you cannot say whether the cause precedes the effect or the effect precedes the cause. If, to avoid this, you say that they both arise simultaneously, then the causal connection between them is lost (16).

If the causal connection is sought to be maintained, the fault of indeterminate sequence arises (18).

For these reasons the Buddha taught non-birth (19).

The *Itaretara-śūnyatā*—Emptiness of mutual Non-existence—is thus established, for when the effect is born there is not the cause and when the cause is born there is not the effect.

बीजांकुराख्यो दृष्टान्तः सदा साध्यसमो हि सः ।

न हि साध्यसमो हेतुः सिद्धौ साध्यस्य युज्यते ॥२०॥

पूर्वापरापरिज्ञानमजातेः परिदीपकम् ।

जायमानाद्धि वै धर्मात् कथं पूर्वं न गृह्यते ॥२१॥

*Translation*—(20) The case of a seed and a seedling as an example (of a cause and an effect in an eternal cycle) itself always requires proving. A *hetu* (premiss) which itself requires proving cannot certainly be fit for the proving of a proposition.

*Translation*—(21) Ignorance (i. e., non-recognition) of antecedent and consequent (at one and the same time) fully establishes non-birth. From the dharma (effect, consequent) which takes birth, why is not the antecedent (cause) cognised?

Exposition :—

(20) (c) To say that both the cause and the effect are eternal like the seed and the seedling and so the above grounds of objection to causation do not arise, is to beg the question itself, for you have first to prove that the seed and the seedling are eternal, and this you cannot do.

(21) Moreover, if the cause and the effect are both eternal, both should be perceived at one and the same time, but that is not actually the case.

स्वतो वा परतो वापि न किञ्चिद् वस्तु जायते ।

सदसत् सदसद्वापि न किञ्चिद्वस्तु जायते ॥२२॥

Translation—(22) Nothing is born from itself or from another. Nothing is born as a being or a non-being or a being-and-non-being.

*Lankāvatāra Sūtra*, XII—“Mahamati, body, property and abode have their existence only when measured in discrimination (vikalpa). The hare's horns neither are nor are not; no discrimination is to be made about them. So it is, Mahamati, with all things, of which neither being nor non-being can be predicated.”

Exposition :—

(22) Hence nothing is born of its own self (emanation) or of another thing (causation).

(d) The fourth condition is palpably absurd and is not discussed.

B. *Bhāvasvabhāva—Śūnyatā*—Emptiness of self-nature

हेतुर्न जायतेऽनादेः फलं चापि स्वभावतः ।

आदिर्न विद्यते यस्य तस्य ह्यादिर्न विद्यते ॥२३॥

Translation—(23) Neither a cause nor an effect is born of an unbeginning self-nature. What has no beginning (in an antecedent cause) has certainly no beginning for itself (i.e., is unborn).

*Lankāvatāra Sūtra*, XXVII—“Again, Mahamati, what is meant by the emptiness of self-nature? Mahamati, it

is that all things in their self-nature are unborn, hence the emptiness of self-nature.”

*Ibid*, XXVII—“To have no self-nature is, according to the deeper sense, to be unborn. That all things are devoid of self-nature means that there is a constant and uninterrupted becoming, a momentary change from one state of existence to another; seeing this, Mahamati, all things are destitute of self-nature.”

Exposition :—

(23) Thus is established the *Bhāvasvabhāva-śūnyatā*—the Emptiness of Self-nature, that is, an ego or prior substance of which a thing may be supposed to be born.

Non-birth of all things is, therefore, the truth.

IV. *Objective existence is relative. (and) The falsity of Nimitta (form)*

प्रज्ञप्तेः सनिमित्तत्वमन्यथा द्वयनाशतः ।

संक्लेशस्योपलब्धेश्च परतंत्रास्तित्ता मता ॥२४॥

प्रज्ञप्तेः सनिमित्तत्वमिष्यते युक्तिदर्शनात् ।

निमित्तस्यानिमित्तत्वमिष्यते भूतदर्शनात् ॥२५॥

(इष्यतेऽभूतदर्शनात् इति वा पाठः)<sup>2</sup>

Translation—(24) A perception is associated with a *nimitta* (appearance), otherwise both are destroyed. For this reason and also because there is consciousness of defilement, relative (paratantra) existence is admitted.

*Lankāvatāra Sūtra*, XXIII—“In the relativity (paratantra) aspect of *svabhāva*, realities appear in various ways, as having forms, signs and shapes . . . . . The knowledge of the relativity (paratantra) aspect rises from the separation of subject and object.”

<sup>2</sup> The reading इष्यतेऽभूतदर्शनात् is more probable in consideration of the next verse (26) which says अभूतो हि यतश्चार्थः ।  
F. 6.

*Ibid*, LXIX.—तद् यदि भगवन् परिकल्पित एवासी न भावस्वभावलक्षणावधारणम् न तु ते भगवन्नेवं ब्रुवतः संक्लेशव्यवदानाभावः प्रसज्यते परिकल्पितस्वभावभावितत्वात् सर्वधर्माणाम् ।

(Translation—“ If, Blessed One, it is but [the creation of] false imagination and there is nothing in the world which is to be conceived as indicative of self-nature, does it not, Blessed One, come to this, according to your statement, that there is neither defilement nor purification, because all things are of the nature of false imagination ?”

Translation—(25) Looking at reasoning one thinks that a perception is associated with a *nimitta* (form, appearance). (But) looking at things born (seemingly) or things unborn (really) according to a probable different reading) one thinks that a *nimitta* is not a *nimitta*.

*Laṅkāvatāra Sūtra*. LXXXV—“ When all things external or internal are examined with intelligence, Mahamati, knowing and known are found to be quiescent.”

Exposition :—II. Worldly existence in relative and therefore false.

(24 and 25) It may be objected : If nothing is born, then nothing is existent, but we do perceive the existence of the outer world of visible objects and of the inner world of feelings and emotions ; and we cannot give denial to this perception. True, but it must be considered that this existence is Paratantra or relative. i. e., dependent on the discrimination of subject and object—the subject depends for its existence on the existence of the object and vice versa. And you know that two objects which have no realities on the strength or basis of their own independent ego or self-substance but have to depend on one another for appearing as realities are really unreal. Hence, objects, though they appear as realities are not objects in reality.

The Buddha never used the term ‘unborn’ in the sense of unperceived. He said, “ Not that all things are not born, but that they are not born of themselves . . . . .”

To have no selfnature is, according to the deeper sense, to be unborn.” (*L. Sūtra*—XXVII).

Thus the falsity of *Nimitta* (form) is established.

#### V. To the Mind the world is unborn

चित्तं न स्पृशत्यर्थं नार्थाभासं तथैव च ।

अभूतो हि यतश्चार्थो नार्थाभासस्ततः पृथक् ॥२६॥

निमित्तं न सदा चित्तं संस्पृशत्यध्वसु त्रिषु ।

अनिमित्तो विपर्यासः कथं तस्य भविष्यति ॥२७॥

Translation—(26) The Mind (or, more correctly, Consciousness or Light) does not touch an object and similarly not also the perception of an object. As an object is certainly unborn the perception of an object is not different from such.

*Laṅkāvatāra Sūtra*, VII—“ Body, property and abode are objectifications of the *Ālayavijñāna*, which is in itself above (the dualism of) subject and object ; the state of imagelessness, which is in compliance with the awakening of Mind itself, is not affected by such changes as arising, abiding and destruction.”

Translation—(27) In the three paths (of time as past, present and future) the Mind never touches a *nimitta* (appearance). How will there arise an error (false imagination) in it in the absence of a *nimitta* ?

*Laṅkāvatāra Sūtra*. *Sagathakam* 216 “ The Citta in its essence is thoroughly pure, the Manas is defiled, and the Manas is with the *Vijñānas*, habit-energy is always casting away (its seeds).”

*Ibid*, XLIII—“ It is like *Māyā*, Mahamati, the error has no character in it making for attachment ; if, Mahamati, the error had any character in it making for attachment, no liberation would be possible from the attachment to existence, the chain of origination would be understood in the sense of creation as held by the philosophers . . . . .”



“The wise do not see error, nor is there any truth in its midst ; if truth is in its midst, error would be truth.”

“If there is the rising of *nimittas* apart from all error, this (there ?) will indeed be error, the defiled is like darkness. “(That is when the objective world which is the product of the defiled Manas, is itself darkness or non-existent, there can be no error-existence).”

*Ibid*, LV—“When well pondered with intelligence there is neither relativity nor false-imagination ; where perfect knowledge is there is nothing (dualistically) existent; for how with intelligence can discrimination take place ?”

Exposition :—

(26 and 27) It may be argued that when the mind which is the light in everybody sees objects, how can we say that objects are unrealities ? In reply to this objection, it has only to be pointed out that this mind which is the cogniser and the subject, is itself unreal, a false light, dependent for its own existence on the existence of the cognised object which it seems to light. The real Mind (Citta) which is the independent Light of consciousness has no cognisance of an object or the perception of an object ; otherwise it would not be the real Light. So the Buddha said, “When (we know that) there is knowledge gained independent of any supporting object, whatever statements we make about it are no more than thought-constructions.” (*L. Sūtra*, LXXI). It cannot also be said that the Mind at least sees hallucinations in the shape of the objective world ; for when the objective world is non-existent to it, there can be no ground for seeing such hallucinations.

तस्मान्न जायते चित्तं चित्तदृश्यं न जायते ।

तस्य पश्यन्ति ये जातिं खे वै पश्यन्ति ते पदम् ॥२८॥

अज्ञातं जायते यस्मादजातिः प्रकृतिस्ततः ।

प्रकृतेरन्यथाभावो न कथंचिदभविष्यति ॥२९॥

Translation—(28) Hence the Mind is not born (as

pereption), the Mind-sight, Sight of the Mind which is the Mind as it is seen, (an object of perception) is not born. Those who see its (Mind's or Mind-sight's) birth certainly see footprints in the sky (i. e. it is a mere unsubstantial vision).

*Laṅkāvatāra Sūtra*, XXXI—“When effect-producing objects (*samskrita*) are regarded as like unto a barren woman's child or a flower in the sky, one perceives that grasping (subject) and grasped (object) are an error and desists (from committing the same error).”

Translation—(29) Because it is the Unborn (Mind) that is born, therefore non-birth is the nature. What is nature will by no means be changed.

Exposition :—

(28) Hence Mind is not born either as perception or the object perceived. Our perception of their birth is like the perception of foot-prints in the sky.

(29) The conclusion, therefore, is that although things are perceived to be born in a relative aspect, they are, in their true nature, unborn. For, the Mind being by nature unborn cannot be born as other things. Hence non-birth is the nature of all things.

अनादेरन्तवत्त्वञ्च संसारस्य न सेत्स्यति ।

अनन्तता चादिमतो मोक्षस्य न भविष्यति ॥३०॥

आदावन्ते च यन्नास्ति वर्तमानेऽपि तत्तथा ।

वितथैः सदृशाः सन्तोऽवितथा इव लक्षिताः ॥३१॥

Translation—(30) It will never be proved that the *samsāra* (birth-and-death) which has no beginning can have an end. And the emancipation which has a beginning will never be endless.

*Laṅkāvatāra Sūtra*, LXVIII—“Here, Mahamati, is nobody in bondage, nobody in emancipation, except those who by reason of their perverted wisdom recognise bondage and emancipation.”

*Translation*—(31) What is non-existent in the beginning (past) and in the end (future) is so also in the present. Being like unto falsehoods (unrealities), they appear as non-falsehoods (realities).

*Laṅkāvatāra Sūtra* LXVII—“Mahamati, there is really nothing evolving, nothing dis-appearing, as it is like seeing things that evolve in a vision and a dream. Mahamati, it is like perceiving the rise and disappearance of things in a dream; it is like the birth and death of a barren woman's child.”

*Exposition*:—

(30) Moreover, if the samsāra, that is, birth-and-death, has been really existing from an unbeginning time, there can be no end of it, for one end of infinity cannot be finite. For the same reason, liberation also, if it be supposed to come somehow, cannot be infinite. But infinite liberation is a realisation of the wise which we can not ignore.

(31) Therefore, worldly objects which have merely a momentary existence in the present, without a past and a future, are also really non-existent in the present. Their appearance as existence is a mere vision in which emptiness is seen as reality. So the Blessed one said, “That all things are devoid of self-nature means that there is a constant and uninterrupted becoming a momentary change from one state of existence to another” (*L. Sūtra*. XXVII).

VI. *The lesson of a dream*—the world is unborn

सप्रयोजनता तेषां स्वप्ने विप्रतिपद्यते ।

तस्मादाद्यन्तवत्त्वेन मिथ्यैव खलु ते स्मृताः ॥३२॥

मर्त्ये धर्मा मृषा स्वप्ने कायस्यान्तनिदर्शनात् ।

संवृतेऽस्मिन् प्रदेशे वै भूतानां दर्शनं कुतः ॥३३॥

न युक्तं दर्शनं गत्वा कालस्यानियमाद्गतौ ।

प्रतिबुद्धस्य वै सर्वस्तस्मिन् देशे न विद्यते ॥३४॥

*Translation*—(32) Their necessity is disproved in a dream. Hence, as they (in a dream) have a beginning and an end, they are rightly considered as false.

*Translation*—(33) All the Dharmas (objects) are false in a dream, for they are seen within the body. How can (truly) born things be seen in this enclosed region?

*Translation*—(34) It cannot be argued that the sight takes place after going (to them), for there is an absence of any law for the time required for the going, and no awakened person is found to be in that place (i. e. the place where they actually lie).

मित्राद्यैः सह संमन्त्र्य सम्बुद्धो न प्रपद्यते ।

गृहीतं चापि यत्किञ्चित् प्रतिबुद्धो न पश्येति ॥३५॥

स्वप्ने चावस्तुतः कामः पृथगन्यस्य दर्शनात् ।

यथा कायस्तथा सर्वं चित्रदृश्यमवस्तुकम् ॥३६॥

*Translation*—(35) After a conversation with friends and others (in a dream), the awakened person does not remember it. And the awakened person does not also see the things that he grasped (then).

*Translation*—(36) In a dream the body (i.e., the dream body) is a nothing for another (i.e., the body of the waking state) is seen separately. As is the body so is every sight for the Mind a nothing (in a dream).

*Exposition* :—

(32 to 36) Of what value, it may be asked, is this discourse on non-birth when objects themselves have characteristic marks of individuality and generality which distinguish them as existents? When their existence is thus proved, no amount of speculation will undo it. Their characteristic marks are utility or usefulness, extension in

space and time and persistence in perception. In reply to this ostensibly powerful objection, Gauḍapāda says, I shall show you that objects, even if they are clearly perceived to be useful, occupying time and space and persistent in perception, are not really so. This happens in the case of a dream which is in everybody's experience. The usefulness of things vanishes as we sojourn from the dreaming state to the waking state or from the waking state to the dreaming state. For example, the food that you have taken in the waking state to appease your hunger becomes useless in your dream where you feel hungry inspite, and vice versa, even if you have a full meal in a dream you feel hungry on waking. As regards extension in space, a whole world of objects is perceived in a dream within the small compass of individual's body. The reality of extension in time also vanishes when in a minute's dream you make a year's journey or even live a century. Similarly, persistence in perception disappears when on waking you never again see the persons you met in a dream. Thus, usefulness and other marks which apparently distinguish objects are no tests of their reality.

ग्रहणाज्जागरितवत् तद्धेतुः स्वप्न इष्यते ।  
तद्धेतुत्वात् तस्यैव सज्जागरितमिष्यते ॥३७॥

*Translation*—(37) Because a dream is perceived as like unto a waking state, it is supposed that it (the waking state) is its cause. But, again, on the supposition that it (the waking state) is its cause, the waking state is supposed to be real.

*Exposition* :—

(37) You may argue that the waking state is real and a dream, which is a mere copy in imagination of the waking state, is false. But you fail to see that here you argue in a circle because your argument, if clearly set forth, comes

to this that a dream is what it is because the waking state, which it resembles, is its cause and real, and that the waking state is real because it is the cause of the dream which is unreal.

उत्पादस्याप्रसिद्धत्वादजं सर्वमुदाहृतम् ।  
न च भूतादभूतस्य सम्भवोऽस्ति कथञ्चन ॥३८॥  
असज्जागरिते दृष्ट्वा स्वप्ने पश्यति तन्मयः ।  
असत् स्वप्नेऽपि दृष्ट्वा च प्रतिबुद्धो न पश्यति ॥३९॥

*Translation*—(38) Everything (in a dream) has been shown to be unborn, because birth (of objects) is not known (or proved) there. And an unborn (dream object) can by no means have its rising from a born (object of waking state).

*Translation*—(39) After having seen unrealities in the waking state, a person full of them sees (the unrealities) in a dream. And after having seen unrealities in a dream also the awakened person does not see (them).

*Exposition* :—

(38) A dream is unreal not because the waking state is real, but because objects seen in it are unborn. In fact, an unreality cannot spring out of reality, and so a real world cannot be the cause of an unreal dreamland. If the dreamland is unreal the so-called real world must also be unreal.

(39) It may be said that if we see in a dream what we see in the waking state and see in the waking state what we see in dream, then there is an unbroken persistence in the perception of objects which proves their reality. But, as has been pointed out before, we do not see on waking things which we have seen in a dream and hence this objection does not stand.

नास्त्यसद्वेतुकमसत्सदसद्वेतुकं तथा ।  
सच्च सद्वेतुकं नास्ति सद्वेतुकमसत् कुतः ॥४०॥  
विपर्ययाद्यथा जाग्रदचित्त्यान् भूतवत्स्पर्शेत् ।  
तथा स्वप्ने विपर्ययाद्वर्मास्तत्रैव पश्यति ॥४१॥

*Translation*—(40) There is no unreality of which an unreality is the cause; similarly there is no reality which has an unreality for its cause. There is even no reality which has a reality for a cause. How then can an unreality arise from a real cause?

*Lankāvatāra Sūtra*, LXX—“But, Mahamati.....things in their self-nature are like Maya, like a dream; for they are in one way perceived (as existing) and in another way are not perceived (as such), and all things are thus seen in (two) ways in accordance with knowledge or ignorance.”

*Translation*—(41) Just as, through error, the inscrutables (unattainables) of the waking state are touched (i.e., perceived) as born things, even so in a dream, through error, one sees the Dharmas (appearances) there also (as born things).

*Lankāvatāra Sūtra*, LXXVII—“Blessed one, you assert that all things are neither born nor annihilated as their being and non-being is unattainable.”

*Exposition*—

(40 and 41) The truth is that the idea of causation itself is an absurd hallucination, for there can be no causal relation between things real or between things unreal or between things real and unreal. This has been fully explained before. Therefore the reality of a world cannot be the cause of the unreality of a dream. Non-birth is the cause of the unreality of both, and whether we are awake or dreaming all our perceptions are erroneous and the things we perceive can only be designated as inscrutable, because they are born in worldly usage and unborn in truth.

उपलम्भात् समाचारादस्ति वस्तुत्ववादिनाम् ।

जातिस्तु देशिता बुद्धैरजातेस्त्रसतां सदा ॥४२॥

*Translation*—(42) The Buddhas, however, teach birth (i.e., origination of things) for those who maintain that things exist because of the perception and usage [of things] and are always frightened by (the doctrine of) non-birth.

*Lankāvatāra Sūtra*, XXVIII—“The Blessed one replied:....The reason why the Tathagatas who are Arhat and Fully-enlightened ones, teach the doctrine pointing to the Tathagatagarbha is to make the ignorant cast aside their fear when they listen to the teaching of egolessness and to have them realise the state of non-discrimination and imagelessness.”

*Ibid.* LXXVIII—“If there is an object coming to exist and yet is non-existent, by which law of causation is there the recognition of it? Things here are of mutual origination and for this reason causation is declared.”

*Ibid.* LXIX—

*Exposition*—

(42) You ask, why then did the Buddha himself preach an elaborate chain of causation signifying birth? We reply, he did so out of his infinite mercy for those unfortunate ignorant people who, because they perceive and use things, are so much obsessed by the idea of their reality as to be frightened by the mention of non-birth.

अजातेस्त्रसतां तेषामुपलम्भाद्वियन्ति ये ।

जातिदोषा न सेत्स्यन्ति दोषोऽप्यल्पो भविष्यति ॥४३॥

*Translation*—(43) As regards those amongst these people frightened by (the doctrine of) non-birth, who go astray (from the doctrine of non-birth) (simply) because of the perception (of things), the evils of (holding the idea of birth) will not be of consequence, and the amount of evil will also be small.

*Lankāvatāra Sūtra*, LXXX—“At the seventh stage the Bodhisattva-Mahasattvas, giving up the view of self-nature as subsisting in all things, attain perfect tranquillisation in every minute of their mental lives, which is not however the case with the Sravakas and the Pratyekabuddhas; for with them there is something effect-producing, and in this attainment of perfect tranquillisation there is a trace

(of dualism,) of grasped and grasping. Therefore, they do not attain perfect tranquilisation in every minute of their mental lives which is possible at the seventh stage. They cannot attain to (the clear conviction of) an undifferentiated state of all things and the cessation of (all) multiplicities. This attainment is due to understanding the aspect of all things in which their self-nature is discriminated as good and as not-good."

(43) You may be shocked and exclaim, what, the Buddha purposely teaching a false doctrine and thus sending the poor people to damnation! But we assure you on the authority of the Great Buddha himself that the doctrine of origination which he taught was such as to lead them to the realm of non-birth by gradually opening their eyes to the futility of their faith in objective existence.

उपलम्भात्समाचारान्मायाहस्ती यथोच्यते ।

उपलम्भात्समाचारादस्ति वस्तु तथोच्यते ॥४४॥

जात्याभासं चलाभासं वस्त्वाभासं तथैव च ।

अजाचलमवस्तुत्वं विज्ञानं शान्तमद्वयम् ॥४५॥

*Translation*—(44) Just as owing to perception and usage one speaks of an elephant magically created, so owing to perception and usage one says that a thing exists.

*Lankāvatāra Sūtra. Sagathakam*, 126—"Like an elephant magically created, like golden leaves in a painting the visible world is to the people whose minds are saturated with the forms of ignorance."

*Exposition* :—

(44) Still you may say that perception and usage are not to be belittled in this way, for they do certainly point to the existence of something which is perceived and used. True; but the existence which they undoubtedly point to is like the existence of "an elephant magically created", as we have learnt from the Buddha. (*L. Sūtra, Sagathakam*, 126).

*Translation*—(45) (The world is) a birth-like image,

a death (lit. passing away)—like image and similarly an object-like image (conveying the impression of abiding or existence). Unborn, undying, devoid of objectivity (i.e. unabiding as an object), Vijñāna is quiet, non-dual.

*Lankāvatāra Sūtra, Sagathakam* 366—"Nothing is born and yet things are being-born; nothing dies and yet things are passing away; all over millions of worlds what is seen simultaneously is like a lunar reflection in water."

*The Awakening of Faith*, p.79—"While the essence of Vijnana is eternally clean and pure, the influence of ignorance makes possible the existence of a defiled Vijnana. But in spite of the defiled Vijnana, the Vijnana (itself) is eternal, clear, pure and not subject to transformation.

(45) Thus we have succeeded in reducing everything to a shadow—birth is a shadow, objective existence is a shadow, death is a shadow—shadow, shadow,, shadow everywhere. Is it not then absolute nihilism on which we have wrecked our ship? Certainly not, it is the heaven of absolute security and peace to which we have, by the grace of the Lord, been able to guide it through the nightmare ocean of relative existence. The shadows of birth, existence and death are death are comprehended in the shadow of our perception with its harrowing restlessness and endless multiplicity. But behind it is the invariable light (Vijñāna or Citta), calm and non-dual, of which it is the shadow.

एवं न जायते चित्रमेवं धर्मा अजाः स्मृताः ।

एवमेव विज्ञानन्तो न पतन्ति विपर्यये ॥४६॥

"Further, as its original nature is free from particularisation, it knows in itself no change whatever, though it produces everywhere the various modes of existence."

(See also quotation below next verse.)

*Translation*—(46) Thus the Mind is not born, thus the dharmas (appearances) are known to be unborn. Those who know thus do not fall into error.

*Lankāvatāra Sūtra, Sagathakam* 213—"The mind being influenced by habit-energy, there rises a something resembling real existence (bhavabhasa); as the ignorant do not understand, it is said that there is the birth (of realities)."

(See also quotation below verse 28.)

Exposition:—

(46) This light has no birth, neither have the objects of the world a birth. To know this is to be emancipated from the error of worldly existence.

VII. *The lesson of a moving fire-brand*—the world is an inscrutable image, unborn.

ऋजुवक्रादिकाभासमलातस्पन्दितं तथा ।

ग्रहणग्राहकाभासं विज्ञानस्पन्दितं तथा ॥४७॥

*Translation*—(47) Just as when a fire-brand is set in motion there are images appearing as straight, curved and so forth, so when Vijñāna is set in motion there are images appearing as perception and the perceiver.

*Lankāvatāra Sūtra, Sagathakam* 173—" (Individual existences are) appearances, images, like Maya, like a mirage, a dream, a wheel made by a revolved fire-brand, the Gandharva's (cattle), an echo—they are all born in the same manner."

*Awakening of Faith* p. 79—"Therefore, we come to the conclusion that all things and conditions in the phenomenal world, hypostasised and established only through ignorance (avidya) and subjectivity (smṛiti) on the part of all beings, have no more reality than the images in a mirror .... when the Alayavijñana is disturbed, the multiplicity of things is produced, but when the Alayavijñana is quieted, the multiplicity of things disappears."

*Lankāvatāra Sūtra, XIX*—"The self-nature and characteristic marks of body, property and abode evolve when the Alayavijñana is conceived by the ignorant as grasping and grasped."

[ To be Continued ]

## WHITEHEAD AND ADVAITA VEDĀNTA OF ŚĀṆKARA

BY NAGARAJA RAO

### I

THE celebrated definition of religion by Whitehead runs as follows, 'Religion is the vision of something which stands beyond, behind, and within, the passing flux of immediate things; something which is real, and yet waiting to be realised; something which is a remote possibility, and yet the greatest of present facts; something that gives meaning to all that passes, and yet eludes apprehension; something whose possession is the final good, and yet is beyond all reach; something which is the ultimate ideal, and the hopeless quest.'<sup>1</sup> Besides this eloquent passage he has given us in an unforgettable epigram the definition of religion: 'Religion is what the individual does with his own solitariness'<sup>2</sup>.

The above definitions of religion have much in common with the description of religious experience (Brahman realisation) of the Upaniṣads. It can also be held that many passages in the Upaniṣads are similar to Whitehead's description of religion.

The Advaita Vedānta of Śāṅkara is not to be merely construed as a close system of metaphysics exhibiting great speculative daring and logical subtlety. No doubt the philosophers of the world have all given us rhapsodic appreciations of 'the austere intellectualism and remorseless logic of the system.' Some have held that it is a great example of a purely philosophic description. But its value is more than its intellectual and metaphysical merits.

<sup>1</sup> *Science and the Modern World*, p. 238 (1933).

<sup>2</sup> *Religion in the Making*, p. 6 (1927).

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## GAUḌAPĀDA'S KĀRIKĀ

By JNANENDRA LAL MAJUMDAR

(ALĀTAŚĀNTI)

(Continued from Vol. V. Pt. 3. P 226)

VIII. (a)—*Vijñāna is imageless.*

अस्पन्दमानमलातमनाभासमजं यथा ।

अस्पन्दमानं विज्ञानमनाभासमजं तथा ॥४८॥

*Translation*—(48) Just as an unmoving fire-brand is imageless and unborn, so is unmoving Vijñāna imageless and unborn.

*Awakening of Faith. p. 79*—“When the Ālayavijñāna is quieted, the multiplicity of things disappears.”

*Lankāvatāra Sūtra VII.*—“The state of imagelessness which is in compliance with the awakening of mind itself, is not affected by such changes as arising, abiding and destruction.”

*Ibid. Sagathakam 257.*—“By passing on to Mind only, he passes on to the state of imagelessness; when he establishes himself in the state of imagelessness, he sees not (even) the Mahāyāna.”

*Ibid. Sagathakam 569.*—“In the state of imagelessness, there is no reality, no Parikalpita, no Paratantra, no five Dharmas, no two-fold mind.”

*Exposition :—*

Unborn, because causation is impossible. It is a false appearance like an image or shadow. There is the truth behind it which is the Light of Vijñāna or Citta of which it is the image, and which is calm and non-dual. Now, if we analyse the character of an image, we find that it is no doubt a false appearance, but this false appearance has the appearance



of being a second to the real thing which is seen separately and there is also a medium in which it appears. Thus in the face of the separate appearance of the image and of the medium, the thing itself cannot be called non-dual and the image also cannot be called unborn. Similarly, the world is perceived separately from Vijñāna and there is the perceiver by or in whom it is perceived. This discrimination surely vitiates the non-duality of Vijñāna, and the characteristic marks of perceiver and perceived falsify the idea of non-birth of the world.

In reply we have to say that the point of our comparison of the world with an image is only the unreality of both. We never mean to say that the world is, in all respects, what an image is. That would be identity and not comparison. But you may ask where is the example of an image-like false appearance, diversified in character, which is not perceived as a separate object from the reality of which it is like an image? I shall tell you. It is the optic illusion presented by a moving fire-brand. When the fire-brand moves, we see lines, curves and various other forms of light which are mere false appearances, images, as it were, of the fire-brand. When it ceases moving, the images disappear and nothing of the kind emanates from it. Again, when it moves, the images do not appear from a different source and as they are unrealities they cannot also be said to issue from it, and when it ceases moving, they do not go somewhere else and cannot also be said to have entered into it. Moreover, so long as the images are seen the fire-brand is not seen in its true form, and yet it is the fire-brand that is really seen when the images are seen. In short, the images are what are seen of the fire-brand when it is in motion.

It is the same with Vijñāna which being in motion, there appear the diversities of subject and object, perception and perceiver, which remain in view, covering the view of the

reality, only so long as it continues moving, but the moment it ceases moving, they disappear no one knows where as they appeared from no one knows where. They are what are seen of the Light of Vijñāna when it is in motion. Being really nothing and yet appearing as something they are always inscrutable as has been said before. No question of causation can arise here. *Thus the world is unborn and vijñāna is non-dual and discrimination is false.*

अलाते स्पन्दमाने वै नाभासा अन्यतोभुवः ।

न ततोऽन्यत्र निष्पन्नालातं प्रविशन्ति ते ॥४९॥

न निर्गता अलाताते द्रव्यत्वाभावयोगतः ।

विज्ञानेऽपि तथैव स्युराभासस्याविशेषतः ॥५०॥

विज्ञाने स्पन्दमाने वै नाभासा अन्यतोभुवः ।

न ततोऽन्यत्र निष्पन्ना विज्ञानं विशन्ति ते ॥५१॥

*Translation—(49)* When the fire-brand moves the images are not from anywhere else. When the fire-brand ceases moving, they are not anywhere else, neither do they enter into it.

*Translation—(50)* As nothingness is their character, they do not come out of the fire-brand. It should be the same with Vijñāna also, for the image (here) is not different in character (from the image in the case of a moving fire-brand).

*Translation—(51)* When Vijñāna moves the images are not from anywhere else. When Vijñāna ceases moving, they are not anywhere else, neither do they enter into it.

न निर्गतास्ते विज्ञानाद् द्रव्यत्वाभावयोगतः ।

कार्यकारणताभावाद् यतोऽचिन्त्याः सदैव ते ॥५२॥

द्रव्यं द्रव्यस्य हेतुः स्यादन्यदन्यस्य चैव हि ।

द्रव्यत्वमन्यभावाद् वा धर्माणां नोपपद्यते ॥५३॥

*Translation—(52)* As nothingness (absence of substance) is their character, they do not come out of Vijñāna

for which reason they are always inscrutable, being non-existent as effects and no causal relation prevailing.

*Translation—(53)* A thing may be the cause of a thing and a nothing the cause of a nothing of course. (But) the dharmas (*i.e.*, the grasped and the grasping) cannot be proved to have the character of a thing or the character of a nothing.

एवं न चित्तजा धर्माश्चित्तं वापि न धर्मजम् ।

एवं हेतुफलाजातिं प्रविशन्ति मनीषिणः ॥५४॥

*Translation—(54)* Thus the dharmas are not born of the Mind, nor is the Mind born of the dharmas. In this way the wise comprehend (*lit.* enter into) the non-birth of cause and effect.

*Lankāvatāra Sūtra. Sagāthakam 561—*“When the world is regarded as like Māyā and a dream, exempt from cause and condition, and eternally causeless, there is no rising of imagination.”

VIII. *Attachment is the cause and Māyā-like the nature of the birth of things.*

यावद्धेतुफलावेशस्तावद्धेतुफलोद्भवः ।

क्षीणे हेतुफलावेशे नास्ति हेतुफलोद्भवः ॥५५॥

*Translation—(55)* As long as there is attachment to cause and effect, so long there is the arising of cause and effect. When the attachment to cause and effect vanishes, there is no arising of cause and effect.

*Lankāvatāra Sūtra, LI—*“Mahamati, it is like the city of the Gandharvas which the unwitted take for a real city, though it is not so in fact. The city appears in assence owing to their attachment to the memory of a city preserved in seed from beginningless time.”

*Awakening of Faith, p. 56—*“All things, on account of our confused *smṛti*, appear under the forms of individuation. If we could overcome our confused *smṛti*, the

signs of individuation would disappear, and there would be no trace of a world (of individual and isolated) objects.”

*Lankāvatāra Sūtra, IX—*“It is for the sake of the simple-minded that the Citta is said to be evolving as regards form. There is no such evolving in the Citta itself, which is beyond comprehension.”

यावद्धेतुफलावेशः संसारस्तावदायतः ।

क्षीणे हेतुफलावेशे संसारं न प्रपद्यते ॥५६॥

*Translation—(56)* As long as there is attachment to cause and effect, so long *samsāra* (birth-and-death) is spread. When attachment to cause and effect vanishes, *samsāra* is not attained.

*Lankāvatāra Sūtra, LXXIII—*“The Blessed One said—What is meant by a worldly object of enjoyment, Mahamati? It means that which can be touched, attracted by, wiped off, handled and tasted ; it is that which makes one get attached to an external world, enter into a delusion on account of a wrong view, and appear again in the Skandhas where, owing to the procreative force of desire, there arise all kinds of disaster such as birth, age, disease, death, sorrow, lamentation, pain, despair etc.”

*Lankāvatāra Sūtra, LXVIII—*“Further, Mahamati, there are three attachments deep-seated in the minds of the ignorant and simple-minded. They are greed, anger and folly ; and thus there is desire which is procreative and is accompanied by joy and greed ; closely attached to this there takes place a succession of births in the paths . . . . . When one is cut off from this attachment, no signs will be seen indicative of attachment or of non-attachment.”

Exposition :—

(55-56) But you chuckle and say that in going to illustrate the non-duality of Vijñāna, we have stultified our idea of its calmness and thus our contention that the world

is unborn falls through, for activity is merely an effort to produce an effect, no matter whether the effect is real or fanciful. As the movement of a fire-brand produces an effect, so the movement of Vijñāna produces an effect which is the world, and thus there is causation. In defending ourselves against this charge, we have simply to draw your attention to the fact that the movement of the Vijñāna is merely relative, the movement of our attachment to causation being imputed to it as is the movement of a carriage imputed to the surrounding landscape. So long as our attachment to causation will operate, the Vijñāna will be hidden from our view (verse 82) and the world of causation will appear in its place, spreading the saṁsāra of birth and death. The moment our attachment to causation will cease to operate, the world and saṁsāra will disappear. It is like a transparent wheel rapidly revolving between a stationary fire-brand and an observer's eye and producing the same effect as is produced by a fire-brand itself revolving. When the wheel stops there is nothing but the stationary fire-brand. So the Buddha said, "When a (psychological) revulsion takes place in the Yogins (by the transcendence) of the Citta, Manas and Vijñāna, they cast off the (dualistic) discrimination of grasped and grasping in what is seen of Citta itself, and entering the Tathagatagarbha attain the realisation of noble wisdom; and in this there is no thought of existence or non-existence" (L. Sūtra, XXXV.) Non-brith, therefore is the truth.

### VIII. (a) Refutation of Nihilism and Eternalism

संवृत्या जायते सर्वं शाश्वतं नास्ति तेन वै।

सद्भावेन ह्यजं सर्वमुच्छेदस्तेन नास्ति वै॥५७॥

*Translation*—(57) Everything in its *saṁvṛti* (conventional) aspect is born, hence there is no eternality. Everything in its *sat* (paramārtha, ultimate reality) aspect is unborn, hence there is no annihilation.

*Laṅkāvatāra Sūtra LV*—"Conventional truth *saṁvṛti* and ultimate truth (paramārtha)—if there be a third, non-entity is its cause; the false imagination belongs to the conventional; when it is cut asunder, there is the realm of the wise."

*Ibid, Sagathakam 429*—"According to conventional truth (*saṁvṛti*) things are, but not in the highest truth; to be confused in things not having self-nature—this belongs to conventional truth."

*Ibid, Sagathakam 529*—"When the Parikalpita is thoroughly understood (as to its nature), the Paratantra is not born; when the Paratantra, is understood, the Parikalpita becomes Suchness (Tathatā)."

*Laṅkāvatāra Sūtra, LXXIII*.—"Eternalism rises from embracing a doctrine of no-causation, while nihilism rises from believing in the annihilation of causal conditions and in the non-existence of a cause."

*Ibid, Sagathakam 869*—"Others who are not wise abide in nihilism because of their negation of causation and reality."

*Laṅkāvatāra Sūtra, LXXXV*—"When it is understood that the objective world is nothing but what is seen of the Mind itself . . . . . this is emancipation, Mahamati, and not annihilation."

Exposition:—

(57) Of course, things are born to our worldly vision before which the wheel of attachment is revolving. It is *saṁvṛti* or conventional truth which is really another name for untruth. In *Paramārtha* or ultimate truth nothing is born. Such a birth of the world disproves the common notion of its eternality. But it must also be kept in mind that it is not absolutely nihil, for, on the one hand it is the result of attachment to causation which is in operation, and

on the other, in particular, it is what is seen of the true light of Citta or Vijñāṇa.

“I always preach emptiness which is beyond eternalism and nihilism,” said the Buddha.

धर्मा य इति जायन्ते जायन्ते ते न तत्त्वतः ।  
जन्म मायोपमं तेषां सा च माया न विद्यते ॥५८॥  
यथा मायये मयाद्बीजाज्जायते तन्मयोऽङ्कुरः ।  
नासौ नित्यो न चोच्छेदी तद्वद्धर्मेषु योजना ॥५९॥

*Translation*—(58) The dharmas which appear to be born, are not born in truth (i. e., in reality). Their birth is like Māyā and that Māyā is non-existent.

*Lankāvatāra Sūtra*, XLIV.—“All things have the nature of Maya . . . . . all things are like Maya because they are unreal and like a lightning flash which is seen as quickly disappearing.”

*Ibid*, *Sagathakam* 30—“As Maya is manifested depending on grass, wood and brick, though Maya itself is non-existent, so are all things essentially (mere appearances).”

*Translation*—(59) Just as from a seed created by Māyā, a seedling of the same nature is born and it is neither eternal nor annihilated, even so the dharmas should be considered.

*Lankāvatāra Sūtra*, XII.—As nothing is existent, “in reference to what should we talk of non-existence?”

C. *Nirabhilāpya—Śūnyatā*—Emptiness of Unpredicability

(B) *The falsity of Nāma (name)*

नाजेषु सर्वधर्मेषु शाश्वताशाश्वताभिधा ।  
यत्र वर्णा न वर्तन्ते विवेकस्तत्र नोच्यते ॥६०॥

*Translation*—(60) No such term as eternal or non-eternal applies to the dharmas which are all unborn. Where

expressions do not obtain, no distinction can be expressed (i. e. no distinguishing terms can be used for what are unpredicable).

*Lankāvatāra Sūtra*, XXVII—“Again, Mahamati, what is meant by the emptiness of all things in the sense that they are unpredicable? It is that the nature of the false imagination is not expressible, hence the emptiness of all things in the sense of their unpredicability. Thus one speaks of the emptiness of unpredicability.”

*Awakening of Faith*, p. 56—“Therefore all things in their fundamental nature are not namable or explicable. They cannot be expressed in any form of language.”

*Lankāvatāra Sūtra*, XXVII—“I always preach emptiness which is beyond eternalism and nihilism.”

*Exposition* :—

(58 to 60) Hence the world cannot be characterised as either existent or non-existent. No characteristic mark of existence or of non-existence appertains to it. How then do you characterise its appearance? Whatever appears must either exist, as a reality, or not exist, as a phantom, a flower in the sky. No, we say, there is another form of appearance in which things can be used as realities, although they are not so. This happens in the case of magically created objects, things having the nature of Māyā or illusion, which itself has no reality. Like a Māyika seedling born of a Māyika seed, the world is neither existent nor non-existent. It is indescribable and so no distinctive characteristic mark can be attributed to it.

Thus is established *Nirabhilāpya—Śūnyatā*—the emptiness of unpredicability—as stated by the Buddha. Hereby is also established the falsity of the dharma Nāma (name).

(R) *The falsity of Vikalpa (Discrimination)*

यथा स्वप्ने द्रव्याभासं चित्तं चलति मायया ।  
तथा जाग्रद्द्रव्याभासं चित्तं चलति मायया ॥६१॥

*Translation*—(61) As in a dream the mind moves through (or, by) Māyā (to appear) as a two-fold image, so in the waking state the Mind moves through Māyā to appear as a two-fold image (viz. the grasping and the grasped).

*Lankāvatāra Sūtra. Sagathakam 213*—“ Depending upon the Mind, there appears (within) a mind and without a world of individual objects (rūpiṇaḥ); this and no other is an external world which is imagined by the ignorant.”

*Lankāvatāra Sūtra. LXIV*—“ According to the Blessed One, depending on and attaching to the dualism of being and non-being, there evolve views characteristic of wrong discrimination as when the magician produces varieties of people that are not at all real and complete objects.”

अद्वयं च द्वाभासं चित्तं स्वप्ने न संशयः ।  
 अद्वयं च द्वाभासं तथा जाग्रन्न संशयः ॥६२॥  
 स्वप्नदृक् प्रचरन् स्वप्ने दिक्षु वै दशसु स्थितान् ।  
 अण्डजान् स्वेदजान् बापि जीवान् पश्यति यान् सदा ॥६३॥  
 स्वप्नदृक् चित्तदृश्यास्ते न विद्यन्ते ततः पृथक् ।  
 तथा तद्दृश्यमेवेदं स्वप्नदृक्चित्तमिष्यते ॥६४॥  
 चरन् जागरिते जाग्रद् दिक्षु वै दशसु स्थितान् ।  
 अण्डजान् स्वेदजान् बापि जीवान् पश्यति यान् सदा ॥६५॥  
 जाग्रच्चित्तक्षणीयास्ते न विद्यन्ते ततः पृथक् ।  
 तथा तद्दृश्यमेवेदं जाग्रत्चित्तमिष्यते ॥६६॥

*Translation*—(62) In a dream the Mind is doubtless the non-dual (reality) as well as the two-fold image. Similarly, in the waking state (it is) doubtless the non-dual (reality) as well as the two-fold image.

*Lankāvatāra Sūtra. VII*—“Body, property and abode are objectifications of the Ālayavijñāna which is in itself above (the dualism of) subject and object.”

*Ibid. LV*—“ As to the Yogins there is one reality which reveals itself as multiplicity and yet there is no multiplicity in it; so is the nature of the false imagination.”

*Translation*—(63-64) Moving in a dream a dreamer constantly sees egg-born, heat-born and other jīvas (living beings) also (besides non-living things) lying in the ten directions. These (jīvas) who are sights of the Mind of the dreamer do not exist separately (i. e., are not different) from it (the Mind). Similarly, this Mind of the dreamer is considered to be what is their sight. (That is, there is only the Mind which appears both as the seer and the seen).

*Translation*—(65-66) Moving in the waking state a waking person constantly sees egg-born, heat-born and other jīvas also lying in the ten directions. These (jīvas) who are sights of the Mind of the waking person do not exist separately (i. e. are not different) from it (the Mind). Similarly, the Mind of the waking person is considered to be what is their sight.

*Lankāvatāra Sūtra. LIII*—“ The Manas is evolved along with the notion of an ego and its belongings, to which it clings and on which it reflects. It has no body of its own, nor its own marks; the Ālayavijñāna is its cause and support. Because the world which is the Mind itself is imagined real and attached to as such, the whole psychic system evolves mutually conditioning.”

D. *Lakṣaṇa-sūnyatā*—Emptiness of individual marks

उभे ह्यन्योन्यदृश्ये ते किं तदस्तीति नोच्यते ।  
 लक्षणाशून्यमुभयं तन्मतेनैव गृह्यते ॥६७॥

*Translation*—(67) (Thus) as both of them (i. e., the Mind and the jīva both appearing as the seer and the seen) are mutual sights, of which may it be said. “It is”? It is in this direction (i.e., the doctrine of the Buddhas) that both (i. e., the two-fold image, the see and the seen) are recognised to be empty of individual marks (Lakṣaṇa-Sūnyam).

*Lankāvatāra Sūtra, XXVII.*—“Mahamati, what is the emptiness of individual marks? It is that all things have no (such distinguishing) marks of individuality and generality. In consideration of mutuality and accumulation (things are considered to be realities), but when they are further investigated and analysed, Mahamati, they are non-existent, and not predicable with individuality and generality; and because thus no such ideas as self, other or both, hold good, Mahamati, the individual marks no longer obtain. So it is said that all things are empty as to their self-nature.”

*Ibid. XXVII.*—“This (teaching of) emptiness, no-birth, non-duality and no self-nature is found in all the sutras of all the Buddhas, and this doctrine is recognised in everyone of them.”

Exposition :—

(61 to 67) Having thus disposed of the doubts raised against the non-duality and calmness of the Light of Vijñāna or Citta, the true aspect of which we fail to realise on account of our attachment to the idea of causation and an image-like false aspect of which is all that we see of it as the world of subject and object, we return to the conclusion arrived at before that the waking state and the dreaming state are alike in nature and that all perceptions in both the states have the same value of fictitiousness measured in the scale of truth. It is the magic of Māyā, which though itself non-existent raises the vision of the existence of the duality of subject and object of which the world is composed where there really exists the non-dual self of Citta, and it is the same in both the waking state and the dreaming state. The virtual non-existence of the apparent existence of subject and object or the perceiver and the perceived, is clinched by the fact of their mutual dependence—Citta as perceiver sees itself as perceived jīvas or beings and these perceived jīvas as perceivers see Citta as their perceived. And this is the case

whether we are awake or dreaming. Hence neither the subject nor the object has any real distinction as such.

In this way beginning from an analysis of a dream, we have seen what we generally consider as the characteristic marks distinguishing the subject and the object of common usage in the world are really fictitious. Utility, extension in time and space, and persistence in perception, and even the discrimination of subject and object, all are false.

Thus is proved Lakṣaṇa-sūnyatā—the emptiness of characteristic marks. And the falsity of *Vikalpa* (discrimination) is also established.

यथा स्वप्नमयो जीवो जायते म्रियतेऽपि च ।

तथा जीवा अमी सर्वे भवन्ति न भवन्ति च ॥६८॥

यथा मायामयो जीवो जायते म्रियतेऽपि च ।

तथा जीवा अमी सर्वे भवन्ति न भवन्ति च ॥६९॥

यथा निर्मितको जीवो जायते म्रियतेऽपि च ।

तथा जीवा अमी सर्वे भवन्ति न भवन्ति च ॥७०॥

*Translation*—(68-70) Just as a dream-made *jīva* (living person) is born and also dies, so all those *jīvas* come to be (appear) and also cease to be (disappear). Just as a *Māyā* (magic) made *jīva* is born and also dies, so do all those *jīvas* come to be and also cease to be. Just as an art-made *jīva* is born and also dies, so do all those *jīvas* come to be and also cease to be.

IX. Conclusion :—

*In ultimate truth nothing is born*

न कश्चिज्जायते जीवः सम्भवोऽस्य न विद्यते ।

एतत् तदुत्तमं सत्यं यत्र किञ्चिन्न जायते ॥७१॥

*Translation*—(71) Never is a *jīva* born, his existence is not. This is that highest truth where nothing is born.

*Lankāvatāra Sūtra, Sagathakam 228*—“Seeing the world as like *Māyā* and a dream one abides with the truth; the

truth indeed is free from individual marks, removed from speculative reasoning."

*Lankāvatāra Sūtra. XXXIV*—"In all things there is no self-nature; they are mere words of people; that which is discriminated has no reality; (even) Nirvāṇa is like a dream; nothing is seen to be in transmigration, nor does anything enter into Nirvāṇa."

Exposition :—

(68 to 71) Nevertheless you take up the position that you cannot shake off the idea of your birth and death which is hammered deep in your every moment of your life. We too do not say that you can, for it is nothing but madness to ask one to give denial to a fact of which one is cognisant. Difficulty, however, arises on the question of the interpretation of the fact. There is undoubtedly a fact in your experience which you call birth and death, and standing on this fact you are persistent that you are not unborn. We too do not deny this fact, but what we want to impress on your mind is another fact which is that with the fact of birth and death you associate ideas which are wrong. These are the ideas of the existence of an ego or self-nature and the idea of the existence of characteristic marks. By non-birth we mean the non-existence of Emptiness of an ego or self-nature and that of characteristic marks, and not that beings or individuals do not appear and disappear. This we have explained before in connection with verses 24-25. They do appear and disappear, and we may even say that they are born and die, but in the sense in which a being is born in a dream, in Māyā or even as an artificial automaton.

This is that ultimate truth where nothing is born, possessed of a self-nature or individual characteristic marks.

चित्तस्पन्दितमेवेदं ग्राह्यग्राहकवद्द्वयम् ।  
चित्तं निर्विषयं मित्यमसङ्गं तेन कीर्तितम् ॥७२॥

*Translation*—(72) It is when the Mind is set in motion that there is this duality bearing the semblance of grasped (things) and grasping (persons). The Mind, (however), is eternally (or, eternal and) objectless and is hence called touchless.

*Lankāvatāra Sūtra. LIII*—"Like the waves of the ocean, Mahamati, the world which is the Mind-manifested, is stirred up by the wind of objectivity, it evolves and dissolves." (See also the first quotation below verse 61.)

*Lankāvatāra Sūtra. Sagathakam 100*—"Mind is grasped by mind, it is not a something produced by a cause; Mind is by nature pure, memory has no existence in (Mind which is like) the sky."

*Lankāvatāra Sūtra. IX*—"It is for the sake of the simple-minded that the Citta is said to be evolving as regards form. There is no such evolving in the Citta itself which is beyond comprehension."

Exposition :—

(72) As we have explained before in connection with verse 47 and after, the duality which appears as the subject and the object is nothing but what is seen of Citta or Vijñāna, when our attachment to the idea of duality sets it in relative motion and hides its true aspect from our view. The Citta itself is free from all touch with the duality and is hence called touchless. It is the ultimate truth.

IX. (a) *The test of the three forms of existence*

योऽस्ति कल्पितसंवृत्या परमार्थेन नास्त्यसौ ।

परतन्त्राभिसंवृत्या स्यान्नास्ति परमार्थतः ॥७३॥

अजः कल्पितसंवृत्या परमार्थेन नाप्यजः ।

परतन्त्राभिनिष्पत्त्या संवृत्या जायते तु सः ॥७४॥

*Translation*—(73-74) One (i. e., a person) who exists in *Kalpita* (false-imagined) *saṃvṛti* (convention or usage) does not exist in *Paramārtha* (highest truth or reality).

Should one exist in the *Paratantra* (relative) aspect of *sahvrti*, (then also) one does not exist in *Paramārtha*. In *Kalpita sahvrti* one is unborn, in *Paramārtha* such a one is not even unborn. Determined in the *Paratantra* aspect of *sahvrti* one is however born.

*Lankāvatāra Sūtra*. LV—"False-imagined existence is not, but from the relativity point of view it is, assertion and refutation are destroyed when one is freed from the imagination.

"If the relativity-aspect of existence is, while the imagination is not, this means that there is a being apart from being and that a being is born of a non-being.

"Depending on the false imagination there obtains the relativity-aspect of existence; from the conjunction of form (*nimitta*) and name there rises false imagination."

*Ibid. Sagathakam* 527—"The *Parikalpita* and the *Paratantra* are mutually dependent and are not to be differentiated; thus with matter and impermanency, they are mutually conditioning."

*Lankāvatāra Sūtra*. LXIV—"The signs of existence and non-existence are falsely imagined and go on so imagined; (in fact, existence itself is) devoid of discrimination."

*Ibid.* XXXI—"It is because of worldly usage that things are talked of as existing."

Exposition:—

(73-74) So far in our discourse regarding birth and causation we have been concerned mainly with *Paratantra* or relative existence, that is, existence of things which are *Paratantra* or mutually dependent. But there are two other kinds of existence to which also we have referred. The one is *Kalpita* or *Parikalpita* existence which is pure imagination in the ordinary sense of the term, as, for example, the

existence of a flower in the sky or a mirage which have no objective existence even in the worldly sense. And the other is *paramārtha* existence, the absolute existence (called *Pariniṣpanna* or absolute in the *Lankāvatāra Sūtra*).

Now, if we apply the test of these three forms of existence to our experiences, we see that from the stand-point of *Paramārtha* the things which are *Kalpita* or even *Paratantra* in worldly usage are non-existent. But there is this difference between a *Kalpita* thing and a *Paratantra* thing that the former being unborn even in worldly usage there is nothing in it which can be said to be unborn from the *Paramārtha* standpoint, while the latter, though non-existent from the *Paramārtha* standpoint, is born or appears as a reality from the standpoint of worldly usage. So the Buddha taught, "It is because of worldly usage that things are talked of as existing." (*L. Sūtra* XXXI).

(8) *Samvid-jñāna* (Right Knowledge)

X. *Non-attachment is the cause of Nirvāṇa which is the realisation of non-birth and the touchless self*

अभूताभिनिवेशोऽस्ति द्वयं तत्र न विद्यते।

द्वयाभावं स बुद्धेर्वै निर्निमित्तो न जायते ॥७५॥

*Translation*—(75) There is (only) attachment to non-existents (to account for the sense of birth), the duality (of grasped and grasping) does not exist there. Understanding thus the non-existence of duality one is freed from *nimitta* (form, appearance, object) and is not born.

*Lankāvatāra Sūtra*, XXXIX.—"Further, Mahamati, there are two kinds of characteristic signs (*lakṣaṇa*) of self-nature. They are the attachment to words as having self-nature and the attachment to objects as having self-nature. The attachment to words as having self-nature takes place owing to one's clinging to the habit-energy of words and false imaginings since beginningless time. And the attachment



to objects as having self-nature takes place from not knowing that the external world is no more than Self-Mind."

*Ibid*, LI—"Mahamati, the Bodhisattva-Mahāsattvas are to know this that the primary elements have never come into existence, and that, Mahamati, these elements are unborn. Thus understood, there is nothing in the world what is but discriminated (by our imagination)."

*Lankāvatāra Sūtra. Sagathakam* 213—"The mind being influenced by habit-energy, there rises a something resembling real existence (bhāvābhāsa); as the ignorant do not understand, it is said that there is the birth (of realities)."

Exposition:—

(75) But still the fact remains that this birth or appearance, whatever we may choose to call it and however false it may be in reality, is the cause of our sense of worldly existence which brings with it innumerable sufferings, and that what we really want is to get rid of them and not to be merely enlightened about the reality or unreality of birth. In short, how to get rid of birth which brings in its trail all the miseries of existence? Now, if we want to get rid of birth we have merely to get rid of its cause. What is the cause of birth? Before answering this question, we have first to consider what birth itself is. Birth is a condition the fulfilment of which presents a world of subjects and objects to our vision. But why should this condition arise at all, presenting a world of subjects and objects to our vision? It is simply because we want to have it so presented, for nothing comes to happen which does not serve a purpose. But why do we want to have it presented to us? It is because we have a foolish attachment to it. Why are we attached to it? Because we are ignorant of the truth that it is a mere nothing, a phantom that has not a shred

of existence in it as it appears to us. But why are we so ignorant? Because we are and feel it. This is no answer to the question, you will say. You are right, but you should consider that if the cause of ignorance could be explained that would be true knowledge the business of which is not to point out a cause of ignorance but to destroy it, and that the soul of ignorance is the absence of this knowledge.

Thus we see that because we are ignorant of the truth of the non-existence of the world of subject and object, we have an attachment to it and want to have it presented to us, and so it comes to us which means that we are born.

Hence, we see that the cause of birth is our ignorant attachment to the world of subject and object which however is really non-existent. Remove the cause and there is no birth. But how to remove it? Remove it by laying the axe at its root, by understanding that the duality of subject and object is non-existent, for you cannot possibly get attached to what you understand to be nothing, empty of self-substance. You may see it as one sees a mirage, but knowing it to be a mirage you do not run for it. Thus you are saved from birth, for you have attained Right knowledge.

In four sections this verse beautifully sets forth the grounds of saṃsāra and emancipation from it—attachment to duality, non-existence of duality, realisation of the non-existence of duality, and, cessation of saṃsāra. It is indirectly a statement of the *Four Noble Truths* taught by the Buddha, namely, sorrow, cause of sorrow, destruction of sorrow and means of destroying sorrow. It explains the *Chain of Origination* from ignorance devised by him for the guidance of the ignorant masses who are frightened by the idea of non-birth. It reveals the supreme importance of the teaching of emptiness,

It should be pointed out here that it is because the duality of subject and object is the cause of birth, they (subject and object) are called nimitta which literally means cause.

*Lankāvatāra Sūtra LV.*—“When well pondered with intelligence (buddhi), there is neither relativity nor false imagination; where perfect knowledge is, there is nothing (dualistically) existent; for how with intelligence can discrimination take place?”

(See also quotations under verse 55).

यदा न लभते हेतूनुत्तमाधममध्यमान् ।

तदा न जायते चित्तं हेत्वाभावे फलं कुतः ॥७६॥

*Translation*—(76) When one does not get the causes, good, bad and indifferent, then the Mind is not born, for whence can there be an effect in the absence of a cause?

*Lankāvatāra Sūtra Sagathakam 416*—“Habit-energy as cause is one, but as far as form (lakṣaṇa) goes it is triple; this is the way in which a picture of one colour appears variously on the wall.”

*Lankāvatāra Sūtra XLV.*—“Mahamati, the philosophers who are the gathering of the deluded, foster the notion of deriving the birth of all things from that of being and non-being and fail to regard it as caused by the attachment to the multitudinousness which rises from the discrimination (of the Mind) itself . . . . . in this light the term ‘Unborn’ is to be understood.”

*Lankāvatāra Sūtra. Sagathakam 239*—“When the Manovijñana is turned over (vyavritta) the Citta frees itself from turbidity; by understanding (the nature of) all things, the Mind (Citta) becomes Buddha, I say.”

*Ibid. XXXVIII.*—“When the self-nature and the habit-energy of all the vijñanas, including the Alaya, Manas and Manovijñana, from which issues the habit-energy of

wrong speculations—when all these go through a revulsion (paravritti), I and all the Buddhas declare that there is Nirvana, and the way and self-nature of this Nirvana is emptiness, which is a state of reality.”

अनिमित्तस्य चित्तस्य ह्यनुत्पत्तिः समादया ।

अजातस्यैव सर्वस्य चित्तदृश्यं हि तद् यतः ॥७७॥

*Translation*—(77) ‘The sama (homogeneous, equable), non-dual non-rising of the Mind, free from nimitta (appearance, form, object) is also (the non-rising) of the unborn all, for it is but Mind-sight (the Mind as it is seen).

*Awakening of Faith. p. 78*—“When the mind (Alaya-vijñana) is disturbed, the multiplicity of things is produced; but when the mind is quieted the multiplicity of things disappears.”

*Lankāvatāra Sūtra. Sagathakam 561*—“When the world is regarded as like Maya and a dream, exempt from cause and condition, and eternally causeless, there is no rising of imagination”

*Lankāvatāra Sūtra, XLIII*—“Thus, Mahamati, this error being discriminated by the wise turns into Tathatā (Suchness) with them, by virtue of a revulsion which takes place in them concerning the Citta, Maṇas, Manovijñana, false-reasoning, habit-energy, the (three) śvabhavas and the (five) Dharmas. Thus, Mahamati, there is this statement that Tathata is Mind emancipated.”

(E) Tathatā (Suchness)

बुद्धवानिमित्तां सत्यां हेतुं पृथगनाप्नुवन् ।

वीतशोकं तथाकाममद्वयं पदमश्नुते ॥७८॥

*Translation*—(78) Understanding the true fact of the absence of nimitta (form, object) (and) not getting a betu (cause) separately, one tastes of the state which is past all grief, and desireless, (and) fearless.

*Lankāvatāra Sūtra. Sagathakam 421*—"To be undefiled in inner realisation, to be released from cause and form (hetu-lakshana), to attain the eighth stage and the Buddha-stage—this is the essence of Tathagatahood."

*Lankāvatāra Sūtra. XXXV*—" (The Buddhist doctrine is this). Mahamati, when a (psychological) revulsion takes place in the Yogins (by the transcendence) of the Citta, Manas and Vijnana, they cast off the dualistic discrimination of grasped and grasping in what is seen of the Mind itself, and entering the Tathagatagarbha attain the realisation of noble wisdom; and in this there is no thought of existence or non-existence."

*Ibid. LXXX*—"Mahamati, in the eighth stage, the Bodhisattva-Mahasattvas, Sravakas and Pratyekabuddhas cease cherishing discriminative ideas that arise from Citta, Manas and Manovijnana . . . . . Mahamati, at the eighth stage there is Nirvana for the Sravakas, Pratyekabuddhas and Bodhisattva-Mahasattvas."

*Ibid. VI*—"Mahamati, my teaching consists in the cessation of sufferings arising from the discrimination of the triple world, in the cessation of ignorance, desire, deed and causality, and in the recognition that an objective world, like a vision, is the manifestation of Mind itself." (See also quotations under verse 57)

Exposition:—

(76 to 78) Now who is he that is thus saved from birth? He is the jiva or person who feels his birth, the subject himself. If so, it comes to this that the subject who is non-existent has an ignorant attachment to himself and the world of non-existent objects and so has a feeling of birth which also is non-existent. Does it not amount to nihilism, non-existence of everything? If it be said that nevertheless there is the feeling of birth which is undeniable, then it comes to eternalism, for if emptiness

which is eternal can feel birth, then there is nothing which can remove that feeling. If it be said that it is removed when the non-existent subject and object, which appear as having Paratantra or mutually dependent existence, are understood by the non-existent subject as really non-existent on that ground, then why should not the condition of mutual dependence, which is here Paratantra and not Parikalpita in emptiness, appear again and make emancipation temporary? In reply we have first of all to point out that there is no essential difference between Paratantra and Parikalpita, the only difference between them being that while the Parikalpita is understood to be Parikalpita by worldly knowledge, the Paratantra is understood to be Parikalpita by True knowledge, by the knowledge of the non-existence of the world. The Paratantra is merely a more firmly rooted plant in our imagination than the Parikalpita. Therefore the Buddha taught, "The Paratantra and the Parikalpita are mutually dependent and are not to be differentiated" (Sagathakam 527). When one truly realises that the world is not existent though appearing as existent, then one feels that it is no more than a flower in the sky, that is, the Paratantra turns into Parikalpita. The world then for ever loses all its capacity to appear as a reality and there is permanent emancipation. Why? You would question again. If emptiness which is nothing can be perceived as something even as Parikalpita, what is there to remove that perception for ever? Here we would draw your attention to the fact that in the perception of a flower in the sky there are two factors to be considered, namely, the flower and the sky. The flower is emptiness and the sky is reality. When the emptiness of the flower is realised, the reality of the sky is realised at the same time—the two come together. It is even so with the perception of the world, and this we have said before in verse 28—the perception of the birth of the world is like the percep-

tion of foot-prints in the sky. Now, when the error is understood what becomes of the flower that was perceived? Considered from one standpoint, it vanishes—it was emptiness, appeared somehow as a reality and now disappears as emptiness, that is all. But considered from another point of view which is more comprehensive, it was really the sky which, through an inscrutable error appeared as a flower; where there was nothing but the sky, a flower was seen. When the error is detected the flower turns into its real self, the sky. Similarly, it is the true Light of Citta, which through an inscrutable error, appears as the false light constituting the subject. When the subject detects the error, he turns into his self, the Citta, and with him goes the world of his perception. Hence the Fully-enlightened One said, “When the Parikapita is thoroughly understood (as to its nature) the Paratantra is not born; when the Paratantra is understood, the Parikalpita becomes Suchness” (Sagathakam 529). Thus it is not nihilism when we speak of one’s being saved from birth. “When it is understood” said the Buddha, “that the objective world is nothing but what is seen of Citta itself.....this is emancipation, Mahamati, and not annihilation.”

It is not also eternalism. For, the birth of Citta as subject is a mere fiction, and when every shred of the attachment which generated the fiction disappears the fiction also disappears for ever. The truth is that Citta is eternally free from the nimitta of subject and object and so the question of birth does not at all arise about it in any shape, and the eternal non-birth of Citta as subject indicates also that of the visible world which is nothing but Citta as it appears to worldly vision. The sky was never born as a flower, nor was the flower ever born as such, for it was nothing but the sky as it appeared to a perverted vision.

In this way, understanding the true non-existence of nimitta and seeing that attachment has also no existence

of its own, the jīva or subject attains Citta-hood where there is no suffering; no hankering, no fearing.

Thus is established the truth of Suchness.

E. *Pracarita-Śūnyatā*—Emptiness of work (done by a jīva).

अभूताभिनिवेशाद्धि सदृशे तत् प्रवर्तते ।

बस्त्वभावं स बुद्ध्वैव निःसङ्गं विनिवर्तते ॥७९॥

*Translation*—(79) It is owing to one’s attachment to the non-existent (cause and form) that it (i. e., this tranquil state) becomes active accordingly (producing sufferings, craving and fear). But understanding the non-existence of things one realises touchless inactivity.

*Lankāvatāra Sūtra. XXVII*—“Again, Mahamati, what is meant by the emptiness of work? It is that the *Skandhas* are devoid of an ego and its belongings, and go on functioning when there is a mutual conjunction of cause and effect. Thus one speaks of the emptiness of work.”

*Ibid. LXI*—“From the night of the Enlightenment till the night of the Parinirvana, the Tathagata has not in the mean time uttered even a word, nor will he ever utter; for not speaking is the Buddha’s speaking.”

This is explained in *Lankāvatāra Sūtra. LXXXIX*, in the following manner:—

“The Tathagata points out the Dharma without deliberation, without contemplation, and by means of such words as are original and independent. Because of his right thinking and because of his unfailing memory, he neither deliberates nor contemplates.”

*Ibid. LXVI*—“The Tathagata’s Jnana is pure, (resting) in quietude in the most excellent patience (or recognition of truth); it is productive of excellent sense and is devoid of purposiveness (*samudacara-varjitam*).”

F. *Apracarita-Sūnyatā*—Emptiness of no-work (in Nirvāṇa)

निवृत्तस्याप्रवृत्तस्य निश्चला हि तदा स्थितिः ।

विषयः स हि बुद्धानां तत्साम्ययमजमद्वयम् ॥८०॥

*Translation*—(80) cf. 93. Then, for certain, one who is inactive and remains inactive is established in the position which is (the position) of no-work. It is the realm of the buddhas (wise). It is *sāmya* (samatā, sameness) which is unborn and non-dual.

*Lankāvatāra Sūtra. XXVII*—“Again, Mahamati, what is meant by the emptiness of no-work? It is that the Skandhas are Nirvana itself and there is no work doing in them from the beginning. Therefore, one speaks of the emptiness of no-work.”

*Ibid. LXXVII*—“When it is understood that there is nothing in the world but what is seen of the Mind itself, discrimination no more rises, and one is thus established in his own abode which is the realm of no-work. The ignorant work and discriminate, but not the wise.”

*Exposition* :—

(79-80) It is this calm Citta-hood which is revealed to our mundane vision in false character as the duality of subject and object variously shaped according to the multifarious character of attachment which is its cause. The question now arises, does not the jīva who has realised the falsity of the creation and attained Cittahood continue to see the vision of the world? The answer is, it does not matter whether he does or does not, for having understood the non-existence of things he loses all touch with them and becomes quiescent. He has desisted from activity and will never again be active. It is this quiescence alone which belongs to the Buddhas or wise men and not the non-existence of the world. Is not this quiescence also non-existent? No, it is the self of the reality, the unborn, non-dual *sāmya* or sameness.

Thus are established *Pracarita-sūnyatā*—Emptiness of work and *Apracarita-sūnyatā*—Emptiness of no-work.

XI. *The Self is Dharmadhātu which is self luminous but obscured by attachment to ideas of existence, non-existence, and so forth.*

अजमनिद्रमस्वप्नं प्रभातं भवति स्वयम् ।

सकृद् विभातो ह्येवैष धर्मधातुः स्वभावतः ॥८१॥

*Translation*—(81) The birthless, sleepless, dreamless (*sāmya*) becomes perfectly illumined by itself (that is, becomes thoroughly revealed by its own light). For, this Dharmadhātu is, by its self-nature, eternally luminous. (Dharmadhātu means Dharma-material, that is, the Dharma which is the material composing the other Dharmas.)

*Awakening of Faith. pp. 61-62*—“Enlightenment is the highest quality of the Mind; it is free from all the (limiting) attributes of subjectivity (*smṛti*). As it is free from all the (limiting) attributes of subjectivity, it is like unto space (*akasa*), penetrating everywhere, as Dharmadhātu (the unity of all). That is to say, it is the universal Dharmakaya of all Tathagatas.”

*Ibid. pp. 55-56*—“What is meant by the soul as Bhutatathata is the Dharmadhātu (the oneness of the totality of things) the great all-including whole, the quintessence of the Doctrine. For the essential nature of the soul is uncreate and eternal.”

*Ibid. p. 57*—“In the essence of Bhutatathata, there is neither anything which has to be excluded, nor anything which has to be added.”

*Ibid. p. 74*—“Buddha teaches that all beings are from all eternity abiding in Nirvana.”

*Exposition* :—

(81) The question still arises, is this quiescence of Cittahood, perceived or not? If it is not perceived,

1. The current reading धर्मो धातुस्वभावतः is evidently due to the commentator's not knowing the Mahāyāna term—‘धर्मधातु’.

it is not revealed and cannot be said to exist. If it is perceived, it is a non-reality as an object. The answer is, it is the Light itself, self-revealed, unconditioned, invariable—It is eternally revealed by its own nature, this Dharmadhātu, i.e., the Dharma which is the material composing all Dharmas, the ultimate reality of all Dharmas. As the true Light its name is Vijñāna or Citta and as the true Existence its name is Dharmadhātu. It is the Light of the highest knowledge not dependent on any inferior light for its revelation. Bhūtataṭhātā (Suchness of existents), or, simply Tathata (Suchness) is another designation for Citta or Dharmadhātu, for all existents are unified here.

सुखमाद्रियते नित्यं दुःखं विव्रियते सदा ।

यस्य कस्य च धर्मस्य ग्रहेण भगवानसौ ॥८२॥

*Translation*—(82) This Bhagavān (possessor of infinite merits) (Dharmadhātu) is always easily obscured by attachment to any and every Dharma, (i.e., the other Dharmas, form, name and discrimination), and always with difficulty freed from the obscurance (āvaraṇa).

*Awakening of Faith. p. 82*—“The defiled vijñana is called Klesavarana (affectional hindrance), because it obscures the fundamental wisdom of Bhutatathata. Avidyā is called Jñeyāvaraṇa (intellectual hindrance), because it obscures the spontaneous exercise of wisdom from which evolve all modes of activity in the world.”

In the translation of the *Lankāvatāra Sūtra* these hindrances are called passion-hindrance and knowledge-hindrance respectively. (See quotation below verse 97).

Exposition :—

(82) The wealth of knowledge, the richness of creation and the infinitude of capacity are all here. He is the Bhagavān, the omniscient, omnipresent, all-powerful Lord, the Eternal-unthinkable. “My highest reality,” said the Buddha, “is the Eternal-unthinkable since it conforms to the idea of a

cause and is beyond existence and non-existence. Because it is the exalted state of self-realisation, it has its character ; because it is the cause as the highest reality it has its causation ; because it has nothing to do with existence and non-existence it is no doer ; because it is to be classed under the same head as space, Nirvāṇa and cessation it is eternal . . . . . The Eternal-unthinkable of the Tathāgatas is thatness realisable by noble wisdom within themselves.” (L. Sūtra, XVII) “(Adoration) to the Dharma,” writes Aśvaghoṣa, “whose essence and attributes are like the ocean, revealing to us the principle of anatma and forming the storage of infinite merits.”

Now, if there is the infinite principle of Light, eternally resplendent, why do we miss it? We miss it because there is the hindrance of attachment to the other Dharmas. From the standpoint of the Light itself, there is, as we have seen before, no question of its missing us, because we have no existence in it or to it. It is from our standpoint, that is, from the standpoint of the jīva who is non-existent and has yet an inscrutable worldly existence, that it is said that the Light is hidden from our view by attachment to the world of form, name and discrimination. This has been fully explained before. The hindrance operates in two shapes. It first appears in the shape of Avidyā or ignorance by which the true Light is obscured and the egolessness or non-existence of self-nature of everything in the world is not perceived. Avidyā is called Jñeyāvaraṇa as it signifies absence of Vidyā or Jñāna, the true knowledge of the Jñeya Dharmadhātu. Then it appears in the shape of Kleśāvaraṇa or passion-hindrance when the world is perceived and considered as existent, non-existent and so forth.

अस्ति नास्त्यस्ति नास्तीति नास्ति नास्तीति वा पुनः ।

चलस्थिरोभयाभावेरावृणोत्येव बालिशः ॥८३॥

*Translation*—(83) It exists, it does not exist, it exists and does not exist (at the same time), or, again, not that it

exists and does not exist (at the same time) . . . . . with (these ideas of) impermanence, permanence, bothness and nothingness (not-bothness) an ignorant person forsooth obscures it (i.e., the Dharmadhātu).

*Awakening of Faith. p. 59*—“Bhūtatathatā is neither that which is existence, nor that which is non-existence, nor that which is at once existence and non-existence, nor that which is not at once existence and non-existence.”

*Lankāvatāra Sūtra. L*—“What is meant by (being devoid of) the four propositions? It means to be devoid of oneness and otherness, bothness and not-bothness, being and not-being, eternity and non-eternity. These are called the four propositions. Mahamati, train yourself to examine carefully all things as regards these four propositions.”

Exposition :—

(83) When the world is thus erroneously viewed by the ignorant, the true Light is thereby obscured. What are the erroneous views held by the ignorant about the world? They all hinge on the worldly perception of existence and non-existence, and can be classified under four heads, namely the view that a thing “exists,” as bull’s horn; the view that something “does not exist,” as a hare’s horn; the view that something “exists and does not exist” at the same time, when we think that a thing is eternal in the alternate forms of cause and effect so that when it is existent as the effect it is at the same time non-existent as the cause and vice versa; and the view that a thing is “not (such) that it exists and does not exist” at the same time, so that when it does not exist it becomes nihil, absolutely nothing. All things in their essential nature are nothing but Dharmadhātu. But instead of seeing them as the Dharmadhātu, ignorant people impute these characteristics to them from which the Dharmadhātu is absolutely free. Had they been real characteristics of things, they would surely have been

characteristics of the Dharmadhātu of which the things are composed. Or, had they been characteristics of the Dharmadhātu they would surely have been real characteristics of things. But things have not these characteristics, neither has the Dharmadhātu these characteristics, so that from neither standpoint can these characteristics be called real. It has been shown before (verse 58) that the birth of a thing is like Māyā, so that to say that it “exists” as a particular born thing does not indicate any real existence of this nature and when there is no real existence of this nature it is meaningless to say that something “does not exist” as a particular born thing. It has also been shown (verse 57) that the views of eternalism and nihilism are both wrong, because things as they are born are not eternal and things in their essential nature can never be nihil. Gaudapāda has aptly said that these views are tantamount to ideas of impermanence, permanence, bothness and nothingness (not-bothness) of things, for worldly existence is impermanent and worldly non-existence is permanent, i.e., what appears disappears but what disappears never reappears, and in eternalism as cause and effect there are both the ideas of permanence and impermanence, and nihilism is nothingness. These four propositions are really the one proposition of existence and non-existence viewed from different standpoints, for all dichotomies depend on it. If this is proved to be false, every idea involving a dichotomy will fall through. The great Buddha examines it in the following masterly way: “Said the Blessed one: Mahamati, there are some philosophers who are addicted to negativism, according to, whose philosophical view the non-existence of the hare’s horn is ascertained by means of the discriminating intellect which affirms that the self-nature of things ceases to exist with the destruction of their causes; and they say that all things are non-existent just like the hare’s horns. Again, Mahamati, there are others who seeing distinctions existing in things

as regards the elements, qualities, atoms, substances, formations and positions, and, attached to the notion that the hare's horns are non-existent, assert that the bull has horns. . . . . Mahamati, body, property and abode have their existence only when measured in discrimination. The hare's horns neither are nor are not; no discrimination is to be made about them. So it is, Mahamati, with all things, of which neither being nor non-being can be predicated. Have no discrimination about them. Again, Mahamati, those who have gone beyond being and non-being, no more cherish the thought that the hare has no horns; for they never think that the hare has no horns because of mutual reference, nor do they think that the bull has horns because no ultimate substance is to be obtained however minutely the analysis of the horns may go on even to the subtlest particles known as atom; (that is), the state in which noble wisdom is realised is beyond being and non-being . . . . . the non-existence of the horns has no reference to the non-rising of discrimination. Why is it not so? Because there is discrimination owing to the idea of horns . . . . . Because of this dependence of discrimination upon the idea of the horns, and because of this relationship of dependence and apart from the anyananya relationship, one talks of the non-existence of the hare's horns, surely not because of the reference (to the horns of the bull) . . . . . However minutely the atoms are analysed no horn (substance) is obtainable; the notion of the horns itself is not available when thus reasoned. As neither of them (that is, the bull's nor hare's) are existent, in reference to what should we talk of non-existence? . . . . . The dualism of being and non-being as held by the philosophers does not obtain as we see in the reasoning of horns" (*L. Sūtra*, XII).

In short, the Vijñāna, Citra or Dharmadhātu is the Light and the Existence without any touch of subjectivity and objectivity.

[To be continued

## SHORT NOTES

RAGHUPATI UPADHYAYA

By DINESH CHANDRA BHATTACHARYA

AMONG a large number of scholars of Mithila, whose names have long fallen into oblivion, the name of Ragupati Upādhyāya, who was at one time the premier scholar of that glorious land of light and culture, has been rescued and we shall briefly refer to his works and his date of activity.

Raghupati was the son of the famous Nyāya-Vaiśeṣika scholar Rucidatta, who was a most distinguished pupil of Jayadeva *alias* Pakṣadhara Miśra. Rucidatta was the most popular Navyanyāya scholar in Madras (Mithilā?), where a separate school of Navyanyāya, inspired by his monumental commentary on the *Tattvacintāmaṇi*, survived for a long time (*vide Tanjore Cat.*, pp. 4577-4602). As a pupil of Pakṣadhara his date is roughly about 1500 A. D. Ragupati read with his own father and wrote several works, of which the following three were examined by us.

(1) *Śabdamaṇiparīkṣā* i. e. a commentary on the last part of the *Tattvacintāmaṇi*. An old complete copy of this book is preserved in the *Sarasvatī Bhavana*, Benares. We reproduce the colophon found at the end (fol. 171a):—

इति महामहोपाध्याय श्रीरुचिदत्तात्मज महामहोपाध्याय श्रीरघुपति विरचिता शब्दमणिपरीक्षा समाप्ता । शुभमस्तु संवत् १६४४ समये आषाढ वदि एकादशी बुधे लिखितं चेति—संख्या ४५६४ ।

The date of the copy works out quite regularly to be June 21, 1587 A. D. when the 11th tithi of the dark half of the month coincided with a Wednesday. It is the oldest copy of Ragupati's work and was probably written in the life time of the author.



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and gladden all beings according to the latter's various necessities and capabilities. Therefore, the mind that is saturated with subjectivity is annihilated, while all things are understood and omniscience (sarvakarajñana) is attained."

*Ibid.* p. 83—"We understand by the annihilation, not that of the Mind itself, but of its modes (only)."

Exposition:—

(84) From the above it will be amply clear how every form of discrimination is wrong from the stand-point of perfect knowledge. It is simply owing to our attachment to the false notions of discrimination about existence and non-existence that the true universal aspect of Dharmadhātu is obscured and in its place we see, or, rather, think that we see, the mirage of the world of discriminated particulars where our knowledge is necessarily limited. If ever, by strenuous spiritual effort, any one succeeds in dispelling the veil of discrimination and viewing the Dharmadhātu in its purity, then only his knowledge becomes unlimited and he knows what the entire world truly is, that it is the universal Dharmadhātu, where there is no idea of existence and non-existence, being or non-being oneness or bothness, eternity or annihilation.

प्राप्य सर्वज्ञतां कृत्स्नां ब्राह्मण्यं पदमव्ययम् ।

अनापन्नादिमध्यान्तं किमतः परमीहते ॥८५॥

*Translation*—(85) When he has attained universal omniscience, the non-dual state of Brahmahood, which has no beginning, middle or end, for what will he strive after this?

*Lankāvatāra Sūtra, LXIV*—"The (Mind as) norm is the abode of self-nature which has nothing to do with a world of causation; of this norm which is perfect existence and the highest Brahma, I speak,"

Exposition:—

(85) Therefore Dharmadhātu is the true jñeya (knowable). Know it and you know all, and knowing all there is no more craving for knowledge. This omniscience is Brahmahood which is eternal and devoid of all touch with duality, for it is the true existence while duality is non-existent.

विप्राणां विनयो ह्येष शमः प्राकृत उच्यते ।

दमः प्रकृतिदान्तत्वादेवं विद्वान् शमं ब्रजेत् ॥८६॥

*Translation*—(86) This humility (i.e., absence of striving) on the part of wise men is said to be (their) natural tranquility (śama), and their discipline on account of the disciplining of (their) nature. Thus should a wise man attain tranquility.

XIII. *Buddha's teaching—Jñāna, Jñeya and Vijñeya*

(a) *Jñāna is of three kinds, of which Jñāna itself is transcendental*

सर्वस्तु सोपलम्भञ्च द्वयं लौकिकमिष्यते ।

अवस्तु सोपलम्भञ्च शुद्धं लौकिकमिष्यते ॥८७॥

अवस्त्वनुपलम्भञ्च लोकोत्तरमिति स्मृतम् ।

ज्ञानं ज्ञेयं च विज्ञेयं सदा बुद्धैः प्रकीर्तितम् ॥८८॥

*Translation*—(87-88) The Buddhas have always taught (literally, declared) jñāna (knowledge), jñeya (object of jñāna or knowledge) and vijñeya (object of vijñāna, or particularising knowledge). (Jñāna of) the duality with object and with perception is called super-worldly. (Jñāna) self without object and without perception is called transcendental.

*Lankāvatāra Sūtra, LXVI*—"There are three kinds of Jñana—worldly, super-worldly and transcendental. Worldly knowledge belongs to the philosophers and to the ignorant and simple-minded who are attached to the dualistic

view of being and non-being. Super-worldly knowledge belongs to all the Sravakas and Pratyekabuddhas who are attached to the notion of individuality and generality. Transcendental knowledge which is free from the dualism of being and non-being, belongs to the Bodhisattvas and takes its rise when they thoroughly examine things of imagelessness, see into the state of no-birth and no-annihilation and realise egolessness at the stage of Tathagatahood."

*Ibid.* LXXI—"When (we know that) there is knowledge gained independent of any supporting object, whatever statements we make about it are no more than thought-constructions."

Exposition:—

(86) When you have attained perfect knowledge and known Dharmadhātu and there is nothing else for you to know, your worldly nature of strife and restlessness has been subdued and perfect quiescence or peace has become your nature. It is towards this haven of peace that all wise men who are tired of the world wistfully turn their steps "to abide in the joy of existence" as the Buddha said. (*Lankāvatāra Sūtra*, LXXXIX.)

(87-88) Speaking of omniscience, we naturally come to the consideration of knowledge in general. These types of knowledge can be spoken of in respect of the three aspects in which things appear to ignorant and wise people, namely, knowledge of things which are *Parikalpita* or purely imaginary, knowledge of things which are *Paratantra* or mutually dependent, and knowledge of things considered as *Pariniṣpanna* or *Paramārtha*, the ultimate reality. Knowledge thus differentiated in accordance with the three *svabhāvas* or natures of things can again be differentiated in accordance with worldly, super-worldly and transcendental vision when we have come to deal particularly

with transcendental knowledge. Worldly knowledge is knowledge in which the reality of the world as well as the reality of the perception of the world are both cognised as true. It is the knowledge of the ignorant masses and dualistic philosophers. Super-worldly knowledge is knowledge in which the reality of the world is not cognised but the reality of the perception of the world is cognised as true. It is the knowledge of those who are a good deal advanced in the path of spirituality. They feel that the world is unsubstantial as it appears to their sight, but they cannot give denial to their perception of it. This means that they are not as yet thoroughly reconciled with the truth of the absolute non-birth of the world. Their minds still hover about the characteristic marks of individuality and generality by which, they think, things produce effects on their perception. Although they have to a large extent quieted the mental tribulations which are inseparable from the perception of duality as absolutely true, they have not yet attained that perfect peace which nothing but a thorough realisation of non-birth can bring. So the Buddha says, "With them there is something effect-producing, and in this attainment of perfect tranquilisation, there is a trace (of dualism) of grasped and grasping. Therefore, they do not attain perfect tranquilisation in every minute of their mental lives..... They cannot attain to (the clear conviction of) an undifferentiated state of all things and the cessation of (all) multiplicities" (*Lankāvatāra Sūtra*, LXXX).

Transcendental knowledge is knowledge in which neither the reality of the world nor the reality of the perception of the world is cognised as true. It is the thorough realisation of the thorough non-birth of the world and an absolute denial to the discrimination of subject and object. Here there is attainment of perfect peace without the least shade of mental perturbation. "The Bodhisattva-

Mahasattvas," says the Buddha, "giving up the view of self-nature as subsisting in all things, attain perfect tranquillisation in every minute of their mental lives" (L. *Sūtra* LXXX). Transcendental knowledge, which is knowledge of the *Paramārtha* svabhāva of all things, alone deserves the name of knowledge or Jñāna, worldly and super-worldly knowledge which is knowledge of the *Parikalpita* and *Paratantra* svabhāvas being truly but another name of want of knowledge.

This division of knowledge as well as the division into three svabhāvas was made by the Buddha.

In consequence of transcendental knowledge Dharmadhātu is known which alone has been called the jñeya because nothing else deserves this name. The knowables of the other two forms of knowledge have been called vijñeya or objects of vijñāna, i.e. particularising knowledge, with which the earth-bound jīva is mainly concerned. The Dharmadhātu is not a knowable in the ordinary sense of the term, and transcendental knowledge also is not knowledge in the ordinary sense, for the latter is unattainable, as will be explained in the last verse and the former is revealed when it is revealed. The jñeya also is indirectly a vijñeya, otherwise how could such a jīva be taught to have any idea of it?

Adored be the Buddha from whom we have learnt about all these, namely, jñāna, jñeya and vijñeya.

ज्ञाने च त्रिविधे ज्ञेये\* क्रमेण विदिते स्वयम् ।

सर्वज्ञता हि सर्वत्र भवतीह महाधिपः ॥८९॥

\* A better reading will be ज्ञाने त्रिविधे च ज्ञेये. Śankara has taken त्रिविधे with ज्ञेये instead of with ज्ञाने and hence the above reading although this reading does not at all preclude त्रिविधे from being taken with ज्ञाने ।

*Translation*—(89) When jñāna in its three aspects and the jñeya (Dharmadhātu, the ultimate reality) itself are known in succession, universal omniscience certainly comes to the high-minded person.

*Lankāvatāra Sūtra, LXXXIII*—"The five Dharmas are name, form, discrimination, right knowledge and suchness (Tathata). (When these are thoroughly comprehended) by the Yogins, they enter into the course of Tathagata's inner realisation, where they are kept away from such views as eternalism and nihilism, realism and negativism, and where they are face to face with the abode of happiness belonging to the present existence as well as to the samāpatti\* (tranquillisation)."

*Exposition*—

(89) When by a thorough examination and understanding of worldly and super-worldly knowledge a person has attained transcendental knowledge and thereby realised Dharmadhātu itself, then that person of high understanding has known everything. He is omniscient, as has been said before, for to him the Paratantra and the Parikalpita world has become suchness (Sagathakam 529).

(b) *Vijñeya is of four kinds, of which three are perceptible and one, jñeya, is beyond perception.*

हेयज्ञेयाप्यपाक्यानि विज्ञेयान्यग्रयानतः ।

तेषामन्यत्र हि ज्ञेया\*दुपलम्भस्त्रिषु स्मृतः ॥९०॥

*Translation*—(90) According to the Agrayāna (the Advanced Vehicle, the Mahāyāna) the vijñeyas (objects of

† "Samāpatti" should rather be translated as equability, while tranquillisation should stand for Samāpatti. Sana has the sense of sameness while śama that of tranquillity.

\*अन्यत्र हि ज्ञेयात् is a better reading than अन्यत्र विज्ञेयात् for the ultimate reality is everywhere called jñeya, in these verses. No difference of meaning is caused by the difference of reading.

vijñāna) are the heyas (what one wants to get rid of, viz, birth, disease, death and so forth), the jñeya (the ultimate reality, Dharmadhātu), the āpyas (what one wants to acquire, that is, worldly objects of enjoyment) and the pākyas (what one wants to subdue, that is, greed, anger and folly). Of these, barring the jñeya, perception is known to obtain in the case of the other three.

*Lankāvatāra Sūtra, LXXIII*—"The Blessed One said: What is meant by a worldly object of enjoyment, Mahamati? It means that which can be touched, attracted by, wiped off handled and tasted: it is that which makes one get attached to an external world, enter into a dualism on account of a wrong view, and appear again in the Skandhas, where, owing to the procreative force of desire, there arise all kinds of disaster such as birth, age, disease, death, sorrow, lamentation, pain, despair and so forth."

*Ibid, LXVIII*—"Further, Mahamati, there are three attachments deep-seated in the minds of the ignorant and simple-minded. They are greed, anger and folly; and thus there is desire which is procreative and is accompanied by joy and greed; closely attached to this there takes place a succession of births in the (five) paths ..... When one is cut off from this attachment, no signs will be seen indicative of attachment or non-attachment."

Exposition:—

(90) Before dealing with vijñeyas we should return to verses 45, 47 and 48 where it has been said that when vijñāna which is naturally and eternally non-dual, imageless and calm is set in motion by attachment (verse 55), (it appears as subject and object, the defiled vijñāna which) perceives the world and the world which it perceives vijñāna itself is the ultimate reality while the defiled vijñāna which is its image is the worldly ego before whom appears the

world of multiplicities. The jñeya Dharmadhātu also is, as we have seen above, indirectly an object of its perception. Hence the defiled vijñāna has within its range of perception directly the world and indirectly the jñeya which transcends the world. Being a false light, the false world is directly the object of its perception, but being at the same time a light it can have a remote idea of the true light, otherwise there would be no emancipation for it and the teachings of the Buddhas would be useless. About the defiled vijñāna, in contradistinction with pure jñāna, the Buddha said, "Vijnana is subject to birth and destruction and Jnana is not subject to birth and destruction. Further, Mahamati, vijnana falls into (the dualism of) form and no-form, being and non-being, and is characterised with multiplicity: but Jnana is marked with the transcendence of (the dualism of) form and no-form. Further, Mahamati, vijnana is characterised with accumulation and Jnana with non-accumulation.....Further, Mahamati, Jnana is devoid of attachment; vijnana attaches itself to the multitudinousness of objects. Again, vijnana is produced from the concordance of triple combination; Jnana, in its self-nature, has nothing to do with combination or concordance" (*L. Sūtra, LXVI*). Therefore Gaudapāda says that according to the Agrayāna, the Advanced Vehicle, which is another name for the Mahāyāna, the Great Vehicle, there are four kinds of vijñānas or objects of vijñāna, comprising everything that comes within the purview of human intelligence. They are, firstly, the heyas or whatever a man wants to be free from, birth, disease, death, grief and so forth; secondly, the jñeya, the ultimate reality of perfect peace; thirdly, the āpyas or the objects of worldly enjoyment which he runs after to acquire; and, fourthly, the pākyas or the evils of greed, anger and folly which he wants to subdue because he feels that they destroy his happiness. Of these, the heyas, āpyas and pākyas are objects

of his direct perception. The *jñeya* is, by virtue of its very nature, beyond the scope of the defiled *vijñāna*'s direct perception—it is the soul of the defiled *vijñāna* which can be sublimed into its essence, but can never realise it as an object existing separately from it. (For the Buddha's sayings about the *beyas*, *āpyas* and *pākyas* see quotations below the translation of this verse.)

Here ends the proof of the proposition enunciated at the beginning. In the conclusion which follows the proposition is re-stated with amplifications in accordance with the facts which have come out in the course of the Proof.

#### Conclusion

(c) *Jñeya G. Paramārtha Āryyajñāna Mahāśūnyatā*—Emptiness in its highest sense of ultimate reality realisable by noble wisdom (the great void of noble wisdom which is the highest reality.)

प्रकृत्याकाशवज्ज्ञेयाः सर्वे धर्मा अनादयः ।

विद्यते न हि नानात्वं तेषां क्वचन किञ्चन ॥११॥

*Translation*—(91) All the Dharmas, which are beginningless (that is, unborn), are, in their nature, like unto space, (aspects of) the *jñeya*. No multiplicity exists in them anywhere in the least,

*Lankāvatāra Sūtra XXVII*—“Again, Mahamati, what is meant by the emptiness in its highest sense of ultimate reality realisable by noble wisdom? It is that in the attainment of an inner realisation by means of noble wisdom there is no trace of habit-energy generated by all the erroneous conceptions (of beginningless past). Thus one speaks of the highest emptiness of ultimate reality realisable by noble wisdom.”

*Awakening of Faith*. pp. 58-59—“There is a two-fold aspect in Suchness if viewed from the point of its explicability. The first is trueness as negative (*śūnyatā*), in the

sense that it is completely set apart from the attributes of all things unreal, that it is the real reality. The second is trueness as affirmative (*aśūnyatā*), in the sense that it contains infinite merits, that it is self-existent.”

*Awakening of Faith*, pp. 53-54—“The quintessence of the Mahayana as Bhutatāthata (Suchness) exists in all things, remains unchanged in the pure as well as in the defiled, is always one and the same (*samata*), and is void of distinction.”

*Ibid.* p. 126—“All things are in their nature the highest reality.”

*Ibid.* p. 56—“All things, on account of our confused *smṛiti* (subjectivity), appear under the forms of individuation. If we could overcome our confused *smṛiti*, the signs of individuation would disappear, and there would be no trace of a world of (individual and isolated) objects.”

*Lankāvatāra Sūtra. LV*—“To the Yogins there is one reality which reveals itself as multiplicity, and yet there is no multiplicity in it.”

*Ibid, Sagathakam 201*—“When there is false imagination there is multitudinousness of objects, which is discriminated under the aspect of relativity.”

*Ibid, Sagathakam 100*—“Mind is by nature pure, memory (*smṛiti*, habit-energy) has no existence in (Mind which is like) the sky.”

#### Conclusion

Exposition:—

(91) The points which the proof has mainly established are:—(1) The birth of the world cannot be explained by either emanation or causation. Therefore, the world is unborn. (2) The apparent existence of worldly things is relative and false, for they are mutually dependent. (3) The subject or perceiver who perceives the world is himself

false for the same reason. (4) The ultimate reality is never born either as the subject or as the object. (5) The characteristic marks of subject and object are false. (6) The world of subject and object is like an inscrutable image. The ultimate reality is imageless. (7) The world as it is perceived is neither eternal nor nihil. (8) Attachment is the cause of the appearance of the world-image, that is, the Māyā-like presentation of the world. (9) The world is what is seen of the Reality itself through the veil of attachment—the term *Āvaraṇa* is to be understood in this sense. (10) This attachment also is non-existent as it depends on the world which is non-existent. (11) Thus one attains right knowledge, while the knowledge which knows the world of multiplicity is false knowledge. (12) Right knowledge consists in knowing the world as an unborn vision and knowing also the Ultimate Reality which is viewed as the world. (13) This Ultimate Reality is called *vijñāna* or *Citta* as it is the Light, and *Dharmadhātu* or *Tathatā* (*Bhūtatathatā*) as it is the existence which appears as the false existence of the world. (14) Eternal enlightenment is its character. It is knowledge itself as it is the Light. (15) No question of existence or non-existence in the worldly sense arises about it. For, it is existence itself and Light itself apart from any touch of objectivity or subjectivity. (16) Knowing it one knows all, for it is all, and thus one attains perfect peace. (17) It is known when by the realisation of the absolute non-birth of the world, the veil of attachment is removed and its self-light is revealed as transcendental knowledge.

By the establishment of these points the proposition is proved beyond all doubt that all the Dharmas—Form, Name, Discrimination, Suchness and Perfect knowledge—are in their true nature, nothing but the universal *Dharmadhātu*, the *jñeya*, and eternal and tranquil and homogeneous like unto space; so that there is absolutely no multi-

plicity in them. The Buddha says, "To the Yogins there is one reality which reveals itself as multiplicity and yet there is no multiplicity in it." (*L. Sūtra*, LV).

Thus is established *Paramārtha Āryajñāna Mahāśūnyatā*—Emptiness in its highest sense of ultimate reality realisable by noble wisdom or the great void of noble wisdom which is the highest reality. It is called *Mahāśūnyatā* because there is a twofold aspect in it, namely, the aspect of *Śūnyatā* or emptiness and the aspect of self-existence.

आदिबुद्धाः प्रकृत्यैव सर्वे धर्माः सुनिश्चिताः ।

यस्यैवं भवति क्षान्तिः सोऽमृतत्वाय कल्पते ॥९२॥

*Translation*—(92) (As aspects of the *jñeya*) all the Dharmas are, in their very nature, enlightened ones from the beginning and certainties. He who attains (*Jñāna*) *kṣānti* (that is, rest or fulfilment or perfection of knowledge) in this way is destined for immortality.

*Awakening of Faith pp. 61-62*—"Enlightenment is the highest quality of the Mind....as it is free from all (limiting) attributes of *smṛiti*, it is like unto space (*akāśa*), penetrating everywhere, as the unity of all (*Dharmadhātu*)"

*Lankāvatāra Sūtra*, LXXXIX—"These Tathagatas are abiding in the joy of existence as it is, as they reached the truth of intuitive knowledge by means of *Jñanakṣanti*."

*Ibid*, LXXVII—"No-birth and no annihilation, this I call Nirvana. By Nirvana, *Mahamati*, is meant the looking into the abode of reality as it really is in itself; and when along with the turning back of the entire system of mentation (*cittacaitta*—*kalapa*), there is the attainment of self-realisation by means of noble wisdom, which belongs to the Tathagatas, I call it Nirvana."



Exposition:—

(92) Being, in their true nature, the jñeya all the Dharmas are eternally enlightened and one with the Reality. By attaining this perfection of knowledge one becomes immortal, for birth and death have no longer any meaning for such a wise man. In the *Lankāvatāra* the Buddha actually uses the term *keśānti* to indicate perfection of knowledge.

आदिशान्ता ह्यनुत्पन्नाः प्रकृत्यैव सुनिवृत्ताः ।

सर्वे धर्माः समाभिन्ना अजं साम्यं विशारदम् ॥९३॥

*Translation*—(93) cf. 80. All the Dharmas, are in their very nature, quiescent from the beginning, unborn, blissful, the same (*sama* equable), undifferentiated. (This) unborn *sāmya* (sameness) is infinite (universal, boundless).

*Lankāvatāra Sūtra*, LXXXV—“When all things, external or internal, are examined with intelligence, Mahamati, knowing and known are found to be quiescent. But when it is not recognised that all things rise from the discrimination of the Mind itself, discrimination asserts itself. When this is understood, discrimination ceases.”

*Ibid*, XXXIII—“The highest reality is an exalted state of bliss.”

*Ibid*, *Sagathakam* 417—“The two-fold egolessness the Citta, Manas and Manovijnana, the five Dharmas, the (three) Svabhavas—they do not belong to my essence.”

*Awakening of Faith*. pp. 56-57—“Therefore all things in their fundamental nature are not namable or explicable. They cannot be expressed in any form of language. They are without the range of apperception. (They are universals). They (things in their fundamental nature) have no signs of distinction. (They are not particulars). They possess absolute samata (sameness). (They are universals.) They are subject neither to transformation nor to destruc-

tion. They are nothing but the one soul (atma), for which Bhutatathata (Suchness) is another designation.”

*Lankāvatāra Sūtra* LXXXIX—“There is an eternally abiding reality (which is to be understood) according to the hidden meaning because it is something that has neither antecedents nor consequents.”

Exposition:—

(93) Thus all the Dharmas are, in their true nature, eternally quiescent (see verse 86), unborn, blissful, the same (*sama*) and undifferentiated, and this unborn or eternal sameness is universal or infinite. It is not that they were different before and have attained this sameness subsequently by any process, but they are eternally the same.

The highest reality is thus Light, Existence and Bliss.

वंशारखन्तु वै नास्ति भेदे विचरतां सदा ।

भेदेनिम्नाः पृथक्वाला\*स्तस्मात्ते कृपणाः स्मृताः ॥९४॥

अजे साम्ये तु ये केचिद्भविष्यन्ति सुनिश्चिताः ।

ते हि लोके महाज्ञानास्तच्च लोको न गाहते ॥९५॥

*Translation*—(94) Infinitude, however, does not exist for those who always move in the midst of distinction. The ignorant and simple-minded are inclined to making distinctions and are, therefore, considered poor.

*Lankāvatāra Sūtra*, XXIV—“The ignorant, owing to their erroneous discrimination, imagine here the multiplicity of phenomena; the wise, however, do not.”

*Translation*—(95) They forsooth are the great men possessed of jñāna in the world who, however, are well

\* “पृथक्वालाः” is most probably the correct reading here and not पृथक्वादाः, for it is the term which corresponds to the term बालपृथक्जनाः by which the *Lankāvatāra Sūtra* everywhere designates the ignorant masses. Moreover भेदेनिम्नाः and पृथक्वादाः would make a tautology.

established in the unborn *sāmya*. But the world does not comprehend it.

*Awakening of Faith*. p. 80—"The significance of the Doctrine is so extremely deep and unfathomable that it can be fully comprehended by Buddhas and no others."

#### XIV—Transcendental Jñāna of the Buddha

अजेष्वजमसंक्रान्तं धर्मेषु ज्ञानमिष्यते ।

यतो न क्रमते ज्ञानमसङ्गं तेन कीर्तितम् ॥९६॥

*Translation*—(96) (This) jñāna in the unborn Dharma is considered to be unborn and unattained. As jñāna is not attainable, it is declared touchless.

*Laṅkāvatāra Sūtra LXVI*—"Again, Mahamati, Jnana is characterised with unattainability; it is the inner state of self-realisation by noble wisdom, and as it neither enters nor goes out, it is like the moon in water."

*Ibid*, LXXXII—"With the Tathagatas it is an intuitive experience as if it were an Amalaka fruit held in the palm of the hand."

*Ibid*, LXVI—"Mahamati, Jnana is devoid of attachment."

*Awakening of Faith*. pp. 74-75—"Buddha teaches that all beings are from all eternity ever-abiding in Nirvana. In truth, enlightenment cannot be manufactured, nor can it be created; it is absolutely intangible; it is no material existence that is an object of sensation....Wisdom itself has nothing to do with material phenomena whose characteristic feature is extension in space, and there are no attributes there by which wisdom can become tangible. This is the meaning of Buddha's brief statement just referred to."

Exposition:—

(94-96) But ignorant and simple-minded people are always given to making distinctions between the Dhar-

mas. Their knowledge being thus poor, they become subject to birth, death and all sorts of sufferings. The bliss of Nirvana belongs only to those who are firmly established in the highest knowledge, the knowledge of the unborn sameness of all the Dharmas which is so difficult to comprehend that Āśvaghoṣa has said, "It can be comprehended by Buddhas and by no others" (*Awakening of Faith*, p. 80).

#### Perfect knowledge

Now the question naturally arises, is the unborn sameness, which is the Dharmadhātu, something to which one's knowledge is extended, or, putting it in another way, does one attain or acquire the knowledge by which he knows the unborn sameness? The reply is, no. It is transcendental jñāna in which there is neither object nor perception, and so it neither extends to anything nor is acquired. When the non-birth of the Dharmas is understood by a thorough examination of their character, it is revealed in them as the self-light of the Dharmadhātu to which they are reduced. It is the unborn and unattained light in the unborn dharmas. It belongs to the nature of Dharmadhātu and is one with it, and so as the Dharmadhātu is unattainable and touchless it is also unattainable and touchless. There is not the least trace of the duality of perception and perceived in it. Āśvaghoṣa says, "Enlightenment is the highest quality of the Mind; it is free from all the (limiting) attributes of Smṛiti. As it is free from all the (limiting) attributes of smṛiti, it is like unto space (ākāśa) penetrating everywhere as the unity of all (Dharmadhātu). That is to say, it is the universal Dharmakaya of all Tathagatas". (*Awakening of Faith*, pp. 61-62). Thus Āśvaghoṣa calls it a quality of the Mind and identifies it with Dharmadhātu. In fact, the highest reality, when it is conceived of as the existence which is the essence of all the Dharmas, is called Dharmadhātu, and, when it is conceived of as the light

of which the false light of the worldly ego is but an image, it is called Citta (Mind) or vijñāna having jñāna as its highest characteristic. All this has been explained before.

It is Pariniṣpanna Svabhāva in which Right knowledge and Suchness are both included. "Right knowledge and Suchness," said the Buddha, "are indestructible, and thus they are known as Pariniṣpanna" (L. Sūtra, LXXXIII). And again, "Form, name and discrimination (correspond to) the two forms of svabhava, and Right knowledge and Suchness to the Pariniṣpanna aspect" (L. Sūtra, XXIII).

The root *Kram* has the sense of growth or development in the Ātmanepada and of going, reaching, extending or attacking in the Parasmaipada. Here the Ātmanepada is used and so *asamkrānta* means unattained, that is, unacquired, not the result of growth, although the sense of going or reaching is also conveyed. In translating *na kramate* into "is not attainable," both the senses are retained, for knowledge reaches a thing by development and is called acquired. The point is that like the jñeya, jñāna is infinite and tranquil like unto the sky (see verse 1.) and so the idea of growth or motion does not obtain in relation to it.

अणुमात्रेऽपि वैधर्म्ये जायमाने विपश्चितः ।

असंगता सदा नास्ति किमुतावरणच्युतिः ॥१७॥

*Translation*—(97) When even the least deviation from this character takes place (in the jñāna) of an unwise person, there is always an absence of touchlessness. How then can there be the falling off of the Āvaraṇas (hindrances) which obscure the Dharmadhātu?

*Laṅkāvatāra Sūtra LXXXIX*—"Knowledge-hindrane, Mahamati, is purified when the egolessness of things is distinctly perceived; but passion-hindrane is destroyed when first the egolessness of persons is perceived and acted upon, for (then) the Manovijñana ceases to function.

Further, Dharma-hindrane is given up because of the disappearance of the habit-energy (accumulated) in the Alayavijñana, which is now thoroughly purified."

*Exposition*:—

(97) The least deviation from this standard of absolute touchlessness of jñāna marks a man as ignorant. And as he has not got touchless jñāna, the veil of knowledge hindrance and passion-hindrane (jñeyāvaraṇa and kleśāvaraṇa) operating, as we have seen before, in the form of the dualistic ideas of existence and non-existence, is not removed. Consequently he does not realise his identity with the absolute reality of Dharmadhātu. And the emptiness or egolessness of persons and things being thus not realised, he is unenlightened and bound to the wheel of birth and death.

अलब्धावरणाः सर्वे धर्माः प्रकृतिनिर्मलाः ।

आदौ बुद्धास्तथा मुक्ता बुद्धन्त इति नायकाः ॥१८॥

*Translation*—(98) The Dharmas all had never any Āvaraṇa, are spotless in their nature, enlightened and so emancipated from the beginning. So do the Masters understand.

*Laṅkāvatāra Sūtra. LXVIII*—"Further, Mahamati, when the existence and non-existence of the external world are understood to be due to the seeing of the Mind itself in these signs, (the Bodhisattva) can enter upon the state of imagelessness where Mind only is, and (there) see into the solitude which characterises the discrimination of all things as being and non-being and the deep-seated attachments resulting therefrom. This being so, there are in all things no signs of a deep-rooted attachment or of a detachment. Here, Mahamati, is nobody in bondage, nobody in emancipation, except those who by reason of their perverted wisdom recognise bondage and emancipation."

Exposition:—

(98) Wise men, however, in whom touchless jñāna has been revealed in all its purity and who have thus seen the emptiness of persons and things, realise that all the Dharmas being, in their nature, nothing but the Dharma-dhātu, are, by nature, pure, without having ever been really veiled by any hindrance, and eternally enlightened and liberated. The fact is that all the Dharmas being always unborn and the same, the hindrances are false. Realising this through the revelation of true inner light, one is emancipated.

क्रमते न हि बुद्धस्य ज्ञानं धर्मेषु तायिनः ॥

सर्वे धर्मोस्तथा ज्ञानं नैतद् बुद्धेन भाषितम् ॥९९॥

*Translation*—(99) Hence the fully-enlightened Buddha's jñāna in the Dharmas is not attainable. Similarly, the Dharmas all do not attain jñāna. (That is, transcendental jñāna is unborn and touchless and so does not depend on anybody or anything for its existence. It is not like the worldly or super-worldly jñāna which is relative and exists only in association with the knower and the known. It is knowledge absolute.) This has been said by the Buddha.

*Laṅkāvatāra Sūtra. LXXI*—"When (we know that) there is knowledge gained independent of any supporting object, whatever statements we make about it are no more than thought-constructions. That (transcendental) knowledge is unobtainable is due to the recognition that there is nothing in the world but what is seen of the Mind, and that these external objects to which being and non-being are predicated are non-existent. As this (knowledge) is unobtainable, there is no evolving of knowing and known, and as thus the triple emancipation is realised, there is unattainable knowledge (which is transcendental)."

*Ibid. LXVI*—"The Tathagata's Prajna is spotless (amalā) because of its being in accordance with Mind only".

Exposition:—

(99) This jñāna of a Buddha or wise man who is fully enlightened in the Dharmas is not attainable but is one with his nature. Similarly, it is one with the nature of all the Dharmas and is not such as is attained by them. It was the Buddha Gautama who taught this.

दुर्दशमतिगम्भीरमजं साम्यं विशारदम् ।

बुद्ध्वा पदमनानात्वं नमस्कुर्मो यथाबलम् ॥१००॥

*Translation*—(100) Having understood the state of non-multiplicity, the sāmya which is hard to see, very deep, unborn (and) infinite, we make obeisance according to our capacity.

Thus is proved the proposition enunciated in the first five verses.

Exposition:—

Thus is proved the Proposition which had to be proved and Gauḍapāda finishes the treatise by paying proper obeisance to the Buddha by whose grace he has been enlightened in the principle of unborn and infinite sameness, the essential calmness of the fire-brand.