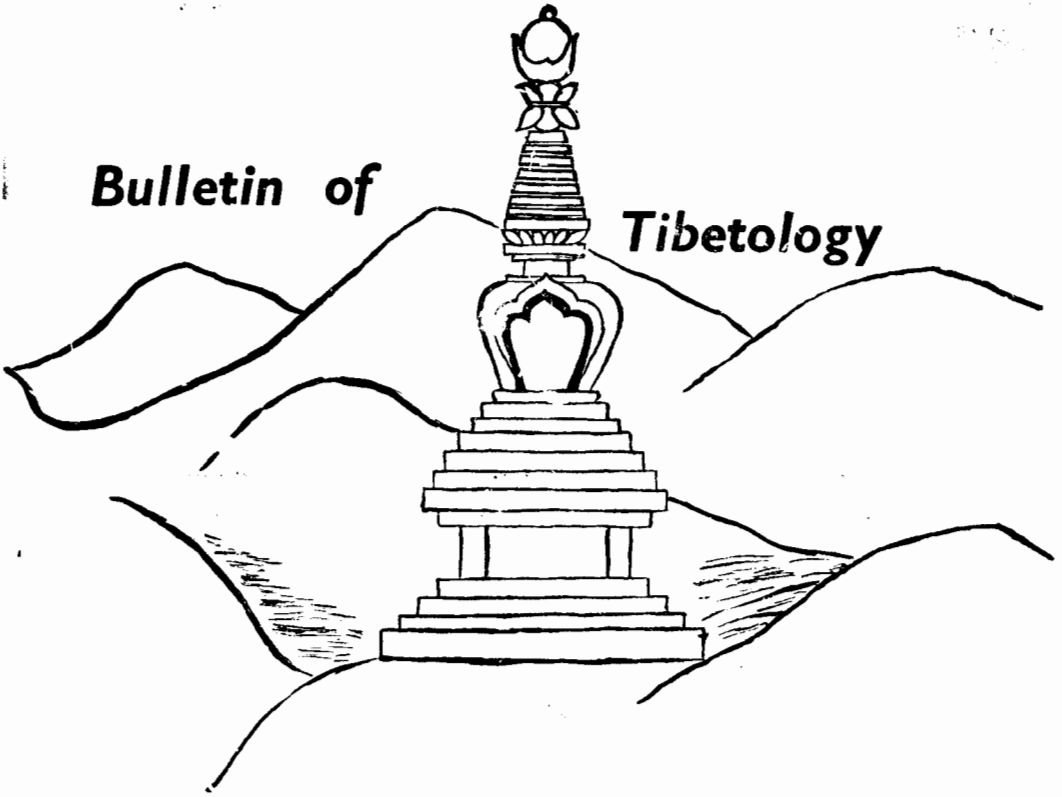


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BUDDHISM AND VEDANTA

by

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PREFACE

The Sikkim Research Institute of Tibetology was pleased to invite me to give two lectures on Vedanta and Buddhism. I gave the two lectures on 7 and 8 November 1977 before a distinguished audience which included, among others, the Governor of the State and the Chief Minister. I was afraid that some of the observations I made in the course of my lectures might raise a controversy, but, happily they did not; on the contrary, I found there was general agreement among the scholars present with what I said while making a comparative study of these two systems. As evidence of this, I reproduce a letter (Appendix) I received from Shri T. D. Densapa who is recognized as an authority on Mahayana Buddhism. In the course of my discussion with Shri Densapa on the real meaning of *Sunya*, he very kindly referred to a hymn composed by Ven'ble Karmapa Rangjung Dorji. The hymn, as will be observed, lends further support to the stand I have taken with regard to the concept of *Sunya*. The hymn may be seen in the appendix.

I deem it a great honour that the Institute asked me to give these lectures. The Institute has also laid me under a great obligation by undertaking to publish the lectures. My grateful thanks to the Institute.

Swami Lokeswarananda

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BUDDHISM AND VEDANTA

CHAPTER I

RELIGIOUS SITUATION IN INDIA BEFORE BUDDHA'S TIME

When one compares the two systems, Buddhism and Vedanta, one is so struck by their similarity that one is tempted to ask if they are not one and the same thing. Buddha, it will be recalled, did not claim that he was preaching anything new. He said he was preaching the ancient way, the Aryan Path, the eternal Dharma. Somehow or other, people had lost sight of this path. They had got caught in the meshes of sacerdotalism. They did all kinds of crazy things thinking they would get whatever they wanted through them. We get a true picture of the situation in Lalita vistara, which says :

‘Stupid men seek to purify their persons by diverse modes of austerity and penance, and inculcate the same. Some of them cannot make out their mantras; some lick their hands; some are uncleanly; some have no mantras; some wander after different sources; some adore cows, deer, horses, hogs, monkeys or elephants. Some attempt to accomplish their penance by gazing at the sun resting on one foot or with an arm perpetually uplifted or moving about the knees’ Vedanta, with its literature mostly in Sanskrit, was a closed book to the common people. What Buddha taught was essentially this Vedanta, only he taught it in more practical terms, in terms that people would understand, in terms, independent of dogmas, priesthood and sacrament. He presented it in a new garb, stripped of vague phrases, laying the greatest stress on reason and experience. He did not quote any scriptures, for they confused people and people did not understand them. Also, it is doubtful if he at all recognized their authority. ‘The test of the pudding is in the eating’—this was the criterion he asked people to apply. ‘The doctrine is not

1 Radhakrishna's Indian philosophy, vol 1, George Allen & Unwin Ltd., 1941 reprint p. 356

based on hearsay, it means "Come and see."² He once said to Kalamas: "This I have said to you, O Kalamas, but you may accept it not because it is a report, not because it is a tradition, not because it is so said in the past, not because it is given from (our) basket (or scripture, *pitaka*), not for the sake of discussion, nor for the sake of a particular method, nor for the sake of careful consideration, nor for the sake of the forbearance with wrong views nor because it appears to be suitable, nor because your preceptor is a recluse, but if you yourselves understand that this is so meritorious and blameless, and when accepted, is for benefit and happiness, then you may accept it."³

The onus is entirely on you, you yourself have to work out your destiny, not that somebody else will be responsible for what you do or what you are. There is no magic, no mystical force controlling man's destiny, it is just as he wills and works, entirely a question of his choice and effort. If he succeeds, it is because he has made the right choice and he has also worked hard; but if he fails, he himself is responsible for it, because he did not make a correct decision and he did not perhaps work hard enough, either. It was for people to try and see whether what he taught worked or not. If it did not work, they were free to reject it. "Try it as gold is tried in fire", he said (The Bulletin of June 1975, p. 130). Not that Buddha held out liberation as a gift to be offered to those who supplicated him; it was something to be had only by those who were prepared to work hard. There was no such thing as grace or miraculous intervention in Buddha's scheme of things. He disowned that he was a saviour. People had to save themselves—Uddhared Atmanatmanam (Gita VI 5)". Therefore, O Ananda, be ye lamps unto yourselves. Be a refuge to yourselves. Betake yourselves to no external refuge Look not for refuge to anyone except yourselves." (The Creed of Buddha, Holmes, The Bodley Head, London, 1949 reprint).

2. Ibid

3. The Basic conception of Buddhism by Vidhusekhar Bhattacharya, University of Calcutta' 1934 p. 10

Manu says, 'na lingam dharmakaranam' (External symbols are no criterion of a religious man). Buddha also attached no importance to external symbols. What to him was important was a man's way of life and character. Was he honest? Was he able to control his passions? Was he a man of renunciation? If so, he was a spiritually advanced person. The essence of spiritual life is self-control, 'Yogah Chittavrittinirodhah' (Patanjali, Yogasutra), both Buddhism and Hinduism hold. He also underlined the importance of reason. He said one should follow one's own reason (yukti-sarana) and not any individual (pudgala-sarana), whenever he might be. This is not to say that one must always ignore what others say. If what others say is sound and good, one might accept it but not otherwise. It is not the age or the status of the person who gives the advice that counts but whether or not one's own judgement says that the advice is good.

What Buddha taught was something based on his own experience. It was also clear, straightforward and readily efficacious. Because it produced results immediately, as if inviting people to try and see whether it works or not, it was often referred to as *ehipassika* (to be seen immediately) or *samakristika* (to be experienced in this very life). In giving it these appellations, people wanted to point its contrast with the Brahminical rites and rituals, which bore fruit, if at all, not in this life but in the life hereafter.

No Hindu accepts the whole of the spectrum of Hindu faiths and beliefs. There are aspects of it he finds repulsive and he, therefore, rejects them. This does not make him less Hindu than any other Hindu. Buddha, in that sense, was a Hindu to the last day. Dr. Rhys Davids has said, "Gautama was born and brought up and lived and died a Hindu... There was not much in the metaphysics and principles of Gautama which cannot be found in one or other of the orthodox systems, and a great deal of his morality could be matched from earlier or later Hindu books. Such originality as Gautama possessed lay in the way in which he adopted, enlarged, ennobled and systematized that which had already been well said by others; in the way in which he carried out to their logical conclusion principles of equity and justice

already acknowledged by some of the most prominent Hindu thinkers.⁴ Buddha has been described by Swami Vivekananda as 'a rebel child of Hinduism', but this is not to say that he rejected everything Hindu and taught something new, something not known to Hinduism. Buddhism is no freak, not an accident of history but a by-product of the process of thinking which had long been going on in the Hindu mind. According to Rhys Davids 'Buddhism grew and flourished within the fold of orthodox belief.'⁵

Yet it must be admitted that Buddha broke away from what then passed as Hinduism. The religious scene in India was then dominated by two extreme groups : the Charvakas on the one hand and the votaries of *Karma Kanda* (the ceremonialists) on the other. The Charvakas were after physical pleasure, they were sensualists, pure and simple. They must have been very strong in Buddha's time, that is why perhaps Buddha never tired of harping on '*Anatmavada* (no substance to the phenomenal world), *Anityata* (the impermanence of things) and universal suffering (*Sabbadukha*). He felt sorry for people who ran after sense-pleasure, for they did not know they could never be happy that way. This was why the recurrent note underlying his teachings was the concept of universal suffering. He talked of this suffering so often that many thought and still think that he was a pessimist. What he was really doing was only making a statement of fact, not palatable to many though. Then there were people who believed in *Karma-Kanda*, people who performed rituals hoping they would get whatever they wanted through them. Some wanted money, some long life, some children, some wanted to get into heaven after death. There was nothing wrong in asking for these things, but people forgot they were all short-lived. Even if they got into heaven and became gods and goddesses, they could enjoy this privileged status only for a while. They would have to return to earth as men and women and begin life over again. If they satisfy one desire, another soon takes its place. It is like trying to put out fire by butter. It only makes the blaze stronger. (Na

4. Radhakrishnan's Indilan philosophy Vol 1, p. 361

5. Ibid

jatu kamanam upabhogena shamyati/Havisha Krisnavartmeva bhuyah
eva abhivardhate.)

This state of eternal thirst in man is described by Buddha
as follows :

'What he sees he does not wish for,
But something he does not see;
Methinks he will wander long,
And what he wishes, not obtain.
He is not pleased with what he gets;
No sooner gained it meets his scorn.
Insatiate are wishes all !
The wish-free, therefore, we adore !''

Warren's Buddhism in translations,
(Radhakrishnan's Indian Philosophy, p. 154)

Hindu scriptures also praise people who are 'wish-free' Aptakamah i. e., people who are able to overcome their craving for perishable things. The Padma Purana says :

Indriyani vase Kritva yatra tatra
vasennarah
Tatra tasya Kurukshetram Prayagam
Pushkaram tatha

'If you are able to control your mind, then you need not go visiting holy places. Wherever you are, the place is holy.' The Gita also extols the man who is able to control himself. Such a man, according to it, attains peace and nirvana (VI. 15). Such a man i. e. the man who is free from all desires, is considered by both Hinduism and Buddhism as the ideal man. The object of life is to try and become such a man. The business of religion is to help man reach a state in which he is able to say that there is nothing he wants outside of himself, he is full and he has nothing to ask for. Such a man is 'free', free in the sense that he is his own master and because he is his own master he never succumbs to any temptation of any kind.

Buddha felt distressed when he found people did not know the real meaning of religion. They performed rituals but why they performed them they did not know. On the one hand, there was ignorance, on the other, there was the tyranny of the selfish priests. What pained him more was that there were scholars who did nothing to help the masses. They kept debating among themselves about high metaphysical matters. Not that they were deeply religious or interested in religious contents, but they found pleasure in discussing philosophy, they just wanted to show themselves off—that's all. This was why perhaps Buddha always discouraged idle discussions. If people asked him metaphysical questions, he either parried them or remained silent. *Viveka Chudamani*, a work on Vedanta, says *Sastrajalam Maharanyam Chittabhramanakaranam* (The scriptures are like a vast forest where one easily gets lost). If there was a real seeker, Buddha would gladly answer his questions. But most people asked questions just for the fun of asking, without any intention of applying the knowledge that Buddha might impart to them. It was a fashion with people in those days to engage in scholarly debates about metaphysical matters but it was not that they were dying to know the truth. They were superficial people who talked and talked never got anywhere near the truth and perhaps never wanted to get near the truth, either. They were confused people and if Buddha said anything to them they would have got more confused. The best knowledge is personal knowledge. People must discover the truth themselves and not by proxy. This was why he showed them the way to the truth, but never tried to explain to them what exactly the truth was like or what happened when one realized the truth, for that would have been an impossible task. Between these materialists and pseudo-intellectuals, there were many splinter groups of people (Niganthas, Ajivakas and Shramanas) whose philosophies varied in degrees of aimlessness of life and sensualism.

BUDDHA'S ADVENT

It was at this juncture that Buddha appeared, as if to save

humanity. He taught Vedanta, the essence, in Aldous Huxley's language the H. C. F., of all religions. Vedanta had so long been treated as the close preserve of a few. Only those who were highly educated had access to it. In fact, not only Vedanta, but all other systems were a sealed book to the common people, for books on those systems were all in Sanskrit. Buddha taught Vedanta but taught it in the language of the people. He was perhaps the first religious teacher in Indian history to do so. He avoided dialectical Vedanta, he taught only those aspects of it which everybody could understand. His Vedanta was simple, clear and practical. He wanted people to fix their minds on the problem which was immediate and which bothered them most. What is that problem? The problem of suffering. There is suffering everywhere, high and low, rich and poor, no one is exempt from it. There is physical suffering as well as mental suffering. Suffering is a fact of life which one must face, willy-nilly.

BUDDHA'S TEACHINGS

He reduced the whole question of religion to four basic truths, truths he called 'four Aryan truths' (Catvari Arya-satyani). They are :

1. Life is full of suffering
2. The cause of this suffering is desire
3. Suffering can be overcome only by overcoming desire
4. Self-discipline is the only key to control of desire

But how can this self-discipline be attained? There is no magic about it, only by practice. Practising what? Buddha recommends an eightfold path. Practise, he says, (1) Right Faith (2) Right Resolute (3) Right Speech (4) Right Action (5) Right Living (6) Right Effort (7) Right Thought (8) Right Self-concentration.

SELF-CONTROL, KEYNOTE OF VEDANTA AND BUDDHISM

The emphasis here is on the word 'Right' that is to say, you have to tread your path very carefully and stick to it. The onus is entirely on you. If you make a wrong choice you have

yourself to blame for it. The advice may be difficult to follow, but there is no haziness about it. Surprisingly, Vedanta also gives the same advice. It asks you to examine what is enduring and what is not, and then choose only that which is enduring (Nityanitya-vastu-viveka-ihamutraphala-bhoga-viraga). It asks you to eschew even life in heaven, for that too is ephemeral. The choice must be your own and it must be a correct choice. Vedanta also asks you to practise self-restraint. By self-restraint, it understands *Shmaa* (control of the mind) *Dama* (control of the sense organs), *Uparati* (withdrawal from sense pleasure) and *Titiksha* (austerity). As part of this practice, one should also concentrate on things conducive to spiritual growth and have faith in oneself. Thus, both Vedanta and Buddha attach the greatest importance to the sense of discrimination and self-restraint. There is no place here for miracle. The only miracle they recognize is the miracle of self-discipline. Self-discipline, according to them, is the whole of religion. Both reject rituals out of hand, for it can, at best, produce some temporary benefit, but not change the mind of man where the seat of all trouble lies. Vedanta emphatically declares that the ultimate truth can never be known through ritualism. *Na Karmana na Prajaya dhanena amritatvam* anashuh (Not by rituals nor by children nor by wealth, only by renunciation, can you get immortality) Kaivalya Up. 2. One of the Upanishads (Br. Up. I, IV, 10) even thinks that the gods do not feel happy at the prospect that man should know the ultimate truth, for then they will miss the sacrificial offerings which man gives them and which they covet. This is why they hold back the ultimate truth from man so that they can continue to receive man's sacrificial offerings. But man will for ever remain in bondage unless he gains mastery over himself. The importance that Buddhism attaches to self-control can be gauged from the following remarks of Buddha.

"If a man were to conquer in battle a thousand times a thousand men, and another conquers one, himself, he indeed is the greatest of conquerors" Dhammapada 103.

Dhammapada also says: "Not even a god can change into

defeat the victory of a man who has vanquished himself" 105.

Chittadhino Dharmo Dharmadhino Bodhih (on the mind depends Dharma, on the practice of Dharma depends enlightenment). (Radhakrishnan's Indian Philosophy, p. 423).

AVIDYA

But why is it that people run after ephemeral things? Due to ignorance (Avidya) both Buddhism and Vedanta aver. Ignorance is, according to Buddhism, one of the links in the chain of existence that binds man. Vedanta also regards as the root of all trouble. But when did ignorance start? How did it start? Both Buddhism and Vedanta dismiss these questions as irrelevant. What is relevant is to know how it can be ended and then try to end it. Because of this ignorance, man has endless desires and he keep running after perishable objects. He sees the world crumbling around him, he sees how brittle it is, yet he finds himself running after it.

Shelley says :

Worlds on worlds are rolling over
From creation to decay,
Like the bubbles on a river,
Sparkling, bursting, borne away

Radhakrishnan's Indian Philosophy p. 368

Indeed. the world which we love and to which we are so much attached is only a bubble on the ocean of infinity. It is said that it is this impermanence of things that spurred Buddha to take to the life of a recluse. He had, while out on a drive through his town, seen signs of decay in the shape of old age, disease and death. Against this, he had also seen signs of peace and joy on the face of a hermit. This set him thinking.

He understood that only through renunciation, renunciation of perishable objects, that one could be happy — *tena tyaktena bhunjitha* (Therefore, save yourself through renunciation) Isa upanisad I. Those who run after this sense-world, plunge deeper and deeper into darkness — *Andham tamah pravisanti ye asambhutim*

upasante. Isa 1, 12. If you run after sense-pleasure, sometimes you may enjoy yourself for a while, but your enjoyment cannot last for long. Soon you will find the pleasure has slipped through your fingers. But if you can say, 'I don't care for external pleasure, I have everything I need within me, I am content, I am full,, that is to say, if you can overcome your craving, then you are indeed happy. This is the ideal that is held out by both these systems. They follow maxim, 'That which is in the hands of other people is a cause for sorrow, that which is within your grasp is a cause for happiness'. *Sarvam Paravasham duhkham Sarvam atmavasham Sukham.* In other words, you have to be your own master.

The contrast between one who runs after sense-pleasure and one who does not is very well brought out in the following verse of the Mundakopanisad :

Dva Suparna Sayuja Sakhaya
Samanam Vriksham Parishashvajate
Tayoranyah pippalam Svadu-atti
Anashnan-anyoh abhichakashiti

Two birds are on the same tree; they look exactly alike; one runs from one fruit to another; sometimes the fruit turns out to be sweet, sometimes bitter. The other bird, however, is calm, quiet only watching.

DETACHMENT

It is this complete withdrawal from the world that both Vedanta and Buddhism advocate. The withdrawal need not be physical but it must be mental. That is to say, you may work like anybody else does, but while others work with an eye to the fruits of their labour, you will have to work with a spirit of detachment. Ordinarily, we work because we have something in view, something we want to get; we have some desire in our mind and it is this desire that drives us to do, what we do. We are, in other words, at the mercy of our desires. If we succeed in our endeavour, we are overjoyed, but if we

fail, we break down. We are like that bird, sometimes eating sweet fruits, sometimes bitter, sometimes happy, sometimes unhappy. Our goal is to be like the other bird, the bird which does not allow its happiness to depend upon external factors, which has complete mastery over itself. Buddha had this mastery over himself, so he had 'changeless bliss' (Light of Asia, pp 51-52). It is not that Buddhism or Vedanta is advocating inertia. Buddha himself was an active man. To the last day he worked, worked ceaselessly trying to save mankind. He never allowed himself to rest. He, however, enjoyed infinite rest in the midst of infinite activity. This was possible because he worked not for himself but for others, he worked with complete detachment, he worked not under the compulsion of desire but out of compassion. In the Gita also we find Sri Krishna urging Arjuna to work, but he cautioned that he must work with detachment (*Karmanyeva adhikaraste ma phaleshu kadachana*). Gita II, 47.

In explaining why there is suffering Buddha propounds the well-known theory of *Pratityasamutpada*, conditioned origination. The theory means that nothing comes into being just out of nothing; something must have been its cause which existed earlier. Buddha describes this as *Dharma*, the law that governs the whole world-process. There is suffering in the form of old age, disease, death or despair, grief etc. (in other words, *Jara-marana*) because of birth (*Jati*). Where there is birth there is death. But between birth and death, there are many experiences which one must go through, they being a logical corollary to the fact of birth (*Jati*). So the goal, according to both Vedanta and Buddhism, is to go beyond birth and death, to break through this cycle, the wheel of becoming (*Bhava chakra*). It is *Avidya* (ignorance) which keep this wheel moving. The chain of causation, put in the reverse order, is like this :

From *Avidya* spring the *samskaras* (impressions), from impressions the initial consciousness of the embryo (*Vijnana*), from consciousness name and form (*Nama and Rupa*), from name and from six organs of knowledge (*Sadayatana*), from the organs contact

(sparsa), from contact sense-experience (Vedana) from sense-experience thirst i. e., desire (trisna), from desire attachment (upadana), from attachment the tendency to be born (bhava), from this tendency birth (Jati), from birth old age, death, etc. (Jaramarana).

Both Vedanta and Buddhism hold that this ignorance is cosmic. How and when this ignorance started they do not discuss, but the interesting point is that both think that this ignorance is 'real' as well as 'unreal', 'real' if you think it is real and act accordingly, 'unreal' if you refuse to recognize that it exists and behave as if it does not.

Both Buddhism and Vedanta accept the law of Karma and its corollary, reincarnation. How long does this law of Karma operate? So long as you think you have a 'self' and so thinking, run after sense-enjoyment, says Buddhism. Vedanta thinks this law of Karma operates so long as you do not know your true self. You think your body is your self. So you try to keep the body in comfort. If the body is in pain, you think you are in pain, if the body enjoys something, you think you are enjoying it. In the case of Vedanta, your ignorance of your true Self is the root of your trouble. The dictum of Vedanta is — 'Know thy Self' Atmanam Vidhi.

Buddhism does not speak of there being any permanent Self, rather discourages the idea that there is such a thing as 'Self'. It keeps harping that there is no 'Self', perhaps because it is observed that it is from this idea of 'Self' that attachment grows. When Buddhism says there is no such thing as 'self' it obviously refers to the phenomenal world which is without substance. Ananda once asked Buddha why he preferred to remain silent when people asked him whether there was a self or not. Buddha replied that this was because he did not want to confuse people. If he said that there was no self, people might then become completely nihilistic in outlook, thinking annihilation was the end of everything. If he said that there was a self, then people would mistake the body for the self and run after sense-enjoyment. In essence, however, both the

standpoints mean the same thing. The problem is the problem of overcoming attachment to the phenomenal world. Buddhism says you can overcome this by knowing that it is false. Vedanta says that you should know that it is false but should try to shift your attachment to your true Self which is free and independent under all circumstances, without birth and without death, which is Existence, Knowledge and Bliss Absolute, and which needs no help of the phenomenal world for its happiness. If the surface of the mirror is clean, you have a good reflection of yourself on it. The layer of dust that has accumulated on it is the hindrance. This hindrance has to be removed. Similarly, there is the hindrance of the false ego and consequential attachment to the world to your knowledge of the Self. If you remove this hindrance, you automatically know your Self. Buddha stressed the need to remove this hindrance, the false ego and the attachment to the world. He perhaps argued that if he talked about the Self, people would get confused, so he wanted that they should concentrate on the removal of the hindrance rather than try to understand a subject which is really beyond understanding. The self is something 'words cannot express'—'the mind comes away from it baffled, unable to reach it' (Taittiriya, II. 4)

Renunciation is thus the key-note of both Vedanta and Buddhism. Renunciation of what? Renunciation of that which is *Anitya*, ephemeral. Both also point out that you are the architect of your own fate. If you are what you are today, it is entirely because of what you were yesterday. What you are going to be tomorrow will be determined by what you are today. Everything, therefore, depends upon you. Here again *Pratitya-samutpada* operates your own action leading to the reaction to which you are subject now.

Buddhism and Vedanta are more a science than a religion. They are based on observed facts. They prescribe methods which lead to predictable results. Both are dominated by common sense, reason and experience. Both deny a personal God and therefore the necessity of prayers. Both hold life is full of suffering, man is

caught in the 'wheel of becoming' (*Bhava chakra*), the goal is to get out of the cycle of birth and death, to attain *Nirvana*, *Mukti* or *Moksha*, so that there is no more birth, no more 'becoming'. But how to get this *Nirvana*? By practising self-restraint, by practising *asta-marga* (the eightfold path). It is the same thing as *Shama*, *Dama Uparati*, etc. of Vedanta. In either case, the aim is to prevent the mind from running after this world which both recognize as *Anitya* (transitory), the cause of all suffering.

—O—

Buddhism and Vedanta

Chapter II

BUDDHA, A PRAGMATIST

Both Buddhism and Vedanta stress the need to practise self-restraint. Perhaps all religions feel self-restraint is the first step towards religious progress. It is the first step, but it is also a step from which there is no withdrawal. At no point of time can a truly religious man say that he needs no self-restraint unless he is a person to whom self-restraint is not a matter of effort but has become his second nature. Where this is the case, there is no mystery in religion which he cannot unravel. Why did Buddha have so much aversion to metaphysical discussions? It was because he found people talked and talked, they seldom got down to solving the problem before them, the problem of how to end the suffering which was the common misfortune of mankind as a whole. He wanted that people should concentrate on this rather than waste time discussing academic questions. Perhaps he had also found that those who asked him questions about God or soul did so out of idle curiosity, rather than with any serious intent to know the truth, to unravel the mystery of life. Sometimes he scolded the questioner saying that he had better turn his attention to more urgent matters in hand rather than trouble himself about matters not of immediate concern. In this connection, the story of Malukya's encounter with Buddha as narrated by Dr. Oldenberg may be of interest.

"The venerable Malukya comes to the Master and expresses his astonishment that the Master's discourse leaves a series of the very most important and deepest questions unanswered. Is the world eternal or is it limited by bounds of time? Does the Perfect Buddha live on beyond death? Does the Perfect one not live on beyond death? It pleases me not, says the monk, that all this shall remain

unanswered and I do not think it right; therefore I am come to the Master to interrogate him about these doubts. May it please Buddha to answer them if he can. But when one does not understand a matter and does not know it, then a straightforward man says: I do not understand that, I do not know that. ('The Creed of Buddha' by Holmes, p. 143).

Buddha was far from pleased with this question. Malukya seemed to suggest that Buddha was not being fair to his disciples. There were questions to which Buddha perhaps did not know the right answers. If he did not know, he should frankly admit it, but it was not right that he should refuse to answer the questions, for that only kept the people guessing. Buddha asked Malukya with a touch of irony if he had ever invited Malukya to be his disciple. Malukya replied he had not. Buddha then pointed out to him how irrelevant the questions he had raised were. The questions related to the nature of the soul and the world. Buddha said,

"if a man were struck by a poisoned arrow, and his friends and relations called in a skilful physician, what if the man said: 'I shall not allow my wound to be treated until I know who the man is by whom I have been wounded, whether he is a noble, a Brahman, a Vaishya, a Sudra'—or if he said: 'I shall not allow my wound to be treated until I know what they call the man who has wounded me, and of what family he is, whether he is tall or small or of middle stature, and how his weapon was made with which he has struck me.' What would the end of the case be? The man would die of his wound."

BUDDHA'S IMPATIENCE WITH METAPHYSICS

But what did Buddha show this impatience? One reason may be that he knew it was not essential that man should know answers to these questions. It is also possible that he thought that if he said 'yes' or 'no' in reply to these questions, it would only increase the confusion that already prevailed. It would perhaps

raise more questions and however much he might try to explain and clear their doubts, people would get caught in the maze of metaphysical subtleties. The knowledge Malukya was seeking was not essential. Buddha had already said enough on the subject of whether the world was permanent or not and whether there was such a thing as a soul and if that soul survived after a man's death. This is why Buddha, with a degree of finality, said to Malukya, "Therefore, Malukyaputta, whatsoever has not been revealed by me, let that remain unrevealed, what has been revealed, let it be revealed." (The Creed of Buddha, p. 144). It must be understood that there are certain truths which the human mind can never fully comprehend. Even if a man can comprehend them, he cannot communicate his knowledge or understanding to others. The truths are so vast, so profound that when asked about them one can do no better than remain silent. To drive this point home, nun Khema asked King Pasendai of Kosala, 'O great king, hast thou an accountant, or a mint-master, or a treasurer who could measure the water in the great ocean, who could say: there are therein so many measures of water or so many hundreds or thousands or hundreds of thousands of measures of water?' The king replied, 'no'. 'And why not? The great ocean is deep, immeasurable, unfathomable. So also, O great king, if the existence of the Perfect one be measured by the predicates of corporeal form; these predicates of the corporeal form are abolished in the Perfect one, their root is severed, they are hewn away like a palm tree and laid aside, so that they cannot germinate again in the future.' There is no frame of reference, no Nama and Rupa (name and form), by which what happens when the Perfect one passes away can be described. It is like a river falling into the ocean when it loses its separate identity - Yatha nadyah syandamanah samudre astam gachhanti name-rupe Vihaya. Munda 3.2.8. The phenomenon can be guessed, but certainly not described. Buddha wanted that his disciples should first practise Astamarga and somehow or other overcome their attachment to sense enjoyment. If they did, they would then be able to enter the world of transcendental experience where Truth would automatically

reveal itself to them. It was this kind of direct experience that could dispel all doubts and not merely scholarship. Scholarship is also a kind of enjoyment which like Buddha Vedanta also discourages. Vivekachudamani says that scholars debate endlessly and display great skill while they argue, but all this may be good grist to the mill of those who are seeking enjoyment but, if they are seeking liberation it can never take them nearer to their goal. Scholarship is no knowledge, no way of removing avidya (ignorance). Only direct and personal experience can remove ignorance. This is why 'seeing is believing'. So long as there is ignorance, trouble will continue. Practice of Asta-marga (self-restraint) induces the state of mind in which the transcendental experience becomes possible. Both Vedanta and Buddhism hold that there is no escape from suffering so long as ignorance lasts. So all efforts must be directed towards removal of ignorance. To underscore this, Buddha once said that if you wanted to build a *Kutagara* (peaked house), all rafters should then point upwards and meet at a common point. He said all troubles originate from ignorance *avijjamulaka*. Because of this ignorance, man is deluded into thinking what is unreal as real. Thinking the unreal as real he feels drawn towards it and soon gets attached to it. The state of bondage to which both Buddhism and Vedanta again and again refer and from which man is urged to extricate himself is this state of attachment to sense-pleasure which is perishable and therefore unreal.

BUDDHA MISUNDERSTOOD

But Buddha's silence on questions of God, soul, etc. has been misunderstood, misinterpreted. Perhaps even when he was alive people had never completely stopped debating about them. However much he might have wished to avoid philosophical wranglings, these always continued and perhaps intensified when he passed away. As doubts persisted about the real import of what Buddha had taught, elders of the Buddhist Order called a council at Rajagriha in 483 B. C. immediately after Buddha's passing away. 500 monks attended it. Mahakasyapa presided and

Ananda recited the Dhamma. There must have been much acrimonious debate at this council but one has no record of it. Whatever might have happened, the doubts were never completely set at rest. That people should misunderstand and have doubts about what exactly Buddha taught is natural, seeing that no written records were available. As more and more doubts arose, a second Buddhist council was held at Vesali in 383 B. C. i. e., one hundred years after the first. 700 monks attended the council. The council lasted for eighteen months which must be an indication that the debates were hot and exciting. It is said that a section of monks called Mahasanghikas were condemned as corrupt. On the other hand, Mahasanghikas who numbered 10,000 held a parallel council and condemned the orthodox Theravadis. They claimed that they represented the true Buddha spirit. A split among the followers of Buddha seemed inevitable and it took place. What were the issues over which the split took place it is difficult to tell. One group constituted what is known as *Mahayana* (the great vessel) and the other group Hinayana (the small vessel). The lines of distinction between the two groups are not very clear except that Mahayana is more broad-based and admits all and sundry to its ranks, its literature is in Sanskrit and it looks upon Bodhisatva as its ideal, that is to say, a Mahayani is not satisfied with his own salvation but works for the salvation of others also. Hinayana, on the other hand, is more orthodox and insists that one should work for one's own salvation only. Its literature is all in Pali. Mahayanis are also known as Northern Buddhists and Hinayanis as Southern Buddhists.

As the years went by, more splits took place. It is said that there were altogether thirty schools of Buddhism in later days. These divisions, it should be noted, were all over philosophical questions. The fundamentals of what Buddha had taught were never in dispute. They formed the common ground among them all. Soon a whole system of Buddhist philosophy developed. It will be recalled that Buddha had refused to be drawn into any discussion about god, soul or the ultimate reality, all synonyms of the same thing. Paradoxically, in spite of or just because of his reluctance to discuss

metaphysics. his followers spent much time debating metaphysics. This was perhaps inevitable, for man cannot help wanting to know the truth behind this riddle of the phenomenal world. A typical example of how this matter troubles man is Nachiketa of the Katha Upanisad. He went to the abode of death seeking an answer to the question of what was there beyond death. Did something linger after death or was death the end of everything? What, in other worlds, was the ultimate reality? Was there such a thing as the soul or the self? The world, as we see it, is constantly changing, always in a state of flux, 'a stream of becoming', is there something behind it which never changes, which is permanent, eternal? This is a question that has been troubling man through the ages. Much depends upon the answer to the question. The question is so vital that even Ananda did not like the idea that Buddha should refuse to throw any light over this question. So he once asked Buddha why he refused to answer this question. Buddha said that if he said that there was such a thing as a soul or self, people would then think that the body was the soul. They were already too attached to it. They would become *Deha-atmavadins* (identifying the self with the body). It is such people who think sense-pleasure is the only pleasure. It is among such people that hedonists, materialists and sensualists are to be found. No civilization can survive when people ignore the higher aims of life, whose only concern is the pursuit of the pleasure of the senses. Buddha appeared at a time when there were too many people in India who took the phenomenal world for granted. They seemed to forget that the phenomenal world, however attractive it might be, was only ephemeral. It is only to caution such people that Buddha harped on the theory of *dukha* (suffering) and *Anityata* (impermanence). What Buddha wanted was the kind of attitude that Nachiketa displayed during his encounter with Death. Death tried to dissuade Nachiketa from pressing him for an answer to the question whether anything survived after death, if there was a soul or not and if what it was like. Death tempted Nachiketa in many ways: he offered him gold, women, even the office of a god. Nachiketa would have none of these, the only thing he wanted was the transcendental knowledge of the self. It is only with

people like Nachiketa, i.e. 'people who have their minds fixed on the supreme goal of life and who, under no circumstances, would deviate from it, that you can discuss the intricate question of whether there is a self or not. If he discussed this with other people, they would not understand, this being too subtle for them. This is why he also said to Ananda that if he said that there was no Atma (self), people would then think that he was preaching nihilism (uchchedavada). The Hindu tradition is to teach a disciple according to his capacity. You cannot offer the great philosophy of the self to all and sundry; you can give it to only those who, like Nachiketa, are able to overcome the temptation of the phenomenal world and concentrate on the self which is 'subtler than the subtlest'.

What passes as Buddhist philosophy is mainly over this question of the ultimate reality. Three replies are possible to this question : There is no reality ; there is reality but that reality is only mental ; there is reality and it is both mental and external.

There is a school of philosophers who hold that there is no reality but only void. They are known as Sunyavadins or Nihilists. Another school of philosophers believe that there is a reality but it exists only in the mind. They are known as Yogacharas or Vijnanavadins or subjective idealists. Yet another school, known as Sarvastitva-Vadins believe that reality is both subjective and objective, internal and external. These Sarvastitva-Vadins known also as Realists, are divided into two groups, Vaibhasikas and Sautantrikas. According to Vaibhasikas Reality can be directly perceived (this is why their theory is called Vahya-pratyaksa-vada) while, according to Sautantrikas, Reality can only be inferred (this is why their theory is known as Vahya-anumeya-vada).

Sunya-vadins and Vijnana-vadins belong to the Maha-yana school whereas Sarva-astitva-vadins (i. e., those who are of the Sautantrika and the Vaibhasika group) belong to the Hina-yana school. Thus, except Sunyavadins, all the schools of Buddhist

philosophers acknowledge that there is such a thing as Reality. Even Sunya-vadins did not completely deny Reality. They neither denied it nor admitted it. Their position was in between, Madhyama, so they came to be known as Madhyamikas (those of the Middle Path). Some scholars even say that Sunya is not just 'void' or 'nothing', it is something positive but something that cannot be described, beyond thought and speech, almost corresponding to the Brahma of Vedanta.

Buddha did not say anything about Reality, but, somehow or other, Reality has now carved out a place in Buddhist philosophy. One wonders if Buddha ever wanted it.

But what is the position of Vedanta regarding Reality? Does Vedanta admit that there is such a thing as Reality? How does this Reality square with its theory of Anityata (Impermanence) which it shares with Buddhism? If, like Buddhism, it believes that the empirical world with which we deal is an appearance, an illusion (Mayaya Kalpitam Jagat, Mahanirvana, 14. 113, the world is only an illusion;). What is real then? Vedanta agrees that the phenomenal world is unreal, but it says that behind this phenomenal world, the world of appearance, there is the world of reality, the ultimate Reality, which according to Vedanta terminology, is called Brahman or Paramatman. It is on this Brahman that the phenomenal world is projected. It is like cinema pictures being projected on a screen. When we see a film, we see so many things happening before us—people laughing, loving each other, quarrelling, fighting, in varying moods, in varying situations, a Kaleidoscopic view of the fun called life; we see them and feel excited; our reactions vary, depending upon what we see; when we watch the film, we forget that what we are seeing are not real but only pictures. We feel so involved with them that we feel happy when they are happy and unhappy when they are unhappy. We forget, for the time being that they are all imaginary, old pictures, appearances are not real. The only real thing in this case is the screen without which the pictures would not have been possible. Another apt example which Ramakrishna used to

give is that, when you have first the figure 1, when zeros have a meaning, a value, otherwise zeros are only zeros. Similarly, there must be something, something solid, something *real*, on which this world of experience rests. This in Vedanta, is called *Brahman* which literally means the biggest. It is also called *Paramatman*, the soul of souls, the over-soul. This *Brahman* is the support (*Adhithana*), the ground on which the empirical world rests.

Without this *Brahman*, there would have been no world of experience. *Tasya bhasa sarvam idam vibhati* (Katha 2.2.15). This is why Vedanta again and again say, *Brahma satyam jagat mithya* (*Mahanirvana* 14.113). *Brahma* alone is real, the world is unreal. It is like the magician and his magic, the dreamer and his dreams. *Brahman* is the source as well as the end of everything, (*Sarvajiva* and *Sarva-samstha*, *Sveta Up.* 1.6), it is both the material and efficient cause of this universe. When Vedanta says *Brahma Satyam*, *Brahma* is real, it means that *Brahman* is eternal (*Nitya*). Other things change, but not *Brahman* who is always the same, *Sanatana*, not subject to modifications. He is unconditioned, unique, one without a second, without any attributes, uncreated, without birth, without death, - Supreme, *Nirguna*, *nirvishesha*, *Advaya*, *Svayambhu*, *Swarat*, *Ajara*, *Amara* and so on. You can never say, 'He is this, he is like this', for whatever predicate you may use with reference to him will fall short of him. According to *Udana*, vii 3, 'There is an unborn, an unoriginated, an unmade, an uncompounded; were there not, O mendicants, there would be no escape from the world of the born, the originated, the made and he compounded.'

BUDDHA'S VIEW ABOUT THE ULTIMATE REALITY

The question is : Did Buddha subscribe to this view? Did he believe that there was any reality, a noumenon, behind this phenomenal world? Most scholars think he did. If he did, if he truly thought that there was something real behind this appearance, why did he not say so? Vedanta, one finds, again and again repeats the falsity of things, the *mithyatva*, the *anityatva*, the impermanence of things but, at the same time, draws attention to the reality of

Brahman. Why does not Buddha do the same things ? Why is he silent about the ultimate reality? Not merely silent, he even shows impatience if anybody persists in asking him about it. It is difficult to say why he does not like to talk about the ultimate reality unless it be that after having indicated how that ultimate reality can be reached, he thinks it unnecessary to launch into a discussion of the nature of that ultimate reality. He tells us what happens if you follow the path he has indicated, how you can attain *Nirvana* the happy state of no more 'becoming', the state of dissolution of the individual self. This exactly is the state which Vedanta looks forward to, which it holds up as being the goal of life. Buddha is rather cryptic about what this state is like, but is there not ample reason for his not saying much about it ? Is it possible for anybody to describe the transition from finitude to infinitude ? It is like a drop of rain falling into the sea. All your fetters of individuality are gone, you are infinite, you are free, *Bhidyate hridaya-granthih, chidyante sarva Samsayah Kshiyante chasya karmani tasmin driste paravare* Mund. 2.2.9. This is *mukti* or *moksha*, liberation, according to Vedanta; in this the individual ceases to exist as individual, the microcosm becomes the macrocosm.

This, in brief, is the anatomy of *moksha* or *nirvana*. Buddha did not go into details, but he gave enough hints to suggest that *nirvana* is not annihilation as some people tend to think. He once said that it was a 'heresy' to describe nirvana as annihilation. It is a positive state, a state in which man has full mastery over himself, he is no more troubled by desires, his mind is at complete rest. There is, therefore, no more question of birth and death for him. Buddha urges us to direct all our efforts to reach this state. Once we can get into this state, there will no more be *dukha* (suffering) for us. This state is not just an idea, a theory or a dream; it is a reality, he himself being the best testimony to it. He calls our attention to this reality and also chalks out the path as to how to reach it. He points out the steps we have to climb to get on to the roof, but does not say much as to what we may expect to see when we get on the roof. He shows us how we may escape from the fire in which we are being

consumed, but can we blame him if he has not said what we may experience when the fire has been extinguished? Is it necessary to tell us about the relief, the joy, the happiness that we shall feel when we escape from the fire, when our suffering has come to an end? Vedanta says, all activities, good or bad, cease in this state, your mind is calm and quiet, you rest within yourself; you enjoy infinite peace *Chittasya hi prasadena hanti karma subha-subham. Prasanna-atmani, sthitva sukham avyayam a snute.* Maityyani Up. 6. 34. Buddha, on the other hand, does not spell out the contents of your experience but does it make any difference?

Self

But there is the question of self over which it seems that the viewpoints of Vedanta and Buddhism are like two poles. Buddha preached Anityava (the impermanence of things), but, with equal emphasis, he preached also *Anatma vada* (the doctrine of no-self). Vedanta believes there are two kinds of self, Jivatma (the individual self) and Paratma (the cosmic self). They are not separate, they are one and the same (*Jiva Brahmaiva neparoh.* Mahanirvana 14.113), though they appear separate. Why do they appear separate? Because of *Maya*, cosmic ignorance. Because of this ignorance, the individual selves think they are separate from each other and separate from the cosmic self also. Each individual self has a name (nama) and form (rupa) and on the basis of this name and form, they behave as if they are separate entities. They love or hate each other, they form communities or nations, they go to war or agree to live in peace with each other. Not only men and women, but all living beings suffer from this delusion that they are separate, separate from each other and separate from the cosmic Self. Because they feel they are separate from the cosmic Self, because they do not know their identity, because they think they are the body and the mind that they have, because they have many desires which keep them running after *anitya* (perishable) objects, they suffer continuously. Life, with all of them, is nothing but suffering. They have to practise self-restraint (something corresponding to Buddha's eightfold path) and when they have acquired self-mastery, the Self reveals itself to them, *Tasya esa*

atma Vivrnuete tanum Syam. Kath 1.2.29. This Self is the Self of all, the common denominator, the common in-dwelling spirit *eka eva hi bhutatma bhute bhute vyavasthita*. It is like the one moon appearing many because of its reflections on water, *ekadha vahudha chaiva drisyate Jalachandra-vat*, Panchadashi 15.8. This Self, this Brahman, this Paratma, is the common substratum of all that exists in the world, *Isa vasyam idam sarvam Jagatyam jat, kinch jagat Isa Up. 1.1*. To know that the same self is everywhere, know that the individual self and the cosmic Self are one and the same, to know that the phenomenal world that we see is an illusion (mithya), only a superimposition, is true knowledge, and is that knowledge that liberates, *Para-Vidya*. True knowledge is to know that unity of existence, to know that only one exists and not many, *Neha nana asti kinchana*.

But, as we have seen, Buddha has talked about Anatmavada, emphasizing again and again the unreality of the self. The self, according to him, is nothing but a conglomeration of several constituents like Rupa (matter), Vedana (feeling) Samjna (perception), Samskara (impression) and Vijnana (consciousness). It is like a chariot which, as such, is no entity, being only a combination of so-many things—the wheels, the axle, the frame, etc. Buddha enunciated the theory of 'conditioned origination', Pratitya-samutpada, 'that being, this is, if that ceases, this ceases also', according to which nothing that has no independent origin (Swabhava) is real. The self, in this sense, does not exist. Here, obviously Buddha is talking about the empirical self. Vedanta will readily agree that independent of the real Self, there is no empirical self, just as there can be no reflection of the moon without a moon. The reflection is unreal but the moon is real. Talking of the chariot, one may ask: who puts its parts together? who holds them together? According to Vedanta, the chariot could not have come into being without there being someone behind it. Giving the example of the chariot, Vedanta says that there is a charioteer who controls it. This charioteer is the Self—*Atmanam Rathinam Viddhi*. Comparing the body-mind complex to a chariot, the Kathaupanisad says, 'Know the Self to be the charioteer, the body the chariot, the intellect the driver, the mind the reins, the senses the

horses and the objects the roads.'

The empirical self

According to Buddhism, everything is in a state of flux, life is motion. change, we see this motion, this movement and we think we are seeing an object. Human life is only a moment in the cosmic wheel of time which is always moving. It is like the wheel of a moving chariot resting on the ground only for a fraction of a second. According to this idea of flux (Kshanika vada, momentariness), no individual, no object is the same for two seconds together. Referring to an individual if you say, 'Mr. X,' by the time you say it he has ceased to exist. According to this logic, you can never punish the man who commits a crime. The man who committed the crime is gone, there is a new man in his place. By punishing him you are punishing an innocent man. If you push this *Anatmavad* to its logical end, it would then look as if-

'Misery only doth exist, none miserable,
No doer is there; naught save the deed
is found

Nirvana is, but not the man who seeks it
The path exists, but not the traveller on it."

On this basis the law of Karma would mean that there is no receptacle on which the fruits of action are carried along, there are only deed-forms and thought-forms which gather at a particular point, depending upon a certain concentration of circumstances. That is to say, there is no rebirth, no transmigration of a soul, there is only a rebirth of deed-forms and thought-forms. It is like one lamp being lighted by another, a leech travelling from one leaf to another. According to Buddhism, there are two kinds of *nairatmya* (the theory of non-self): *Pudgala-nairatmya* and *dharma-nairatmya*. *Pudgala* is another name for *jiva*. The theory of *Pudgala-nairatmya* is preached only to emphasise *Jiva* as such has no independent existence, it is no *vastusat*, something with a substance of its own. It is only a name used to serve empirical needs.

Similarly, we see things around us which exist only because

certain other things exist, *Pratityasamutpada*, they have no existence of their own. So these things also are false, *Dharma-nairatmya*. Thus, both subject and object are false. If both subject and object are false, there is no room for desire, the cause for attachment. It is to help man overcome his desires that Buddha propounded this theory of *Pudgala-nairatmya* and *Dharma-nairatmya*. If there is no self, how can there be any desire? It is for the sake of the self that things become dear to an individual-wife, gold, long life, etc. This is the contention of both Vedanta and Buddhism. For instance, in the Vrhadaranyaka upanisad, Yajnavalkya says to his wife Maitreyi: '*Atmanastu kamaya sarvam priyam bhavati.*'

HISTORICAL REASONS

There were perhaps good historical reasons why Buddha asserted *Anatmavad Anityatva* or *Pratitya-samutpada* (which he called the Dharma, the Law, governing the world) in the manner he did. All these theories, pointing to the perishable nature of the world, warn us against being entangled in it. This is not pessimism but facing facts as they are. It must be borne in mind that he was rejecting only the phenomenal world. Here, Vedanta is completely at one with him. Vedanta also negates the phenomenal world including God. Buddha's advent was at a time when people had forgotten the purpose of life, when the craze for pleasure had driven them mad and when they turned to religion only to enjoy more pleasure. They seemed to think, as Buddha said 'This is the world and this is the self, and I shall continue to be in the future, permanent, immutable eternal, of a nature that knows no change' Radhakrishnan's Indian Philosophy p. 385. Buddha, out of the fulness of his heart, told them the truth. He took much trouble to impress on them the transitoriness of things. The Self is described by Vedanta as being Existence Absolute, consciousness Absolute and Bliss Absolute. Buddha would take this as the criterion to show that nothing in the phenomenal world answers to this description. The entire phenomenal world is only an appearance (*Prajnaptisat*) and no reality (*Dravyasat*). Everything in this world is made up of five skandhas (aggregates)

viz. rupa (form), vedana (feeling), samjna (perception), *samskara* (impressions) and *vijnana* (consciousness). Referring to this Buddha once said that a discriminating person has an aversion (*nirveda*) for composite things, things made up of skandhas. Such a person is free from attachment (*viraga*). Being free from attachment, he has no more rebirth, he therefore attains *nirvana*.

Somehow or other, the sense of ego (*ahankara*) has to be got rid of. Because Buddha pointed this out he is praised in a hymn as being the only teacher who knew where real trouble lay and his message was only message that can liberate. Candrakirti in his *Madhyamakavatara* (vi. 123) says: 'A wise yogin denies the existence of the ego (*Satkayadrsti*), for he observes that all his troubles arise from the ego and centre round it.'

Buddha also says that the worlds are only *Citta* or *Vijnana* i. e., consciousness. Does he mean by this that the worlds are only a projection of the mind and have no objective existence? In any case, this probably has led to the rise of the school known as *Yogacaras* or *Vijnana-vadins*, philosophers who hold that external things are made of the same stuff as our dreams. Buddha also said on many occasions that all things were void (*Sunya eva dharmah*). Here is another pronouncement which probably led to the rise of the school of philosophers known as *Madhyamikus*. Many such schools arose whose chief concern was metaphysics, the subject which Buddha so studiously avoided.

DIFFERENT SCHOOLS OF BUDDHIST PHILOSOPHY

Although Buddha was silent about the Ultimate Reality. Buddhism, in the course of its evolution has done much speculation about it. The question whether there is an ultimate reality and if there is, if it can be known, has exercised the Buddhist mind much. One school of philosophers, the *Madhyamikas*, hold that there is no reality, mental or non-mental, there is only a void. These philosophers are known as nihilists or *Sunya-vadins*. Another school of philosophers say that there is a reality, but that reality is mental; there is nothing outside the mind. These philosophers are known

as *Yogacharas*, or *Vijnanavadins* or subjective idealists. There is yet another school of philosophers who say that reality is both subjective or objective, internal and external, mental and non-mental. These philosophers are called realists, sometimes also *Sarvastivadins*.

Now there is an epistemological question : if there is an external reality, how can it be known. One group of Sarvasti-vadins, called *Sautantrikas*, say that the external reality can be known only through inference. Others, called *Vaibhasikas*, hold that the external reality can be perceived directly.

MADHYAMIKAVADKA

Madhyamikavada is often referred to as Sunyavada, but the former seems to be a more appropriate term. Buddha had used to word *Sunya*, but it is doubtful if he had used it in the sense that we understood the word void. By 'Sunya', Buddha wanted to mean that the phenomenal world was without substance. Nagarjuna who expounded the *Madhyamika* philosophy, says that the real nature of things is indescribable (*Anirvachaniya*) because it is dependent upon other things (*Pratitya-samutpkda*). Because it is indescribable, it is called *Sunya*, that which is indeterminate, which cannot be predicted, which can not be categorized. In fact, one can say nothing about it, the only thing one can say about it is that it has a conditioned origination. Because one cannot say it has an absolute reality or an absolute unreality, it may be regarded as somewhere in between *Madhyama*. 1. It is from this peculiar position of this school of philosophy that it has come to be known as *Madhyamikkvada*. As no appellation can be used in the case of the ultimate reality, Asva Ghosha (80A.D.) used the word That (Tatha), his theory being known as the theory of Thatness (Tathata). This 'That' is eternal, immutable, without any attributes, just like *Brahman*. In Vedanta, Brahman also is referred

1. 'It exists not, for even the Buddha has not seen it ; Nor is it non-existent as it is the essence or basis of this Samsara and beyond,'—translation of a short prayer composed by Karmapa Rangjung Dorji in Tibetan (Translated by Sri. T. D. Densapa)

to as 'That', That thou art, O Svetaketu (*tat tvam asi O Svetaketu*). Since this 'That cannot be particularized, it may be called 'Sunya', i.e., without any attributes. According to this theory, Avidya 'perfumes' Sunya as a result of which the world appearance bursts out. This exactly is the stand of Vedānta which says that Brahman by itself is Nirguna (unconditioned, without attributes), but when its power, Maya or Avidya operates, the world-delusion takes place. The goal of life, according to Vedānta is to realize one's identity with this Brahman, the ultimate reality. The goal of life, often called *Mukti* or *Moksha*, is also called *Nirvana*. *Nirvana* is not a negative state, a state of annihilation, but a positive state in which one has a transcendental experience of the ultimate reality. According to Nagarjuna, there are two truths on which Buddha's *Dharma* is based, one is *Samvriti-satya* (empirical truth) and another is *Paramatthasatya* (transcendental truths). Those who are not able to distinguish the two cannot understand Buddha.

Thus, Vedānta and Buddhism agree so far as the goal of life and the means of reaching that goal are concerned. The agreement between them is so much that Gourapada, the first well-known exponent of Vedānta and teacher of Sankara's teacher, is described by some scholars as a Buddhist. Even Sankara, notwithstanding his reputation as being the man responsible for the elimination of the Buddhist influence from India, is charged by his critics as being nothing but a Buddhist in disguise (*Prachhana Bouddha*). Buddhist or no Buddhist, that Sankara held Buddha in the highest esteem is beyond doubt for he said, *Ya aste kalau Yoginam cakravarti, Sa Buddhah prabuddho astu maccittavarti* (I adore Buddha who is the leading Yogi in this *Kali Yuga*). Buddha himself is looked upon by the Hindus as an incarnation of God. The poet-saint Jaydeva said about him, '*Keshava Dhrita-Buddha-sharirn jkya Jngadisha Hare*' (You are Lord Vishnu himself, you have assumed the form of Buddha, glory unto you, O Lord of the universe, O Hari).

But why is it then that Buddhism is extinct from India? It is wrong to say that it is extinct, it is very much present, but

present in the form of Vedanta. Or perhaps, one may put it this way ; They are complementary to each other in the sense that Vedanta is theory, Buddhism practice, Vedanta is philosophy, Buddhism is religion.

APPENDIX

Dear Swamiji,

I must thank you very much for taking the trouble to drop in this morning. It was most interesting to listen to your lecture and a great pleasure talking to you, however brief the duration.

As desired by you the extract from the short prayer by Karmapa Rangjung Dorji with the translation attempted is enclosed herewith. I hope it will be of some use to you.

With high regards,

Yours sincerely,
Sd/ (T.D. Densapa)
Cherry Bank
Gangtok
November 8, 1977

Encl: as stated

Ven'ble Swami Lokeswarananda
State Guest House
Gangtok.

“yod pa ma yin rgyal bas kyang ma gzigs
med pa ma yin 'khor 'das kun gyi gzhi”

Translation of an extract from a short prayer composed
by Karmapa Rangjung Dorji

‘It exists not for even the Buddha has not seen it; Nor
is it non-existent as it is the essence or basis of this
samsara and beyond’.

(Translated by Mr. T.D. Densapa)

FUNCTIONS AND ACTIVITIES OF SRIT

The Sikkim Research Institute of Tibetology at Gangtok, which has attained a unique position as an important Centre of Learning in the Buddhist world, was formally inaugurated on the 1st October, 1958 by the then Prime Minister of India, Pandit Jawaharlal Nehru. Earlier, on the 10th February, 1957, His Holiness the Dalai Lama laid the Foundation Stone of the Institute Building and conferred blessings. By the Charter promulgated on the 28th October, 1958, the Institute was incorporated into an autonomous academic body. The establishment of such a purely academic and cultural organization in Sikkim, which provides a suitable place and a tranquil atmosphere congenial to serious study and research in the vast fields of Mahayana Buddhism and Tibetology, should be considered as the most glorious in her history.

The word Tibetology, as defined in the Charter, means the study of 'Chhos' or "Dharma" in Sanskrit ('Chhos' is generally used in a special sense to mean the Doctrine of the Buddha) and the culture and all arts and sciences associated with 'Chhos'. Thus the main object of establishing such an Institute has been to acquire and preserve the precious wealth of knowledge, to conduct study and research and work ceaselessly for the development and dissemination of the knowledge of "Chhos" and its associated subjects like art and iconography, logic, linguistics, history, medicine, astrology, geography etc.

The principal authorities of the Institute are the General Council and the Executive Board. The Governor of Sikkim, who is the Head of the State, is the President of the Institute and presides over all the Meetings of the two Governing Bodies. For its maintenance, the Institute receives Annual Grants from both the Central and the State Governments.

The Institute is renowned for its large collection of Buddhist literature, both Tibetan and non-Tibetan. The Tibetan library on the

first floor consists of books and treatises exceeding 30,000 in number- both canonical and non-canonical- in various forms, such as, xylographs, manuscripts and printed works. The imposing Image of Mahaguru Padma Sambhava together with figures of other Tantric deities adorn the high pedestal and the entire Library Hall is embellished with several rare and precious icons and exquisite thangkas (religious scrolls). Among the rare, precious and encyclopaedic works, mention may be made of "Kahgyur"¹ and "Tengyur",¹ "Rinchen Terdzod", "Mipham Soongbum", "Jamyang Khentse Soongbum" "Nyangter Kagyed Duspa", "Nyingma Gyudbum", "Dzoddun", "Jigling - Soongbum", "Lamrim Chenpo", "Je Yabsey Soongbum", "Marme Dhaksum", "Kongtrul Soongbum", "Jetsun Soongbum", "Buton Soongbum", "Panchen Sakya Chogden Soongbum", "Sakya Kabum" etc. It is worth mentioning here that the vast wealth of literature pertaining to all the sects and schools of Tibetan Mahayana Buddhism is stored in one single repository like the one of which is perhaps non-existent in any establishment of its kind in the world. Lamas and scholars belonging to different sects of Mahayana Buddhism work together in an atmosphere of friendliness and harmony under one roof and speak from the same platform. Scholars and academicians who visit the Institute in quest of knowledge have the advantage of faithful collaboration and assistance from the learned Lamas and scholars of different sects. During 1980 and first half of 1981, over two hundred rare and precious Tibetan books on Mahayana religion and philosophy were purchased and added to the Library. These were in addition to the set of Kah-gyur volumes and other valuable treatises and tracts received as gifts from His Holiness the Gyalwa Karmapa. The General Library in the ground floor hall dominated by the majestic silver Image of "Manjushri" in dazzling brilliance, contains about 3,000 non-Tibetan books and periodicals on Buddhism and Central Asia including Prajna Paramita Sutra in Chinese and Tripitaka in Pali language. The entire collections in the General Library are classified according to Dewey Decimal System ; and the correct location of books on the shelves is much facilitated by the Index Cards arranged in alphabetical order.

1. "Kahgyur" (Teachings and sermons of the revered Lord Budbha) and "Tengyur" (shastras),

The Museum Section contains a representative collection of precious icons, ritual objects, traditional art objects, rare thangkas, ancient manuscripts in Sanskrit, Tibetan, Chinese and Lepcha languages. The casket containing the relics of the two Asokan missionaries, Kashyapa and Madhyamagotra, displayed in the show case is one of the several priceless antique objects. Five sandalwood Images, which constitute specimens of indigenous art, and some new objects of traditional art were acquired and added to the collection during 1980-81.

The Microfilm Unit contains, besides essential equipments, the exposed film rolls of several rare and precious Buddhist scriptures, such as, 'Kahgyur', and "Tenggyur", "Rinchen Terdzod", "Nyingma Gyud-Bum", "Kong Trul Soongbum" etc.-all preserved in excellent condition. The Unit provides facilities for exchanging of valuable literary materials for their equivalents in other educational Institutions and Universities.

The Ajanta Hall on the top floor contains two ancient sandstone Images of Buddha in Dharmachakra Mudra expounding the sublime Doctrine and Bodhisattva Avalokiteswara in a standing posture with lotus in left hand. These are the precious gifts from the Government of India. The walls depict faithful reproductions of some of the Ajanta paintings.

Among the several important publications of the Institute mention may be made of a very few of them, such as, "Prajna" (the Sanskrit-Tibetan Thesaurus-cum-Grammar), "Debther Marpo", (The Red Annals), "Zang-chod" (Bhadrachari) and its commentary, Five Volumes of "Rinchen Terdzod" (The Precious Collection of Hidden Treasures), "Kadam Phacho" (Life and Teachings of Atisa Dipankara-srijna), "Pranidhanaraja" (Sanskrit-Tibetan Prayer Book), Brochure containing colour illustrations of 'Gyendrug Chhog-nyis' (The six illustrious and two incomparables) with brief expositions on iconographical details and the lives and thoughts of these great Mahayana Masters. etc. Publication of other important books and translation works have been undertaken by the Institute in accordance with the

Programme. The Institute's Quarterly Journal, *Bulletin of Tibetology*, covers a wider range of subjects dealing with Tibetology, Central Asian and Indological Studies. illuminating articles and research works from the pen of specialists and eminent scholars have featured prominently in the pages of the Journal. Its popularity has gained prominence so much so that enquires and demands for the Journal have been constantly pouring in.

The Institute has been actively engaged in the preparation of Sect-wise Catalogues of its huge collections of Tibetan literature, a challenging task that has been undertaken, commencing from the middle of 1979. Despite inadequate staff and consequential handicaps, it has been successful in achieving steady progress; and it is hoped that Sect-wise Catalogues in an acceptable form can be published in due course.

The Institute has become the centre of attraction for many indigenous and foreign visitors who take great delight in going round and feasting their eyes on its valuable contents, particularly the collections of rare books, icons, thangkas, beautiful antique objects of Himalayan Buddhist art etc. which altogether constitute a rich cultural heritage.

The President of the Institute and the Governing Bodies have been taking keen interest in the over all activities of the Institute, Activities in the field of research and publications have been revitalised under the inspiring leadership and wise guidance of the President, His Excellency Sri Homi J. H. Taleyarkhan, Governor of Sikkim. The part III of Kadam Phacho (Life and Teachings of Atisa) has been brought out by the Institute. The photo-offset copies of the book are supplied to the interested readers at a reasonable price. Three Volumes of the *Bulletin of Tibetology* for 1980 and one volume for the first quarter of 1981 had been printed. The second quarterly *Bulletin* which is now being printed will be available in due course.

The Executive Board Meetings held on the 9th February, 1981 and 28th May, 1981 with the Governor of Sikkim, President of the

Institute, on the Chair, took many important decisions. Emphasis was laid on the need of regulating the publication of quarterly Journal, speeding up the cataloguing work which was being carried on by the scholars and the staff of the Institute and implementing the research programme in right earnest. Decision was also taken on the line proposed by the Acting Director to reorganize and tone up the official machinery and to improve its functioning. SRIT Membership Drive, the first of its kind in the annals of the Institute, which was launched in April, 1981 under the direction of the President—it was later confirmed by the Board—has been gathering momentum. The President and the members of the Executive Board have been enrolled as Members, SRIT. It is hoped that very soon the General Council Members and others who have evinced interest will be enrolled as Members. SRIT.

The most important event during the year has been the ceremonial presentation of a complete set of ‘Kahgyur’ (Derge Edition, 103 Volumes) and fiftyfive other valuable treatises and tracts by Kargyud Gurus for the Institute Library by His Holiness the Gyalwa Karmapa of the Dharma Chakra Centre, Rumtek on the 24th February, 1981. In the General Library Hall of the Institute, where the ceremony was performed on that auspicious day, the precious gifts were received by His Excellency the Governor of Sikkim, President of the Institute and the Hon’ble Chief Minister of Sikkim amidst a large gathering of distinguished guests, including the Hon’ble Speaker and the state Cabinet Ministers. Several incarnate Rinpoches had also attended the colourful function.

His Holiness blessed the Institute for its all-round progress and prosperity.

Acting Director

SIKKIM RESEARCH INSTITUTE OF TIBETOLOGY
PUBLICATIONS

BOOKS

LEXICON

PRAJNA Ed : with Foreword by Dr. Nalinaksha Dutt.

PRAJNA the Sanskrit Tibetan - Thesaurus - cum-Grammar, was compiled by Tenzing Gyaltzen in 1771 A.D. The lexicon portions are now presented in modern format with Sanskrit words in Sanskrit script and Tibetan words in Tibetan script 1961.

Rs.25/-.

PRAYER BOOK

BHADRACHARI (Bzang spyod) Ed : Suniti Kumar Pathak. Bhadracari - the Mahayana Prayar book well-known for its antiquity and populartiy is presented in modern format with Indian text in Sanskrit script and translation in Tibetan script, based on a xylograph from Nepal with certain features of its own; with an appendix extracted from Bodhisattvacaryavatara. 1961.

Rs.5/-.

BZANG SPYOD : Tibetan commentary by Changkya Rolpai Dorje. Edited with an introduction in English by Dr. Lokesh Chandra. 1963

Rs. 3/-

ART

RGYAN - DRUG - MCHOG - GNYIS — a Art —
Book (Six Ornaments and two Excellents) reproduces ancient

scrolls (1670 A.D.) depicting Buddha, Nagarjuna, Aryadeva, Asanga, Vasubandhu, Dignaga, Dharmakirti, Gunaprabha and Sakyaprabha; reproductions are as per originals today after 300 years of display and worship with no attempt at restoration or retouching. The exposition in English presents the iconographical niceties and the theme of the paintings, viz, the Mahayana Philosophy; the treatment is designed to meet also the needs of the general readers with an interest in trans-Himalayan art on Mahayana. A glossary in Sanskrit-Tibetan, a key to place names and a note on source materials are appended. Illustrated with five colour plates and thirteen monochromes. April 1962/1972.

Rs.75/-

PHILOSOPHY

VIMSATIKA VIJNAPTIMATRATA SIDDHI ED : N. Aryaswami Sastri.

Originally composed by Vasubandhu (4-5th Century A.D.), consists of two Parts: Karika (verse) and Svavritti (autocommentary). This work was rendered into Tibetan by Jinamitra and Shilendrabodhi and lotsava Zhuchhen, lotsava Bande Yeshe Sde. The object of the treatise is the establishment of the idealistic doctrine of the Yogacara School of the Mahayana. 1964;

Rs.8/-

XYLOGRAPHS

HISTORY

THE RED ANNALS Part I (Tibetan Text). Red Annals (Hu Lan Deb Ther/Deb Ther Dmar Po) as composed

by Kunga Dorje in 1346 A.D. underwent a reduction in 1536 A.D., while those revised versions have been available in xylographs, handmade copies of the originals are not available.

(Tibetan Text in Tibetan format with 39 x 2 pages forms Part I), 1961. Rs.15/-.

LEXICON

PRAJNA the entire xylographs (637PP. 21 inches x 4 inches), containing both lexicon and grammar parts is now presented by offset (photomechanic Process) 1962.

Rs.50/

MEDICINE

SOCHA GYALPOI KORZOD - This offset print of Socha Gyalpoi Korzod is made from the set preserved in Sikkim Research Institute of Tibetology, Jetsun Dagma Gyaltsen compiled this volume on medicine (12 century A.D.). This treatise consists of 43 tracts and pamphlets on different diseases. The prescriptions cover not only medicines from soil, rock, plants and processes like massage and venesection but also spells and charms, 1966;

Rs. 25/-

POETICS

RGYAN GYI BSTAN BCHO'S ME LONG GI HGREL CHHEN—a commentary on the first chapter of Kavyadarse of Dandin, a work of Sanskrit Poetics. compiled by Ugyen Kunzang Tenzing, 1968.

Rs.15/-.

HISTORY/PHILOSOPHY

RINCHEN TERZOD (Palpung: Kham) in 61 Volumes of xylographs, 5200 folios Palm leaf pattern of which only

set available outside Tibet is in Sikkim Research Institute of Tibetology collections. Rinchen Terzod (Precious Hidden Treasures), contains the teachings of Maha Guru Padmasambhava, Lopon Pemajungne, is Encyclopedic Nyingmapa canonical works.

Five volumes of Rinchen Terzod including the index Volume in (Karchak) were reproduced per photo mechanic process ;

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“ - Kha	1977
“ - Ga	1977
“ - Nga	1978

Price per volume (Paper Back)	Rs. 350/-
- do - (Cloth Binding)	Rs. 450/-

HISTORY / PHILOSOPHY

3. KADAM PHACHO Part I, II & III (concluding portion) have been published with a brief preface in English by the Director of Sikkim Research Institute of Tibetology in 1977, 1979 and 1980 respectively.

KADAM PHACHO has been reproduced in photo-mechanic process from rare Lhasa Xylographs now preserved in the *Tibetan Library* of the Institute. Kadam Phacho contains an account of the life of ATISA DIPANKARA SRI-JANA and his teachings delivered at the request of his chief Tibetan disciple, Dom-tonpa ('Brom-ston-rgyal-bai'-byung-

gna 8) (1004 - 1064 A. D.) It is collectively known as KADAM PHACHO or the Doctrine of Heredity compiled by Domton. The whole Kadam Phacho runs into twenty six chapters. The third part contains twenty three chapters of ATISA'S analytical exposition to the questions by Domton or seven Divine Doctrins (Sapta-Deva-Dharma).

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