

THE
SARVA-DARŚANA-SAMGRAHA

OR

*REVIEW OF THE DIFFERENT SYSTEMS
OF HINDU PHILOSOPHY.*

BY

MĀDHAVA ĀCHĀRYA.

TRANSLATED BY

E. B. COWELL, M.A.

PROFESSOR OF SANSKRIT AND FELLOW OF CORPUS CHRISTI COLLEGE IN THE
UNIVERSITY OF CAMBRIDGE,
AND HONORARY LL.D. OF THE UNIVERSITY OF EDINBURGH.

AND

A. E. GOUGH, M.A.

PROFESSOR OF PHILOSOPHY IN THE PRESIDENCY COLLEGE, AND
PRINCIPAL OF THE MADRASA, CALCUTTA.

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CHAPTER II.

THE BAUDDHA SYSTEM.

AT this point the Buddhists remark: As for what you (Chárvákas) laid down as to the difficulty of ascertaining invariable concomitance, your position is unacceptable, inasmuch as invariable concomitance is easily cognisable by means of identity and causality. It has accordingly been said—

“From the relation of cause and effect, or from identity as a determinant, results a law of invariable concomitance—not through the mere observation of the desired result in similar cases, nor through the non-observation of it in dissimilar cases.”¹

On the hypothesis (of the Naiyáyikas) that it is concomitance and non-concomitance (*e.g.*, A is where B is, A is not where B is not) that determine an invariable connection, the unconditional attendance of the major or the middle term would be unascertainable, it being impossible to exclude all doubt with regard to instances past and future, and present but unperceived. If one (a Naiyáyika) rejoin that uncertainty in regard to such instances is equally inevitable on our system, we reply: Say not so, for such a supposition as that an effect may be produced without any cause would destroy itself by putting a stop to activity of any kind; for such doubts

¹ This *śloka* is quoted in the “Benares Pandit,” vol. i. p. 89, with a commentary, and the latter part of the second line is there read more correctly, '*darśandā na na darśandā*.'

alone are to be entertained, the entertainment of which does not implicate us in practical absurdity and the like, as it has been said, "Doubt terminates where there is a practical absurdity."¹

1. By ascertainment of an effectuation, then, of that (viz., of the designate of the middle) is ascertained the invariable concomitance (of the major); and the ascertainment of such effectuation may arise from the well-known series of five causes, in the perceptive cognition or non-cognition of cause and effect. That fire and smoke, for instance, stand in the relation of cause and effect is ascertained by five indications, viz., (1.) That an effect is not cognised prior to its effectuation, that (2.) the cause being perceived (3.) the effect is perceived, and that after the effect is cognised (4.) there is its non-cognition, (5.) when the (material) cause is no longer cognised.

2. In like manner an invariable concomitance is ascertained by the ascertainment of identity (*e.g.*, a sisu-tree is a tree, or wherever we observe the attributes of a sisu we observe also the attribute arboreity), an absurdity attaching to the contrary opinion, inasmuch as if a sisu-tree should lose its arboreity it would lose its own self. But, on the other hand, where there exists no absurdity, and where a (mere) concomitance is again and again observed, who can exclude all doubt of failure in the concomitance? An ascertainment of the identity of sisu and tree is competent in virtue of the reference to the same object (*i.e.*, predication),—This tree is a sisu. For reference to the same object (predication) is not competent where there is no difference whatever (*e.g.*, to say, "A jar is a jar," is no combination of diverse attributes in a common subject), because the two terms cannot, as being synonymous, be simultaneously employed; nor can reference to the same object take place where there is a reciprocal exclusion (of the two terms), inasmuch as we never find, for instance, horse and cow predicated the one of the other.

¹ Kusumánjali, iii. 7.

It has thus been evinced that an effect or a self-same supposes a cause or a self-same (as invariable concomitants).

If a man does not allow that inference is a form of evidence, *pramāna*, one may reply: You merely assert thus much, that inference is not a form of evidence: do you allege no proof of this, or do you allege any? The former alternative is not allowable according to the maxim that bare assertion is no proof of the matter asserted. Nor is the latter alternative any better, for if while you assert that inference is no form of evidence, you produce some truncated argument (to prove, *i.e.*, infer, that it is none), you will be involved in an absurdity, just as if you asserted your own mother to be barren. Besides, when you affirm that the establishment of a form of evidence and of the corresponding fallacious evidence results from their homogeneity, you yourself admit induction by identity. Again, when you affirm that the dissentiency of others is known by the symbolism of words, you yourself allow induction by causality. When you deny the existence of any object on the ground of its not being perceived, you yourself admit an inference of which non-perception is the middle term. Conformably it has been said by Tathāgata—

“The admission of a form of evidence in general results from its being present to the understanding of others.

“The existence of a form of evidence also follows from its negation by a certain person.”

All this has been fully handled by great authorities; and we desist for fear of an undue enlargement of our treatise.

These same Bauddhas discuss the highest end of man from four standpoints. Celebrated under the designations of Mādhyamika, Yogāchāra, Sautrāntika, and Vaibhāshika, these Buddhists adopt respectively the doctrines of a universal void (nihilism), an external void (subjective idealism), the inferribility of external objects (representa-

tionism), and the perceptibility of external objects (presentationism).¹ Though the venerated Buddha be the only one teacher (his disciples) are fourfold in consequence of this diversity of views; just as when one has said, "The sun has set," the adulterer, the thief, the divinity student, and others understand that it is time to set about their assignations, their theft, their religious duties, and so forth, according to their several inclinations.

It is to be borne in mind that four points of view have been laid out, viz., (1.) All is momentary, momentary; (2.) all is pain, pain; (3.) all is like itself alone; (4.) all is void, void.

Of these points of view, the momentariness of fleeting things, blue and so forth (*i.e.*, whatever be their quality), is to be inferred from their existence; thus, whatever *is* is momentary (or fluxional) like a bank of clouds, and all these things *are*.² Nor may any one object that the middle term (existence) is unestablished; for an existence consisting of practical efficiency is established by perception to belong to the blue and other momentary things; and the exclusion of existence from that which is not momentary is established, provided that we exclude from

¹ The Bauddhas are thus divided into—

(1.) Mádhyamikas or Nihilists.

(2.) Yogácháras or Subjective Idealists.

(3.) Sautrántikas or Representationists.

(4.) Vaibháshikas or Presentationists.

² Cf. Ferrier's Lectures and Remains, vol. i. p. 119.

"Suppose yourself gazing on a gorgeous sunset. The whole western heavens are glowing with roseate hues, but you are aware that within half an hour all these glorious tints will have faded away into a dull ashen grey. You see them even now melting away before your eyes, although your eyes cannot place before you the conclusion which your reason draws. And what conclusion

is that? That conclusion is that you never, even for the shortest time that can be named or conceived, see any abiding colour, any colour which truly *is*. Within the millionth part of a second the whole glory of the painted heavens has undergone an incalculable series of mutations. One shade is supplanted by another with a rapidity which sets all measurement at defiance, but because the process is one to which no measurement applies, . . . reason refuses to lay an arrestment on any period of the passing scene, or to declare that it is, because in the very act of being it is not; it has given place to something else. It is a series of fleeting colours, no one of which *is*, because each of them continually vanishes in another."

it the non-momentary succession and simultaneity, according to the rule that exclusion of the continent is exclusion of the contained. Now this practical efficiency (here identified with existence) is contained under succession and simultaneity, and no medium is possible between succession and non-succession (or simultaneity); there being a manifest absurdity in thinking otherwise, according to the rule—

“In a reciprocal contradiction there exists no ulterior alternative;

“Nor is their unity in contradictories, there being a repugnance in the very statement.”¹

And this succession and simultaneity being excluded from the permanent, and also excluding from the permanent all practical efficiency, determine existence of the alternative of momentariness.—Q.E.D.

Perhaps some one may ask: Why may not practical efficiency reside in the non-fluxional (or permanent)? If so, this is wrong, as obnoxious to the following dilemma. Has your “permanent” a power of past and future practical efficiency during its exertion of present practical efficiency or no? On the former alternative (if it has such power), it cannot evacuate such past and future efficiency, because we cannot deny that it has power, and because we infer the consequence, that which can at any time do anything does not fail to do that at that time, as, for instance, a complement of causes, and this entity is thus powerful. On the latter alternative (if the permanent has no such power of past and future agency), it will never do anything, because practical efficiency results from power only; what at any time does not do anything, that at that time is unable to do it, as, for instance, a piece of stone does not produce a germ; and this entity while exerting its present practical efficiency, does not exert its past and future practical efficiency. Such is the contradiction.

You will perhaps rejoin: By assuming successive sub-

¹ *Principium exclusi medii inter duo contradictoria.*

subsidiaries, there is competent to the permanent entity a successive exertion of past and future practical efficiency. If so, we would ask you to explain: Do the subsidiaries assist the entity or not? If they do not, they are not required; for if they do nothing, they can have nothing to do with the successive exertion. If they do assist the thing, is this assistance (or supplementation) other than the thing or not? If it is other than the thing, then this adventitious (assistance) is the cause, and the non-momentary entity is not the cause: for the effect will then follow, by concomitance and non-concomitance, the adventitious supplementation. Thus it has been said:

“What have rain and shine to do with the soul? Their effect is on the skin of man;

“If the soul were like the skin, it would be non-permanent; and if the skin were like the soul, there could be no effect produced upon it.”

Perhaps you will say: The entity produces its effect, *together with* its subsidiaries. Well, then (we reply), let the entity not give up its subsidiaries, but rather tie them lest they fly with a rope round their neck, and so produce the effect which it has to produce, and without forfeiting its own proper nature. Besides (we continue), does the additament (or supplementation) constituted by the subsidiaries give rise to another additament or not? In either case the afore-mentioned objections will come down upon you like a shower of stones. On the alternative that the additament takes on another additament, you will be embarrassed by a many-sided regress *in infinitum*. If when the additament is to be generated another auxiliary (or additament) be required, there will ensue an endless series of such additaments: this must be confessed to be one infinite regress. For example, let a seed be granted to be productive when an additament is given, consisting of a complement of objects such as water, wind, and the like, as subsidiaries; otherwise an additament would be manifested without subsidiaries. Now the seed in taking

on the additament takes it on with the need of (ulterior) subsidiaries; otherwise, as there would always be subsidiaries, it would follow that a germ would always be arising from the seed. We shall now have to add to the seed another supplementation by subsidiaries themselves requiring an additament. If when this additament is given, the seed be productive only on condition of subsidiaries as before, there will be established an infinite regression of additaments to (or supplementations of) the seed, to be afforded by the subsidiaries.

Again, we ask, does the supplementation required for the production of the effect produce its effect independently of the seed and the like, or does it require the seed and the like? On the first alternative (if the supplementation works independently), it would ensue that the seed is in no way a cause. On the second (if the supplementation require the seed), the seed, or whatever it may be that is thus required, must take on a supplementation or additament, and thus there will be over and over again an endless series of additaments added to the additament constituted by the seed; and thus a second infinite regression is firmly set up.

In like manner the subsidiary which is required will add another subsidiary to the seed, or whatever it may be that is the subject of the additions, and thus there will be an endless succession of additaments added to the additaments to the seed which is supplemented by the subsidiaries; and so a third infinite regression will add to your embarrassment.

Now (or the other grand alternative), let it be granted that a supplementation identical with the entity (the seed, or whatever it may be) is taken on. If so, the former entity, that *minus* the supplementation, is no more, and a new entity identical with the supplementation, and designated (in the technology of Buddhism) *kurvad rūpa* (or effect-producing object), comes into being: and thus the

tree of my desires (my doctrine of a universal flux) has borne its fruit.

Practical efficiency, therefore, in the non-momentary is inadmissible. Nor is practical efficiency possible apart from succession in time ; for such a possibility is redargued by the following dilemma. Is this (permanent) entity (which you contend for) able to produce all its effects simultaneously, or does it continue to exist after production of effects ? On the former alternative, it will result that the entity will produce its effects just as much at one time as at another ; on the second alternative, the expectation of its permanency is as reasonable as expecting seed eaten by a mouse to germinate.

That to which contrary determinations are attributed is diverse, as heat and cold ; but this thing is determined by contrary attributions. Such is the argumentation applied to the cloud (to prove that it has not a permanent but a fluxional existence). Nor is the middle term disallowable, for possession and privation of power and impotence are allowed in regard to the permanent (which you assert) at different times. The concomitance and non-concomitance already described (viz., That which can at any time do anything does not fail to do that at that time, and What at any time does not do anything, that at that time is unable to do it) are affirmed (by us) to prove the existence of such power. The negative rule is : What at any time is unable to produce anything, that at that time does not produce it, as a piece of stone, for example, does not produce a germ ; and this entity (the seed, or whatever it may be), while exerting a present practical efficiency, is incapable of past and future practical efficiencies. The contradiction violating this rule is : What at any time does anything, that at that time is able to do that thing, as a complement of causes is able to produce its effect ; and this (permanent) entity exerts at time past and time future the practical efficiencies proper to those times.

(To recapitulate.) Existence is restricted to the momentary; there being observed in regard to existence a negative rule, that in regard to permanent succession and simultaneity being excluded, existence which contains succession and simultaneity is not cognisable; and there being observed in regard to existence a positive rule, in virtue of a concomitance observed (viz., that the existent is accompanied or "pervaded" by the momentary), and in virtue of a non-concomitance observed (viz., that the non-momentary is accompanied or "pervaded" by the non-existent). Therefore it has been said by Jñána-śrí—

"What is momentary, as a cloud, and as these existent things;

"The power of existence is relative to practical efficiency, and belongs to the ideal; but this power exists not as eternal in things eternal (ether, &c.);

"Nor is there only one form, otherwise one thing could do the work of another;

"For two reasons, therefore (viz., succession and simultaneity), a momentary flux is congruous and remains true in regard to that which we have to prove."

Nor is it to be held, in acceptance of the hypothesis of the Vaiśeshikas and Naiyáyikas, that existence is a participation in the universal form existence; for were this the case, universality, particularity, and co-inhesion (which do not participate in the universal) could have no existence.

Nor is the ascription of existence to universality, particularity, and co-inhesion dependent on any *sui generis* existence of their own; for such an hypothesis is operose, requiring too many *sui generis* existences. Moreover, the existence of any universal is disproved by a dilemma regarding the presence or non-presence (of the one in the many); and there is not presented to us any one form running through all the diverse momentary things, mustard-seeds, mountains, and so forth, like the string running

through the gems strung upon it. Moreover (we would ask), is the universal omnipresent or present everywhere in its subjicible subjects? If it is everywhere, all things in the universe will be confounded together (chaos will be eternal), and you will be involved in a tenet you reject, since Praśasta-páda has said, "Present in all its subjects." Again (if the universal is present only in its proper subjects), does the universal (the nature of a jar) residing in an already existing jar, on being attached to another jar now in making, come from the one to attach itself to the other, or not come from it? On the first alternative (if it comes), the universal must be a substance (for substances alone underlie qualities and motions); whereas, if it does not come, it cannot attach itself to the new jar. Again (we ask), when the jar ceases to exist, does the universal outlast it, or cease to exist, or go to another place? On the first supposition it will exist without a subject to inhere in; on the second, it will be improper to call it eternal (as you do); on the third, it will follow that it is a substance (or base of qualities and motions). Destroyed as it is by the malign influence of these and the like objections, the universal is unauthenticated.

Conformably it has been said—

"Great is the dexterity of that which, existing in one place, engages without moving from that place in producing itself in another place.

"This entity (universality) is not connected with that wherein it resides, and yet pervades that which occupies that place: great is this miracle.

"It goes not away, nor was it there, nor is it subsequently divided, it quits not its former repository: what a series of difficulties!"

If you ask: On what does the assurance that the one exists in the many rest? You must be satisfied with the reply that we concede it to repose on difference from that which is different (or exclusion of heterogeneity). We dismiss further prolixity.

That all transmigratory existence is identical with pain is the common verdict of all the founders of institutes, else they would not be found desirous to put a stop to it and engaging in the method for bringing it to an end. We must, therefore, bear in mind that all is pain, and pain alone.

If you object: When it is asked, like what? you must quote an instance,—we reply: Not so, for momentary objects self-characterised being momentary, have no common characters, and therefore it is impossible to say that this is like that. We must therefore hold that all is like itself alone, like itself alone.

In like manner we must hold that all is void, and void alone. For we are conscious of a determinate negation. This silver or the like has not been seen by me in sleeping or waking. If what is seen were (really) existent, then reality would pertain to the corresponding act of vision, to the (nacre, &c.), which is the basis of its particular nature (or hocceity), to the silver, &c., illusorily superposed upon that basis, to the connection between them, to the co-inherence, and so forth: a supposition not entertained by any disputant. Nor is a semi-effete existence admissible. No one imagines that one-half of a fowl may be set apart for cooking, and the other half for laying eggs. The venerated Buddha, then, having taught that of the illusorily superposed (silver, &c.), the basis (nacre, &c.), the connection between them, the act of vision, and the *videns*, if one or more be unreal it will perforce ensue that all are unreal, all being equally objects of the negation; the Mádhyamikas excellently wise explain as follows, viz., that the doctrine of Buddha terminates in that of a total void (universal baselessness or nihilism) by a slow progression like the intrusive steps of a mendicant, through the position of a momentary flux, and through the (gradual) negation of the illusory assurances of pleasurable sensibility, of universality, and of reality.

The ultimate principle, then, is a void emancipated from

four alternatives, viz., from reality, from unreality, from both (reality and unreality), and from neither (reality nor unreality). To exemplify this: If real existence were the nature of a water-pot and the like, the activity of its maker (the potter) would be superfluous.

If non-existence be its nature the same objection will accrue; as it is said—

“Necessity of a cause befits not the existent, ether and the like, for instance;

“No cause is efficacious of a non-existent effect, flowers of the sky and the like, for instance.”

The two remaining alternatives, as self-contradictory, are inadmissible. It has accordingly been laid down by the venerated Buddha in the *Alaṅkāravatāra*¹—

“Of things discriminated by intellect, no nature is ascertained;”²

“Those things are therefore shown to be inexplicable and natureless.”

And again—

“This matter perforce results, which the wise declare, No sooner are objects thought than they are dissipated.”

That is to say, the objects are not determined by any one of the four alternatives. Hence it is that it has been said—

“A religious mendicant, an amorous man, and a dog have three views of a woman’s person, respectively that it is a carcass, that it is a mistress, and that it is a prey.”

In consequence, then, of these four points of view, when all ideas are come to an end, final extinction, which is a void, will result. Accordingly we have overtaken our end,

¹ Query, *Laṅkāvatāra*?

² Cf. Ferrier’s *Institutes of Metaphysic*, p. 213. “If every completed object of cognition must consist of object *plus* the subject, the object without the subject must be incomplete, that is, inchoate—that is, no possible object of knowledge at all. This is the distressing predicament

to which matter is reduced by the tactics of speculation; and this predicament is described not unaptly by calling it a *flux*—or, as we have depicted it elsewhere, perhaps more philosophically, as a never-ending redemption of nonsense into sense, and a never-ending relapse of sense into nonsense.”

and there is nothing to be taught to us. There consequently remain only two duties to the student—interrogation and acceptance. Of these, interrogation is the putting of questions in order to attain knowledge not yet attained. Acceptance is assent to the matters stated by the sacred teacher. These (Bauddha nihilists) are excellent in assenting to that which the religious teacher enounces, and defective in interrogation, whence their conventional designation of Mádhyamikas (or mediocre).

Certain other Buddhists are styled Yogácháras, because while they accept the four points of view proclaimed by the spiritual guide, and the void of external things, they make the interrogation: Why has a void of the internal (or baselessness of mental phenomena) been admitted? For their technology is as follows:—Self-subsistent cognition must be allowed, or it will follow that the whole universe is blind. It has conformably been proclaimed by Dharmakírti: “To one who disallows perception the vision of objects is not competent.”

An external *percipibile* is not admissible in consequence of the following dilemma. Does the object cognitively apprehensible arise from an entity or not? It does not result from an entity, for that which is generated has no permanence. Nor is it non-resultant, for what has not come into being is non-existent. Or (we may proceed) do you hold that a past object is cognitively apprehensible, as begetting cognition? If so, this is childish nonsense, because it conflicts with the apparent presentness of the object, and because on such a supposition the sense organs (and other imperceptible things) might be apprehended. Further (we ask), Is the *percipibile* a simple atom or a complex body? The latter it cannot be, this alternative being ejected by the dilemma as to whether part or whole is perceived. The former alternative is equally impossible, an atom being supersensible, and it not being able to combine simultaneously with six others; as it has been said—

“If an atom could simultaneously combine with six, it would have six surfaces ;

“And each of these being taken separately, there would be a body of atomic dimension.”

Intellect, therefore, as having no other *percipibile* but itself, is shown to be itself its own *percipibile*, self-subsistent, luminous with its own light, like light. Therefore it has been said—

“There is naught to be objectified by intellect ; there is no cognition ulterior thereto ;

“There being no distinction between percept and percipient, intellect shines forth of itself alone.”

The identity of percipient and percept is inferrible, thus : That which is cognised by any cognition is not other than that cognition, as soul, for instance, is not other than the cognition of soul ; and blue and other momentary objects are cognised by cognitions. For if there were a difference (between percept and percipient), the object could not now have any connection with the cognition, there being no identity to determine a constancy of connection, and nothing to determine the rise of such a connection. As for the appearance of an interval between the object and subject consciousnesses, this is an illusion, like the appearance of two moons when there is only one. The cause of this illusion is ideation of difference in a stream without beginning and without interruption ; as it has been said—

“As invariably cognised together, the blue object and the cognition thereof are identical ;

“And the difference should be accounted for by illusory cognitions, as in the example of the single moon.”

And again—

“Though there is no division, the soul or intellect, by reason of illusory perceptions,

“Appears to possess a duality of cognitions, of percepts and of percipient.”

Nor must it be supposed that (on this hypothesis) the

juice, the energy, and the digestion derivable from an imaginary and an actual sweetmeat will be the same; for it cannot be questioned that though the intellect be in strictness exempt from the modes of object and subject, yet there is competent to it a practical distinction in virtue of the succession of illusory ideas without beginning, by reason of its possessing diverse modes percept and percipient, conformably to its illusory supposition of practical agency, just as to those whose eyes are dim with some morbid affection a hair and another minute object may appear either diverse or identical; as it has been said—

“As the intellect, not having object and subject modes, appears, by reason of illusory cognitions,

“Illuded with the diverse forms of perception, percept and percipient;

“So when the intellect has posited a diversity, as in the example of the differences of the cognition of a hair and the like,

“Then it is not to be doubted that it is characterised as percipient and percept.”

Thus it has been evinced that intellect, as affected by beginningless ideation, manifests itself under diverse forms.

When, therefore, by constancy of reflection (on the four points of view) aforesaid, all ideation has been interrupted, there arises knowledge purged from the illusions which take the form of objects, such illusions being now melted away; and this is technically called *Mahodaya* (the grand exaltation, emancipation).

Others again (the Sautrāntikas) hold that the position that there is no external world is untenable, as wanting evidence. Nor (they contend) can it be maintained that invariability of simultaneous cognition is an evidence, for this simultaneous cognition which you accept as proof of the identity of subject and object is indecisive, being found in dubious and in contrary instances. If you rejoin (they

proceed): Let there be a proof of this identity, and let this proof be invariability of simultaneous cognition,—we refuse this, because inasmuch as cognition must ultimately have some object, it is manifested in duality, and because such invariability of simultaneity as to time and place is impossible. Moreover (they continue), if the object, blue or whatever it be, were only a form of cognition, it should be presented as *Ego*, not as *Hoc aliquid*, because the cognition and the object would be identical. Perhaps you will say: A blue form consisting of cognition is illusorily presented as external and as other than self, and consequently the Ego is not suggested; and so it has been said—

“This side of knowledge which appears external to the other portion,

“This appearance of duality in the unity of cognition is an illusion.”

And again—

“The principle to be known as internal also manifests itself as if it were external.”

To this we reply (say the Sautrāntikas): This is untenable, for if there be no external objects, there being no genesis of such, the comparison “as if they were external” is illegitimate. No man in his senses would say, “Vasumitra looks like the son of a childless mother.” Again, if the manifestation of identity be proved by the illusoriness of the presentment of duality, and the presentment of duality be proved illusory by the manifestation of identity, you are involved in a logical circle. Without controversy we observe that cognitions take external things, blue or whatever they may be, as their objects, and do not take merely internal modifications as such, and we see that men in their everyday life overlook their internal states. Thus this argument which you adduce to prove that there is difference between subject and object, turns out a mere absurdity, like milky food made of cow-dung. When then you say “as if it were external,” you must already suppose

an external *percipibile*, and your own arrow will return upon you and wound you.

If any one object that the externality of an object synchronous with the cognition is inadmissible, we (Sautrāntikas) reply that this objection is inadmissible, inasmuch as the subject in juxtaposition to the sensory imposes its form upon the cognition then in production, and the object is inferrible from the form thus imposed. The interrogation and response on this point have been thus summarised—

“If it be asked, How can there be a past *percipibile*?

They recognise perceptibility,

“And a competent inferribility of the individual thing is its imposition of its form.”

To exemplify. As nourishment is inferred from a thriving look, as nationality is inferred from language, and as affection is inferred from flurried movements, so from the form of knowledge a knowable may be inferred. Therefore it has been said—

“With half (of itself) the object moulds (the cognition) without losing the nature of a half;

“The evidence, therefore, of the recognition of a knowable is the nature of the knowable.”

For consciousness of the cognition cannot be the being of the cognition, for this consciousness is everywhere alike, and if indifference were to attach itself to this, it would reduce all things to indifference. Accordingly the formal argument for the existence of external things: Those things which while a thing exists appear only at times, all depend upon something else than that thing; as, for instance, if I do not wish to speak or to walk, presentments of speaking or walking must suppose others desirous of speaking or walking; and in like manner the presentments of activity under discussion, while there exists the recognition of a subject of them, are only at times manifested as blue and so forth. Of these, the recognition of a subject is the presentation of the Ego, the manifestation as blue and

so forth is a presentment of activity, as it has been said—

“That is a recognition of a subject which is conversant about the Ego:

“That is a presentment of activity which manifests blue and the rest.”

Over and above, therefore, the complement of subject-recognitions, let it be understood that there is an external object world perceptible, which is the cause of presentments of activity; and that this external world does not rise into being only from time to time on occasion of presentments resulting from ideation.

According to the view of the Sensationalists (*vijñānavādin*), ideation is a power of generating such and such sensations (or presentments of activity) in subject-recognitions which exist as a single stream. The maturation of this power is its readiness to produce its effect; of this the result is a presentment (or sensation); the antecedent momentary object (sensation) in the mental train is accepted as the cause, no other mental train being admitted to exercise such causality. It must therefore be stated that all momentary objects (fleeting sensations) in the subject-consciousness are alike able to bring about that maturation of ideation in the subject-consciousness, which maturation is productive of presentments of activity. If any one (of these fleeting sensations) had not this power, none would possess it, all existing alike in the stream of subject-recognitions. On the supposition that they all have this power, the effects cannot be diversified, and therefore any intelligent man, however unwilling, if he has a clear understanding, must decide, without putting out of sight the testimony of his consciousness, that to account for the occasional nature (of sense percepts) the six cognitions of sound, touch, colour, taste, and smell, of pleasure, and so forth, are produced on occasion of four conditions. These four conditions are known as (1.) the data, (2.) the suggestion, (3.) the medium, and (4.) the

dominant (organ). Of these, the form of blue or the like arises from the condition of blue data in the understanding in which there is a manifestation of blue or the like, which manifestation is styled a cognition. The resuscitation of forms or cognitions arises from suggestion as a condition. The restriction to the apprehension of this or that object arises from the medium, light, for instance, as a condition, and from the dominant, the eye, for example, as another condition. The eye, as determinant of one particular cognition (form) where taste, &c., might have been equally cognised, is able to become dominant; for in everyday life he who determines is regarded as dominant. We must thus recognise four causes of pleasure and the rest which constitute the understanding and its modifications.

So also the universe, which consists of mind and its modifications, is of five kinds, entitled (1.) the sensational, (2.) the perceptual, (3.) the affectional, (4.) the verbal, and (5.) the impressional. Of these, the sensible world (*rūpa-skandha*) is the sense organs and their objects, according to the etymology, viz., that objects are discriminated (*rūpyante*) by these. The perceptual world is the stream of subject-recognitions and of presentments of activity. The affectional world is the stream of feelings of pleasure and pain generated by the two aforesaid worlds. The verbal (or symbolical) world is the stream of cognitions conversant about words—the words “cow,” and so forth. The impressional world is the miseries, as desire, aversion, &c., caused by the affectional world, the lesser miseries, as conceit, pride, &c., and merit and demerit.

Reflecting, therefore, that this universe is pain, an abode of pain, and an instrument of pain, a man should acquire a knowledge of the principles, the method of suppressing this pain. Hence it has been said—

“The principles sanctioned by Buddha are to the saint the four methods of suppressing the aggregate of pain.”¹

¹ Cf. Burnouf, *Lotus*, p. 520.—Should we read *samudaya* ?

In these words the sense of pain is known to every one ; the "aggregate" means the cause of pain. This aggregate is twofold, as (1.) determined by concurrence ; or (2.) determined by causation. Of these, there is an aphorism comprising the aggregate determined by concurrence, "which other causes resort to this effect ;" the condition of these causes thus proceeding is concurrence ; the concurrence of causes is the result of this only, and not of any conscious being,—such is the meaning of the aphorism. To exemplify this. A germ, caused by a seed, is generated by the concurrence of six elements. Of these, earth as an element produces hardness and smell in the germ ; water as an element produces viscosity and moisture ; light as an element produces colour and warmth ; air as an element produces touch and motion ; ether as an element produces expansion and sound ; the season as an element produces a fitting soil, &c. The aphorism comprising the aggregate determined by causation is : "With the Tathágatas the nature of these conditions is fixed by production, or by non-production ; there is continuance as a condition, and determination by a condition, and conformity of the production to the cause ;" that is to say, according to the doctrine of the Tathágata Buddhas, the nature of these conditions, that is, the causal relation between the cause and effect, results from production or from non-production. That which comes into being, provided that something exists, is the effect of that as its cause ; such is the explanation of the nature (or causal relation). Continuance as a condition is where the effect is not found without its cause. The (abstract) affix *tal* (in the word *sthititā*) has the sense of the concrete. Determination by a condition is the determination of the effect by the cause. Here some one might interpose the remark that the relation of cause and effect cannot exist apart from some conscious agent. For this reason it is added that there existing a cause, conformity of the genesis to that cause is the nature which is fixed in conditions (that is, in causes and

effects); and in all this no intelligent designer is observed.¹ To illustrate this, the causal determination of a genesis to be gone through is as follows:—From the seed the germ, from the germ the stalk, from the stalk the hollow stem, from the hollow stem the bud, from the bud the spicules, from the spicules the blossom, from the blossom the fruit. In this external aggregate neither the cause, the seed and the rest, nor the effect, the germ and the rest, has any consciousness of bringing a germ into being, or of being brought into being by the seed. In like manner in mental facts two causes are to be recognised. There is a whole ocean of scientific matter before us, but we desist, apprehensive of making our treatise unduly prolix.

Emancipation is the suppression of these two causal aggregates, or the rise of pure cognition subsequent to such suppression. The method (path, road) is the mode of suppressing them. And this method is the knowledge of the principles, and this knowledge accrues from former ideas. Such is the highest mystery. The name Sautrāntika arose from the fact that the venerated Buddha said to certain of his disciples who asked what was the ultimate purport (*anta*) of the aphorism (*sūtra*), “As you have inquired the final purport of the aphorism, be Sautrāntikas.”

Certain Bauddhas, though there exist the external world, consisting of odours, &c., and the internal, consisting of colours, &c., in order to produce unbelief in these, declared the universe to be a void. These the venerated Buddha styled Prāthamika (primary) disciples. A second school, attached to the apprehension of sensations only, maintain that sensation is the only reality. A third school, who

¹ Cf. G. H. Lewes' History of Philosophy, vol. i. p. 85. “We not only see that the architect's plan determined the arrangement of materials in the house, but we see why it must have done so, because the materials have no spontaneous tendency to group themselves into houses; that not being a recognised property of bricks, mortar, wood, and glass. But what we know of organic materials is that they *have* this spontaneous tendency to arrange themselves in definite forms; precisely as we see chemical substances arranging themselves in definite forms without the intervention of any extra-chemical agency.”

contend that both are true (the internal and the external), and maintain that sensible objects are inferrible. Others hold all this to be absurd language (*viruddhā bhāshā*), and are known under the designation of Vaibhāshikas. Their technical language springs up as follows:—According to the doctrine of inferrible sensibles, there being no perceptible object, and consequently no object from which a universal rule can be attained, it will be impossible that any illation should take place, and therefore a contradiction will emerge to the consciousness of all mankind. Objects, therefore, are of two kinds, sensible and cogitable. Of these apprehension is a non-discriminative instrument of knowledge as other than mere representation; cognition which is discriminative is not a form of evidence, as being a merely ideal cognition. Therefore it has been said—

“Apprehension, exempt from ideality and not illusory, is non-discriminative. Discrimination, as resulting from the appearances of things, is without controversy an illusion.

“The perceptible evidence of things is perception: if it were aught else,

“There could neither be things, nor evidence of things derived from verbal communication, inference, or sense.”

Here some one may say: If discriminative cognition be unauthentic, how is the apprehension of real objects by one energising thereon and the universal consentiency of mankind to be accounted for? Let it be replied: This question does not concern us, for these may be accounted for by the possibility of an indirect apprehension of objects, just as if we suppose the light of a gem to be a gem (we may yet handle the gem, because it underlies the light, while if we were to take nacre for silver, we could not lay hold of any silver). The rest has been fully discussed in describing the Sautrāntikas (cf. p. 27), and therefore need not here be further detailed.

It should not be contended that a diversity of instruction

according to the disciples' modes of thought is not traditional (or orthodox); for it is said in the gloss on the Bodha-chitta—

“The instructions of the leader of mankind (Buddha) accommodating themselves to the character and disposition (of those who are to be taught),

“Are said to be diverse in many ways, according to a plurality of methods.

“For as deep or superficial, and sometimes both deep and superficial,

“Instructions are diverse, and diverse is the doctrine of a universal void which is a negation of duality.”

It is well known in Buddhist doctrine that the worship of the twelve inner seats (*āyatana*) is conducive to felicity.

“After acquiring wealth in abundance, the twelve inner seats

“Are to be thoroughly revered; what use of reverencing aught else below ?

“The five organs of knowledge, the five organs of action,

“The common sensory and the intellect have been described by the wise as the twelve inner seats.”

The system of the Buddhists is described as follows in the Viveka-vilāsa :—

“Of the Bauddhas Sugata (Buddha) is the deity, and the universe is momentarily fluxional;

“The following four principles in order are to be known by the name of the noble truths :—

“Pain, the inner seats, and from them an aggregate is held,¹

“And the path (method); of all this let the explication be heard in order.

“Pain, and the *skandhas* of the embodied one, which are declared to be five,—

“Sensation, consciousness, name, impression, and form.

“The five organs of sense, the five objects of sense, sound and the rest, the common sensory,

¹ These are not the usual four ‘sublime truths’; cf. p. 30.

- “And (the intellect) the abode of merit,—these are the twelve inner seats.
- “This should be the complement of desire and so forth, when it arises in the heart of man.
- “Under the name of soul’s own nature, it should be the aggregate.
- “The fixed idea that all impressions are momentary,
- “This is to be known as the path, and is also styled emancipation.
- “Furthermore, there are two instruments of science, perception and inference.
- “The Bauddhas are well known to be divided into four sects, the Vaibhāshikas and the rest.
- “The Vaibhāshika highly esteems an object concomitant to the cognition ;
- “The Sautrāntika allows no external object apprehensible by perception ;
- “The Yogāchāra admits only intellect accompanied with forms ;
- “The Mādhyamikas hold mere consciousness self-subsistent.
- “All the four (sects of) Bauddhas proclaim the same emancipation,
- “Arising from the extirpation of desire, &c., the stream of cognitions and impressions.
- “The skin garment, the water-pot, the tonsure, the rags, the single meal in the forenoon,
- “The congregation, and the red vesture, are adopted by the Bauddha mendicants.”¹ A. E. G.

¹ Mādhyama probably derived most of his knowledge of Buddhist doctrines from Brahmanical works ; consequently some of his explanations (as, e.g., that of *samudāya* or *samudāya*, &c.) seem to be at variance with those given in Buddhist works.