



Symmetry of Nirvana and Samsar on the Light of Dependent Origination

Manotosh Mandal

Department of Indo-Tibetan Studies

In our living planate, human beings and animate beings have separate criteria due to their different biochemistry. As regards they differ to their individual consciousness and activities. A child is born; according to the Gautama Buddha's enunciation with consciousness that which arises out of their ignorance respective in respect to separate personhood. Therefore Consciousness is caused by the ignorance of one's own. In other words it leads by a person to *samsāra* the path of transmigration in Tibetan 'khor ba'.¹ That tends not be state in time and space.

The Upanishads also treat of the soul distinguishing between *jñāna* (Knowledge) and *karma* (work). The *Chāndogya* and the *Bṛhadārṇyaka* mention that the person who has acquired knowledge proceeds after death through the path of gods (*deva-yāna*) to the region of *brahama* whence he does not return back. On the other hand the person who passes his life with the useful work through the path of his forefather (*pitṛr-yāna*) reaches the moon, and again he return back after terminate his merits. But the person who doesn't acquire neither knowledge nor has done any useful work traverses a third *pāth*, the path of transmigration (*samsāra*), which leads him constant birth and death.²

Authenticity:

In Pali, *Mahāvagga Vinaya piṭaka*, Gautama the Buddha realized the above statement in the series of conditional towards the suffering of the human kind. That is known as the *Pratitya-samutpāda*, series of relative conditions leads to event in succession. Dependent Origination *Pratitya-samutpāda* suggests that the world is nether governed by a God creation nor by blind faith but by the law of spiritual and material inter-relatedness which is neither simple causality nor metaphysical determinism. According to him a person suffers on account of ignorance that leads to generate the conditional procreative process. Consciousness is unmarked to occur out of ignorance *avidyā* (Pali *avijjā*). In the said series of the cause and effect a person is born due to the ignorance of the parents who indulge themselves to reproduce their

¹. *tānaḥam dviṣataḥ kṣūrān samsāreṣu narādhamān || kṣipāmyajasramaśubhānāsuriṣveva yoniṣu || Gīta-16.19.,*

². The *Chāndogya* : 4-5, 15, 16.
The *Bṛhadārṇyaka*: 4-4-5, 16.

replica with a thirst that which extends as an instance of *samsāra*. The series of *Pratitya-samutpāda* has mentioned in the last part.

Consciousness leads to *Samsāra*. Grammatically, the word *samsāra* comes from the verb root ‘*sri*’ what refers to move hither and thither. That forms the said word with the pre-positive particle ‘*sam*’ variety. Thus *samsāra* is an instance of a cause and its effect involvement led by consciousness belonging to an ignorant. The first proposition mention in the title is therefore rightly put forth.

Consciousness leads to *Nirvāṇa*. Etymology of the word *nirvāṇa* (Pali *nibbāna*) is dubious. This word has been repeatedly used in different connotations. In the Bhagavat Gita,³ *brahma-nirvāṇa* does not connote what is in the Buddhist usage “*nirvāṇam param sukham*” in *Majjhimi-nikāya*. According to Gita *nirvāṇa* is the unifications of the *Brahmā* and the soul. It is the stability on *Brahmā*, *Brāhmī sthiti*. In *Yog-vashistha* Ramayana a *mumukṣu* intending to get free from *samsāra* attains *nirvāṇa* through the course of unification of that which is bliss.

In the Pali lexicon as referred by Rhys David’s “although ‘*nis-vā*’ to blow (cp Bsk nirvana) is already in used in the Vedic period (see *nibbāpeti*), we do not find its distinctive application till later and more commonly in popular use. Where *vā* is used with *vṛ* in this sense, viz, in application to the extinguishing of fire which is the prevailing Buddhist conception of the term.”⁴ The word nirvanas leaves a room to hold that *samsāra* is a furnace in which on blowing heat goes. Every body suffers due to the hot chamber of *samsāra*. Oppositely *nirvāṇa* is that which forms out of the verb root *vā*. Buddha Ghosha 4th C. E. therefore that states wick of a lamp burns in fire and gets rid of the burning with the blazing fire until and unless oil is consumed and wick is burnt.

Thereby *nirvāṇa* demands appropriate consciousness in order to get rid of the ignorance of *samsāra*. Consciousness should be the middle term how to get real of burning. It may be deduced that consciousness leads to *samsāra* as well as *nirvāṇa*, where the abundant bliss or happiness prevails with no suffering.

Consciousness: nature of:

Among the human beings it is claimed that they are consciousness. That means, they are obedient to consciousness in personal to conduct *śila*. In Indian diction particularly the Buddhist literature states that the psycho status of humans is *vijñapti* Tib. *rnam pa rig pa*. Popularly the word *vijñāna* occasionally applied for *vijñapti*, while *vijñāna* is moderately rendered in Tib. *rnam par shes pa*. In Tibetan the term *vijñāna* and *vijñapti* are used separately, *vijñāna* rendered *rnam par shes par* and *vijñapti* rendered *rnam par rig par* distinguished *shes pa* refers to be cognized of, to know, perceived, apprehended and its respect form is *rig pa*. Again the word *rnam par* stands for full complete, to the uttermost.

Usually, *vijñāna* means ‘*viśeṣam jñānam*’ whereas its Tibetan rendering should be *khyad par shes pa*; distinct or different (*khyad par*) knowledge. Valid knowledge refers to *avisamvādaka* (*mi slu ba*) and *apurvagaocara* (*snar ma rtogs pa’i spyod yual*), knowledge not disagreeing (with experience) and referring to an object not yet known.

³. *eṣā brāhmī sthitiḥ pārtha nainām prāpya vimuhyati | sthitiśyāmantakāle ṛ pi brahma nirvāna mṛcchati* || Bhagavat Gita, Chapter two -72.

⁴. Pali English Dictionary, P-362.

In the Gautamiya *Nyāya jñāna* refers to a functional quality of *ātaman*, here atman is not soul but individual. It does not differ what the verb root *shes pa* suggests.

Evidentially the particular knowledge that prompts to generate the psyche state of awareness is determined as *jñāna*. It refers to the cognition of an object or matter or subject ideation other wise psycho-phenomenon with reference to conditionality of the three.

These are as *pramā*, *prāmāta* and *premaya* (knowing, knower and object of knowable or knowing).

Where as *rnam par shes pa* according to its significance it differs what is referred above. *Vijñāna* is described in the *Tittariya Upanisad* that it is to be known all extensive “*vijñānam brahma vyajanata*”. It refers to all immersive knowledge. In that case the subject object and instrumentation are all enumerated. The Tibetan particle *rnam pa* in *rnam par shes pa* suggests a complete knowledge in all ins (unit). Where as *rnam par rig pa* is related to a complete idea.

Two psychological terms with reference to the knowledge are referred here in the question of *vijñāna* and *vijñapti* respectively.

Again, the wisdom of Buddha consists of the categorization of objects that are understood to be pure by the Buddha. There are five types of wisdom of Buddha which brings out the essenceless of phenomenon.

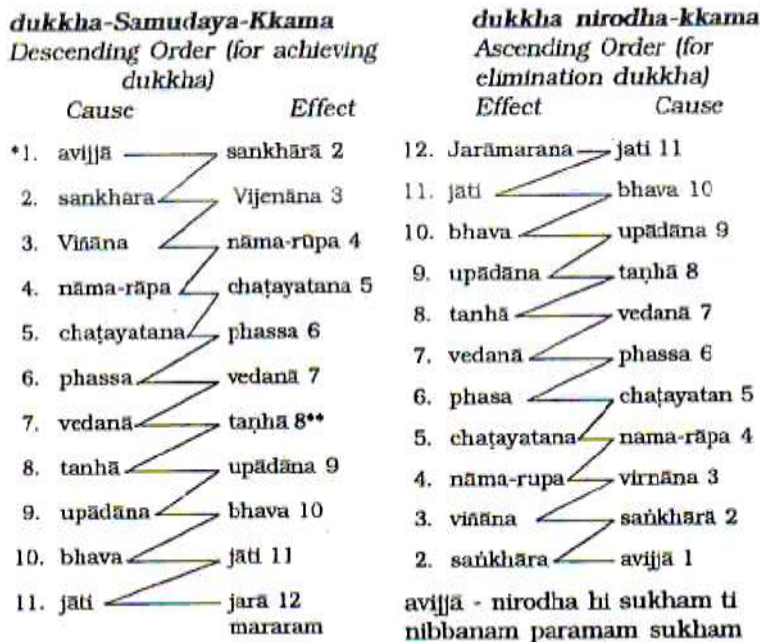
1. *ādarśa jñāna* in Tibetan *me long lta bu'i ye shes*, that means mirror-like wisdom.
2. *pratyaveksana jñāna* in Tibetan *sor rtogas ye shes* that means wisdom of discrimination.
3. *samatā jñāna* in Tibetan *mnyam nyid nyid yi shes* that means wisdom of equality.
4. *krtyanusthana jñāna* in Tibetan *bya sgrub yi shes*, wisdom of accomplishment.
5. *dharmadhatu jñāna* in Tibetan *chos kyi dbyingas kyi yi shes*, wisdom of reality.

Nirvana is the subtle state of oblique of consciousness related to the triple factors among the knower, knowing and object of knowledge. Thus the Buddha refer Buddhism to that *vijñāna* that the rendering of *vijñāna* as consciousness is debatable.

However *rnam par shes pa* corresponds to *vijñāna* in Sanskrit is therefore two fold relative consciousness with causes and conditions, secondly the inner consciousness in awareness what to be extensive as distinct form above. That *vijñāna* is that which spreads with no relative conditions.

Logically it may be state that the latter of the above two leads to *nirvāna* of which no conditionality prevails. Dependent Origination *pratitya samutpāda* leads to *samsāra* the path of transmigration, and its ascending order gradually reach to *nirvāna*.

Nagarjuna describes Dependent Origination *Pratitya-samutpāda* through eight negations. Which are as, there is neither origination nor cessation, neither permanence nor impermanence, neither unity nor diversity, neither coming-in nor coming-out in the law of *Pratitya-samutpāda*. There is only non-origination, which generates with *śūnyatā*, and is equated of *nirvāṇa*.



English rendering of the above series would be respectively.

1. ignorance of the truth;
2. latent disposition in psycho due to ignorance;
3. consciousness out of cognition from deposition
4. name and form in cognition of matter by sensation, perception and pre-disposition to configure a form;
5. six folds of sense organic peripheries;
6. sense-contact, with material object or subjective phenomena;
7. sensation caused out of six organs including mind;
8. the desire/thirst (literally) that holds fast;
9. objective ingredients to hold fast (leading to accumulate);
10. (dependent) existence (with a form)
11. birth (psycho-somatic existence) in respect to the sentient beings)
12. decay in old age tending thereafter death by the average-minded.

The above holds the nucleus of the correlated enumeration in developing the Science of Reasoning which leads

The above series amounts to what Gautama the Buddha had hunched for cause and effect relations with a logical approach. The statement like; *asmin sati idam hoti* (skt: *asmin sati idam bhavati*) means that as it happens thereby this occur. Such correlative relationship in happening presupposes the basic conditionally between *hetu* and *phala* (cause and effect). The Principle of Dependent Origination, as shown above substantiates the Buddhist logical formula of the trio; namely cause, condition and effect explicitly become the base in understanding the objective knowledge.

Despite that the Buddhist Tipitaka in Pali do not enter into the formal Indian logic. That presupposes a historical question of Indian Science of Reasoning vis-a-vis logic. According to the tradition Gautama or Akṣapāda is said to be the founder of Indian Science of Reasoning *pramāṇa vidyā*. But his date in composing

of *Nyāya-darśana* is not yet established of prior to the appearance of Gautama the Buddha. However, rational correct understanding in adjudication of human statement becomes the fundamental of the Science of Reasoning. Thus Buddha's statement has demanded reasonably in all cases.

In that respect Gautama Buddha had to face innumerable challenges by his opponents as those have been recorded in the *Majjhima Nikāya* of the *Tripitaka*. However Buddha did not desist the basic principle in the Science of Reasoning where as, his every statement had been examined by his opponents in challenge to the then principles of rational understanding.

A reader in Pali *Tipitaka* in skt *Tripitaka* will meets exclusive treatment of logical arguments all over. In challenging the Buddhist doctrine of *anicca/ anitya* impermanent transitoriness; *anātma/ anatta* no soul or non reality; *duhka/ dukkha* a state of misery amounting to one's suffering, his arguments based on logical not belief.

The first principle of transition was much challenged in the time context. The Buddha put forth the argument in reasonable order; whatever is constituted is liable to decay. i.e. impermanent; the second dictum had been vehemently opposed by his contemporaries. In fact the scenario of Indian argumentation since the Buddha's lifetime has been demarcated by two opposite principles; namely (a) whether the soul exists or (b) not.

Nagarjuna says in his *Mulamādhyamika-kārikā* of *nirvāna* chapter that

nirvāṇasya ya kotiḥ sā kotiḥ saṃsārasyaca |
na tapo vaktavya kiṃ citsusukṣam ṛ pi || verse-30.

Whatever is the limit of *nirvāṇa*, that is the limit of cycle existence,

There is not even the slightest different between theme, or even the subtle thing.

There fore this statement is relevant to this context: so the existence of cycle birth and death is beginningless and endless, until the *nirvana*.

Nagarjuna again said in his *Mulamādhyamika-kārikā* that

sarva dṛṣṭiprahaṇāya yaḥ saddharmamadeśayata |
anukampāmapādāya taṃ namasyāmi gautama || last chapter.

I prostrate to Gautama , Who through compassion,

Taught the exalted dharma, this leads to relinquish of all views.

In conclusion, *dṛiṣṭi* comes from Dependetent Origination *pratitya samutpāda*, and have to relinquish of all *dṛiṣṭi*, through the consciousness. After that there will be nothing to else resultantly voidness *sūnayatā* arises that is the *nirvāna*.

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